



Proceedings of International Conference on Social Science, Political Science, and Humanities (ICoSPOLHUM)

Prof. Derek McGhee, Ph.D., FACS, FESA (Glasgow University, Scotland UK - UK)
Dr. Anwar Mardiyah, M.Si., Dr. Cut Subhanawati, M.Si., Dr. M. Bawani, S.Ag., M.A., Dr. Roshan Chahid, M.Si.,
Dr. Al Ghaidar, M.Si., Kurniawan, S.Pd., M.A., Nurulnash Khongga, S.Ag., M.A., Dwi Rini, S.Pd., M.TSOL,
Ade Mahan Kamel, S.Pd., MA, Zuhriani, S.Pd., M.H (Universitas Malikussaleh)



Preface

Assalamu'alaikum Warahmatullahi Wabarakaatuh

Praise be to Allah SWT, the Most Beneficent, the Most Merciful, for granting us the opportunity to organize the Fourth International Conference on Social Science, Political Science, and Humanities (4th ICoSPOLHUM) 2023. The conference was hosted annually by the Faculty of Social and Political Science, Universitas Malikussaleh on 14-15 November 2023. This conference was conducted Online via Zoom and offline in Cut Meutia Hall, Bukit Indah Campus, Universitas Malikussaleh.

We are especially honored by the presence of outstanding speakers from various fields of science and universities:

1. Prof. Damien Kingsbury, Deakin University, Australia
2. Owen Podger, M. ARCH, University of Canberra, Australia
3. Assoc. Prof. Dr. Ayesah Uy Abubakar, Albukhary International University, Malaysia
4. Prof. Dr. Galy Muhammadou, M.Psyc, Cameron University, Amerika Serikat
5. Dr. Usman Kansong, S.Sos., M.Si, Dirjen Kemenkominfo, Indonesia
6. Prof. Dr. Nirzalin, M.Si., CIQaR, Universitas Malikussaleh
7. Dr. Zulfazri, S.Si., MT, Center of Excellence of Technology Natural Polymer and Recycle Plastic, Universitas Malikussaleh
8. Dr. M. Nazaruddin, S.P., MP, Center of Excellence of Biodiesel Research and Innovation, Universitas Malikussaleh

We would like to take this opportunity to thank Prof. Dr. Herman Fithra, S.T., M.T., IPM., Asean. Eng., Rector of Universitas Malikussaleh, Dr. M. Nazaruddin, S.S, M.Si as the Dean of the Faculty of Social and Political Science, and Dr. Ir. Mawardati, M. Si Chairman of Institute of Research and Community Service (LPPM) Universitas Malikussaleh for approving and providing all needed support to organize the conference. And special appreciation is extended to the Chairperson of this Conference's Organizing Committee, Prof. Dr. Suadi, MSi, and the team, for making this event possible.

Alhamdulillah, finally we can publish this proceeding of International Conference on Social Science, Political Science, and Humanities (4th ICoSPOLHUM) 2023, Fisipol, Universitas Malikussaleh. We received around 60 articles and we selected 40 articles to be included in this proceedings. The articles are selected by prominent internal and external reviewers.

We do hope that discoveries and theories in Social Science, Political Science, and Humanities in this procedure will be able to play their part in solving global problems.



Wassalam,

Dr. M. Nazaruddin, M.Si
Dean of Fisipol Universitas Malikussaleh

Poisoning of Residents due to Gas Leaks in East Aceh in Environmental Law Perspective

Elidar Sari^{1,*} Tri Widya Kurniasari², Arif Rahman³

^{1,2,3}Universitas Malikussaleh, Aceh Indonesia

*Corresponding author. Email: elidarsari@unimal.ac.id

ABSTRACT

The mass poisoning of residents due to the inhalation of gas from PT Medco E&P Malacca's oil and gas well in the Block A area has sparked a debate in various circles in Aceh. Evacuations of residents from their villages have been carried out due to gas leaks and the presence of pungent odors. The public has accepted Medco E&P Malacca's statement taking responsibility for the gas leaks and the resulting public health problems. Residents have also recognized the environmental impact of these gas leaks on air quality, water sources, and agricultural land.

Keywords: *Poisoning, Gas Leak, Environmental Law Perspective.*

1. INTRODUCTION

The Medco E&P Malacca project is a national strategic project (PSN) in Block A, East Aceh, covering 4 sub-districts: Indra Makmur, Julok, Nurussalam, and Banda Alam Districts. The project aims to develop natural resources, such as oil and gas, to improve the welfare of local communities. Although the project has been associated with incidents and concerns raised by residents, the community has shown understanding and generosity. The presence of national strategic projects in their village has brought about many positive changes for the community.

Rationally, the presence of mining companies does have a mixed impact. The environmental effects of gas extraction in Block A, East Aceh, carried out by PT Medco E&P Malacca, can include air pollution, water pollution, and soil pollution. There is a suspected odor of gas contaminating the air around PT Medco E&P Malacca's operational area. This gas odor can cause nausea, vomiting, dizziness, shortness of breath, and fainting in residents who inhale it.

Based on our recent research, the character of the people of East Aceh differs from that of residents in other regions. Although there have been reports of changes in the taste and water content of wells near the mining site, residents in Banda Alam, Nurussalam, Julok, and Indra Makmur sub-districts do not consider this to be a

significant complaint. The well water is suspected to be contaminated with PT Medco E&P Malacca's production process waste, but it remains within the tolerance threshold. Additionally, there is a possibility of negative impacts of gas extraction on the quality of residents' agricultural land, as there is an assumption that gas extraction can reduce soil fertility and disrupt crop productivity. Despite these concerns, the gratitude of the residents for the presence of mining companies is not diminished, as they perceive it as a blessing.

Some time ago, dozens of residents of Gampong Pantan Rayeuk T, Banda Alam District, East Aceh Regency were rushed to the local Puskesmas IGD because they were suspected of having gas poisoning due to a gas leak from PT Medco E&P Malacca. Hundreds of residents were also displaced by a foul smell allegedly caused by the washing of oil and gas company gas wells in the area. Poisoning with the same suspicion is not the first time the mining ring area has occurred. That is, although the presence of mining companies is one of the factors for economic growth, negative impacts on the environment arise along with economic growth. Therefore, this article will discuss the occurrence of poisoning of residents due to gas leaks in East Aceh from the perspective of Environmental Law, specifically Law Number 32 of 2009 concerning Environmental Protection and Management. This is because poisoning due to inhalation

of toxic gases can cause olfactory fatigue or decreased function of the sense of smell and shortness of breath [1].

2. LITERATURE REVIEW

There are three groupings of environmental problems, namely the problem of environmental pollution, the problem of wrong land use and the problem of depletion or depletion of natural resources [2]. Where these three problems are problems that often arise in environmental handling and for this study are related to the third problem, namely the drain of natural products that are almost exhausted and cause problems of toxic gas pollution for the community. While the understanding contained in Law Number 32 of 2009 concerning Environmental Protection and Management (hereinafter referred to as Law No.32/2009) recognizes that there are two environmental problems, namely pollution problems and environmental destruction problems. In this case, the research focused on pollution carried out by PT Medco E&P Malacca.

Specifically, about the problem of waste gas alleged to PT Medco is a type of waste gas and particles that are discharged into the air carried by the wind, thus expanding the range of exposure, and hitting the local community. Where these materials mix with wet air so that particles become more at night or go down to the ground along with dew, where it naturally contains chemical compounds such as oxygen, nitrogen, hydrogen, carbon dioxide and several other types of gases. The addition of gaseous elements to the air that exceeds its natural content as an effect of human activities, such as factory activities reduce air quality, even poison the air which ultimately endangers the human body itself [3].

Article 1 point 2 of Law No.32/2009 states that environmental protection and management is a systematic and integrated effort carried out to preserve environmental functions and prevent environmental pollution and/or damage which includes planning, utilization, control, maintenance, supervision, and law enforcement. This confirms the need for a control of pollution and environmental damage to ensure the preservation of the environment itself. Control of these two things, one of which is control of water, air, and sea pollution. Article 13 paragraph (2) confirms that the control of pollution and / or environmental damage is carried out in 3 ways, namely: prevention, mitigation, and recovery.

The poisoning case due to a gas leak that occurred in East Aceh basically requires a process of proof from the results of an in-depth investigation. Poisoning is the condition of a chemical substance that has disrupted physiological processes, so that the state of the organism's body is no longer in a healthy state. In other words, the organism becomes ill [4]. Poisoning can be

caused by a person ingesting, inhaling, or touching substances that are harmful to the body. Symptoms of poisoning include abdominal pain, vomiting, nausea, diarrhea, loss of appetite, shortness of breath, difficulty swallowing, reddish skin, blue lips, seizures, and loss of consciousness.

Poisoning due to inhalation of toxic gases or gas intoxication is defined as the inhalation of air mixed with toxins that are harmful to the body, either intentionally or unintentionally. Gas poisoning that often occurs in the operational area of PT Medco E&P Malaka is one of the impacts that must be felt by the community around the mine and CPP (Central Processing Plant) pipeline. In the activity of washing wells (*flaring*) there will indeed be an odor due to the high content of H₂S levels [5].

3. METHOD

This research uses normative juridical methods with a *statutory approach* (*statute approach*) and a comparative approach (*comparative approach*). The normative juridical method is a legal research method that examines legal norms systematically and critically. The statutory approach is an approach that examines the content and meaning of laws or other legal regulations related to the research topic. The comparative approach is an approach that examines the similarities and differences between the legal systems or legal rules of two or more countries [6][7].

The research used is juridical normative and supported by empirical data. This normative juridical research means that legal research puts the law as a building system of norms. The norm system in question is about principles, norms, rules of laws and regulations, agreements, and doctrines (teachings). This research was conducted on primary legal materials in the form of laws and regulations, jurisprudence, and international agreements, as well as secondary legal materials such as research results in scientific journals, law books related to the law of cooperation and agency agreements and the work of legal circles [8]. While empirical juridical research is research that has the object of study of community behavior. The behavior of the community studied is behavior that arises from interacting with the existing norm system. The interaction arises as a form of community reaction to the implementation of a positive legal provision and can also be seen from community behavior as a form of action in influencing the formation of a positive legal provision [9][10].

To obtain the data and research materials, the data will be obtained by conducting field research through interviews with respondents and *library research*, which is research that examines various literature and laws and regulations.

The research materials include primary legal materials and secondary legal materials. Primary data and secondary data obtained in this study will be analyzed prescriptively and descriptively qualitatively, namely general data on legal conceptions in the form of legal principles, postulates and teachings (doctrines) and expert opinions including community opinions that are systematically assembled as an arrangement of facts. This research analysis method uses deductive logic for normative juridical research and inductive logic for empirical juridical research. Deductive logic is a way of thinking that departs from the understanding that something that applies to the whole event or group / type, applies also to each element in the group / type of event. While inductive logic is a way of thinking that departs from specific / certain knowledge or individual facts that are assembled to draw general conclusions.

4. RESULT AND DISCUSSION

4.1. Social Impact of Gas Mining

Some of the concerns raised by residents include mass poisoning, evacuation, and accountability of Medco E&P Malacca. The Medco E&P Malacca project is a significant development venture in Block A, Aceh. Its objective is to exploit natural resources like oil and gas to enhance the well-being of local communities. The project has been associated with various incidents and concerns expressed by the locals.

Gas production and oil production differ in several ways. Oil and gas formations occur when hydrogen and carbon atoms in plant and animal remains combine in geological formations. Over millions of years, these accumulations solidify and transform into rock. Oil and gas are trapped in porous rocks that are sandwiched between harder layers.

Oil and gas exploration is the initial step taken by mining companies to identify layers that potentially contain oil and gas. Seismic surveys are conducted to identify structures that may harbor oil traps. Exploratory drilling is then carried out to confirm the presence of oil and gas.

Drilling or extraction is the primary production process for oil and gas, relying on underground pressure from hydrocarbon reservoirs to push oil and gas to the surface. However, the underground pressure of oil and gas reserves is rapidly declining, necessitating additional methods such as secondary or improved oil recovery techniques to extract more oil.

Gas is a global necessity, with Aceh partially contributing to its supply. The gas and oil potential in Aceh is vast and promising. Based on the drilling results in the Andaman Working Area (WK), an average gas reserve of 6 trillion cubic feet (TCF) was discovered in three blocks, namely

Andaman I, II, and III. The Andaman Block is situated in Aceh waters, close to Thailand, and could become the world's largest discovery if more gas is found.

Additionally, there is also potential for oil and gas in the WK Offshore Northwest Aceh (Meulaboh) and WK Offshore Southwest Aceh (Singkil), which are being offered through direct bidding (joint study). Despite the complex geological challenges, these two areas are estimated to hold a considerable amount of oil and gas. Apart from these areas, Aceh also possesses other natural resources such as copper, lead, coal, and gold. Therefore, Aceh has the potential to become a significant contributor to the country's foreign exchange through oil and gas production and mining.

The potential of gas from East Aceh extracted by PT Medco E&P Malacca is quite large and has a positive impact on the regional economy. Based on data from the Aceh Oil and Gas Management Agency (BPMA), Block A managed by the company still has gas reserves of more than 450 billion cubic feet (BCF). PT Medco E&P Malaka also has a gas sales commitment of 58 BBTUD with PT Pertamina (Persero), and 5 BBTUD through other memorandums of understanding.

In addition, the company is also preparing US\$ 76.8 million to maintain gas production from the Alur Siwah field in Block A, East Aceh. This field is one of three fields developed by PT Medco E&P Malacca, in addition to the Rambong Groove and Julu Rayeu fields. These three fields are claimed to still hold the potential of around 2 to 3 trillion cubic feet (tcf) of untouched gas. Gas from the two fields can generate electricity of around 1,000 to 1,200 megawatts (MW) within 15 years.

Natural gas has a wide variety of applications. Natural gas is the top three energy sources globally and is used to generate electricity. Natural gas is widely used for heating purposes in many households due to its efficiency and ease of use. Although petroleum dominates the market share, vehicles Gas-fired control of about 3% of the market. Natural gas is essential for producing chemicals, fertilizers, and hydrogen.

Natural gas stoves have also been widely used for cooking. Natural gas is often the top choice for water heaters because of its fast-heating time and relatively low cost. Although not as popular as other variants, there is a gas-powered air conditioning system. Controlled fires, such as those that occur in chimneys or barbecue grills, benefit from natural gas because of its safety, ease of use, and control. These are just a few examples of the many uses of natural gas. It plays an important role in energy generation, industrial processes, and everyday life.

4.2. The Dilemma of Areas with Gas Potential

Regarding the natural gas leak poisoning incident experienced by residents of Banda Alam sub-district in East Aceh adjacent to PT Medco's natural gas mining operations, it is necessary to see how the environmental law analysis on this matter. The environment of areas that have oil and gas resources is somewhat dilemmatic. If natural gas and oil are not mined from the bowels of the earth which is a very valuable natural wealth which if not explored and exploited will result in the release of natural gas naturally when earthquakes occur and so on.

If this happens, without exploration and exploitation from mining companies, it will result in gas poisoning and natural fires. However, if it is mined, it will also still experience the risk of gas leakage from the processing plant where the mining company operates. However, this risk can be minimized by creating a technical and managerial mitigation and handling system, especially management in the field of relations with the surrounding community and its juridical implications.

There are several legal impacts associated with gas extraction in Block A East Aceh carried out by PT Medco E&P Malacca. Some of the legal impacts that may arise include: (1) Alleged Environmental Pollution: There are complaints and alleged gas odors around PT Medco E&P Malacca's operational area. The Environment Office of East Aceh Regency and Aceh Province have checked the alleged gas odor. (2) Public Health: There have been reports of mass poisoning of residents suspected of inhalation of air contaminated with gas from oil and gas wells of PT Medco E&P Malacca Block A. Residents suspected of gas poisoning must be hospitalized. (3) Lawsuits: Walhi Aceh together with affected residents plan to sue PT Medco E&P Malaka for alleged negligence of pollution due to the operation of the oil and gas company.

However, Medco has shown great responsibility and concern for the poisoning cases experienced by these 28 residents and PT Medco has also handled 400 families displaced from their villages in Banda Alam sub-district, East Aceh. This shows that managerially, PT Medco's management has taken the best mitigation measures to overcome the occurrence of gas leakage disasters which are certainly not intentional by PT Medco's mining company.

4.3. Poisoning of Residents due to Gas Leaks in East Aceh in the Perspective of Law No.32/2009

Cases of poisoning due to gas leaks have occurred several times in East Aceh. Extraordinary Events (KLB) that have just occurred due to gas well washing (*flaring*). The inhaled gas is H₂S or Hydrogen Sulfide, which is a component of natural gas that is formed naturally because it is a thermal conversion product of decaying organic

matter. Natural gas contains about 70 to 90% methane and up to 20% other hydrocarbons such as butane, propane, and ethane. There are also natural contaminants in natural gas such as water vapor, sand, oxygen, carbon dioxide, nitrogen, helium, neon, and hydrogen sulfide. In fact, hydrogen sulfide is a major impurity in natural gas [11].

Regulation of the Minister of Energy and Mineral Resources of the Republic of Indonesia Number: 31 of 2012 concerning the Implementation of Flaring Gas in Oil and Gas Business Activities (*hereinafter referred to as Minister of Energy and Mineral Resources No.31/2012*) states that flaring is carried out by Contractors or Business License Holders. This is based on Article 2 of the Minister of Energy and Mineral Resources No.31/2012. Meanwhile, Article 3 paragraph (1) regulates the limit on the volume of flaring gas. That is, if the flaring process is carried out within the predetermined limits, there will be no negative impact from the flaring activity. the volume of Flaring Gas exceeds the limit as referred to in Article 3 paragraph (1), so the Contractor or Processing Business License Holder must conduct an optimization study on the utilization of Flaring Gas.

Article 23 of Law No.32/2009 also confirms that businesses or activities exploiting natural resources, whether renewable or not, that have an important impact must have an Environmental Impact Assessment (Amdal). Moreover, if the business or activity can cause pollution and / or damage to the environment as well as waste and degradation of natural resources in their use. The case of poisoning of residents due to gas leaks in East Aceh needs to be reviewed regarding the Amdal from PT. Medco E&P Malacca during this time. The Amdal document as referred to is the basis for determining environmental feasibility decisions.

The state through legal instruments, namely Article 53 of Law No.32/2009 has made it mandatory for businesses or activities that cause pollution to carry out countermeasures. Either by providing warning information, isolation or stopping the source of pollution itself. In addition, the party concerned is also obliged to carry out recovery by stopping or cleaning polluting elements, remediation, rehabilitation, and restoration. It also includes the obligation for Business License Holders to provide guarantee funds for the restoration of environmental functions.

The law also empowers State Officials, namely Ministers, Governors, and Mayors/Regents to provide administrative sanctions to the Person in Charge of the business if in the implementation of its activities there are indications of violations of environmental permits, such as the occurrence of pollution and / or environmental damage. The administrative sanctions range from written reprimands to revocation of environmental permits.

Furthermore, it can even be punished if it is proven that negligence or intentional conduct resulted in a danger to human health.

5. CONCLUSION

The Block A, Aceh development project by Medco E&P Malacca has great potential in the processing of natural resources such as oil and gas, which can improve the welfare of local communities. However, the project has raised various concerns and incidents, including mass poisoning of residents and environmental concerns. The oil and gas extraction process involves several stages, such as exploration, drilling, and recovery. Aceh has great gas potential, especially in the Andaman Working Area, which has significant gas reserves.

However, public concerns related to environmental and health impacts related to gas extraction need attention. Gas poisoning cases that have occurred in East Aceh show the importance of good management and risk mitigation by the company. From an environmental law perspective, there are regulations governing gas extraction and its impacts, such as the Environmental Impact Assessment (Amdal). Tackling pollution and environmental damage is the responsibility of the company, and violations may be subject to administrative or even criminal sanctions.

Medco E&P Malacca's project in Aceh has great potential for the local economy, but also raises environmental and public health concerns. It is important to maintain a balance between natural resource development and environmental protection in accordance with existing regulations.

SUGGESTION

1. **Transparency and Community Engagement:** Medco E&P Malacca should increase transparency in its operations and actively involve local communities in decision-making regarding projects. This includes providing clear information about the extraction process, its impact, and the mitigation actions taken.
2. **Strengthening Environmental Management:** Companies should improve environmental management by identifying and reducing potential risks related to environmental pollution. These include improved air and water monitoring and more effective gas leak mitigation systems.
3. **Regulatory Compliance:** Medco E&P Malacca must ensure full compliance with applicable environmental regulations, including Amdal. This includes regular reporting and recovery in case of violations.
4. **Corporate Social Responsibility (CSR):** Companies should be more active in developing CSR programs that benefit local communities. This can include

health programs, education, and infrastructure development.

5. **Improvement of Occupational Safety and Health:** Occupational safety and health (K3) is a top priority. Medco E&P Malacca must ensure that its employees and surrounding residents remain safe from hazards associated with its operations.
6. **Third Party Involvement:** Working with independent third parties to monitor environmental and public health impacts and check the company's compliance with environmental regulations.
7. **Improved Communication:** Companies should be more active in communicating with governments, NGOs, and communities about steps taken to address environmental and health concerns.

Thus, Medco E&P Malacca can minimize the negative impact of its projects, build better relationships with local communities, and ensure the long-term sustainability of its operations.

REFERENCES

- [1] M. T. Piccardo, M. Geretto, A. Pulliero, and A. Izzotti, "Odor emissions: A public health concern for health risk perception," *Environ. Res.*, vol. 204, p. 112121, 2022.
- [2] A. Bedner, "Amalgamating environmental law in Indonesia," *Dev.*, p. 171, 2008.
- [3] L. W. Jelinski, T. E. Graedel, R. A. Laudise, D. W. McCall, and C. K. Patel, "Industrial ecology: concepts and approaches.," *Proc. Natl. Acad. Sci.*, vol. 89, no. 3, pp. 793–797, 1992.
- [4] J. Timbrell and F. A. Barile, *Introduction to toxicology*. CRC Press, 2023.
- [5] S. M. T. Pandiangan, F. Oktafiana, S. R. Panjaitan, and M. Shifa, "Analysis of public ownership and management ownership on the implementation of the triple bottom line in the plantation sector listed on the Indonesia Stock Exchange," *Budapest Int. Res. Critics Institute-Journal*, vol. 5, no. 1, pp. 349–3497, 2022.
- [6] L. J. Moleong, *Metodologi Penelitian Kualitatif*. PT Remaja Rosdakarya, 2021.
- [7] J. W. Creswell, "Research Design: Pendekatan Kuantitatif, Kualitatif, dan Mixed (Edisi Ketiga)," *Pustaka Pelajar*, 2012.
- [8] D. Mulyana, "Metode penelitian kualitatif: Paradigma baru ilmu komunikasi dan ilmu sosial lainnya," *Bandung: Remaja Rosdakarya*. 2008.
- [9] M. Dawn and Y. Achmad, "Dualism of Normative and Empirical Legal Research," *Yogyakarta, Student Libr.*, 2009.

[10] M. Fajar and Y. Achmad, "Dualism of Normative and Empirical Legal Research," *Student Libr. Yogyakarta*, 2010.

[11] X. Wang and M. Economides, *Advanced natural gas engineering*. Elsevier, 2013.

Handling Environmental Damage: A Descriptive Study of Socio-Ecological Approaches in Conserving Cunda's River

Fauzi¹, * Nuriman², Aiyub³, Iskandar Zulkarnen⁴

¹ Department of Sociology at the Faculty of Social and Political Sciences, Malikussaleh University; 14351, Buket Indah, Aceh, Indonesia,

² Department of Islamic Education Management, Faculty of Tarbiyah, State Islamic Institute of Lhokseumawe, 24351, Alue Awe, Indonesia,

³ Department of Public Administration at the Faculty of Social and Political Sciences, Malikussaleh University; 14351, Buket Indah, Aceh, Indonesia

⁴ Department of Politic at the Faculty of Social and Political Sciences, Malikussaleh University; 14351, Buket Indah, Aceh, Indonesia

¹*Corresponding author. Email: nuriman@iainlhokseumawe.ac.id

ABSTRACT

The phenomena of environmental damage associated with local community culture, and policies of related agencies in an effort to prevent damage to the river environment. The study focuses on handling environmental damage, which reveals facts in a qualitative descriptive manner that incorporates elements of community, culture, and government policy with a socio-ecological approach. Research has been carried out in three sub-districts in Lhokseumawe City. The three sub-districts that are the research locations are densely populated areas. The data was analyzed inductively to reveal patterns of handling environmental damage to the river by carrying out an intrinsic assessment of the data through relevant sources and carrying out source checks with in-depth research. Carry out comparisons with other sources to strengthen the issues studied and analyze data by using an inductive-qualitative approach. The study found the aspect is an important basis for fostering an environmentally caring attitude in communities around the river. Studies also found that the impact of environmental damage on nature will produce more eccentric arguments. Thus, the socio-ecological approach is effective in building community awareness against damage to the natural environment while protecting water quality and threats to existing biota.

Keywords: Environmental, Socio-Ecological, Conserving and River.

1. INTRODUCTION

Preventing damage and preserving the river environment is an urgent need in efforts to care for nature. Handling environmental damage is a joint responsibility of both the community and local authorities (Clemson et al., 2019). Preventing environmental damage requires the support of academics, non-governmental organizations (NGOs), and local governments.

The importance of caring for the environment to ensure the continuity of river life is triggered by the increasing damage to the river environment, which seems neglected.

However, the threat of environmental damage to rivers is still very vulnerable and often receives little attention. The occurrence of damage to the river environment is thought to be the result of trends and behaviors of people who ignore negative impacts such as water pollution due to household waste (Pusparini et al., 2015)

The widespread conversion of mangrove forests into fishponds is thought to have contributed to river damage in addition to the cultural structure of communities in the river environment. Thus, the expansion of environmental ethics and socio-cultural integration has the opportunity

to reduce the level of environmental degradation (Waloven et al., 2023). The surveys show significant pollution of plastic waste in River in many development countries, but also surrounding area River of study such as shows in Figure 1 below:



Figure 1: Plastic waste on the edge of the Cunda's River estuary

According to Elfithri et al., (2021), policymakers and relevant authorities need to carry out internal monitoring of development activities around rivers. According to McGreavy & Hart, (2017), ideas and concepts for preventing river damage must be well prepared and structured through adequate education and regular evaluations, which are believed to be able to prevent damage to the river environment.

Several previous reports related to the environment at national and global levels were connected with the development of the concept and main objectives of this research such as Asian Development Bank (ADB) et al., 2017; Clemson et al., 2019; de Smedt, 2010; McGreavy & Hart, 2017; Singhal, 2003).

According to Abidin & Steven, (2021) reduced environmental knowledge and ethics have a direct impact on environmental conservation attitudes. This is connected with the development of sustainable environmental management concepts and patterns.

Generally, environmental pollution is caused by human error. The need for knowledge about minimizing environmental impacts is driven by the behavior and culture of local communities, in addition to population growth in the area. As most ecological management models are based on community context, exploring and its implications for species interactions, as well as community structure and culture, have serious impacts on the preservation of the surrounding nature (Grainger et al., 2022).

In the theoretical model of ecological compensation, the focus is on patterns of ecological compensation that influence the attitudes of surrounding communities. suggests that the ecological crisis requires psychological stability, such as understanding positive values about the natural environment (Kendall, 2015; Lewis et al., 2023).

Behavior and cultural values in a community, especially regarding patterns of interaction with the environment, are strongly related to environmental psychology (Mielke et al., 2022).

Although it is acknowledged that the increasing development of community businesses and the long-standing felling of mangrove forests have resulted in environmental damage, The risk of environmental damage also often originates from patterns, cultures, and behaviors that are less concerned about environmental impacts. Based on several studies, understanding and knowledge of local communities regarding environmental conservation are still lacking.

Based on the facts above, this study was created to explore and explain patterns of preventing environmental damage, local community culture in its interaction with the environment, and policies of related agencies in an effort to prevent damage to the river environment.

Thus, the study focuses on handling environmental damage, which reveals facts in a qualitative descriptive manner that incorporates elements of community, culture, and government policy with a socio-ecological approach.

2. METHOD

Research has been carried out in three sub-districts, namely, Banda Sakti, Muara Dua and Muara Satu in Lhokseumawe City. The three sub-districts that are the research locations are densely populated areas. The research location is shown in Figure 2 below:

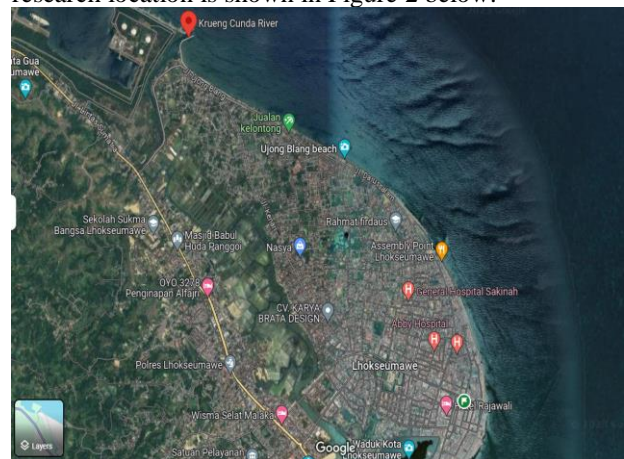


Figure 2: Map of Cunda's River

The main focus of the study is the pattern of handling river environmental damage involving the relevant authorities and communities around the Cunda River. Samples were taken from four subjects in three sub-districts. Data was collected through observation and in-depth interviews as a constructive step for primary data. The data that has been collected is displayed in a table to find important concepts as material for analysis.

The data was analyzed inductively to reveal patterns of handling environmental damage to the Cunda River by: (1) carrying out an intrinsic assessment of the data through relevant sources (2) carry out source checks with in-depth research. (3) Carry out comparisons with other sources to strengthen the issues studied; and (3) analyze data by using an inductive-qualitative approach.

3. RESULTS

This research has produced descriptive data regarding river communities' environmental and cultural conservation patterns and interactions with the surrounding environment. The data have been taken from a number of subjects, as shown in Table 1 below:

Subject	Concept 1	Concept 2	Concept 3
Informant (1)	Pro-environment	Empathetic attitude	Alongside attitude factors
Informant (2)	No other option	Biota threats	Culture and attitude of the community
Informant (3)	Social class inequality	Inequality of social building/dev elopment	Knowledge gap
Informant (4)	Practices and knowledge	Respect to maintaining or protecting its natural resources	The ecosystem and external conditions

Table 1: Matric coding of the material data for conceptual development and analysis

The data shown in Table 1 is the result of in-depth interviews obtained from several subjects involved. The information obtained has been developed to produce new concepts that are used as primary material for analysis (Babchuk & Boswell, 2022). The new concept has convinced us that there is an important aspect consisting of social class inequality resulting from inequality in social building and development. This is visible in the government's lack of effort in dealing with the problem of environmental damage to rivers, namely respect for maintaining or protecting their natural resources.

On the other hand, factors regarding environmental damage to rivers are also triggered by the culture and attitude of the community and knowledge gaps, which aggravate their extinction. The ecosystem and external conditions and empathetic attitude show behavior that doesn't care about the environment involving the community, which is often influenced by an attitude of having no choice in interactions (Scheffer et al., 2017). Therefore, efforts to prevent environmental damage to rivers are strongly influenced by a pro-environment attitude.

4. DISCUSSION

Discussions regarding the local environmental landscape, community culture, and river environment show that cultural elements are very important in the environmental conservation process.

These findings focus on the regional environment, which turns out to be strongly related to cultural values in preserving the natural environment around rivers. Building an environmentally conscious culture often starts with a "values blueprint" process, which involves attitudes, internal communication, honesty, and objective policies from local authorities. This refers to the roles and responsibilities of communities living on riverbanks.

This culture is ideologically linked to the values, beliefs, and ideals of its people, which are always seen as fundamental to caring for a sustainable environment. In fact, preserving the environment includes psychological and intellectual aspects of managing the interactions of a community in everyday life.

When a culture of environmental conservation is formed in a community, sustainable conservation will easily occur. In this way, values, beliefs, and culture directly involve the surrounding community in caring for the river environment (Betancourt et al., 1992).

All societies are closely connected to nature; in fact, they generally rely heavily on nature (Mahanty et al., 2023; Williams et al., 1998). Patterns of natural resource use have changed drastically due to urbanization, industrialization, and changes in consumption choices, resulting in excessive production of plastic waste. Apart from that, urban expansion also results in a reduction in river width. This triggers a decline in river water quality, which is very important for biota. River conservation efforts refer to the sustainable use and management of natural resources such as animals, water, air, and earth sediments. Thus, nature conservation is very important to protect biodiversity and maintain balance.

According to Liu et al., (2022) and Mengist et al., (2020), knowledge of the environment and ecosystem is significantly correlated with awareness and concern for environmental damage. In other words, there is a significant relationship between the level of knowledge and attitudes towards environmental protection. This is considered positive by the fact that environmental knowledge is successful when accompanied by systematic education. Even the level of environmental damage is related to the attitudes of the surrounding community. The increase in population along the river area is believed to have a strong impact on the environmental wisdom of the river, which is often triggered by the culture of throwing away plastic waste carelessly.

It is clear that knowledge about the ethics and dangers of environmental damage to rivers is important for efforts to

care for the environment. To increase attitudes and awareness towards protecting the river environment, it requires structured action from all parties as a form of responsibility towards the environment around the river. An environmentally friendly attitude is a positive action to prevent or overcome the risk of destroying the river environment, such as not carelessly throwing away waste and chemicals as well as used food scraps.

Previous findings explain a relationship between pro-environmental attitudes and behavior. It must be acknowledged that pro-environmental attitudes are often formed by factors of ongoing knowledge and education. The knowledge factor is important for maintaining river sustainability and water quality and protecting existing biota.

On the other hand, socio-cultural factors and structural policies can immediately reduce the impact of community activities on the environment. However, the context of conceptual analysis shows an informative function of empathetic emotions and moral reasoning about the environment, which influences pro-environmental attitudes in communities around rivers.

Of course, government policies that support environmental conservation must be developed to provide a more visible attitude towards protecting the river environment both individually and in a structured manner through an adequate post-budget. These aspects are strongly related to the socio-ecological system. The social-ecological approach recommends that there is a mutual influence between the behavior and culture of the communities that live around rivers.

This social-ecological approach requires the government to prioritize programs to reduce the high level of environmental damage to rivers. Even though there is an increase in awareness that can be seen in certain cases, such as the culture of throwing trash on the riverbank, it tends to decline in several areas along the river.

This pattern of environmental awareness is generally triggered by pressure from the authorities through personnel assigned to monitor excessive household chemical waste disposal activities.

The socio-ecological approach shows the existence of objects of empathy and participants in enhancing moral values that are eccentric and controlling. In the context of anthropometry, environmental empathy is always connected to moral arguments (Adolph, 2020; Leduc et al., 2021).

The condition shows that there is a direct connection with social resources, especially the culture and habits of the communities that live around the river. The two types of moral arguments are egocentric and non-environmental. Indeed, values and emotions are always visible in

environmental decision-making by policymakers or local authorities.

This domain is in line with the theory of values, beliefs, and norms, which emphasizes that pro-environmental behavior is more likely to occur if individuals believe that environmental attributes will have bad consequences for objects and can reduce threats to the possibility of more severe environmental damage.

As the theory of reasoned action shows, generating feelings of empathy focuses a person's attention on the needs of the object of empathy which in this context is connected to ongoing knowledge and education (Mishra et al., 2014; Sumiati et al., 2021).

It makes sense that manipulation of empathy through education and reasoning about environmental and moral values increases community awareness and pro-environmental attitudes. This aspect is an important basis for fostering an environmentally caring attitude in communities around the river. Important information regarding the impact of environmental damage on nature will produce more eccentric arguments, while the presence of information regarding the impact of environmental damage on humans will produce more eccentric arguments. Thus, the socio-ecological approach is effective in building community awareness against damage to the natural environment while protecting water quality and threats to existing biota.

AUTHORS' CONTRIBUTIONS

All authors equally contributed to conduct the research and write the article.

ACKNOWLEDGMENTS

Statement of replication and review: Data used in this study may be obtained for replication or review purposes by contacting the lead author. This work is not supported by any source of funding. Thank you very much to the communities of Muara Satu, Muara Dua and Banda Sakti districts.

REFERENCES

- Abidin, A. Z., & Steven, S. (2021). Study on Indonesian plastic marine debris based on river survey. *IOP Conference Series: Materials Science and Engineering*, 1143(1). <https://doi.org/10.1088/1757-899x/1143/1/012049>
- Adolph, K. E. (2020). An Ecological Approach to Learning in (Not and) Development. In *Human Development* (Vol. 63, Issues 3–4). <https://doi.org/10.1159/000503823>
- Asian Development Bank (ADB), Mehta, A., Sandhu, S. C., Kinkead, B., & Teipelke, R. (2017). Catalyzing Green Finance: A Concept for

Leveraging Blended Finance for Green Development. In *Asian Development Bank*.

Babchuk, W. A., & Boswell, E. (2022). Grounded theory. In *International Encyclopedia of Education: Fourth Edition*. <https://doi.org/10.1016/B978-0-12-818630-5.11013-9>

Betancourt, H., Hardin, C., & Manzi, J. (1992). Beliefs, Value Orientation, and Culture in Attribution Processes and Helping Behavior. *Journal of Cross-Cultural Psychology*, 23(2). <https://doi.org/10.1177/0022022192232004>

Clemson, L., Stark, S., Pighills, A. C., Torgerson, D. J., Sherrington, C., & Lamb, S. E. (2019). Environmental interventions for preventing falls in older people living in the community. In *Cochrane Database of Systematic Reviews* (Vol. 2019, Issue 2). <https://doi.org/10.1002/14651858.CD013258>

de Smedt, P. (2010). The use of impact assessment tools to support sustainable policy objectives in Europe. *Ecology and Society*, 15(4). <https://doi.org/10.5751/ES-03623-150430>

Elfithri, R., Mokhtar, M. Bin, & Abdullah, M. P. (2021). Water and environmental sustainability in Langkawi UNESCO Global Geopark, Malaysia: issues and challenges towards sustainable development. *Arabian Journal of Geosciences*, 14(12). <https://doi.org/10.1007/s12517-021-07537-x>

Grainger, T. N., Senthilnathan, A., Ke, P. J., Barbour, M. A., Jones, N. T., DeLong, J. P., Otto, S. P., O'Connor, M. I., Coblenz, K. E., Goel, N., Sakarchi, J., Szojka, M. C., Levine, J. M., & Germain, R. M. (2022). An Empiricist's Guide to Using Ecological Theory. *American Naturalist*, 199(1). <https://doi.org/10.1086/717206>

Kendall, B. E. (2015). Some directions in ecological theory. *Ecology*, 96(12). <https://doi.org/10.1890/14-2080.1>

Leduc, G., Manevska-Tasevska, G., Hansson, H., Arndt, M., Bakucs, Z., Böhm, M., Chitea, M., Florian, V., Luca, L., Martikainen, A., Pham, H. V., & Rusu, M. (2021). How are ecological approaches justified in European rural development policy? Evidence from a content analysis of CAP and rural development discourses. *Journal of Rural Studies*, 86. <https://doi.org/10.1016/j.jrurstud.2021.06.009>

Lewis, A. S. L., Rollinson, C. R., Allyn, A. J., Ashander, J., Brodie, S., Brookson, C. B., Collins,

E., Dietze, M. C., Gallinat, A. S., Juvigny-Khenafou, N., Koren, G., McGlinn, D. J., Moustahfid, H., Peters, J. A., Record, N. R., Robbins, C. J., Tonkin, J., & Wardle, G. M. (2023). The power of forecasts to advance ecological theory. *Methods in Ecology and Evolution*, 14(3). <https://doi.org/10.1111/2041-210X.13955>

Liu, J., Zhou, H., Chen, F., & Yu, J. (2022). The coevolution of innovation ecosystems and the strategic growth paths of knowledge-intensive enterprises: The case of China's integrated circuit design industry. *Journal of Business Research*, 144. <https://doi.org/10.1016/j.jbusres.2022.02.008>

Mahanty, S., Milne, S., Barney, K., Dressler, W., Hirsch, P., & To, P. X. (2023). Rupture: Towards a critical, emplaced, and experiential view of nature-society crisis. *Dialogues in Human Geography*, 13(2). <https://doi.org/10.1177/20438206221138057>

McGreavy, B., & Hart, D. (2017). Sustainability Science and Climate Change Communication. *Oxford Research Encyclopedia of Climate Change Communication*, 1.

Mengist, W., Soromessa, T., & Feyisa, G. L. (2020). A global view of regulatory ecosystem services: existed knowledge, trends, and research gaps. In *Ecological Processes* (Vol. 9, Issue 1). <https://doi.org/10.1186/s13717-020-00241-w>

Mielke, K. P., Schipper, A. M., Heskes, T., Zipp, M. C., Posthuma, L., Huijbregts, M. A. J., & Claassen, T. (2022). Discovering Ecological Relationships in Flowing Freshwater Ecosystems. *Frontiers in Ecology and Evolution*, 9. <https://doi.org/10.3389/fevo.2021.782554>

Mishra, D., Akman, I., & Mishra, A. (2014). Theory of Reasoned Action application for Green Information Technology acceptance. *Computers in Human Behavior*, 36. <https://doi.org/10.1016/j.chb.2014.03.030>

Petriello, M. A., Redmore, L., Sène-Harper, A., & Katju, D. (2021). Terms of empowerment: Of conservation or communities? *ORYX*, 55(2). <https://doi.org/10.1017/S0030605319000036>

Pusparini, W., Sievert, P. R., Fuller, T. K., Randhir, T. O., & Andayani, N. (2015). Rhinos in the parks: An island-wide survey of the last wild population of the Sumatran rhinoceros. *PLoS ONE*, 10(9). <https://doi.org/10.1371/journal.pone.0136643>

Scheffer, M., Van Bavel, B., Van De Leemput, I. A., & Van Nes, E. H. (2017). Inequality in nature

and society. *Proceedings of the National Academy of Sciences of the United States of America*, 114(50). <https://doi.org/10.1073/pnas.1706412114>

Singhal, S. (2003). Environmental threats, vulnerability and adaptation: case studies from India. *Environmental Threats, Vulnerability and Adaptation: Case Studies from India*, July.

Sumiati, A., Widyastuti, U., Takidah, E., & Suherman. (2021). The millennials generation's intention to invest: A modified model of the theory of reasoned action. *International Journal of Entrepreneurship*, 25(3).

Waloven, S., Kapsar, K., Schwoerer, T., Berman, M., I. Schmidt, J., Viña, A., & Liu, J. (2023). Global gateways as telecoupled human and natural systems: The emerging case of the Bering Strait. *Ambio*, 52(6). <https://doi.org/10.1007/s13280-023-01835-2>

Williams, D. M., Descola, P., & Palsson, G. (1998). Nature and Society: Anthropological Perspectives. *The Journal of the Royal Anthropological Institute*, 4(1). <https://doi.org/10.2307/3034440>

An Interpretation on Sharia, Islamic Nomocracy and the Muslim World: The Case of Aceh Special Region

Herdi Sahrasad^{1*} Al Chaidar² T Alfiady³

¹ University of Paramadina, Jakarta

^{1,2} Universitas Malikussaleh, Aceh

*Corresponding author. Email: herdi.nurwanto@paramadina.ac.id

ABSTRACT

Many ulemas, clerics and Islamic Scholars in the Muslim World look to Islamic Constitutionalism as their best chance of achieving justice, prosperity, and independence, as this article illustrates. Since "God is abstract, only God's laws are real," Many Islamic Scholars, clerics and Islamists argue that Islamic nomocracy, or power based on Allah's commandments, is the best form of government for Muslims. The term "Islamic law" is commonly used to refer to a political system founded on Islamic law (Shari'ah). Aceh's regional government administration system and the environment of implementing special autonomy for the Aceh Government have both changed dramatically since the passage of the UUPA (Aceh Government Law). When Aceh embraces Islamic law, it helps promote civilization because Sharia is applicable to more than only the judicial system. Politics, matrimony, religion, kinship, and muamalah are all fair game. The Islamic Sharia law has had a long and deep impact on Acehnese culture. Islamic teachings have been applied in the areas of worship, marriage, and inheritance since the Aceh sultanate, and as a result, these practises have permeated and infused themselves into people's daily lives and persist to this day.

Keywords: *Nomokrasi, Supremasi Hukum, Teleokrasi, Aceh, Indonesia*

1. INTRODUCTION

The "Memorandum of Understanding (MOU) Hensinki" between the Government of the Republic of Indonesia and the Free Aceh Movement in Helsinki, Finland gave birth to Law Number 11 of 2006, which was adopted in Aceh. This law not only establishes the Ulama Consultative Council (MPU) as a separate entity and the Syar'iyah Court within the Religious Court environment, but it also controls all manner of Aceh government matters. All Qanuns, which form the basis of Islamic culture, are now being used in Aceh's implementation of Islamic sharia law. Aceh is contributing to the advancement of civilisation when it adopts Islamic law, as Sharia is relevant to more than only the legal system. Everything from politics to marriage to worship to relationships to muamalah.

Aceh's status as a Special Region date back to 1959, when Mr. Hardi signed Decree of the Prime Minister of the

Republic of Indonesia Number 1/Missi/1959. This edict recognises Aceh as an independent territory and grants it special status in the areas of religion, culture, and education. But because no laws were ever issued to put these rights into effect, especially the right to implement Islamic Sharia in Aceh's religious sector. The passage of Law No. 5 of 1974 regarding the Principles of Government in the Regions has been interpreted by some as an impediment to and an indirect revocation of this privilege.

However, several aspects of Islamic Sharia have been part of Acehnese culture for quite some time. Implementation of Islamic teachings in the areas of worship, marriage, and inheritance has been ongoing, dating back to the Aceh sultanate, and as a result, these practises have permeated and incorporated into people's daily life.

Islamic Sharia is the guidance of Islamic teachings in all aspects of life. The implementation of Islamic Sharia is regulated in the Aceh Special Region Provincial Regulation number 5 of 2000 concerning the Implementation of Islamic Sharia [1] [2]. The aspects of implementing Islamic Sharia are as contained in the Regional Regulation of the Special Region of Aceh number 5 of 2000 concerning the Implementation of Islamic Sharia. Chapter IV Article 5 paragraph 2, namely: Aqidah, Worship, Muamalah, Morals, Islamic education and da'wah/amar makruf anhi munkar, Baitulmal, society, Sharia of Islam, Defense of Islam, Qadha, Jinayat, Munakahat, and Mawaris.

The legal basis and government recognition for the implementation of Islamic Sharia in Aceh is based on Law no. 44 of 1999 concerning the Implementation of the Special Provinces of the Special Region of Aceh and Law no. 18 of 2001 concerning Special Autonomy for the Special Region of Aceh Province as Nanggroe Aceh Darussalam Province. The implementation of Islamic Sharia in Aceh has been regulated in Law Number 18 of 2001 concerning Special Autonomy for the Special Region of Aceh Province as Nanggroe Aceh Darussalam.

The aim of Allah SWT in formulating Islamic law is for the benefit of mankind, both in this world and in the afterlife. Islamic Sharia is Islamic teachings that are guided by the holy book Al-Qur'an. It is the Al-Qur'an that is the starting point for all understanding of Islamic Sharia. This Islamic Sharia applies to His servants who are sensible, healthy, and have reached the age of puberty or adulthood. (where they already understand/understand all the problems they face). The sign of puberty or adulthood for boys is if they dream of having sex with the opposite sex, while for girls it is if they have experienced menstruation (menstruation).

During Islamic Sharia in Aceh, when compared with other regions in Indonesia, Aceh is unique because its people are able to absorb culture and adapt. One of the verses of the Koran which shows the statement that the aim of Islamic law is for the benefit of mankind is Surah al-Anbiya verse 107 which reads: "And we did not send you, but to (be) a mercy to the worlds."

To realize benefits, there are five main things that must be realized and maintained, namely religion, life, reason, offspring and property. These five main problems must be maintained by every human being. For this reason, Islamic law was introduced in the form of orders, prohibitions and permits that must be obeyed by every mukallaf [3].

The aim of implementing Islamic law is for the benefit of mankind, namely Surah Al-Anbiya verse 107 which reads: "And we did not send you, but to (be) a mercy to the universe."

To realize benefits, there are five main things that must be realized and maintained, namely religion, life, reason, offspring, and property. These five main problems must be maintained by every human being. For this reason, Islamic law was introduced in the form of orders, prohibitions and permits that must be obeyed by every mukallaf.

Each of these five points in realizing and maintaining them is categorized into several classifications according to the priority level of needs, namely *daruriyat* needs, *hajiyyat* needs, and *tahsiniah* needs. All three must be realized and maintained. Maintaining emergency needs is intended to realize and protect the five principles that have been described so that their existence is not threatened. Maintaining the needs of the *hajiyyat* is intended to realize and protect the things needed to preserve the five principles, but below the level of the interests of the *daruriyat*. Failure to maintain these needs will not threaten the existence of the five principles, but will lead to narrowness and shortsightedness, both in efforts to realize them and in their implementation; Meanwhile, the narrowness and narrowness in Islamic teachings need to be removed. Based on the description above, to realize and preserve these three categories of needs, Allah SWT revealed His laws.

According to the definition of Islamic nomocracy provided [4], a country whose legal system is based on Sharia (Islamic law) is known as an Islamic theocracy. According to Ibnu Khaldun, one defining feature of *Siyasah diniyah* is that, in addition to the Koran and Sunnah, human reason plays an equal role and function in the life of the state. Waqar Ahmad Husaini pointed out that the goal of Islamic nomocracy is to achieve global social welfare (*al-masalih al-kaffah*) in this life and the next. Islamic nomocracy, known as *siyasah diniyah*, is referred to as a "Sharia State" by [5]. Islam has a completely different view of the state than the West does. There is no separation between religion and state or between religion and law in an Islamic nomocracy, Sharia state, or Islamic rule of law, contrary to the increasingly popular view in the West. Interpretation of the rule of law (as it was practised during the Madinah State and in modern times) in his book of the same name.

Islamic nomocracy, or *siyasah diniyah*, is the best and ideal form of government, according to [3]. Other forms of Islamic government include *'aqliyah* and *madaniyah*. Law based on human reason alone underpins *Siyasah 'aqliyah*, which pays little heed to divinely revealed law. Most of the population of *Siyasah Madaniyah* (Plato's Republic) are slaves who do not have the right to vote. In addition to sharia (Islamic law), *siyasah diniyah*, people follow laws based on reason. Islamic nomocracy, or *siyasah diniyah* in Ibnu Khaldun's terminology, is "the only permanent form of political and cultural order," and thus the only sort of state included in the *mulk siyasi* form.

Not only Ibnu Khaldun stated that the concept of nomocracy is the most ideal concept for a country, but also Tahir Azhari, one of his theories is traditional authority, power that is obtained traditionally. In fact, nomocracy is a solution in realizing prosperity.

People are increasingly ambiguous about the state, giving rise to inequality, poverty and even injustice. A country run with a nomocracy system will clearly be able to overcome inequality, poverty and even injustice, because all the legal foundations that apply in that country come from Islamic law. Abolition of taxes, implementation of zakat as a state model with a nomocracy system, the government is here to serve and protect [6].

The concept of *syiasah diniyah* or Islamic nomocracy today is very suitable to be applied in Aceh, even in Indonesia, in this case it is clearly not in conflict with the constitution. Even the constitution provides space for this, based on the 1945 Constitution article 1 paragraph 3 "Indonesia is a rule of law country".

In this article we will present two different theories (or, perhaps, meta-theories) of public regulation: the 'teleocratic' approach and the 'nomocratic' approach. They can be interpreted as approaches regarding the general role of the state in regulating individual actions, but here we will focus mainly on the consequences of accepting them in the specific area of land use regulation. As we will see, for planning the teleocratic approach must be the main and most important instrument of public land use regulation while for planning the nomocratic approach only has a secondary role and various types of regulatory instruments are proposed.

We do not mean to propose a dichotomy in the narrow sense between teleocratic and nomocratic approaches. We do not want to suggest a strict binarity between teleocratic and nomocratic methods. While the two perspectives are different and cannot be reduced to one another, neither is all-encompassing. Other perspectives may be recognised or proposed. We mean to imply that the teleocratic approach is responsible for the lion's share of planning theory and practise, and that the nomocratic approach provides an intriguing alternate [7].

To fit the two methods into the space constraints of an essay, simplification is inevitable; however, we believe the central point can be understood without further nuance or extensive explanation. Before we go any farther, I need to make one last point. Here, "planning" is understood to refer to the act of imagining an ideal future state and then systematically formulating a set of steps to get there. Public planning is also used to describe situations in which a body with the authority to impose rules and regulations over government action does so.

Aceh Government has carried out the structuring of Aceh's apparatus by enacting several Qanuns and

Governor Regulations, but there are still obstacles and obstacles in implementing the structuring of regional apparatus in line with the development of government administration and development. Among these issues are: Organisational size distribution is inconsistent with regional authority, capabilities, needs, potential, and characteristics. The democratic system has led to less disobedience from state apparatus due to their authority from the people after being elected through democratic elections, but the implementation of government affairs in a single regional institution creates difficulties in coordinating with the Government and with the Regency/City Government. authority officials elected in local democratic elections are subject to arrest and imprisonment by the central authority for alleged acts of corruption and other irregularities.

It is both impossible and undesirable to (authoritatively) plan complex social systems (a complex system is a system with a very large number thousands of components, presenting non-linear interactions in between these components, patterns emerge that are unintentional, self-organizing, dynamic, and adaptive), according to the concept of spontaneous order and the ideal of the rule of law. Political consciousness (*politik-bewust*) is born in this city, country, or state [8]. Because of the vast number of non-linear causal interactions within urban systems, cities are also considered extraordinarily complex systems [9].

Second, cities do not develop rigidly according to any grand plan; rather, they expand mostly from activities based on individual judgements regarding development made locally. Their heterogeneity and sensitivity to external conditions make it impossible to handle them comprehensively [10][11]. Third, it is difficult to forecast or govern complex systems because their various parts "form complex networks characterised by feedback phenomena and feed-forward loops" [12].

Cities, like self-organizing systems, "are unpredictable, uncontrollable, and in this case irreparable" (Portugali, 1999: 230). To sum up, (public) planning is less likely to be effective the more complicated the social system is (Kasper, 2010; Webster, and Lai, 2003). This applies equally to strict timelines and more open schedules. The main question, therefore, is not so much whether theory influences practice - this is obvious and inevitable, since every practice more or less implicitly assumes theory - but which theory is most useful and desirable. We believe that to be relevant today, a useful and desirable theory of land use must be counterintuitive: it needs to be focused, from an empirical point of view, around the paradoxical notion of spontaneous order (i.e. a sequence of actions that arises involuntarily and is self-organizing: Moroni, 2010) and, from a normative point of view, on the rediscovery of the ideal of the rule of law in a radical and powerful version (i.e. an ideal that places individual

freedom under impersonal and unofficial laws at the center of attention [13].

2. NOTES ON METHODOLOGY

Considering the province of Aceh's turbulent history and its desire for independence, this study will examine the possibility of Islam nomocracy as a viable political system in Indonesia. A nomocracy is a form of government in which the rule of law predominates above that of either the majority or the elite. This article proposes nomocracy as a solution to the problems plaguing Aceh's democracy, including corruption, populism, and polarisation, by providing a more stable, fair, and responsible system of public administration. Library research, a form of qualitative research that uses secondary sources including books, journals, papers, and other documents, is used throughout this work.

3. RESULT AND DISCUSSION

1. Nanggroe Aceh and Islamic Law

Aceh or Nanggroe Aceh, which is now better known as Veranda of Mecca, is one of the regions of Indonesia that was awarded special regional autonomy by the Indonesian Government where the Islamic legal system is applied in a special way. In the context of constitutional science, Aceh is like a country within the scope of the Indonesian state, as evidenced by the existence of UUPA in the laws currently in force in Indonesia. This cannot be separated from the historical and political events that have occurred some time ago in Indonesia. Which has an impact on the implementation of Islamic Sharia in Aceh. Islamic Sharia is an Islamic legal system like other legal systems, which includes civil, criminal, commercial, family, judicial and so on. The implementation and implementation of Islamic law in Aceh is in accordance with customs that have existed and have been in force and developed for a long time from the period of the struggle against the colonialists until now, giving birth to Law no. 18 of 2001 concerning special autonomy status for Aceh which was later also abolished by Law no. 11 of 2006 concerning Aceh Government.

Law no. 11 of 2006 concerning the Government of Aceh confirms that Islamic Sharia implemented in Aceh includes *aqidah*, *shari'ah* and morals (Article 125 paragraph (1)). Islamic law includes worship, *ahwal al-syakhsyah* (family law), *muamalah* (civil law), *jinayah* (criminal law), *qadha'* (judiciary), *tarbiyah* (education), *da'wah*, preaching, and Islamic defense. Provisions regarding the implementation of Islamic Sharia are regulated by Qanun.¹ As for what is meant by Qanun, in Article 1 number 8 of Law no. 18 1 Qanun comes from Arabic which is interpreted as "regulation", a term or other name for Regional Regulations (Perda), furthermore Aceh Qanun is a type of statutory regulation

of provincial regional regulations which regulates the administration of the government and society of Aceh, (Law Number 11 of 2006, Chapter I General Provisions, Article 1 paragraph 21). In 2001, it was said that the Aceh Qanun was a Regional Regulation as the implementation of laws in the Aceh region in the context of implementing special autonomy [14].

So, Qanun is a provincial regional regulation that regulates the administration and life of the people of Aceh. Qanuns can override other statutory regulations by following the principle of *lex specialis derogat lex generalis* and the Supreme Court has the authority to conduct material tests on Qanuns [15]. The enactment of UUPA (Undang Undang Pemerintah Aceh or Aceh Government Law) is an entry point because it has given the government the authority to regulate more independent governance. Both the authority determines the political, bureaucratic, economic, and socio-cultural systems of the Acehnese people.

The UUPA provides space to determine Aceh's unique identity. The Islamic Sharia that is being implemented is a reference for restoring the spirit and being of the people of Aceh itself, so that correct and good management is needed by all stakeholders for the future progress of Aceh because Islamic Sharia is not just an image with slogans, but also builds system and the quality of its people. In its context, Law Number 44 of 1999 concerning the Implementation of Aceh Specialties and Law Number 11 of 2006 concerning Aceh Government, mandates the implementation of Islamic law in *kaffah* (totality) in matters of worship (*hablum minallah*), *muamalah* (*hablum minannas*), *syiar*, education, *jinayah* (criminal law) to legal matters (qanun or constitution).

In 2001 the Government declared Aceh an Islamic sharia area. This declaration gives rise to two phenomena, namely challenging and interesting. What is most challenging is the readiness of the government, individuals and the Muslim community of Aceh to implement Islamic Sharia and what is interesting is that Aceh is the only region that applies laws that are relatively different from the national legal system. Basically, one form of Aceh's special autonomy format is the implementation of Islamic Sharia, which then created several institutions to implement it, namely: the Sharia Court, the Ulama Consultative Council, Islamic Sharia Service, Wilayatul Hisbah, and the Dayah Development and Education Agency (Islamic boarding school). There is no example of the implementation of this bureaucratic institution in a national context in other places except that it has just been implemented in Aceh, although the pattern is still looking for an ideal form. So it will continue to be tested through discourse and criticism so that future implementation will be better.

The urgency of bureaucracy with Sharia characteristics is not only in the form of law (qanun) but must extend to

Islamic bureaucratic behavior. Namely a bureaucracy that can demonstrate the spirit of the policy of implementing Islamic sharia itself. Starting from bureaucratic services that are purely oriented towards public benefit, not capitalistic interests, or prioritizing people with capital. Bad behavior that has been going on for a long time in the Aceh government, such as development programs that only waste money, lack of budget absorption and development that is not on target (Integrated Team for the Acceleration of Aceh Government 2012-2016).

2. Bureaucratic Culture and Structure

So far, government employees have lived with privileges and special treatment from the state. The *ambtenaar* or civil servants enjoy many privileges because they have an established hierarchy with a fixed salary and comfortable office facilities. There are three things that constitute the gap between *das sein* (reality) and *das sollen* (the ideal) which are then attempted to be resolved in this research. This gap is theoretical as well as empirical.

First, this research seeks to enrich the lack of theoretical studies that link organizational structure with knowledge management, especially those related to the creation and transfer of knowledge. Second, this research tries to cover theoretical gaps related to knowledge management and political directions which are very dominant in the government sector. Third, this research will empirically map knowledge management within the Aceh government which is currently enthusiastic about this very nomocratic Islamic law.

The background to the problem above provides an overview of the problems that can be identified regarding the Aceh Government's bureaucratic reform policy which is characterized by Islamic Sharia as follows: (1) The concept of nomocracy in bureaucracy in a legal state is largely determined by the bureaucratic culture and history of a region. Especially for Aceh, the nomocracy system is a system that is deeply rooted in Aceh. Lack of policy content governing the implementation of bureaucracy characterized by Islamic Sharia in the Aceh Government regarding the five institutions mentioned above; (2) Policy actors have not been able to interpret the policy content.

There are several gaps in the knowledge of policy makers seen in this research which are still very far from the ideal of a modern and neutral bureaucracy; (3) The behavior of bureaucrats or bureaucratic structures as the implementation of policies and existing resources are factors that hinder their implementation. The behavior of bureaucrats is not in sync with Acehnese technocrats and organic Acehnese intellectuals who have idealized Islamic law in a state manner.

Planning theory has had little influence on planning practice. Some speak of a clear 'theory-practice gap' (Slaev, 2018: 301). What happens is just the opposite. The so-called 'theory practice gap' is not the main problem at all; the real question is 'what theory for what kind of practice'? Assuming this view, this article presents two different theories of public regulation: the teleocratic approach and the nomocratic approach.

They can be interpreted as general approaches regarding the role of the state, but the article focuses mainly on the consequences of accepting them in specific terms. field of land use regulations. For the teleocratic approach, planning should be the main and most important instrument of land use regulation, whereas for the nomocratic approach planning only has a secondary role and various types of regulative instruments are proposed.

Based on the background of the problems described above, there are two main issues that have been researched in many investigations, namely: (1) How did Aceh's organic intellectuals formulate bureaucratic reform from secular to nomocratic (*syariat*) bureaucratic reform in Aceh. Much of the content of their thoughts has not been expressed in a number of bureaucratic policies in Aceh. What is the content (content or content) of the policy?

Does regulating these five institutions reflect the implementation of bureaucratic reform with Islamic Sharia characteristics in the Aceh Government? (2) There is still very little translation of nomocratic knowledge of Islamic law in Aceh into concrete steps for bureaucratic reform, to the point of the complete absence of reformative thinking in the political system in Aceh. Are policy actors able to interpret the policy content? And what are the obstacles in implementing bureaucratic reform policies characterized by Islamic Sharia, are bureaucrat behavior factors or bureaucratic structures an obstacle to the implementation of these policies or are existing resources unable to implement them? In the history of the implementation of regional government in Indonesia, several regions have been recorded as having special autonomy with different names according to the historical background of the formation and policies of regional autonomy that regulated them at that time, for example during the enactment of Law Number 5 of 1974, the term 'Special Region' to refer to the Special Region of Aceh and the Special Region of Yogyakarta.

Then the term "Special Capital Region of Jakarta" refers to Jakarta's special status as the National Capital City. However, now all regional legal potential has been eroded by state legal domination after the approval of the omnibus law in Indonesia where many regional (provincial) governments no longer have absolute power over their local resources. In the past, there was the position of *Wali Neugara* which was held as a

replacement before the adulthood of Sultan Alaidinsyah and Sultan Mahmudsyah.

Before the two sultans were adults they had guardians, and that was what was called guardian of the state (Wali Nanggroe). Aceh will later become an independent country, so from now on you have to prepare for a special position in the future. Moreover, Aceh is no longer led by a sultan. The right WN is someone who understands sharia, strategy, politics, and understands state law, understands the history of Aceh, understands between democracy and nomocracy. Because the Aceh state that we are planning is a nomocracy, not a democracy. Ibn Khaldun (1332-1406) is widely regarded as a leading authority on the study of society and politics and based on the teachings of Prof. Dr. Muhammad Thahir Azhary, I believe that the Islamic political parties in Indonesia need to reawaken interest in his work. Ibnu Khaldun found a classification of states based on predetermined levels of authority (al-mulk) in his work. He distinguished between traditional states (countries with features indicative of natural power; mulk tab'i) and modern states (countries indicative of political power; mulk siyasi).

The "law of the jungle" and despotic rule are hallmarks of the "natural state" category. In this respect, superiority and power are crucial. The oppressed are the only ones who feel the full force of the law, while the powerful are free to do whatever they want morally and legally. Economic and social and political equality. He referred to this as a "uncivilised state" of nature.

Meanwhile, a political power-based typology classifies contemporary governments into one of three categories: (1) Islamic state law or nomocracy (siyasah diniyah); (2) secular legal state (siyasah 'aqliyah); and (3) "Republican" state. A mode like that of Plato (siyasah madaniyah). Finally, the Civil State is a secular type of government run by Islamic politicians who, along with secular citizens, constitute a "secular state" within the context of nationalism. Not only is it acceptable, but it's the law.

States based on sharia (Islamic law) are the earliest sort of legal state. Islamic nomocracy was the term coined by Malcolm H. Kerr, according to Thahir Azhary. Ibnu Khaldun argues that a state has the features of a siyasah diniyah, or rule of law based on Islam, provided it is founded on the Koran and Sunnah and incorporates human reason. Ijma' ulama and qiyas refer to the human mind. As a result, Islamic nomocracies like Aceh's are consistent with contemporary democracies notwithstanding their foundations in Islamic Constitutionalism or Islamic law.

Waqar Ahmad Husaini pointed out that the goal of Islamic nomocracy is to achieve global social welfare (al-masalih al-kaffah) in this life and the next. In fact, it was

Ahmad Husaini who coined the term "Sharia State" to describe the Islamic nomocracy known as siyasah diniyah. This is because sharia, the Islamic legal code, governs the lives of Muslims worldwide.

In contrast to the aristocratic states of siyasah 'aqliyah and siyasah madaniyah, the Islamic nomocracy, or siyasah diniyah, is deemed preferable by Ibnu Khaldun. In siyasah 'aqliyah, human reason-based laws are preferred over those based on revelation. Examples of Western democracies include Europe and the United States. Some elites govern over many slaves who are denied the right to vote in siyasah madaniyah (Plato's Republic). Throughout Soekarno's Parliamentary Democracy in the 1950s, the country remained a civilian state.

Hassan Turabi in Sudan, the late Moh Ali Jinnah in Pakistan, and S.M. Kartosoewirjo in Indonesia all formed and stated the concept of siyasah diniyah, which is the modern model of the ideal State of Medina. They praised the State of Medina rather than the secular Civil State as the model for government. Ibnu Khaldun proposed an Islamic nomocracy, or siyasah diniyah, to serve as Medina's permanent political and cultural system. Despite their disparities in imagination and interpretation, Majid Khadduri contended, most Muslims want a Madinah State.

Understanding Islamic Nomocracy in this setting will be incomplete without an appreciation of its guiding principles and defining features. Islamic Nomocracy [16] has the following features.

The principles of a) authority as trust, b) deliberation, c) fairness, d) equality, and e) the acknowledgment and protection of human rights f. The idea of impartial justice. Both the peace and well-being principles are important.

Obedience to authority as a matter of public policy

After reading and digesting the ideas it becomes clear that they constitute what is known as "the rule of law, not of man" in the 'common-law' tradition; that is, a system of government in which the rule of law takes precedence over the rule of man. A.V. Dicey defines "the rule of law" as the acceptance of law's preeminence, everyone's equal treatment under the law, and the application of legal procedures (due process of law) in the exercise of authority.

Dicey (for the 'rule of law' theory) and Julius Stahl (for the 'rechtsstaat' theory) are respectively credited as the first to introduce their respective concepts. However, these insights have been evolving recently. However, the underlying concept of leadership is present in both. The legal system, not the people who occupy high political posts, is what governs a country. We can confirm that this interpretation is consistent with what Muslims mean when they refer to "al-imam" in the Koran and other

sources of Islamic law, and that it has nothing to do with Muhammad SAW or any other individual. In a 2000 study (Chaidar and Sahrasad),

Islamic nomocracy is grounded in the values presented in the Qur'an and the Sunnah, as evidenced by its defining features and guiding principles. These two ideas are similar in that they both acknowledge the presence of standard values that have been defined in written texts and that the values included in Pancasila serve as the standard or measure of value. Another fascinating aspect of these two ideas is the interconnectedness they create between people, deity, religion, and government.

One sign of the egalitarian nature of Islamic nomocracy is the existence of equal rights, which is a stark contrast to the concept of theocracy, and which can be said to be the main difference between the two. In Islamic nomocracy, the rulers are ordinary people and do not belong to the realm of spiritual institutions of power. between secular and pious locals, as well as Muslims and those who aren't Muslim; r71. Sulaiman claimed that the Medina Charter, issued by the Prophet Muhammad SAW in 622 AD.⁷², was the foundation upon which the idea of Islamic nomocracy rested [16].

Even though the Medina Charter was conceived of by Rasulullah Muhammad SAW in 622 ADS as a constitution for society or the State (Medina), it was not intended to establish a theocratic or religious state. On the other hand, the intent of the Medina Charter is to establish an Islamic nomocracy. To put it another way, it's the process of creating a democratic society (state) based on Islamic ideals and law.

The Medina Charter is an agreement begun by Rasulullah Muhammad SAW that the reality of the State of Medina, which he established, has a character of diversity and multiculturalism throughout Arab countries. Therefore, the concept of the Medina Charter is worthy of being a glue, as Muhammad SAW argues that a bond is necessary to prevent divisions.

After migrating from Mecca to Yathrib, the Prophet Muhammad SAW reached an agreement with various tribe chiefs in the city of Medina, known today as the Medina Charter (622 AD). The Medina Charter is frequently referenced in a wide range of works.

According to historical accounts, thirteen groups signed the Medina Charter agreement: (i) Muslims of the Quraish tribe of Mecca (Mukminin and Muhajirin), (ii) Muslims of the Yathrib region (Mukminin and Muhajirin), (iii) Jews of the Banu „Awf, (iv) Jews of the Banu Sa'idah, (v) Jews of the Banu al-Hars, (vi) Jews of the

However, many people in the rest of Indonesia are unfamiliar with the Islamic Sharia laws that are in effect

in Aceh. Regional Regulation of the Special Region of Aceh Province Number 5 of 2000 Concerning the Implementation of Islamic Sharia regulates the application of Islamic sharia law. According to Article 2, subsection 3, this regulation was drafted as a foundational guideline for enforcing the principles of Islamic Sharia in the Region. The existence of faiths other than Islam is also acknowledged by this rule. Especially with regards to practising the tenets of their faiths.

There are at least several rules that serve as benchmarks for the people of Aceh, both through individuals, families and the community in carrying out daily activities. In more detail, the explanation as intended in this paragraph of the rule includes:

The rules for aqidah are contained in Article 6 and Article 7. In summary, these rules require every Muslim to strengthen and fill out the Islamic Aqidah based on the ahlussunnah waljamaah or sunnah of the Prophet Muhammad SAW and his companions.

This aqidah needs to be applied both in aspects of faith, religion, various outward deeds, and morals of the heart. To maximize this, local governments are also obliged to always instill faith and devotion in every Muslim from childhood to adulthood. On the one hand, the government also has the right to prohibit and eradicate everything that is contrary to the Islamic faith, such as leading to kufr, shirk, and even atheism.

Worship

There are two articles that regulate how people worship. As stated in Article 8, it requires every Muslim to postpone or stop all his activities when the time for worship arrives. Worship must also be in accordance with the guidance of Islamic Sharia. Then for followers of religions other than Islam, they are not allowed to interfere with the Muslim worship agenda.

Meanwhile, Article 9 states that the government and society need to intervene in all actions that disturb and hinder the implementation of worship for every Muslim. This is done because all individuals and groups are obliged to build, maintain, and prosper Muslim places of worship [17].

Muamalah

It is well known that muamalah is a branch of sharia science within the scope of jurisprudence. The regulations in Article 10 are for Regional Governments which need to regulate and supervise the implementation of everything related to muamalah according to the provisions of Islamic Sharia. Apart from that, its implementation has been further regulated by Governor's Decree.

Morals

Next are the rules regarding morals. In Article 11 paragraph (1), it is explained that the Regional Government and community institutions try to create a social order according to the guidance of Islamic Sharia, both in government and in family and community life. Especially for someone who lives in the Aceh area, they must maintain and adhere to the values of politeness, appropriateness and propriety in their social life.

Islamiya education and da'wah

This rule regulates Islamic education and da'wah or what is usually called makruf nahi mungkar. In this case, what is required to carry out the educational mission is the Regional Government. This is done to produce people who are intelligent, faithful, devout and have noble character. Plus, every community needs to support the implementation of education according to their abilities.

Treasury

Baitulmal is an institution that has the special task of handling all the assets of the people, both in the form of state income and expenditure. The government is an institution capable of regulating the formation of the Baitulmal organization, which has been determined by a Governor's Decree.

The Regional Government is tasked with publishing, collecting, managing, and using Baitulmal's assets. This Baitulmal will then be played to help the interests of the people, development, and development of the Islamic religion.

Sociability

The social sector is regulated in Article 15 paragraphs 1 to 4. In this article, the Regional Government and community institutions are obliged to create an atmosphere of Islamic brotherhood in every aspect of community life. For example, regulating every Muslim and Muslim woman in terms of clothing so that it complies with the guidance of Islamic teachings.

Implementation of Islamic Syiar

The implementation of Islamic syiar is carried out by the Regional Government to carry out the commemoration of Islamic holidays and regulate everything related to the glory of Islamic syiar. The type and form of implementation of Islamic Syiar are further determined by a Governor's Decree.

Defense of Islam

The agenda for defending Islam is set out in Article 17 Paragraph (1). Those who are obliged to carry out the

mission of defending Islam include the Regional Government, the Ulama Consultative Council (MPU) and other community institutions. This is intended to optimize the people in the region to maintain the majesty and sanctity of the Islamic religion. Every institution must also be able to prevent all elements that can tarnish, reduce and weaken the greatness of Islam.

Qadha, Jinayat, Munakahat, and Mawaris

The Regional Government together with the MPU jointly have the task of formulating various provisions relating to the basic collection and methods of administering qadha, qanun jinayat, munakahat and maharis in line with Islamic law. Furthermore, the formulation is refined and socialized so that it can be stipulated in Regional Regulations [17].

4. CONCLUSION

Aceh implemented Law Number 11 of 2006 which was born as an implementation of the Memorandum of Understanding between the Government of the Republic of Indonesia and the Free Aceh Movement in Helsinki, Finland or better known as the "Memorandum of Understanding (MOU) Helsinki". In addition to regulating all kinds of Aceh government issues, this law also regulates the Ulama Consultative Council (MPU) as an independent institution and the Syar'iyah Court as part of the Religious Court environment.

The application of Islamic sharia is implemented in Aceh today with all Qanuns are the building blocks of Islamic civilization. This means that when Aceh implements Islamic law, it means that Aceh is building civilization. Islamic Sharia is actually not only a legal issue, but also various aspects of life. Worship, muamalah, munakahat (marriage, ed.), politics, muamalah, relationships and so on.

With the enactment of the UUPA (Undang-Undang Pemerintah Aceh or Aceh Government Law), a new picture emerged in the regional government administration system and in the context of implementing special autonomy for the Aceh Government. In line with this, the Government established PP 41 of 2007 concerning Regional Apparatus Organizations as a guideline in structuring regional apparatus institutions in Indonesia. Indonesia should have implemented an Islamic nomocracy system from the start of this country's founding to maintain a government system that is fair, effective, efficient and responsible for all the peoplepedagogies

5. REFERENCES

- [1] M. A. Ramdhani, A. Ramdhani, and D. M. Kurniati, "The influence of service quality toward customer satisfaction of Islamic sharia bank," *Aust. J. Basic Appl. Sci.*, vol. 5, no. 9, pp. 1099–1104, 2011.

-
- [2] K. Khairinnas, "Khilafatul Muslimin: Analisis tentang Deradikalisasi Diri Gerakan Fundamental Islam Indonesia," *J. Sociol. Dialekt. Sos.*, vol. 9, no. 2, pp. 177–188, 2023.
- [3] I. Khaldūn, *Muqaddamah-i Ibn Khaldūn*, vol. 44. Bungāh-i Tarjumah va Nashr-i Kitāb, 1980.
- [4] H. Sahrasad, A. Chaidar, and M. Syam, "A reflection on a peripheral movement; The 'Save Aru' social movement 2013-2015 from a historical perspective," *Wacana, J. Humanit. Indones.*, vol. 20, no. 3, p. 8, 2022.
- [5] A. Armansyah, "Penerapan Sistem Pembinaan Halaqah Untuk Meningkatkan Kecerdasan emosional," *TAJDID J. Pemikir. Keislam. dan Kemanus.*, vol. 2, no. 1, pp. 341–354, 2018.
- [6] A. E. Mayer, "Law and religion in the Muslim Middle East," *Am. J. Comp. Law*, pp. 127–184, 1987.
- [7] M. T. Azhary, M. Rasyidi, and I. Suny, "Negara hukum: suatu studi tentang prinsip-prinsipnya dilihat dari segi hukum Islam, implementasinya pada periode negara Madinah dan masa kini," (*No Title*), 1992.
- [8] S. M. Kartosoewirjo, *Haloean Politik Islam*. Dewan Penerangan Masjoemi Daerah Priangan, 1946.
- [9] J. Portugali and N. Alfasi, "An approach to planning discourse analysis," *Urban Stud.*, vol. 45, no. 2, pp. 251–272, 2008.
- [10] M. Batty and P. M. Torrens, "Modelling and prediction in a complex world," *Futures*, vol. 37, no. 7, pp. 745–766, 2005.
- [11] R. R. Yunanda, "RADIKALISME DALAM PERSPEKTIF ISLAM DAYAH DI ACEH," *J. Ilm. Sociol. AGAMA*, 2019, doi: 10.30829/jisa.v2i2.6383.
- [12] J. Junaidi and I. Rodiah, "Praktik Sistem Nomokrasi Islam: Potret Kebebasan Ruang Publik Masyarakat Sipil Aceh," *Polit. J. Huk. Tata Negara dan Polit. Islam*, vol. 10, no. 2, pp. 138–152, 2023.
- [13] S. Moroni, "Rethinking the theory and practice of land-use regulation: Towards nomocracy," *Plan. Theory*, vol. 9, no. 2, pp. 137–155, 2010.
- [14] A. Ibrahim, "Peraturan Perundang-Undangan Tentang Pelaksanaan Syariat Islam di Aceh." Banda Aceh: Dinas Syariat Provinsi Aceh, 2009.
- [15] P. Hikmawati, "Relevansi Pelaksanaan Syariat Islam di Provinsi Nanggroe Aceh Darussalam dengan Hukum Pidana Nasional," *J. Kaji.*, vol. 14, no. 2, 2008.
- [16] D. E. R. HS and K. Ni'mah, "POTRET NOMOKRASI ISLAM DAN DEMOKRASI PANCASILA DI INDONESIA:-," *Al Kamal*, vol. 1, no. 1, pp. 64–81, 2021.
- [17] H. A. Putra *et al.*, "Understanding Short-Term and Long-Term Price Fluctuations of Main Staple Food Commodities in Aceh Province, Indonesia: An ARDL Investigation," *Ekon. J. Econ.*, vol. 1, no. 1, pp. 26–32, 2023.

***Belacan*; Folklore, Cultural Conservation and Regional Promotion Based on Local Potential**

Iromi Ilham^{1*}, Abdullah Akhyar Nasution², Muh. Fahrudin Alawi³, Richa Meliza⁴,
Ibrahim Chalid⁵, Wahyu Hasibuan⁶, Intan Syahira⁷ Alwi⁸

^{1,2,3,4,5,6,7.} Department of Anthropology and Sociology, Faculty of Social and Political Science, Universitas Malikussaleh, Lhokseumawe, Aceh, Indonesia

^{*}Corresponding author. Email: iromi.ilham@unimal.ac.id

ABSTRACT

Belacan Pulau Kampai is one of the foodfolk that must be preserved. It is a specialty food that is an expression of the local indigenous of the local community and ancestral heritage that has been transmitted across generations. This article explores the existence of *belacan* and identifies constraints faced by the community of Pulau Kampai related to *belacan* production, as well as strategies for revitalizing business sustainability and conserving local wisdom. This research was conducted in Pulau Kampai Village, Pangkalan Susu District, Langkat Regency, North Sumatra Province. The data collection techniques were participatory observation, in-depth interviews, and document studies. The results showed that the obstacles faced by the community in conserving the culture of *belacan* production are the need for more availability of raw materials (*rebon* shrimp) for *belacan* processing due to conflicts of interest among the fishermen. Therefore, it is essential to establish a customary institution or instrument that regulates the division of catch areas among fishermen. It is important to note that cultural conservation efforts must also collaborate with various stakeholders, especially local communities.

Keywords: *Folklore, Cultural Conservation, Regional Promotion, Local Potential, Belacan.*

1. INTRODUCTION

One of the local potentials of the Pulau Kampai community is the legendary *belacan* product. According to the Indonesian Dictionary, *belacan* is a seasoning made from fermented small fish or shrimp. Indonesians usually process *belacan* into sambal or use it as a flavour in various dishes. Another name for *belacan* is *terasi*. One of the best *belacan* in North Sumatra is produced by the people of Pulau Kampai. Many home industries produce *belacan* by utilizing marine resources in the region tersebut [1], [2]

According to Danandjaja [3], food falls into the category of non-oral folklore. Folklore is the culture of a society that is spread and passed down from generation to generation, both oral and non-oral. The word "folklore" comes from the English compound words "folk" and "lore." "Folk" refers to a group of people with similar physical, cultural and social characteristics,

while "lore" refers to customs or ancestral knowledge that is passed down across generations. Thus, folklore can be defined as human culture that is transmitted and passed down traditionally from generation to generation, both in oral and non-oral forms. Each region, ethnicity, tribe, group, nation, and religion has its folklore, so Indonesia has a variety of folklore [3].

Typical food owned by a group of people is an expression of collective intelligence that reflects local wisdom and ancestral heritage across generations. Its existence serves to define and signify the identity of ethnic groups because it is related to the way of processing, how to serve, and the function of food in a particular society [3]. According to Widyastuti in [4], the function of food in the context of social life is as follows: 1) for offerings, such as for traditional ceremonies; 2) for daily meals, whether in the form of main meals, such as rice, corn, or small meals in the form of simple snacks; 3) traditional food for special

events; and 4) traditional food as a regional cultural identity. Food also functions as a social bond, group solidarity, and identity symbolism [3].

The existence of food also symbolizes the existence of an operating cognitive system. For example, knowledge about the consumption of certain foods can cause dangerous diseases. It indicates the existence of a cognitive system formed from the accumulation of experience and the intersection of knowledge, such as the belief that one can contract syphilis from llama meat in Peruvian and Bolivian society [5], including the choice of food consumed by the community when it is associated with a condition of biological change, such as pregnancy. In this case, cultural factors and beliefs determine food choices during pregnancy and lactation. Cultural practices create adherence to consumption patterns for specific periods, and this condition will continue [6]. Therefore, food consumption patterns in many places are also identified with dimensions of health. Snow's study shows that communities have one or more traditional beliefs that are linked to health systems, such as dietary patterns and reproductive cycles [7].

The existence of *belacan* in Pulau Kampai is one of the speciality foods processed from ingredients provided by nature, namely *rebon* shrimp which is a marine product of Pulau Kampai. However, in recent times, the people of Pulau Kampai have been concerned about the sustainability of the *belacan* business. In fact, the ability to activate the knowledge and utilization of natural resources into praxis has an impact on the welfare of the community (Hu et al., 2018). Therefore, this paper seeks to explore the existence of *belacan* as one of the potentials owned by the community, as well as the various obstacles faced so that the cultural conservation agenda (local indigenous) of the Pulau Kampai community can be implemented.

On the other hand, recognizing local knowledge can increase the resilience of a community in the face of change [10]. It is hoped that understanding the cognitive system of the Kampai Island community in the business of producing *belacan* and mechanizing the transfer of knowledge into behavior will be part of the documentation and socialization of knowledge so that it can continue to be transmitted from generation to generation. The existence of local indigenous as a set of knowledge, beliefs, worldviews, understandings, and behaviors that exist in society becomes a strategy to survive in meeting their needs, both in the face of changes in the physical environment and culture [11]–[13].

2. METHOD

This research was conducted in Pulau Kampai Village, a small island located in Pangkalan Susu District, Langkat Regency. It is only 9.5 Km from the Sub-district City, which can be reached using boat transport. Based on medium-term development plan of Pulau Kampai Village, the total of population of Pulau Kampai is 4,210 people. The area is only 42.42 Km².

In data collection activities, the author used participatory observation techniques, in-depth interviews, FGD (Focus Group Discussion), and document studies. Participatory observation aims to observe various social facts, both in the form of actions, behaviours, and other symbolic dimensions presented by the community, so that the sociological picture of the community can be observed and understood to the fullest [14]. In-depth interviews were conducted to collect information, opinions, and views from the research subjects. Interviews were conducted in a structured and semi-structured manner [15]. The informants in this study were the community of Pulau Kampai, traditional elders, village officials, as well as the business actors of the *belacan* business in Pulau Kampai Village.

The FGD technique was conducted for two purposes, namely validating the previous interview data and sharpening the data that had been obtained. Data collection through focused discussions presents a more systematic and directed discussion of the problem [16]. Thus, the meaning of the themes discussed will be more in line with the emic perspective of the community group. The data obtained through FGD activities are collective and more credible [17], thus minimizing the researchers' misinterpretation of the problem focus [18]. The document study technique was carried out with the aim of supporting primary data. The documents analyzed were online newspapers, government documents, and various other documents deemed relevant to the research theme [19].

The data analysis technique in this research follows an interactive approach, which starts with finding patterns, categorizing or arranging data based on appropriate themes, analyzing relationships between concepts, and finally, interpreting data and giving meaning [20].

3. RESULT AND DISCUSSION

3.1. *Belacan* as Foodfolk of Kampai Island Community

Belacan in Kampai Island was first introduced by the Ethnic Chinese around the 1890s. At that time, the Ethnic Chinese made *belacan* as a backup food. Around 1899, *belacan* began to be traded in the Pulau Kampai

area and around the Strait of Malacca (Interview Abu Bakar, *belacan* entrepreneur). In the early phase of *belacan* production, the ethnic Chinese made their own without employing the local community. However, as demand grew over the years, the *belacan* producers agreed to employ local people.

One of the most famous *belacan* entrepreneurs in Pulau Kampai is Lim Ju Kuang. In everyday life, people often call him 'Ko Ahan.' Initially, Ko Ahan only had a *belacan* business, but later, his business expanded into other commodity sectors. Ko Ahan runs his business under the banner of the Kedaung Group. The first *belacan* brands from Pulau Kampai at that time were *belacan* A77 and *belacan* A3. Abu Bakar asserts that "who would have thought ... Ko Ahan, the son of a Kampai Island fisherman and *belacan* maker in those days, could be as successful as he is today".

Along the way, several other terms entrepreneurs began to emerge. They were residents of Kampai Island. Abu Bakar, for example, has been in the *belacan* business for 15 years. In the marketing process, Abu Bakar does it manually. He sells his *belacan* to people who come directly to his house. As for overseas sales, Abu Bakar does not send the *belacan* directly overseas, but through distributors who come to buy directly to Kampai Island and then sell to consumers abroad. Other overseas marketing is done through people from Pulau Kampai who migrate overseas. They come directly to Mr Abu Bakar to order large quantities of *belacan* (Interview Abu Bakar, 2023). According to him, until now, *belacan* Pulau Kampai has been distributed to various countries, such as Qatar, Singapore, Germany and Hong Kong.

The mechanization of *belacan* making is still done traditionally. The main ingredients needed to make *belacan* are rebon shrimp/fine shrimp and salt containing iodine. The method of making *belacan* is as follows: First, the prawns are washed thoroughly with water and dried in the sun. The drying process takes one week usually. Secondly, after drying, the dried shrimp is mixed with salt containing iodine and fermented by storing it in an airtight container for five months. Third, after fermentation, the *belacan* ingredients are ground until smooth, like porridge. After that, the material cannot be moulded immediately but must be stored again in an airtight container for two to three months so that the *belacan* produced is more durable. Finally, there is the moulding and drying stage. The drying process at this stage is done for two weeks.



Figure 1. The process of drying wet *belacan* ingredients

Source: Field documentation, 2023



Figure 2. Packed *belacan* ready to be marketed

Source: Field documentation, 2023

The existence of the *belacan* processing business in Pulau Kampai has had a significant impact on the community's economy, primarily through the absorption of a significant amount of labor, especially women. People who were previously unemployed are now able to find alternative employment. Women receive additional income from their involvement in the *belacan* production business so that they do not only rely on their husband's income as the head of the family. On the other hand, the production of the legendary *belacan* indirectly helped introduce Kampai Island to the rest of Indonesia. *Belacan* Pulau Kampai is known as the best *belacan* in North Sumatra.

The existence of *belacan* Pulau Kampai can be seen as part of food folk that reflects the creative power of the community in processing their resources [4]. *Belacan* is an essential part of the Kampai Island community. It is a folk food sourced from processed marine products. The processing mechanism and recipes also come from the habits and collective intelligence of the community, which are then passed down orally. The concept of folk food processing can be through the process of cooking or fermentation. In the cooking process can be boiled,

steamed, fried, roasted (fried not in oil or with sand), burned, baked, and pounded (Widyastuti in [4]).

Traditional food as part of folklore has specifications related to the acquisition and processing of these foods, so it is not an exaggeration to say that the *belacan* production business carried out by the Pulau Kampai community is part of a cultural preservation effort. *Belacan* Pulau Kampai has become "foodways" that are part of the collective intelligence of a cultural group [5], [21].

3.2. Problems Faced and Solutions for *Belacan* Business Sustainability

Today, Pulau Kampai's *belacan* production faces substantial obstacles that raise concerns about the sustainability of the *belacan* business in the community. Firstly, the need for more availability of the primary raw material for *belacan* producing, namely *kecepe* shrimp, a small-sized shrimp, or *rebon* shrimp as the local community knows it.

From discussions with fishermen in Kampai Island, in the past it was easy to obtain raw materials for *belacan* processing. The fishermen could easily catch *rebon* shrimp in a location not far from the mainland of Kampai Island. However, since the arrival of the *gantung* trawl (used by Kampai Island and outside Kampai Island fishermen who fish around the island), the shrimp population needs to be improved. There is a conflict between the coastal community (fishermen who only catch *rebon* shrimp to make *belacan*) and the boat fishermen who use *gantung* trawlers. There is no Panglima laut or anything like it in the Pulau Kampai area, so conflicts that occur in laut have a tiny way of being resolved.

The territorial sea differs from land in terms of ownership. The ocean cannot be privatized into individual property rights like land. The sea is a free area for anyone, especially local fishermen, to get as many resources as possible in the sea as long as it does not damage the existing ecosystem. The problem then is when the fishermen have different target catches for different types of marine resources. In the case of Pulau Kampai, some fishers target *kecepe* shrimp (*rebon* shrimp) as their main catch.

Meanwhile, other fishers do not have a specific target type of catch. This second category of fishers then uses *gantung* trawls to increase their catch. As a result, there is a conflict of interest at the fishermen's level.

To resolve the conflict of interest among fishermen, there are at least two things that can be offered as a solution. First, it is necessary to establish a customary institution or instrument that regulates the division of catch areas among fishermen. This institution or

instrument could adopt the concept of the sea commander in the Aceh region. The sea commander is a customary instrument whose role is to protect, lead and apply regulations in fishing at sea so that conflicts do not occur among fishermen. The Panglima Laut will settle disputes in the territorial waters. Panglima laut has a vital role in improving the standard of living of the fishing community because it is the leader in implementing the customary law of the sea for fishermen by dealing with various problems in fishing at sea [22].

The limits of authority and authority of this institution can be formulated and agreed upon by the people of Pulau Kampai. This institution is like a cultural institution where the existence of this institution is formed from the community, by the community, and for the community. In addition to protecting the waters around Kampai Island from over-exploitation that can damage the marine ecosystem, this institution will also be able to unravel and minimize conflicts that occur around the marine waters of Kampai Island, which until now have minimal way to resolve. Second, encouraging the creation of water regulations, at least at the district government level, for the sake of justice and the sustainability of the Pulau Kampai *belacan* production industry, which has become a regional flagship product. This regulation will regulate the boundaries of the areas where trawling can and cannot be used around the waters of Pulau Kampai.

On the other hand, the presence of a PLTU (Steam Power Plant) on Sembilan Island, a small island only 3 km from Kampai Island that has been operating since 2019, has also affected the existence of *rebon* shrimp. The waste produced by the company pollutes the sea, disrupting the sustainability of the marine biota ecosystem [23]. Of course, the above problems have an impact on the economic dimension of *belacan* business actors in particular and the community in general. Businesses do not dare to market widely and collaborate with various partners because they are worried that they will not be able to fulfil the demand if it increases. One way to deal with the shortage of raw materials is to store the raw materials when there is an overflow of raw materials in large quantities.

Another concern of the community is that there will be no more successors willing to run the *belacan* production in Pulau Kampai as time goes by. Young people today are increasingly reluctant to dive in and engage in *belacan* processing; until now, only the elderly are left to run it; unfortunately, one day, the typical *belacan* of Kampai Island will disappear. It is also necessary to contribute to the government for sustainable development and provide facilities and infrastructure so that the realization of the *belacan*

industry from Kampai Island. For this reason, local government support in various forms, be it presenting regulations, building facilities and infrastructure, and other forms, will significantly help the development of the *belacan* business as a local product that has gone global.

4. CONCLUSION: FOODFOLK, CULTURAL CONSERVATION, AND REGIONAL PROMOTION

The existence of food is considered part of the cultural identity of a culture, so maintaining its sustainability is an essential part of cultural conservation. Cultural conservation is an effort to preserve, maintain, care for, and prevent the loss of a particular culture. "Foodfolk" is the creative work power of the community that deserves a place to be developed [4]. Foodfolk can also be associated with regional development potential, where various folklore potentials with material and immaterial heritage have meanings that are worth developing in the aspect of tourism development. Thus, folklore not only plays a role in preserving culture, but also in supporting regional promotion through tourism. It encourages the economic development of local communities, creates jobs, and maintains social relations between generations [24]. Therefore, cultural conservation contributes to social welfare and strengthening community security.

Indeed, tourism promotion can be framed with cultural narratives found in the region as they are considered to influence the emotional state of tourists [25]. The study of cultural preservation conducted by the Kejawan community in Sidorejo through folklore can be an excellent example in this regard. *Kejawan* believes in the tradition of bathing by burning offerings at the Balekambang Site. According to them, the tradition is an ancestral heritage that needs to be preserved. This effort has positive implications, namely being able to increase awareness, tolerance, and the economy of the surrounding community. When people accept a tradition and do not dispute it by showing tolerance and care, the conservation process can be carried out optimally [26].

It is important to note that traditional cultural conservation efforts must collaborate with various parties, especially local communities [27], [28], and cultural experts and activists [29]. It is also essential that multicultural-related curricula are taught in education to recreate authentic multicultural literacy, where people today are increasingly alienated and isolated from the foods, festivals and folklore of their culture [30]. Especially in the current disruptive era, local values must be revitalized in order to maintain cultural blurring as a cultural identity [31].

ACKNOWLEDGMENTS

We are very grateful to Universitas Malikussaleh for funding the research. We also thank the informants in Kampai Island, community leaders, and all informants who have provided valuable information for the completion of this study.

REFERENCES

- [1] S. Ikrar, "Pulau Kampai, Destinasi Wisata Bahari yang Menawan di Langkat," *pesisir.net*. https://www.pesisir.net/pulau-kampai-langkat#1_Keindahan_Pantai_Berawe (accessed Jun. 12, 2023).
- [2] F. Muhammad, "Cerita Edy di Pulau Kempai, Bicara Soal Kesejahteraan Nelayan hingga Belacan," *Kompasiana.com*, 2018. <https://www.kompasiana.com/faridmoah/5ac23033cf01b4475e5f3712/cerita-edy-di-pulau-kempai-bicara-soal-kesejahteraan-nelayan-hingga-belacan?page=all#section1> (accessed Jun. 10, 2023).
- [3] J. Danandjaja, "Folklor Indonesia," *Jakarta. Pustaka Craftipers*, 1986.
- [4] S. Endraswara, "Folklor Nusantara," *Yogyakarta: Ombak*, 2013.
- [5] C. A. Sammells, "Folklore, food, and national identity: urban legends of llama meat in La Paz, Bolivia," *Contemp. Legend*, vol. 1, pp. 21–54, 1998.
- [6] C. A. Forestell and J. A. Mennella, "Food, folklore, and flavor preference development," *Handb. Nutr. pregnancy*, pp. 55–64, 2008.
- [7] L. F. Snow and S. M. Johnson, "Folklore, food, female reproductive cycle," *Ecol. Food Nutr.*, vol. 7, no. 1, pp. 41–49, 1978.
- [8] H. Hu, J. Zhang, G. Chu, J. Yang, and P. Yu, "Factors influencing tourists' litter management behavior in mountainous tourism areas in China," *Waste Manag.*, vol. 79, pp. 273–286, Sep. 2018, doi: 10.1016/j.wasman.2018.07.047.
- [9] A. B. Ünal, L. Steg, and M. Gorsira, "Values Versus Environmental Knowledge as Triggers of a Process of Activation of Personal Norms for Eco-Driving," *Environ. Behav.*, vol. 50, no. 10, pp. 1092–1118, Dec. 2018, doi: 10.1177/0013916517728991.
- [10] J. F. Audefroy and B. N. C. Sánchez, "Integrating local knowledge for climate change adaptation in Yucatán, Mexico," *Int. J. Sustain. Built*

Environ., vol. 6, no. 1, pp. 228–237, 2017.

[11] A. S. Keraf, *Etika Lingkungan*. Kompas, 2005.

[12] M. Alfian, “Potential local wisdom in shaping national identity and character,” in *International Conference on Indonesian Studies: “Ethnicity and Globalization,”* 2013, pp. 424–435.

[13] N. F. Istiawati, “Character Education Based on the Values of the Ammatoa Indigenous Local Wisdom in Fostering Conservation Character,” *J. Cendekia*, vol. 10, no. 1, pp. 1–18, 2016.

[14] M. Benson and K. O’Reilly, “Reflexive practice in live sociology: lessons from researching Brexit in the lives of British citizens living in the EU-27,” *Qual. Res.*, vol. 22, no. 2, pp. 177–193, Apr. 2022, doi: 10.1177/1468794120977795.

[15] J. P. Spradley, *The ethnographic interview*. Waveland Press, 2016.

[16] J. Irwanto, “Focused Group Discussion (FGD): Sebuah Pengantar Praktis,” *Jakarta Yayasan Obor Indones.*, 2006.

[17] H. B. Basnet, “Focus group discussion: a tool for qualitative inquiry,” *Res. A Res. J. Cult. Soc.*, vol. 3, no. 3, pp. 81–88, 2018.

[18] L. J. Moleong, “Moleong, ” Metodologi Penelitian Kualitatif Edisi Revisi”. Bandung : Remaja Rosdakarya.,” *PT. Remaja Rosda Karya*, 2019.

[19] C. Cardno, “Policy Document Analysis: A Practical Educational Leadership Tool and a Qualitative Research Method,” *Educ. Adm. Theory Pract.*, vol. 24, no. 4, pp. 623–640, Jan. 2019, doi: 10.14527/kuey.2018.016.

[20] M. Q. Patton, *Qualitative research & evaluation methods: Integrating theory and practice*. Sage publications, 2014.

[21] J. S. Rikoon, “Ethnic Food Traditions: A Review and Preview of Folklore Scholarship,” *Ky. Folkl. Rec.*, vol. 28, no. 1, p. 12, 1982.

[22] I. Nudia and M. Desfandi, “Peran Panglima Laot Dalam Menerapkan Sustainable Development Goals (SDGs) Dalam Bidang Kelestarian Laut Di Gampong Ujong Pie Kecamatan Muara Tiga Kabupaten Pidie,” *J. Pendidik. Geos.*, vol. 8, no. 1.1, pp. 104–114, 2023.

[23] A. S. Karokaro, “Nasib Warga Pulau Sembilan yang Berdekatan dengan Pembangkit Listrik Batubara (Bagian 1),” *Mongabay; Situs Berita Lingkungan*, 2017.

<https://www.mongabay.co.id/2017/07/07/nasib-warga-pulau-sembilan-yang-berdekatan-dengan-pembangkit-listrik-batubara-bagian-1/>

[24] S. Zainal, I. Ilham, and R. Yunanda, “Rationality of Developing the Protected Mangrove Forests as Ecotourism,” *Rev. Gestão Soc. e Ambient.*, vol. 17, no. 7, pp. e03591–e03591, 2023.

[25] M. I. Putra, M. R. Rukmana, and A. R. Heryawan, “Manifestasi Folklor sebagai Daya Tarik Wisata Telaga Warna: Studi Pendekatan Semiotika Roland Barthes,” *Metonimia J. Sastra dan Pendidik. Kesusastraan*, vol. 1, no. 2, pp. 88–95, 2023.

[26] N. L. Martanti and H. Mukti, “Cultural Conservation of Wong Kejawen Religion (Folklore Study of the Kejawen Community in Sidorejo Village, Batang Regency),” *J. Sos. Polit. dan Budaya*, vol. 2, no. 2, pp. 265–276, 2023.

[27] V. Gupta, “Conservation ethos in the tribal folklore,” 2007.

[28] F. Mony, A. Z. Marasabessy, and J. Sahupala, “Prospek dan Strategi Pengembangan Pesisir Tanjung Setan Sebagai Kawasan Ekowisata Bahari,” *J. Agrohut*, vol. 13, no. 2, pp. 66–76, 2022.

[29] J. M. Payne, “The politicization of culture in applied folklore,” *J. Folk. Res.*, pp. 251–277, 1998.

[30] C. F. Meyer and E. K. Rhoades, “Multiculturalism: Beyond food, festival, folklore, and fashion,” *Kappa Delta Pi Rec.*, vol. 42, no. 2, pp. 82–87, 2006.

[31] I. Ilham, A. Ketaren, and R. Meliza, “Revitalisasi nilai kearifan lokal dalam penguatan karakter di era disrupsi pada masyarakat suku alas,” *Aceh Anthropol. J.*, vol. 5, no. 2, pp. 150–161, 2021.

The Effectiveness of Village Stand by Ambulance in Public Service in Kajuara, Bone Regency

Jusniaty^{1*}, Nurmiati², Jumarni³

¹*Ilmu Pemerintahan, Universitas Muhammadiyah Sinjai*

²*Administrasi Publik, Universitas Muhammadiyah Sinjai*

³*Administrasi Publik, Universitas Muhammadiyah Sinjai*

*Corresponding author. Email: jusniaty@gmail.com

ABSTRACT

This Research aims to discuss how the Village Stand by Ambulance is used by the community in Kajuara District, Bone Regency. Furthermore, this research also provides an overview of community on public service in the health sector by accelerating community access to referral centers, as a form of first aid. This research is initiated from the provision of Stand by Ambulance for village in almost all villages in Bone Regency. Thus, how is this implemented and used by the community. This research is descriptive qualitative research, which was carried out to describe the problem being research. The types of data used are primary and secondary data, obtained from informants and documents related to the problem studied. The informant of this research is the secretary of the Kajuara District, Bone Regency, all the Head of Villages in Kajuara District, Village community who have used the Village Stand by Ambulance. Data collection technique was through observation, interview, and documentation. From the research of analysis in the discussion, it can be concluded that from the indicator of target accuracy, it was found that the users of Village Stand by Ambulance increased from year to year. For indicator of Village Stand by Ambulance socialization, it is through village chief, then it will be announced during Friday prayers at each mosque in the village that there is a Village Stand by Ambulance which can be used to health service. From the purpose indicator, it is found that the village community feels helped by the presence of Village Stand by Ambulance, even though the fuel costs remain for the users.

Key Words: Village, health, service, Effectiveness

1. INTRODUCTION

The village is a legal community unit that has territorial boundaries that is entitled to organize and take care of government affairs, community interests based on initiatives recognized and respected in the government system. In the village is composed the Village Government and the Village Representative Body which is the Village Government. The formation of the Village Government itself is elected directly by the village people. The Village Government is obliged to prosper its people because it has been elected to be their representative and leader one of them on health transport. Health is a basic need for every human being in achieving well-being. Every human being is entitled to health protection because a strong state or region is supported by a healthy society both physically and spiritually.

Health issues have always received special attention from the government because health greatly covers all aspects of routine in all areas. That is what is sometimes still a problem for the community, especially regarding means and infrastructure, although the government has implemented the National Health Guarantee program for people who are particularly underprivileged. But things are indeed in the line of limitations given the many things that the government has to take care of outside of health. An example is the issue of Emergency/Transportation of emergency patients which until now feels still poorly balanced with the number of people in a certain quota especially in the District and Village areas, this is in accordance with Government Regulation No. 38 of 2007 on the Division of Government Affairs Between the Government, the Provincial Local Government, the Regional Government of Redistrict/City that the handling of the health field becomes one of the mandatory affairs that is the authority of the Provincial Government and the Municipal District.

People in rural areas often find it difficult to get transport equipment to be able to bring their families to health care, whether it is a health service near or far away. This is due to the fact that not all rural communities have cars or transport that can provide comfort and safety for these patients when they are taken to the health service. Therefore, the step taken by the village government in Bone district is to procure ambulances in several villages that are designed as fleets that meet the needs of the surrounding

community, among other things, to help people who need transportation to local health services. The village emergency ambulance is one of the cars owned by the village that is provided through the Village Fund Budget (ADD) which aims to help people experiencing health problems to get to the nearest health services. (Fatmasari 2019)

Based on the results of the observations made by researchers, it is known that out of 18 villages in Kajara Kabupate Bone Subdistrict, there are 5 villages that have ambulances on standby, among which are Lemo Village, Kalero Village, Mallahae Village, Bulutanah Village, and Lappabosse Village. The village ambulance is reserved for people in villages who are in dire need of a health service car, people who do not have a vehicle and even the sick are expected to be able to provide first aid to go to the nearest health center or hospital. Especially for people living in remote villages. This program is expected to be a solution in helping the village community in the field of health care.

But in fact, there is still information about shortcomings in the procurement of the Village Stand by Ambulance, as quoted from the Punggawanews.com article published on June 2, 2021 entitled "Village Ambulance in Bone Allegedly Overpowered by Head of village, Circulating Photos Used Among Brides", in the article it contains about people's complaints about the use of village ambulances that are often found parking in local offices, coffee shops and traditional markets. Included is used for recreation. To get out, it is necessary to study how exactly the implementation of the Village Emergency Ambulance procurement is.

Based on the background of the above problem, the research problem used in the discussion of this study is how the effectiveness of the use of Village Stand by Ambulance in Kajuara of Bone Regency?

This research is expected to be able to contribute to the development of knowledge about the effectiveness of using village standby ambulances in Kajuara District, Bone Regency and as a reference for the literature and other writers who are interested in this research.

It is hoped that this research will be useful for agencies, especially government, society in general and universities who need information or contributions of thought regarding the effectiveness of using village standby ambulances in Kajuara District, Bone Regency.

2. LITERATURE REVIEW

According to Steers in Hedra Hermawan (2017) [2] finds that "Effectiveness is the range of efforts of a program as a system with certain resources and means to meet its objectives and means without crippling those means and resources and without putting due pressure on their implementation". According to Mardiamso in [3] "effectiveness is the measure of success or non-achievement of the objectives of an organization towards its objectives. When an organization achieves a goal, the organization has run effectively." From some of the above opinions about effectiveness, we can conclude that effectiveness is a fundamental element for achieving a predetermined goal or objectives in any organization, activity or program. It is called effective when a goal or goal is achieved as set Measuring the effectiveness of an organization is not a very simple matter, since effectiveness can be examined from different points of view and depends on who assesses and interprets it. When viewed from the perspective of productivity, a production manager gives the understanding that effectiveness means quality and quantity (output) of goods and services. The degree of effectiveness can also be measured by comparing predetermined plans with tangible results that have been realized. However, if the effort or result of the work and the actions carried out are not appropriate so as to cause the goal not to be achieved or the expected goal, then it is said to be ineffective. As for the criteria or measures regarding the achievement of effective objectives or not, as stated by Budiani (2007) [4] are the following:

- 1.1 Accuracy program targets, namely the extent to which program participants are precisely those previously determined.
- 1.2 Program socialization, namely the ability of program organizers to carry out program socialization so that information regarding program implementation can be conveyed to the community in general and target program participants in particular.
- 1.3 Program objectives, namely the extent to which program results match the program objectives that have been previously determined. Program monitoring, namely activities carried out after the program is implemented as a form of attention to program participants.

2.2 Concept of Village Government Public Services in the Health Sector

A village is a legal community unit that has territorial boundaries and has the authority to regulate and manage government affairs, the interests of local communities based on community initiatives, origin rights and traditional rights that are recognized and respected in the government system of the unitary state

of the Republic of Indonesia Law Number 6 of the Year 2014. Village development is very important in social life.

Rural development in a broad sense covers various areas of life such as economic, social, cultural, political and security which integrates the roles of government and society in its management by utilizing development resources effectively to improve the quality of life and welfare of the community on an ongoing basis. [5] stated that in village development there are two important aspects that are the object of development:

1. Village development in the physical aspect, namely development whose main object is the physical aspect (facilities, infrastructure and people) in rural areas such as village roads, house buildings, settlements, bridges, dams, irrigation, places of worship, education and so on. Development in this physical aspect is hereinafter called Village Development.
2. Development in the aspect of human empowerment, namely development whose main object is the aspect of development and increasing abilities, skills and empowering people in rural areas as citizens, such as education and training, development of economic, health, spiritual businesses and so on. Development in aspects like this is hereinafter referred to as Village Community Empowerment.

Among the developments that must receive special attention is the development of facilities and infrastructure in the health sector. According to Wulandari (2016)[6] Health services are all efforts and activities to prevent and treat disease. All efforts and activities to improve and restore health carried out by health workers in achieving a healthy society. The aim of health services is to achieve a level of public health that satisfies the expectations and level of community needs (Consumer satisfaction) through effective services by service providers which will also provide satisfaction in the expectations and needs of service providers (Provider satisfaction) in service institutions that are organized efficiently (Institutional). satisfaction)

According to Sari (2013)[7] Health services in principle prioritize promotive and preventive health services. Promotive services are efforts to improve public health in a better direction and are preventive to prevent people from falling ill in order to avoid disease. For this reason, public health services are not only focused on treating individuals who are sick, but what is more important are efforts to prevent (preventive) and improve health (promotive), so that the form of health service is not only the Community Health Center or Community Health Center, but as

well as other forms of activities, both those that directly improve health and prevent disease, or indirectly have an impact on improving health.

2.3 Previous Study

Many previous studies have discussed the following:

1. Ikbil Fadillah, Eliyusnadi, Amir Hasan. (2021). The Influence of Procurement of Standby Ambulances on the Effectiveness of Community Services in Baru Village, Air Hangat Barat District, Kerinci Regency [8]. *Journal of Nusantara Maha Administration (JAN Maha) STIA Nusantara Sakti Sungai Full – Kerinci Vol. 3 No. 8* (2021). The focus of the research is to determine the influence of the procurement of standby ambulances on service effectiveness and how much influence the procurement of standby ambulances has on service effectiveness. The research method uses quantitative research which is carried out by carrying out calculations related to the research variables. The research results show that Ambulance Alert on Service Effectiveness is positive, namely 89.9. Meanwhile, the big influence of Procurement of Standby Ambulances on Service Effectiveness, where the t value of Procurement of Standby Ambulances is 3.221 (sig 5% < 0.005) or t count 3.221 > t table 2.878, then Ho is rejected Ha is accepted which means Procurement of Standby Ambulances has a significant effect on Effectiveness Service.
2. Arini, Putri Irvia .2017. Effectiveness of Village Alert Car Operations in Improving Public Services (Study of the Jombang Regency Government). Brawijaya University Thesis [9]. The focus of the research is the effectiveness of village alert car operations in improving public services. The research method used is descriptive research with a qualitative approach. The research results show that the effectiveness of Village Alert Car operations is not optimal. This can be seen from the ease of managing the use of Village Alert Cars, not all villages have monitoring books regarding their use, but all villages use electronic communication facilities in the form of cellphones in their operations. Based on providing the same service to the Village Alert Car
3. Nirvana, Taufik Irfadat, (2022). Implementation of the Poja Village Ambulance Program Policy, Sape District, Bima Regency [10]. *Journal of Public Administration Science Vol.19, No.2 December 2022* ep-ISSN: 2085-1804, Page 37-44. The focus of the research is to explain the implementation of this research using a qualitative approach, data sources were obtained through interviews, observations and

documentation of the ambulance program policy in Poja village, Sape sub-district, Bima district. The research results show that the implementation or implementation of the village ambulance program policy has not been said to be good, due to a lack of socialization from the village government. and society as a whole has not felt the benefits or impacts. It's just that communication about this policy, namely through outreach carried out by the Poja village government, must be improved further, because not all levels of society know about the policy or program.

4. Maudy Ritra Andini, Septo Pawelas Arso, Wulan Kusumastuti. (2020). Analysis of the Implementation of the 2019 Semarang City Alert Ambulance Program [11]. *Public Health Journal (e-Journal) Volume 8, Number 2, March 2020* ISSN: 2715-5617 / e-ISSN: 2356-3346. The focus of the research is on the implementation of the Semarang City Ambulance Alert program. The research method uses a qualitative descriptive analytical approach with an in-depth interview method chosen based on a purposive sampling technique. The results of the research show that the input variables related to the HR aspect are competent, but the number of human resources is still insufficient, the program implementation budget is sufficient, but the facilities are still felt to be lacking and SOPs have not been formed. Environmental variables in the form of regulations, there are no relevant regulations governing them, so that program implementation is hampered. From previous research, it can be seen that research on Village Ambulance has been researched by several people in different loci, but this research will look at the effectiveness of Village Alert Ambulance using indicators of effectiveness (a) Target accuracy, (b) Socialization, and (c) Program objectives , in measuring the success of village government services in the health sector through the provision of Village Alert Taking. Therefore, this paper will use these effectiveness indicators in collecting information or data related to the Village Alert Ambulance. As is known, the village standby ambulance is one of the village-owned cars which is procured through the Village Fund (ADD) which aims to help people who experience health problems to get to the nearest health service [12].

2. RESEARCH METHODS

This research is descriptive qualitative research, which was carried out to describe the problem being researched. The types of data used in this research are primary data and secondary data obtained from informant s and documents related to the problems studied. The informants in this research were the Secretary of the Kajuara District Head, Bone Regency, the Head of Villages in Kajuara District, Village Communities in Kajuara District who had used the Village Alert Ambulance. Data collection techniques are carried out through observation, interviews and documentation.

3. RESULTS AND DISCUSSION

Kajuara sub-district is one of the sub-districts in Bone Regency out of 27 other sub-districts, Kajuara sub-district has eighteen (18) villages and sub-districts, the number of hamlets is 54 and RT 172 and has an area of 124.13 Km2, the distance from the sub-district capital to the capital city district as far as 75 km. Demographically, the population density in Kajuara District based on area and village/subdistrict is 37,195 people, consisting of 18,313 men and 18,882 women with the following classification:

Table 1. The Total of Kajuara Society

No	Village	Total of Society		Wide (km)
		Male	Female	
1	Raja	1256	1214	5.91
2	Lemo	1124	1145	7.09
3	Abbumpungeng	792	799	5.06
4	Buareng	824	826	6.00
5	Massangkae	1263	1205	6.00
6	Mallahae	612	664	7.20
7	Polewali	556	569	6.80
8	Awangtangka	720	836	6.00
9	Padaelo	625	667	7.13
10	Gona	1804	1974	11.00
11	Waetuo	817	883	7.92
12	Bulutanah	1167	1256	6.50
13	Kalero	1486	1502	12.50
14	Lappabosse	1417	1383	10.00
15	Pude	1235	1252	7.00
16	Ancu	378	458	3.50
17	Angkue	758	776	2.50
18	Tarasu	1479	1473	6.00
Total		18.313	18.882	

Source: Kajuara Sub-District Village Office

1. Effectiveness of Using Village Alert Ambulances in Kajuara District, Bone Regency

Effectiveness of Using Village Alert Ambulances in Kajuara District, Bone Regency. Effectiveness is the range of efforts of a program as a system with certain resources and means to fulfill its goals and means without paralyzing those methods and resources and without placing unreasonable pressure on its implementation. (Steers in Hedra Hermawan, 2017). The following will discuss the results of the research

which provides answers to the problems that have been researched using the indicators proposed by Budiani (2007) which consist of

1.1 Target Accuracy

Persaud (2005) said that targeting accuracy aims to target people who are worthy of receiving program benefits and can be used and ensure that social assistance programs are received by the people who need them most. Target accuracy means the accuracy of using ambulances in villages in Kajuara District. Target accuracy looks at how the programs run by the government are right on target or for the community, as the main aim of procuring village ambulances is to help underprivileged people, in the sense of not having a private vehicle to use to get to the nearest health service.

For this reason, the steps taken by the village government in Bone district are to provide ambulances in several villages which are designed as fleets that meet the needs of the surrounding community, including to help people who need transportation to local health services.

The mechanism for procuring ambulances carried out by the Village Government in villages is a

- Hold a development meeting every year (Musrembang) Development Plan Deliberation.
- Then hold a village government work plan meeting (RKPDes)
- Then there will be a Village Revenue and Expenditure Budget (APBDes) according to the community's proposal at the meeting
- Once agreed, the procurement of the car will be held and the application will be made to the car dealer

The results of the research during the researchers' observations were that ambulances were procured in villages in Kajuara District due to the difficulty of transportation for the community to health service locations such as Community Health Centers or Hospitals. There are 5 villages out of 18 villages that have village standby ambulances, including the following:

Table 2. Villages that have Village Stand by Ambulance

No	Village	Year	Total of Ambulance	Financial Resource
1	Desa Lemo	2019	1	Village Budget
2	Desa Bulutanah	1. 2019 2. 2020	2	1. Village Budget 2. Private Budget
3	Desa Mallahae	2019	1	Village Budget
4	Desa Kalero	2019	1	Village Budget
5	Desa Lappabosse	2019	1	Village Budget

Source: Kajuara Sub-District Village Office

From the table above it can be seen that in 2019 the five villages in Kajuara District, Bone Regency, namely Lemo Village, Mallahae Village, Lappabosse Village, Kalero Village and Bulutanah Village, had procured village standby ambulances using the village

budget, and had 1 car each. village alert ambulances and there are also villages that have 2 village ambulances where the source of funds comes from private funds.

The vehicles that had been procured were then used by village communities in Kajuara District. The following is data on the number of village standby ambulance users in 5 villages:

Table 3. The Number of Ambulance Stand by Village User

No	Village	The Number of Ambulance Stand by Village User			
		2019	2020	2021	2022
1	Desa Lemo	21	58	84	96
2	Desa Kalero	17	66	74	64
3	Desa Bulutanah	29	75	81	79
4	Desa Lappabosse	24	70	92	65
5	Desa Mallahae	17	58	69	82

Source: Kajuara Sub-District Village Office

From the table above, it can be seen that in Lemo Village and Mallahae Village, since 2019-2022, the number of ambulance users on standby in the village has always increased from year to year, while in Bulutanah Village, Kalero Village and Lappabosse Village, the number of ambulance users from 2019-2021 has increased and In 2022 the number of village standby ambulance users will decrease.

To find out the accuracy of the target use of village standby ambulances, if we look at the number of ambulance users, it is necessary to know who is the main priority and what the village standby ambulance is used for, it can be seen from the research results in the form of information through interviews which show that 5 informants stated that in using ambulances Village alerts that are the main priority in using ambulances are underprivileged communities or people who do not have private cars to use to get to the nearest service center. This was confirmed by the Head of Mallahae Village through an interview on June 26 2023:

"Our priority is for people who need it, especially sick people, so that they can use it, but sometimes people don't just use it to go to the hospital or health center but for other purposes."

However, from other information it was found that the Village Alert Ambulance was not only used to serve the community in the health sector but was also used for other purposes, for example to accompany brides and grooms. Other information was also found that the Village Alert Ambulance was sometimes used by the Village Head as an official car to the village office. Although this does not make the community object, if you look at the main objective of providing a Village Alert Ambulance, then this is not in accordance with

the main objective. The Village Alert Ambulance should remain ready even if it is not in use, this is to anticipate that at any time there will be people who suddenly need it.

Based on the research results, it can be concluded that the accuracy of targeting the use of ambulances in Kajuara District, Bone Regency has been right on target based on data on village standby ambulance users always increasing from year to year. However, the village government must still pay attention to the use of the Village Alert Ambulance so that it is no longer used to transport brides and grooms and is used personally by the village head so that indicators of target accuracy can be achieved properly.

1.2 Socialization

Socialization is an activity to disseminate information and understanding to the public about programs run by the government in the health sector. In the socialization process, a number of messages will generally be conveyed to the communicant, with the hope that the communicant will understand the message and usually aims to influence or even change attitudes. One example is the socialization of the existence of ambulances provided by the village government in Kajuara District, Bone Regency.

Socialization carried out by the village government regarding the procurement of Village Alert Ambulances is carried out in mosques every Friday during Friday prayers. This was confirmed by the Head of Lemo Village through an interview on 27 July 2023 who said that "We informed the Head of the Hamlet and then the Head of the Hamlet who announced at each mosque in the Village that there was a Village Alert Ambulance and that it could be used for health services." The following is data from the village government's socialization regarding the Village Alert Ambulance.

Table 4. Village Stand by Ambulance Socialisation Data

No	Village	Total of Mosque	Date
1	Desa Lemo	4	12 July 2019
2	Desa Bulutanah	3	26 July 2019
3	Desa Mallahae	2	2 August 2019
4	Desa Lappabosse	3	16 August 2019

Source: Kajuara Sub-District Village Office

From the data above it can be seen that the socialization carried out by the village government regarding village standby ambulances took the form of announcements in mosques, the villages that carried out the socialization were Lemo Village in 4 mosques on 12 July 2019, Bulutanah Village carried out socialization in 3 mosques on 26 July 2019, In Mallahae Village, outreach was held in 2 mosques on 2 August 2019, while in Lappabosse Village, outreach was held in 3 mosques on 16 August 2019.

The outreach is carried out in the form of disseminating information and understanding to the public about the existence of programs run by the government in the health sector. Based on the results of the research above, it can be concluded that the socialization related to the Village Alert Ambulance is quite good because of the 5 villages that have ambulances, there are 4 villages that have carried out outreach or notification to the community so that the community is more helped by the existence of village government programs, especially for the community in the health sector.

1.3 Program Objectives

Goals are a description of what will be achieved or produced by an organization or company. Goal means what will be aimed at, what is intended, which also means demands or what is demanded [13] who said that objectives are the key to determining and formulating what will be done, when the work must be carried out and accompanied by procedures, budgets and program determination. The aim of providing a village standby ambulance in each village is clear for the community, so that when people are sick and need to go to the community health center or hospital, they can use the health service car provided in each village. Apart from that, the main aim of providing a village standby ambulance in the village is still Many people do not have private vehicles, especially cars, this makes it difficult for people to take their relatives to health care centers, therefore a Village Alert Ambulance has been provided in villages whose main aim is to help people obtain health services.

From the information obtained in the field, it was found that the community was greatly helped by the existence of the Village Alert Ambulance, especially for people who do not have private vehicles. Although the fuel costs are still borne by the people who use the Village Alert Ambulance. Therefore, it can be concluded that the objective of providing a Village Alert Ambulance has been achieved well.

4. CONCLUSION

Based on the data obtained, it can be concluded that the target accuracy indicators found in the data on village standby ambulance users always increase from year to year. For indicators, the socialization of the Village Standby Ambulance is carried out to the hamlet head, and then it is announced during Friday prayers at each mosque in the village that In the village there is an ambulance and it can be used for health services. From the program objective indicators, data was found that with the Village Alert Ambulance, the community felt very helped, even though the

community still had to bear the fuel costs. Therefore, overall effectiveness can run well even though there are still other uses for providing the Village Alert Ambulance, such as accompanying brides and grooms and for personal use by the Village Head. However, this does not become an obstacle to using the Village Alert Ambulance with the principle of continuing to prioritize services to the community in the health sector.

REFERENCES

- [1] Fatmasari, F., Muhammadiyah, M., & Parawangi, A. (2020). Efektivitas Alokasi Dana Desa dalam Program Pengadaan Ambulance di Kecamatan Majauleng Kabupaten Wajo. *Kajian Ilmiah Mahasiswa Administrasi Publik (KIMAP)*, 1(1), 30-42.
- [2] Hermawan, Hendra. (2017). Efektivitas Penarikan Pajak Bumi dan Bangunan oleh Perangkat Desa di Desa Pangandaran Kecamatan Pangandaran Kabupaten Pangandaran. <https://jurnal.unigal.ac.id/index.php/moderat/articel/viewFile/665/569>. Hal. 150-167
- [3] Pratiwi, D., Nataliawati, R., Dewi, A., & Haskim, M.B (2021). Analisis Efektivitas Dan Kontribusi Penerimaan Pajak Bea Perolehan Hak Atas Tanah Dan Bangunan Terhadap Pendapatan Asli Daerah Kabupaten Lamongan. *Media komunikasi ilmu ekonomi* 38(2), 14-21
- [4] Budiani, N. W. (2007). Efektivitas program penanggulangan pengangguran karang taruna “eka taruna bhakti” desa sumerta kelod kecamatan denpasar timur kota denpasar. *Jurnal ekonomi dan sosial input*, 2(1), 49-57.
- [5] Kartasasmita, Ginandjar. (1996). *Pembangunan Untuk Rakyat*. Books.google.co.id
- [6] Wulandari, Citra dkk. (2016). Faktor Yang Berhubungan dengan Pemanfaatan Pelayanan Kesehatan di UPTD Puskesmas Langara Kecamatan Wawonii Barat Kabupaten Konawe Kepulauan Tahun 2016. <https://media.neliti.com/media/publications/183311-ID-faktor-yang-berhubungan-dengan-pemanfaat.pdf>. Hal. 1 – 8
- [7] Sari, Rika Mayasari. 2013. Akses Pelayanan Kesehatan dan Kejadian Malaria Di Provinsi Bengkulu. <https://media.neliti.com/media/publications-test/20685-akses-pelayanan-kesehatan-dan->

[kejadian-m-e6fc0758.pdf](#). (Media Litbangkes Vol 23 No. 4, Des 2013, 158-164)

- [8] Fadilah, I. (2021). Pengaruh Pengadaan Ambulance Siaga Terhadap Efektivitas Pelayanan Masyarakat Di Desa Baru Kecamatan Air Hangat Barat Kabupaten Kerinci: Ikbal Fadilah, s. Ap. Jurnal administrasi nusantara maha, 3(8), 29-37
- [9] Arini, P. I. (2017). *Efektivitas Operasi Mobil Siaga Desa Dalam Meningkatkan Pelayanan Publik (Studi pada Pemerintah Kabupaten Jombang)* (Doctoral dissertation, Universitas Brawijaya).
- [10] Nirwana, N., & Irfadat, T. (2022). implementasi kebijakan program ambulance desa poja kecamatan sape kabupaten bima. Jurnal Ilmu Administrasi Negara, 19(2), 37-44
- [11] Andini, M. R., Arso, S. P., & Kusumastuti, W. (2020). Analisis Pelaksanaan Program Ambulan Siaga Kota Semarang Tahun 2019. Jurnal Kesehatan Masyarakat (Undip), 8(2), 177-181
- [12] Fatmasari, F., Muhammadiyah, M., & Parawangi, A. (2020). Efektivitas Alokasi Dana Desa dalam Program Pengadaan Ambulance di Kecamatan Majauleng Kabupaten Wajo. Kajian Ilmiah Mahasiswa Administrasi Publik (KIMAP), 1(1), 30-42
- [13] Jemsly Hutabarat dan Martani Huseini, Pengantar Manajemen Stratrgik Kontemporer (Jakarta : PT. Elex Media Komputindo, 2006), Cet. Ke-1, h. 18

Conflict and Resistance in Oil Palm Corporation ; An Analysis of Corporate Relations, Labor, and The 'Ninja' Phenomenon at Aceh Tamiang

M. Nazaruddin^{1*} Abdullah Akhyar Nasution² Ade Ikhsan Kamil³ Awaludin Arifin⁴
Faizul Aulia⁵

¹Department of Sociology, Universitas Malikussaleh, Lhokseumawe, Indonesia

^{2,3,5}Department of Sociology, Universitas Malikussaleh, Lhokseumawe, Indonesia

⁵Department of Communication, Universitas Malikussaleh, Lhokseumawe, Indonesia

*Corresponding author. Email: muh.nazaruddin@unimal.ac.id

ABSTRACT

This paper discusses the situation of oil palm plantations in Kecamatan Seruway, Aceh Tamiang. In terms of historical trajectory, the plantations in Kecamatan Seruway have undergone various changes in land ownership, starting from the Dutch colonial era with rubber as the primary commodity, transitioning to involvement with DI/TII members, and eventually obtaining rights as Hak Guna Usaha (HGU) under the name of PT Mopoli Raya. Although some land is owned by the local community bordering the company's HGU, conflicts that arise tend to be related to labor rights perceived as commodities within the oil palm plantation. Using a descriptive qualitative research approach, the results of field research indicate that conflicts in Kecamatan Seruway are closely related to the relationship between the corporate plantation and its workers. While there have been some negotiation efforts by former members of the Oil Palm Workers Union regarding wages, production processes, and inhumane management practices, the primary conflicts appear to revolve around labor issues. However, the oil palm companies are deeply integrated into the daily life of the community, given the overlapping locations with their HGU areas. The presence of these companies has raised awareness that they should provide benefits to the community, whether through corporate social responsibility, local labor recruitment, or smallholder plantation schemes. The community recognizes the importance of playing a role in negotiations with the company, and formal village head positions are considered one means to enhance bargaining power in interactions with the company. However, the 'Ninja' phenomenon, which involves the theft of oil palm fruit within HGU areas, has emerged as a form of resistance to the perceived uneven distribution of benefits from the plantation. Overall, conflicts in Kecamatan Seruway are related to the relationship between the oil palm company and its workers, as well as the community's efforts to obtain benefits from the company's presence. The 'Ninja' phenomenon reflects resistance to the unequal distribution of benefits from the plantation.

Keywords: *Oil Palm Plantation, Bargaining Power, Conflict and Resistance, Unequal Distribution of Benefits, Ninja*

1. INTRODUCTION

The oil palm plantation in Kecamatan Seruway, Aceh Tamiang, is an entity that plays a crucial role in the local

economy and community life. Its long history encompasses the Dutch colonial era, the transition of commodities from rubber to oil palm, and ultimately, the conversion of land into the Right to Cultivate (HGU) under the banner of PT Mopoli Raya. However, what

draws attention is not only the historical aspects and land transformations but also the complexity of the relationships between the plantation company, the workforce, and the broader community living alongside this oil palm plantation.

This article explores deeper into the reality of the oil palm plantation in Kecamatan Seruway, focusing on the conflicts and resistance that arise within this framework. Although the conflicts seem closely related to employment issues, with the workforce often perceived as commodities in the oil palm plantation mechanism, the intricate relationship between the plantation corporation and the local community also plays a crucial role in shaping these dynamics.

It is important to understand that the oil palm plantation is not just a business entity but also a part of the daily life of the people in Kecamatan Seruway. The presence of these companies has raised awareness among the community that they should benefit from the company's presence, especially through corporate social responsibility, local labor recruitment, and efforts to empower the local economy.

Furthermore, this article will explore the phenomenon known as "Ninja," which involves the theft of oil palm fruit within the company's HGU areas, reflecting resistance to the uneven distribution of benefits from the plantation. Through in-depth study and literature analysis, this article aims to uncover the complexity of the relationships between the plantation company, the workforce, and the community, as well as their impact on conflicts and resistance that develop amid the oil palm plantation in Kecamatan Seruway. With a deeper understanding of this topic, we can respond more holistically and provide a more comprehensive perspective in planning policies, addressing conflicts, and promoting sustainable development in regions with oil palm plantations.

Palm oil production has become a central and controversial issue in political and public debates about sustainable food and agriculture. A new conceptualization of the complexity and dynamics of the palm oil sector can revitalize the debate on sustainable palm oil and identify sustainable production pathways. It proposes an interdisciplinary framework that conceptualizes the palm oil sector as consisting of systems, flows, and networks (Hospes et al., 2017). Global palm oil sustainability research trends identified gaps and deep trends in the research landscape, highlighting an imbalance in focus on technical topics compared to key sustainability issues related to palm oil production (Hansen et al., 2015).

In South Asia, current use of palm oil as a biofuel is not climate neutral, with significant carbon-based greenhouse gas emissions associated with its production

and use. Biogenic carbon loss, CO₂ emissions from fossil fuel use, and anaerobic conversion of palm oil mill waste contribute to emissions of approximately 2.8e19.7 kg CO₂ equivalent per kg palm oil in South Asia. However, using oil palm and oil palm processing waste for energy generation and establishing new plantations on non-peat-degraded soils can lead to substantial reductions in carbon-based greenhouse gas emissions associated with the life cycle of palm oil [3].

Several studies that have been carried out by researchers specifically discuss the significant impact on changes in the forest landscape and environment. Rojas-Castillo et al., (2023) specifically tested the response of macroinvertebrate abundance to different land uses, specifically between primary forests and oil palm plantations. The results of this study indicate that there are significant differences in water quality, water temperature, and macroinvertebrate composition based on land use. Azhar et al., (2023) also revealed in their research that oil palm replantation has different impacts on biodiversity depending on the scale and type of oil palm farming system. Replanting oil palm on large-scale industrial land tends to have a more detrimental impact on biodiversity than replanting on small land. Replanting small plots of land tends to create more diverse habitats and allows animal movement between disturbed areas at different times.

Research conducted by Nishina et al., (2023) also provides significant environmental challenges due to the presence of oil palm plantations in Malaysian peat swamps. The results of this study indicate that denitrification activity and N₂O concentrations in water are influenced by oil palm plantations in peat swamp areas in Malaysia. N₂O isotope ratio analysis also shows that denitrification processes can occur and control N₂O concentrations even in highly acidic peat environments.

Abazue et al., (2015) investigated smallholder oil palm farmers and their plantation practices in Malaysia. This study focuses on the sustainability practices of oil palm farmers in Malaysia, particularly those under the management of the Federal Land Development Authority (FELDA) in the state of Terengganu. The majority of smallholder farmers (60%) strongly agree that their economic status has improved as FELDA smallholder farmers. Additionally, 50% strongly agree that there has been an increase in revenue and earnings. The FELDA scheme provides employment opportunities, with 40% strongly agreeing and 38% agreeing. Respondents' agronomic skills also improved, with 68% strongly agreeing and 20% agreeing. Financial security and stability were reported by 60% as strongly agree and 40% as agree. This study found that small farmers have a better quality of life through the provision of basic facilities. Children of small farmers are provided with quality education, and they participate in decision-making processes that affect them and their

constituencies. The FELDA scheme has a positive impact on the lives of small farmers, including financial security, job creation, and development of infrastructure such as road networks, medical facilities, and education. However, negative impacts were also noted, including loss of land rights, traditional ways of life for indigenous communities, forest and biodiversity problems, and pollution. The study also highlights the challenges of balancing palm oil expansion to meet demand and increase economic growth while protecting and preserving the environment. The expansion of oil palm plantations in Malaysia has caused loss of natural forests, loss of biodiversity, ecosystem degradation, anthropogenic climate change, and increased land conflicts. Proper management of oil palm plantations has the potential to overcome problems related to high unemployment and poverty, especially in rural areas. However, converting forest and peatlands for plantations poses a risk of greenhouse gas emissions and loss of biodiversity.

Meijaard et al., (2020) looked at the environmental impacts of palm oil in context. The results of their analysis have provided an illustration that oil palm cultivation has caused natural habitat conversion, reduced biodiversity, decreased water quality, and increased greenhouse gas emissions. The expansion of oil palm plantations has been linked to social problems such as land grabbing, labor exploitation, and decreased welfare at the village level. The overall contribution of oil palm expansion to deforestation varies, with studies reporting different levels of impact.

Cazzolla Gatti et al., (2019) highlighted the spatial overlap between areas with high tree cover loss and oil palm concessions, demonstrating the impact of palm oil production on forest loss. From 2001 to 2016, approximately 40% of the areas located in certified concessions in Indonesia, Malaysia, and Papua New Guinea experienced habitat degradation, deforestation, fire, or other tree damage. Certified concessions had more tree removals than non-certified ones. There was significant tree loss both before and after the start of the certification scheme. This challenges the idea that certified palm oil production is sustainable. Analysis shows that RSPO-certified companies, which are required to assess forests for high conservation value (HCV) and avoid high carbon stock (HCS) areas, are still contributing to severe deforestation. The net loss of tree cover in oil palm concessions from 2001 to 2016 was close to 6 million hectares, representing 34.2% of the concession area. The overall tree loss trend in the three countries corresponds to the level of loss in oil palm concessions. The study raises concerns about the effectiveness of palm oil certification, such as RSPO and POIG, in halting forest degradation and loss of biodiversity.

Another impact was also revealed by Noirot et al., (2022) who looked at the impact of the application of empty fruit bunches on soil organic carbon in industrial oil palm plantations. Empty fruit bunches (EFB) application had heterogeneous impacts on soil organic carbon (SOC) across oil palm plantations but was found to positively influence total SOC and permanganate oxidized carbon (POX-C) at both shallow and deep depths. POX-C correlated closely with SOC and showed significant increases compared with untreated controls in all EFB treatments, while total SOC only increased in some treatments with small and frequent EFB application rates. Between 12 (± 16) and 56 (± 12) t ha⁻¹ carbon was sequestered under the harvest strip after 21 years. Larger EFB application rates (90t) are inefficient in terms of carbon sequestration, but small, frequent rates (e.g., 30t or 60 years) best utilize the soil carbon sequestration potential of EFB applications. Analysis of commercial plots showed that commercial levels of EFB application only increased POX-C and had no effect on total SOC stocks. This study highlights the need for a shift in perspective to consider EFB recycling as a new management perspective for carbon sequestration and climate change mitigation in oil palm plantations.

Research by Astuti et al., (2022) also looked at the governance dilemma that emerged from the visualization of illegal oil palm plantations in Central Kalimantan, Indonesia. This study found that the majority of illegal palm oil plantations in Central Kalimantan are large plantations, with small independent illegal holdings of only 0.4 % . An estimated 0.85 million hectares (Mha) of palm oil is cultivated illegally in Central Kalimantan, with more than 0.6 Mha (70%) being large plantations that do not have complete permits or forest release certificates. Additionally, 0.18 Mha of illegal oil palm plantations resembling large plantations were identified in remote sensing data without supporting permits, indicating the involvement of large landowners or the extension of illegal plantations beyond concession boundaries. Smaller palm oil areas (3700 ha) in state forests are small independent plantations. This research has highlighted the governance dilemma created by visualizing illegal palm oil plantations and explored stakeholder perspectives on efforts to legalize illegality, including the new Omnibus Law. The study warns against the pro-business option favored by the Indonesian government, which aims to legalize illegal plantations and risks reassigning forests to commercial production.

Apart from environmental impacts, other researchers also focus on the sustainability of palm oil as an effort to solve challenges. Ogahara et al., (2022) have also understood the sustainability of small farmers as palm oil producers, especially in the context of land conversion on smallholder plantations in Indonesia. This study aims to analyze the benefits and challenges associated with current smallholder palm oil production and initiatives, as well as factors influencing smallholder compliance

and implementation of certification standards. Additionally, this research seeks to address the limitations of the existing literature, most of which originates from the Global North, and aims to identify the most significant issues related to sustainable palm oil and smallholder farmers through a systematic review of peer-reviewed international literature. The results of this research identified various challenges and opportunities for smallholder oil palm producers. This includes issues related to environmental and socio-economic impacts, certification readiness, and socio-economic risks of small-scale palm oil production. The study also highlights the challenges small farmers face in accessing certification, increasing crop yields, and negotiating fair prices and contracts with companies. Additionally, the research identified barriers to sustainable smallholder production, such as insecure land tenure, limited access to credit and technical support, and increasing costs and uncertainty of profitability associated with certified sustainable palm oil production. The study also emphasizes the need for better institutional frameworks to support smallholder farmers and the importance of understanding their needs and increasing their influence and benefits in global value chains. Additionally, this research highlights the potential of community forest management to reduce deforestation and the need to evaluate new approaches to sustainability, such as the Independent Smallholder Standard and the RSPO Jurisdictional Approach, to assess the effectiveness of these approaches in promoting sustainability for smallholder farmers. Overall, this study provides insight into the complexities and challenges of involving smallholders in environmentally friendly palm oil certification schemes and the potential for sustainable palm oil production.

Pye (2019) has analyzed the palm oil industry and its sustainability in Southeast Asia, especially in Malaysia and Indonesia. It examines the concept of sustainability offered by certification schemes such as the Roundtable on Sustainable Palm Oil (RSPO) and argues that these schemes praise the palm oil commodity to appease consumer initiatives in the North, rather than addressing natural social relations in its production. This research highlights that certification schemes such as the Roundtable on Sustainable Palm Oil (RSPO) can praise palm oil commodities and prioritize technical-managerial solutions, obscuring the need to address socio-natural relations in palm oil production. This paper argues that despite certification, social and political struggles over land rights, workers' rights, and environmental justice in Southeast Asia are politicizing the debate over palm oil and opening the possibility for alternative sustainability futures. The study shows that the palm oil industry, RSPO, and government claim to source "100% sustainable palm oil," but there is a contradiction between these claims and the wide-scale forest destruction and conversion to monoculture plantations, with prominent RSPO members involved. This research emphasizes the

role of nation states, particularly Indonesia and Malaysia, in providing cheap land and labor as key dynamics in palm oil production. The state's intimate relationship with the palm oil industry shapes the social nature of palm oil production. This paper also discusses the dynamics of capital accumulation in the palm oil industry, the financialization of global production networks, and capital concentration and regional production networks consisting of refineries, factories and plantations.

In particular, de Vos et al., (2023) also discussed the pre-certification conditions of independent oil palm farmers in Indonesia and assessed the prospects for RSPO certification. They highlight that the majority (77%) of RSPO-certified independent smallholders in Indonesia are "ex-scheme" smallholders who had clear land legality and were organized in groups prior to certification. This increases their eligibility for RSPO certification. Access to certification for independent smallholder farmers is highly dependent on external facilitators due to the initial and recurring costs of certification and the complexity of meeting RSPO standards. Smallholder organization was identified as a key challenge during the certification process, requiring time and resources to build trust, organize farmers into groups, and build organizational structures in line with RSPO standards. To improve certification for independent palm oil farmers, the study suggests involving more local actors, including local governments and certified smallholder groups, and focusing on core social and environmental issues while being flexible with legality requirements.

Ruml et al., (2022) also investigated smallholder farmers in agro-industrial production. Lessons for rural development from a comparative analysis of the oil palm sector in Ghana and Indonesia. This study found major differences in the structural conditions and policy focus of the Ghanaian and Indonesian palm oil sectors, leading to two very different outcomes. The inclusion of smallholder farmers in agro-industrial production has contributed to development opportunities in Indonesia, but the transferability of this model to the West African context is limited due to regional specificities. The specificities of the West African region, including land tenure arrangements, land scarcity, and the existence of important artisanal palm oil supply chains, need to be considered for the palm oil sector to contribute to rural development in West Africa. This study highlights the productivity gap in the palm oil sector of the two countries. In Indonesia, the productivity gap refers to the difference between smallholder farmers and large-scale plantations, while in Ghana, it refers to modest overall performance compared to international competitors. This research provides descriptive micro-evidence on the production of different types of smallholder farmers in Ghana and Indonesia, explaining the reasons behind substantial productivity gaps.

Apart from the two aspects above, several researchers also highlight the oil palm plantation business downstream. Rum et al., (2022) have looked at assessing the impact of the EU import ban on Indonesian palm oil using extended environmental multi-scale MRIO. The results of his research show that the European Union's ban on direct imports of Indonesian palm oil will result in a decline in Indonesia's GDP of -0.2 % and employment of -0.12% from the baseline. The combined import ban would have a slightly higher impact, reducing GDP by -0.26 % and employment by -0.54%. The provinces of Riau, North Sumatra, Lampung, Central Kalimantan and South Kalimantan will experience the highest impact on their domestic product, with reductions of more than -0.5%. Job losses will mainly occur outside Java (96.26 %) and in the vegetable oil sector (75.21%). Low- and middle-skilled jobs will be more affected, accounting for 95% of total losses. The direct import ban will reduce national GHG emissions by -0.19 % and total land use by -0.48%. This also has the potential to produce carbon sequestration of 34.55 million tonnes C equivalent to 149.74 million tonnes CO₂e through rewilding. This study shows that the implications of the European Union's import ban on Indonesian palm oil are limited, both in terms of economic and environmental impacts. These findings can be used to support the European Union's argument that the ban will not significantly affect the Indonesian economy and may not be relevant for environmental protection.

Tan et al., (2009) have seen how oil palm overcomes problems and moves towards sustainable development. This study focuses on palm oil as a potential source of renewable energy, especially biodiesel, due to rising crude oil prices. The results of this study on palm oil and biodiesel production are able to represent palm oil as a suitable candidate for biodiesel production because of its high yield and low production costs, making it economically and environmentally attractive. Palm oil costs much less than rapeseed oil, making it a more suitable and attractive source of biodiesel. This study highlights and clarifies negative issues reported in the literature surrounding palm oil production, aiming to address and correct misleading information.

From the various studies above, the research model that examines oil palm plantations and downstream has contributed its own dynamics. Several conflict issues are also present when these oil palm plantations are present, such as the legitimacy struggle surrounding palm oil, which is widely used in the food, energy and cosmetics industries (Corciolani et al., 2019) . Investment in the palm oil industry still fluctuates, causing an unstable investment climate. Social conflicts arise between local communities and the private sector regarding land use in areas designated for the palm oil industry, disrupting urban forest areas [19]. Mapping and resolution of palm oil social conflicts and mediation have also been

investigated by researchers (Abram et al., 2017; Rokhim et al., 2020) .

In Switzerland, palm oil is commonly used in many products but is associated with ecological, social and health problems. The RSPO label is intended to guide consumers towards purchasing more sustainable palm oil products. The public does not accept palm oil in various products, especially regarding the sustainability aspect of the fat. Only 9% of participants were aware of the Roundtable of Sustainable Palm Oil (RSPO) label, indicating low awareness of sustainable palm oil options [22].

In Cameroon, palm oil production is positively related to household income and per capita income, indicating that it can be a profitable and profitable enterprise for independent palm oil producers in Cameroon. Palm oil production has the potential to benefit non-producers if they are involved in palm oil production, demonstrating inclusivity and development potential in rural areas. Palm oil production is associated with income gains for all producers, suggesting that it can contribute to increasing smallholder incomes and improving livelihoods (Tabe-Ojong et al., 2023; Yap et al., 1989) .

Several other cases also place palm oil as renewable energy. Palm oil production and consumption chain for energy production, especially in Colombia as a producing country and the Netherlands as a country where palm oil is used as a renewable energy source. The use of biofuels, including palm oil, has become important as a renewable energy source, encouraged by national governments in developed countries such as the US and European countries to meet climate targets and improve energy security. Palm oil production has experienced significant growth, driven by buyer demand, and is considered a highly exclusive commodity due to its high productive yield and lower production costs compared to other oils [25].

The study of the dynamics of the relationship between the community and oil palm plantation corporations is not a new study. There is currently a plethora of studies examining the relationship between communities and the presence of oil palm (Ayu,2021; Zunariyah,2020; Yulian, et.al, 2017; Ardhian, et.al, 2016; Tang & Al Qahtani, 2020) and Suryadi, et.al (2020), often seeking an equitable perspective. This leads to a perception that various activities, such as the *ninja* phenomenon, are considered deviant. In this research, the researcher adopts a different approach, starting with fundamental assumptions about reality. The researcher positions elements and components of the social system on an equal footing to observe how intricacies unfold. Consequently, the researcher can provide a profound explanation of the roots of conflict and the emergence of the *ninja* phenomenon in relation to the dominance of oil palm plantations in the Seruway District.

2. METHOD

This research was conducted in the Seruway District, Aceh Tamiang, from August to November 2023. The approach used was a descriptive qualitative approach ((Geertz, 1973; Koentjaraningrat, 1991: 87; Faisal, 1990: 18). Data collection techniques involved participant observation and in-depth interviews with informants specifically selected using purposive sampling (Bungin, 2010; Cresswell, 2010). There were 10 informants with diverse criteria meeting the required data categories. The data analysis process was conducted in a systematic, iterative, and multi-level manner throughout the data collection process (Cresswell, 2010).

3. RESULT AND DISCUSSION

Plantations in Aceh Tamiang are among the locations with a considerable number of land rights under the Right to Cultivate (HGU) in Aceh. In the business process of oil palm in Seruway District, the acquisition of HGU does not face opposition from the local community, considering the historical trajectory of plantation land use, starting from the Dutch colonial era with rubber as the primary commodity, transitioning to involvement with DI/TII members, and finally becoming HGU under the name PT Mopoli Raya.

Although some land is owned by the local community within the company's HGU areas, a literature review, observations, and in-depth interviews reveal no widespread escalation of conflicts between the local community and oil palm plantation corporations. Consequently, conflicts seem consistently related to labor rights, which have become commodities within the mechanism of oil palm plantations.

Based on the accounts of workers with more than 15 years of experience, they often express confusion regarding the company's reasons for relocating them from one plantation location to another without considering them as a cohesive family that requires social relationship reproduction and the fulfillment of both domestic and public needs. The transfer process they undergo is treated as a commodity that can be shifted within capital circulation elsewhere.

Thus, conflicts in Seruway District are primarily a relation between corporations and workers. Former members of the Oil Palm Workers Union in one village narrate their efforts to garner support and trust from workers as a negotiation condition with the company regarding delayed salary payments, production processes that deviate from the mechanism, and inhumane managerial relations.

However, friction does not solely occur within the workforce. Since the company's HGU locations overlap

with the community's life, the community is increasingly aware that the company's presence should bring benefits, whether through corporate social responsibility, local labor recruitment, or empowerment efforts like smallholder plantation schemes.

The company's presence raises awareness among Seruway District's residents that the oil palm plantation company should be a source of better employment opportunities. For instance, becoming a liaison between the community and the company or securing a permanent position through the General Workers Union (SKU) scheme. Some individuals strive to gain influence within the community formally, such as becoming local elites through the village head election process to enhance the bargaining position of the community residing near oil palm plantations. Therefore, some residents mention that there are individuals who run for village head positions in neighboring provinces administratively included within the HGU location of a specific company.

Awareness of the relationship between local elites and gaining the opportunity to be trusted by the company, directly proportional to the bargaining position in negotiations with the company, arises due to the unfair relations between the company and the community in general. Hence, some residents compete to obtain such legitimacy. But what about other members of the community?

This question unveils the emergence of the 'Ninja' phenomenon. The massive theft of oil palm fruit within the HGU areas of several companies in Seruway District has become widespread news among the community. Both print and online media often report on this phenomenon, with some individuals becoming repeat offenders and considered commonplace by the surrounding community.

The emergence of the ninja phenomenon in the oil palm production process can be interpreted as a resistance effort against the existence of plantations that massively generate surplus and continuous capital accumulation but are perceived not to distribute benefits to the surrounding community. Therefore, the ninja becomes one of the hidden resistance efforts against the existence of individually owned oil palm plantations.

3.1. Discussion

Indonesia, the plantation sector is believed to contribute significantly to the country's economic development. Cash crops such as oil palm, rubber, and tea are major export commodities, creating employment opportunities for millions of people. Despite its crucial role, the involvement of labor in this sector is often viewed as a commodity, where workers are seen more as production factors than partners in the operationalization of business processes.

Especially with the pattern of large-capital oil palm plantation companies, workers have little bargaining power over working conditions and wages. Companies can unilaterally determine working conditions and wages for employees. This is evident in several cases in Seruway and other areas in Indonesia, where production relations create an unequal position between employers and workers. Field observations reveal that workers often endure harsh working conditions, lack bargaining power over wages, long working hours, and uncertain protection and retirement compensation.

With such unequal production relations, workers can be transferred from one unit to another without considering job analysis or production needs. Some workers share bitter experiences of being moved from one section to another, sacrificing their children's education. A paradoxical situation arises, where the oil palm plantation sector, which should bring prosperity, turns workers into freely transportable production factors.

Nevertheless, becoming a laborer in an oil palm plantation is an aspiration for many youths in Seruway. Negotiation becomes a typical condition through labor recruitment, serving as the primary channel connecting the community with oil palm companies. If this negotiation is not successful, some labor unions resort to demonstrations.

For those who lack negotiation channels like most other communities, they resort to alternative means to assert their existence amid the onslaught of oil palm plantation HGU (Right to Cultivate) areas. If other sources of livelihood are not feasible, oil palm becomes a solution to meet their living needs. The phenomenon of "ninja" becomes a prevalent reality in Seruway, evident in discussions and online news searches. The ninja phenomenon is undefined by the community because formal negotiation channels are not established, and they are not fully incorporated into the benefits circle of the presence of oil palm corporations.

Beyond economic motives, the ninja phenomenon is also defined as a form of creating panic for the corporations themselves. The panic induced by ninja activities is intended to shock the company and demonstrate that there are communities not fully incorporated into the production cycle of oil palm corporations.

language.

4. CONCLUSION

The At present, the relationship between the community and the company can be summarized as unbalanced, making conflicts between them highly vulnerable. Some conflict events, such as the ninja phenomenon, can be categorized as manifest conflicts. This is typically how

individuals who feel marginalized act to assert their existence.

5. REFERENCES

- [1] O. Hospes, C. Kroeze, P. Oosterveer, G. Schouten, and M. Slingerland, "New generation of knowledge: Towards an inter- and transdisciplinary framework for sustainable pathways of palm oil production," *NJAS Wageningen J. Life Sci.*, vol. 80, no. 1, pp. 75–84, Mar. 2017, doi: 10.1016/j.njas.2017.01.001.
- [2] S. B. Hansen, R. Padfield, K. Syayuti, S. Evers, Z. Zakariah, and S. Mastura, "Trends in global palm oil sustainability research," *J. Clean. Prod.*, vol. 100, pp. 140–149, Aug. 2015, doi: 10.1016/j.jclepro.2015.03.051.
- [3] L. Reijnders and M. A. J. Huijbregts, "Palm oil and the emission of carbon-based greenhouse gases," *J. Clean. Prod.*, vol. 16, no. 4, pp. 477–482, Mar. 2008, doi: 10.1016/j.jclepro.2006.07.054.
- [4] O. A. Rojas-Castillo, S. Kepfer-Rojas, N. Vargas, and D. Jacobsen, "Forest buffer-strips mitigate the negative impact of oil palm plantations on stream communities," *Sci. Total Environ.*, vol. 873, p. 162259, May 2023, doi: 10.1016/j.scitotenv.2023.162259.
- [5] B. Azhar, A. Oon, A. M. Lechner, A. Ashton-Butt, M. S. Yahya, and D. B. Lindenmayer, "Large-scale industrial plantations are more likely than smallholdings to threaten biodiversity from oil palm replanting spatial disturbances," *Glob. Ecol. Conserv.*, vol. 45, p. e02513, Sep. 2023, doi: 10.1016/j.gecco.2023.e02513.
- [6] K. Nishina *et al.*, "Dissolved N₂O concentrations in oil palm plantation drainage in a peat swamp of Malaysia," *Sci. Total Environ.*, vol. 872, p. 162062, May 2023, doi: 10.1016/j.scitotenv.2023.162062.
- [7] C. M. Abazue, A. C. Er, A. S. A. Ferdous Alam, and H. Begum, "Oil Palm Smallholders and Its Sustainability Practices in Malaysia," *Mediterr. J. Soc. Sci.*, Dec. 2015, doi: 10.5901/mjss.2015.v6n6s4p482.
- [8] E. Meijaard *et al.*, "The environmental impacts of palm oil in context," *Nat. Plants*, vol. 6, no. 12, pp. 1418–1426, Dec. 2020, doi: 10.1038/s41477-020-00813-w.
- [9] R. Cazzolla Gatti, J. Liang, A. Velichevskaya, and M. Zhou, "Sustainable palm oil may not be so sustainable," *Sci. Total Environ.*, vol. 652, pp. 48–51, Feb. 2019, doi: 10.1016/j.scitotenv.2018.10.222.
- [10] L. M. Noirot *et al.*, "Impacts of empty fruit bunch applications on soil organic carbon in an industrial oil palm plantation," *J. Environ. Manage.*, vol. 317, p. 115373, Sep. 2022, doi:

- 10.1016/j.jenvman.2022.115373.
- [11] R. Astuti *et al.*, “Making illegality visible: The governance dilemmas created by visualising illegal palm oil plantations in Central Kalimantan, Indonesia,” *Land use policy*, vol. 114, p. 105942, Mar. 2022, doi: 10.1016/j.landusepol.2021.105942.
- [12] Z. Ogahara, K. Jespersen, I. Theilade, and M. R. Nielsen, “Review of smallholder palm oil sustainability reveals limited positive impacts and identifies key implementation and knowledge gaps,” *Land use policy*, vol. 120, 2022, doi: 10.1016/j.landusepol.2022.106258.
- [13] O. Pye, “Commodifying sustainability: Development, nature and politics in the palm oil industry,” *World Dev.*, vol. 121, pp. 218–228, Sep. 2019, doi: 10.1016/j.worlddev.2018.02.014.
- [14] R. E. de Vos, A. Suwarno, M. Slingerland, P. J. van der Meer, and J. M. Lucey, “Pre-certification conditions of independent oil palm smallholders in Indonesia. Assessing prospects for RSPO certification,” *Land use policy*, vol. 130, p. 106660, Jul. 2023, doi: 10.1016/j.landusepol.2023.106660.
- [15] A. Ruml *et al.*, “Smallholders in agro-industrial production: Lessons for rural development from a comparative analysis of Ghana’s and Indonesia’s oil palm sectors,” *Land use policy*, vol. 119, p. 106196, Aug. 2022, doi: 10.1016/j.landusepol.2022.106196.
- [16] I. A. Rum, A. Tukker, A. de Koning, and A. A. Yusuf, “Impact assessment of the EU import ban on Indonesian palm oil: Using environmental extended multi-scale MRIO,” *Sci. Total Environ.*, vol. 853, p. 158695, Dec. 2022, doi: 10.1016/j.scitotenv.2022.158695.
- [17] K. T. Tan, K. T. Lee, A. R. Mohamed, and S. Bhatia, “Palm oil: Addressing issues and towards sustainable development,” *Renew. Sustain. Energy Rev.*, vol. 13, no. 2, pp. 420–427, Feb. 2009, doi: 10.1016/j.rser.2007.10.001.
- [18] M. Corciolani, G. Gistri, and S. Pace, “Legitimacy struggles in palm oil controversies: An institutional perspective,” *J. Clean. Prod.*, vol. 212, pp. 1117–1131, Mar. 2019, doi: 10.1016/j.jclepro.2018.12.103.
- [19] N. Yusraini, U. Suwaryo, N. A. Deliarnoor, and D. Sri Kartini, “Palm oil industry and investment development in Dumai City, Indonesia: A focus on local economy development and sustainability,” *Cogent Soc. Sci.*, vol. 9, no. 1, Dec. 2023, doi: 10.1080/23311886.2023.2235780.
- [20] R. Rokhim, A. D. Januari, U. Atik, S. Shara, and N. Rusdayanti, “Palm oil social conflict resolution and mediation in Jambi,” *Cogent Soc. Sci.*, vol. 6, no. 1, Jan. 2020, doi: 10.1080/23311886.2020.1812831.
- [21] N. K. Abram *et al.*, “Oil palm–community conflict mapping in Indonesia: A case for better community liaison in planning for development initiatives,” *Appl. Geogr.*, vol. 78, pp. 33–44, 2017.
- [22] B. Wassmann, M. Siegrist, and C. Hartmann, “Palm oil and the Roundtable of Sustainable Palm Oil (RSPO) label: Are Swiss consumers aware and concerned?,” *Food Qual. Prefer.*, vol. 103, p. 104686, Jan. 2023, doi: 10.1016/j.foodqual.2022.104686.
- [23] M. P. J. Tabe-Ojong, E. L. Molua, M. A. Nanfouet, C. J. Mkong, V. Kiven, and V. A. Ntegang, “Oil palm production, income gains, and off-farm employment among independent producers in Cameroon,” *Ecol. Econ.*, vol. 208, p. 107817, Jun. 2023, doi: 10.1016/j.ecolecon.2023.107817.
- [24] P. H. Yap, J. M. de Man, and L. de Man, “Polymorphism of palm oil and palm oil products,” *J. Am. Oil Chem. Soc.*, vol. 66, no. 5, pp. 693–697, May 1989, doi: 10.1007/BF02669954.
- [25] F. Boons and A. Mendoza, “Constructing sustainable palm oil: how actors define sustainability,” *J. Clean. Prod.*, vol. 18, no. 16–17, pp. 1686–1695, Nov. 2010, doi: 10.1016/j.jclepro.2010.07.003.

Analysis Of Television Media Neutrality Ahead Of The 2024 Election

Muhammad Hafiz^{1*}, Kamaruddin Hasan², Shafira Zahrina³, Sindi Khairani⁴, Desi Hariyani⁵

¹ Malikussaleh University, Aceh, Indonesia.

*E-mail Korespondensi: muhammad.200240011@mhs.uimal.ac.id

ABSTRACT

This paper aims to analyze the neutrality of television media in coverage ahead of the General Election (Election). Media neutrality is a fundamental principle in journalism that requires the media to provide balanced and objective information to the public. Elections are a critical period in a country's democratic life, and the quality of television media coverage can have a major effect on public perceptions and election outcomes. The research method used involved content analysis of various television channels operating during the election campaign period. The data collected includes news, interviews, and political programs broadcast on television. In this analysis, we will evaluate whether television media tend to provide neutral coverage or have political biases that may influence viewers' views. The results of this study can provide valuable insights into the extent to which television media maintain their neutrality in a political context. The results of this study can provide valuable insights into the extent to which television media maintain their neutrality in the political context. It will also help the public and other stakeholders to understand the influence of television media in the election process and whether there needs to be efforts to improve media integrity in the political context. As such, this research contributes to a better understanding of the role of the media in supporting a country's democratization process.

Keywords: *Intrapersonal Communication, Self-Confidence, Generation Z*

I. BACKGROUND OF

Elections are one of the most important occasions for democracy in a country. As one of the main communication tools in society, television media plays an important role in informing and influencing public opinion ahead of elections. Analyzing the neutrality of television media in the context of elections is a relevant and important topic to understand, given its impact on the electoral process and democracy itself. In analyzing the neutrality of the television media in the run-up to an election, the following points need to be taken into consideration: the goal of television media neutrality refers to the media's obligation to convey election information in a fair and balanced manner, without favoring particular data or parties. The extent to which the media adhere to this principle should be reflected in the analysis.

The function and strategic role of the mass media industry in political life is very large, until now the mass media is recognized as having a considerable ability to influence public opinion and public behavior. Broad reach and coverage make mass media still considered as one of the most effective ways in forming public opinion about the image of

parties in the 2024 election process. Political information generated by the mass media, at least has a function in shaping a positive image of political parties, presidential and vice presidential pairs, winning teams, volunteers to the public or audience. Walter Lippmann, 1922 in his classic work *Public Opinion* states that mass media information is the main source that shapes the nature of thought on broader public issues that are beyond the reach, views and thoughts of most ordinary citizens. What the public knows about the world is what the media convey to the public. In fact, Maxwell McCombs in his work *Agenda-Setting of the Mass Media in the Shaping of Public Opinion* states that the agenda of the mainstream media has a very strong influence on the agenda of the main public agenda that is considered important. The media is also very important to society.

A balanced coverage assessment should include whether the media gave balanced coverage to all those contesting the election. This includes the amount of time and space given to each candidate in the party data, as well as the number of candidates. Quoted from a paper entitled "Television as Mass

Media"¹, explains that visual communication media is very extraordinary, compared to other mass media. Television is able to communicate a very simple message through rays formed by electronic tube lines and is cursory. So the message conveyed must be easier to understand at a glance. Messages that are simple in nature with images of image idioms that are very universal so that adult impressions are easily understood by children visual communication media is very extraordinary, compared to other mass media. Television is able to communicate very simple messages through rays formed by electronic tube lines and is fleeting.

So the message conveyed must be more easily understood at a glance. Messages that are simple in nature with very universal image idioms so that adult impressions are easily understood by children and the extraordinary attractiveness of television also creates a very strong influence on the impact of a television broadcast. The power to shape public opinion globally and quickly and create extraordinary effects that can change and influence behavior. Viewers must be balanced with the birth of policies and ethics in regulating this media so that it can function as its function. Which we can capture from this paper that television media is one of the most interested mass media by the Indonesian people themselves which makes television one of the races for the public to get information about this country, therefore the neutrality of television media which is the most desirable mass media is neutral about all information published which becomes public consumption, especially this is approaching the 2024 election without having to falsify the information broadcast to the public because this concerns Indonesian democracy and the leaders of this country as well.

¹ Abdullah, Aceng,. Puspitasari Lilis. 2018. ProTVF: Jurnal Kajian Televisi dan Film 2 (1), 101-110

The article entitled "The Role of New Media in Political Communication in the 2019 Elections "², that the Media has a significant contribution in building people's understanding to their political behavior. In responding to political change, some media workers face the reality of a dynamic political life. This condition gave birth to changes in political behavior among the community. One of the determining factors is media publications that report

on political transformation and the press has freedom of expression so that its reporting tends to be independent. This is a factor in the change in political behavior of the community in a number of regions in Indonesia. Political campaigns cannot be separated from the influence of mass media, both print and electronic media. As a result, the analytical approach it uses also uses more mass media analysis, especially related to theories of the relationship between media and society.

The development of information technology facilitates the spread of information the digital world. One of them is through social media. The ease obtained through social media, many presidential candidates and supporters in 2019. It cannot be denied that a lot of information is spread, some of which contains hoax information that can bring down one of the presidential candidates. The spread of hoax information on social media will make people uneasy and not on target to make choices, especially for teenagers who have never participated in elections in 2019. This causes the need for digital literacy to counteract hoax news ahead of the 2024 elections. Aiming for voters or teenagers to have literacy skills in the digital world. Teenagers can determine their own attitudes and choices without being contaminated with hoax information. In addition, teenagers can become agents to date hoax information, and provide accurate information to the public ahead of the 2024 elections. Explained in the journal "Digital Literacy in Adolescents in an Effort to Counteract Hoax Information Ahead of the 2024 Election"³.

In the article, "The Role of the Press and Television Media in Election Monitoring "⁴, the resolution of the various national crises that we face today requires a government that has the legitimacy of the people, is trusted and authoritative, to be able to overcome it. Meanwhile, to obtain such a government, it cannot be other than through elections, both to elect members of parliament, DPD, and the President. However, elections can only produce results that are accepted by the people, if the elections are truly carried out with the principles: direct, general, free, and confidential (luber), as well as honest and fair (jurdil). To fulfill these principles, the implementation of elections certainly needs to be

monitored by all elements of society.

² Oktavia, Tiara. 2021. *Peran Media Baru Dalam Komunikasi Politik Pada Pemilu 2019*. Jakarta raya: Fakultas ilmu Komunikasi Universitas Bhayangkara.

³ Syahab, Ahmad et.all. 2022. *Literasi Digital pada Remaja dalam Upaya Menangkal Informasi Hoax Jelang Pemilu 2024*. Aceh: Universitas Gajah Putih.

⁴ Arismunandar, Satrio. 2003. *Peran Pers dan Media Televisi dalam Pemantauan Pemilu*. Jakarta: Universitas Setya Negara Indonesia.

A number of election monitoring organizations have become an extension of the people in monitoring the implementation of the elections. However, are these organizations capable of monitoring the entire election process in various regions, and coordinating the monitoring work involving hundreds of thousands of volunteers in a very short time? The answer, of course, is that relying on the capacity of these organizations alone is still inadequate. In this case, journalists with their mass media become a supporting element, and are the eyes, ears and mouth of the people. The mass media monitor the implementation of elections and broadcast and report the results of their monitoring, so that they are known to the people. Even the monitoring results of election monitoring organizations need mass media to be known to the people. So that the media is considered to have a big role in the success of the 2024 elections, media neutrality is important to create democratic and fair elections. So it is interesting to study the neutrality of the media, especially television ahead of the 2024 elections.

2. METHODS OF ANALYSIS

The literature method is the choice of this research. The literature method plays an important role in formulating the theoretical basis and conceptual framework. A comprehensive analysis of the literature relevant to television media neutralization, and information consumption trends was conducted to understand the changes that have occurred. A qualitative approach was used to analyze data obtained from various scientific writings, books, research reports, and other reliable sources. The perspective of femonenology was chosen in this research to investigate certain phenomena. Including

the addition of data by conducting observations and interviews with experts and students.

3. RESULTS AND DISCUSSION

The existence of mass media is very strategic with various functions and roles needed in conveying political messages, especially in the election process in Indonesia and has become a necessity for political officials. The strategic function and role of the mass media industry, especially television, is very influential because it can influence public opinion and public behavior, with a fairly wide network considered to be one of the effective ways to maintain the image of the political parties involved. On the other hand, in the world of politics, technology is one of the things that is very profitable because it creates images for political officials.

As an example of a picture in 2009, a researcher named Istiyani Pratiwi explained that advertising on television for political parties and all their candidates was the most costly thing. But there are several ways that are feared in the neutrality of mass media, especially television, namely when television is controlled by some political officials. Because with the following, it is certain that the activities exposed in the mass media have been controlled by these political officials as a form of their own political image.

In the article "The Role of New Media in Political Communication in the 2019 Elections"⁵. In today's technological era, political communication has several new media based on the internet and several mass media, one example is television. In this case, voters and elected officials interact with each other because there is no time and distance limit. With the existence of new media, political activities, especially the political communication process, have a big impact, such as making it easier for each other to campaign for the dissemination of information, which is often used through television media, which is the submission of each party to gain support or votes from the Indonesian people themselves, as we know that television media cannot be separated from the falsification of information that wants to be reported to the public, they are willing to deceive the public to get more benefits from the councils that compete for power or positions in this country, therefore it is very

necessary to neutralize television media in 2024 in this country, especially before the 2024 elections, it must be very vulnerable for television media to be neutral.

Mass media also cannot be separated from the name campaign. New mass media such as social media are growing and in social media the internet is the fastest means to disseminate something, in terms of politics, the main reference for communication between political officials is social media, because in addition to being able to be accessed easily, social media can also be used as a means of communication.

However, elections can only produce results that are accepted by the people, if the elections are truly carried out with the principles: direct, general, free and confidential (luber), as well as honest and fair (jurdil). To fulfill these principles, the implementation of elections certainly needs to be monitored by all elements of society. A number of election monitoring organizations have become an extension of the people in monitoring the implementation of elections. However, are these organizations able to monitor the entire election process in various regions, and coordinate the monitoring work involving hundreds of thousands of volunteers in a very short time? The answer, of course, is that relying on the capacity of these organizations alone is still inadequate.

In this case, journalists with their mass media become supporting elements, and are the eyes, ears and mouth of the people. The mass media monitors the implementation of elections and broadcasts/reports the results of its monitoring, so that it is known to the people. Even the monitoring results of election monitoring organizations need mass media to be known to the people.

⁵ Op.Cit

3.1 TV Media Neutrality Ahead of 2024 Election

In the article "Digital Literacy in Adolescents in an Effort to Counteract Hoax Information Ahead of the 2024 Election "⁶, it states that the development of information technology facilitates the spread of information in the digital world. One of them is through television type mass media. The convenience

obtained through television media, many presidential candidates and supporters in 2019. It cannot be denied that a lot of information is spread, some of which contains hoax information that can bring down one of the presidential candidates. The spread of hoax information on social media will make people uneasy and not on target to make choices, especially for teenagers who have never participated in elections in 2019. Teenagers can determine their own attitudes and choices without being contaminated with hoax information. In addition, teenagers can become agents to date hoax information, and provide accurate information to the public ahead of the 2024 elections. Not only among teenagers, there are also many people in general who lack information about the 2024 elections, which is why the mass media plays a role in conveying information to the public.

The ownership of several television stations by elements of political party leaders who will compete in the upcoming elections is an interesting problem to discuss. The theory used in this research is the theory of media political economy which is a social criticism approach and focuses on the relationship between the structure of the economy and the media.. The problem is that not all political parties have figures who control mass media, especially private ownership of media, so it is feared that the entry of mass media owners into the political arena will create an unfair situation and pose a threat to the quality of democracy due to the monopoly of mass media for the political interests of certain parties or figures. This phenomenon cannot be separated from the plunge of a number of media businessmen in party politics such as Hary Tanoesoedibyo, owner of MNC Group (RCTI, MNC TV, Global TV) who joined the Hanura party, Aburizal Bakrie, owner of TVOne and ANTV who also serves as Chairman of the Golkar Party, and Surya Paloh, owner of Media Group (Metro TV and Media Indonesia) who is now also the Chairman of the Nasdem Party, the opinions in the media that emerged at that time were divided into two options, namely, (a).

Because of a technical accident and PT Minarak Lapindo Group Bakrie should be fully responsible, because a team of experts from ITS, UGM and ITB gave a recommendation that there had been a technical error in the gas drilling, it seems clear that

there are interests of the ruler (owner of TV One) on media content that has a tendency to economic events and political processes and also the public is often shown the political activities of the Nasdem Party on private television stations owned by Chairman Surya Paloh and the Golkar Party on television owned by Chairman Aburizal Bakrie.

⁶ Op.Cit

Television is still considered the most effective mass media in conveying messages, including political messages that are always conveyed by political parties, especially in their capacity as constituents of general elections. However, to be included in the content of the news or to be part of the editorial agenda setting of television station news, it is certainly not easy for every political party, especially if they want the news issues raised to make a positive contribution to the image of the political party concerned. The control of the media by politicians has become another strategy used in the image of political parties today.

At the moment, there have been accusations and criticisms due to the unbalanced news coverage by TV One in its coverage of the Golkar Party and the candidacy of the Chairman of the Golkar Party, Aburizalal. The battle of political discourse in various television media lately is a phenomenon that "the arena of political battle for the image of politicians has begun to emerge" in the media and what is happening in the media. Questioning the Media Conglomeration Ahead of the 2014 Election "⁷.

3.2 Obstacles to Television Media Neutrality Ahead of the 2024 Election

According to information quoted from Kominfo.go.id, the existence of mass media is very strategic with various functions and roles needed in conveying political messages, especially in the election process in Indonesia and has become a necessity for political officials. The strategic function and role of the mass media industry, especially television, is very influential because it can influence public opinion and public behavior, with a fairly wide network considered to be one of the effective ways to maintain the image of the political parties involved.

On the other hand, in the world of politics, technology is one of the things that is very profitable because it creates images for political officials. As an example of a picture in 2009, a researcher named istiyani pratiwi explained that the obstacles to neutrality on television media ahead of elections can include Business interests TV stations often have business interests with certain parties, such as political parties or certain candidates, which can interfere with their neutrality. Political pressure Television media may face pressure from political parties to support certain candidates or parties, which can hinder their neutrality.

Limited resources Some TV stations may have limited resources to cover all candidates and parties fairly, so may tend to provide unbalanced coverage. Bias Individual journalists within TV stations may have personal biases that influence their coverage.

⁷ Halimatusa'diah. 2014. Menyoal Konglomerasi media jelang pemilu 2014. Jakarta: Prodi Kehumasan Akom BSI

Elections often involve complex issues, and television media may struggle to present information neutrally without oversimplifying or taking sides. To overcome these obstacles, strict regulations, principles of journalistic ethics and election transparency in the media are essential to ensure neutrality during elections.

3.3. Opportunities for Television Media Neutrality Ahead of the Election

According to information from the Indonesian Broadcasting Commission.co.id source, ensure compliance with journalistic ethics, including the principles of fairness, balance, accuracy and independence in reporting election-related news. Provide a balance in broadcast coverage between the various candidates or political parties competing in the election. Provide equal opportunities for all candidates or political parties to participate in public debates organized by television stations.

Ensure that the news broadcast is factual and accurate, and avoid the dissemination of false or tendentious information. Provide objective and educative information to viewers about elections, the

voting process, and the importance of active participation in elections. Provide information about the ownership of television stations and their relationship with candidates or political parties, without any undisclosed conflicts of interest. Create a mechanism to receive complaints and suggestions from viewers regarding election coverage and take appropriate action if there are violations of journalistic ethics. In addition, the existence of an independent media watchdog is also important in maintaining the neutrality of television media during election periods.

IV. CONCLUSION

The importance of television media neutrality in the face of elections and the crucial aspect of ensuring the information presented to the public is fair, accurate and impartial. This is a basic principle in democracy that ensures the continuity of a fair and free electoral process. Elections as a challenge: Elections are often a big test for television media in maintaining their neutrality. There are pressures from various parties, including governments, political parties, and interest groups, who try to influence the narrative conveyed by the media. The importance of public education Television media has an important role in educating the public about the electoral process, party platforms and competing candidates. Neutrality in providing this information is essential so that voters can make informed and intelligent decisions. Media influence on public opinion television media has great power in shaping public opinion.

Therefore, the neutrality of television media is very important to prevent the spread of false or tendentious information that can affect the election results. The importance of television media's neutrality responsibility is not only about being impartial in coverage, but also involves the responsibility of fact-checking and presenting accurate information to the public. This responsibility becomes even more important in the digital information age where fake news or manipulation of information can easily challenge all conclusions.

V. ADVICE

Providing neutral and balanced election coverage is

key for television media in maintaining the integrity and fairness of the democratic process. Here are some suggestions for the television media in carrying out this task, as follows:

- a. Neutral Editorial Team: Ensure that there is an editorial team committed to ensuring neutral election coverage. This team should consist of individuals with diverse political views.
- b. Journalist Education: Conduct regular training for journalists and reporters tasked with covering elections. They should understand journalistic ethics, professional codes of conduct and neutral coverage practices.
- c. Diversification of sources: Do not give more airtime to one political party than another. Diversify sources and give equal time to all competing candidates and political parties.
- d. Facts and Context: Provide clear facts and context in election coverage. Help viewers understand the key issues, policies and differences between candidates or parties.
- e. Fair Debates: If the television media is holding an election debate, make sure the rules and moderators are fair. Avoid questions or situations that favor one particular party.
- f. Prevent the Spread of Disinformation: Television media should be careful not to spread false information or disinformation. Verify the source of information before broadcasting it.
- g. Give Space to Independent Thinkers: In addition to political sources, give air time to independent thinkers.

REFERENCES

- Arifin, Anwar. 2003. *Komunikasi Politik: Paradigma dan Teori Komunikasi Politik*, Jakarta: Balai Pustaka.
- Baran, J. Stanley. 2012. *Pengantar Komunikasi Massa: Melek Media dan Budaya*. Jakarta: Erlangga.
- Effendy, O. U. (2003). *Ilmu, Teori, dan Filsafat Komunikasi*. Bandung: PT. Citra Aditya Bakti.
- Eriyanto. (2002). *Analisis Framing-Konstruksi*,

Ideologi, dan Politik Media. Yogyakarta: LKIS.

Feintuck, Mike, 1998, *Media Regulation, Public Interest, and The Law*, London: Edinburg University Press.

Halik, A. (2013). *Komunikasi Massa*. Makassar: Alauddin University Press.

Hasan, Kamaruddin (2008), *Libidinal Economic dalam Media Televisi: Analisis Postmodernisme Dekonstruktif Televisi Indonesia*, Penulis Tunggal, Fak. ISIP Univ. Baturaja Sumatera Selatan, Vol. 1, No. 1, ISSN 1979-0899, Juni 2008.

Hasan, Kamaruddin (2014) *Mendesak penerapan jurnalisme Damai Jelang Pemilu 2014, media Online local dan nasional 2014*.

Harimukti, K. (1984). *Leksikon Komunikasi*. Jakarta: Pradnya Paramita.

Heryanto, Gun Gun. 2017. *Panggung Komunikasi Politik*. Yogyakarta: IrciSod.

Isnaini, Fadril Aziz, 2011. *Wartawan dan Berita*. Bandung: Fokus Media. Kovach, Bill; Rosenstiel Tom, 2003. *Sembilan Elemen Jurnalisme*. Jakarta: Yayasan Pantau.

Littlejohn, S. W., & Foss, K. (2009). *Encyclopedia of Communication Theories*. California: Sage Publication.

McNair, B. (2003). *Introduction to Political Communication*. New York: Routledge.

McQuail, Dennis. 2011. *Teori Komunikasi Massa McQuail*. Jakarta. Salemba Humanika.

Media.neliti.com (2012, Juni) Peran Media Massa Dalam Komunikasi Politik diakses pada 5 Januari 2021 dari, <https://media.neliti.com/media/publications/146116-ID-peran-media-massa-dalam-komunikasi-polit.pdf>

Miller, K. (2002). *Communication Theories: Perspective, Process, and Context*. New York: McGraw Hill.

Nimmo, Dan. 1999. *Komunikasi Politik: Khalayak dan Efek*. Bandung. Remaja Karya.

Pradita, E., Indirwan, & Ihsanudin, M. (2018). *Kepemilikan Media Televisi Sebagai Alat*

Komunikasi Dalam Pemilu. Seminar Nasional Hukum Universitas Negeri Semarang, 1161-1178.

Saverin, S. Werner, dan Tankard jr. W. James. 2011. *Teori Komunikasi: Sejarah, Metode dan Terapan di Media Massa*. Jakarta: Kencana.

Surbakti, Ramlan. 2007. *Memahami Politik*, Jakarta: PT.Grasindo.

UU Pers No 40/1999 UU Penyiaran No 32/2002 *Pedoman Perilaku Penyiaran dan Standar Program Siaran Tahun 2012*. Kode Etik Jurnalistik KEWI Tahun 2006.

Analysis of Intrapersonal Communication in Enhancing Self-Wareness of College Students

Adinda Romauli Simbolon¹, Kamaruddin Hasan², Risa Ananda³, Auliza Reifany S⁴, Dinda Amelia⁵, Ulfa Mahira⁶

¹Malikussaleh University, Aceh, Indonesia.

*E-mail Korespondensi: Adinda.220240037@mhs.unimal.ac.id

ABSTRACT

Self-awareness of students in the context of intrapersonal communication refers to an individual's ability to understand, recognize, and respond effectively to their own thoughts, feelings, and personal reflections. This involves a deep understanding of their values, beliefs, goals, emotions, and self-motivation. Student self-awareness in intrapersonal communication also includes the ability to recognize how internal factors such as attitudes, perceptions, and worldviews influence their perception of the external world, social interactions, and decision-making. In an educational context, this self-awareness can help students identify their strengths and weaknesses, set academic goals, manage stress, and improve interpersonal communication skills. Therefore, student self-awareness through intrapersonal communication becomes a crucial foundation for personal, academic, and social development in a higher education environment. This research aims to analyze the role of intrapersonal communication in enhancing student self-awareness. Intrapersonal communication, which encompasses internal dialogue and self-reflection, is identified as a key factor in the development of individual self-awareness. In this research, we employed survey and interview methods to gather data from a group of students. The research findings reveal that effective intrapersonal communication has a positive impact on enhancing student self-awareness. This emphasizes the importance of understanding oneself and interacting with one's internal thoughts and feelings to achieve personal growth. This research provides valuable insights for higher education by integrating intrapersonal communication aspects into the curriculum to strengthen student self-awareness. In conclusion, intrapersonal communication is a key element in propelling students toward higher self-awareness, offering significant benefits for individual development in the context of higher education.

Keywords: *Intrapersonal Communication, Self-Awareness, Student*

I. INTRODUCTION

Self-awareness is one of the key aspects of personal and academic development for students in higher education. The ability to understand oneself, recognize personal values, beliefs, emotions, and motivations is a crucial foundation for academic success and individual well-being (Damasio, 1999) [1]. Self-awareness also enables students to identify their strengths and weaknesses, manage stress, and interact effectively with their surroundings. However, in the context of higher education, self-awareness is often overlooked or receives insufficient attention. Students are often faced with high academic demands, social pressures, and rapid environmental changes. In situations like these, the ability to respond effectively to pressure and challenges requires a high level of self-awareness (Schraw et al., 2006) [2]. Therefore, enhancing students' self-awareness is crucial in higher education.

Self-awareness is one of the key aspects in the personal and academic development of students in the

higher education environment. The ability to understand oneself, recognize values, beliefs, emotions, and personal motivations is a crucial foundation for academic success and individual well-being (Damasio, 1999) [1].

Self-awareness also enables students to identify their strengths and weaknesses, manage stress, and interact effectively with their environment.

Around. However, in the context of higher education, self-awareness is often overlooked or given insufficient attention. Students are frequently confronted with high academic demands, social pressure, and rapid environmental changes. In situations like these, the ability to respond effectively to pressure and challenges requires a high level of self-awareness (Schraw et al., 2006) [2]. Therefore, improving students' self-awareness is crucial in higher education.

One aspect that plays a significant role in the development of self-awareness is intrapersonal

communication. Intrapersonal communication is the process of talking to oneself, self-reflection, and self-recognition involving deep thinking and acknowledgment of emotions (Morin, 2011) [3]. In the context of higher education, students who can communicate intrapersonally effectively can manage stress, make appropriate decisions, and motivate themselves to achieve academic goals (Kanevsky, 1993) [4]. Although intrapersonal communication has a significant impact on individual development, research on the role and importance of intrapersonal communication in improving students' self-awareness is still limited. Therefore, this research aims to fill this knowledge gap by analyzing the relationship between intrapersonal communication and students' level of self-awareness.

Intrapersonal communication is communication with oneself. Intrapersonal communication is closely related to cognitive psychology. Cognitive psychology is the scientific study of the human brain as an information processing organ. Cognitive psychology experts have repeatedly attempted to form cognitive models of information processing that occur in the human brain, including perception, attention, language, memory, thinking, and consciousness. Cognition refers more to the processes of reducing, elaborating, transforming, and storing stimuli in the human brain. This cognition also leads to anything that happens in the human brain that can cause the individual to behave in a certain way. Specific. For that reason, experts then attempt to dissect intrapersonal communication through various theories related to the cognitive aspects of human beings. According to Marianne Dainton and Elaine D. Zelley, there are 4 (four) theories of intrapersonal communication that emphasize cognitive aspects and intrapersonal communication, namely;

1. Message Design Logic Theory
2. Communication Accommodation Theory
3. Uncertainty Reduction Theory and Expectancy Violations Theory.

The four theories focus on internal processes that serve as antecedents to the creation of highly personal meaning. Each perspective applies to various communication contexts and describes internally driven processes required to convey individual meaning to various messages. Thus, intrapersonal communication plays a very important role in various communication contexts.

Here is a brief translation of some theories of intrapersonal communication expressed by experts:

1. Message Design Logic Theory

Message design logic theory is one of the organizational communication theories formulated by Daniel O'Kafee (1988). O'Kafee developed this theory to dissect and understand the dilemmas faced by communicators when dealing with conflicts or confrontations with others, particularly in a workplace context. O'Kafee suggests that people form different types of messages because they think about communication differently. This theory links communication to the process of message formation.

2. Communication Accommodation Theory

Communication accommodation theory is related to social identity theory, explaining that people adjust their communication by minimizing social differences. In addition to social identity theory, communication accommodation theory is also associated with or shares similarities with other social psychology theories, such as attraction theory, social exchange theory, attribution theory, and intergroup distinctiveness theory. Communication accommodation theory is also used in cross-cultural communication, interpersonal communication, and other contexts.

3. Uncertainty Reduction Theory

Teori Pengurangan Ketidakpastian, or Uncertainty Reduction Theory, is a concept in intrapersonal communication that focuses on how people try to reduce uncertainty when they interact with each other. This theory examines the strategies individuals employ to gather information and increase their understanding of others, particularly in initial interactions and relationships. The Uncertainty Reduction Theory, formulated by Charles Berger and Richard Calabrese in 1975, explains how communication is used to reduce uncertainty between strangers engaged in their first conversation together. Previous researchers used an empirical perspective in the field of interpersonal communication. The hypotheses built upon theories from social psychology.

4. The Expectancy Violations Theory

developed by Judee Burgoon, explains how nonverbal communication influences people's behavior. Self-awareness is a fundamental aspect of individual development, especially for students in higher education environments. Self-awareness is the ability for an individual to understand and recognize oneself, values, interests, strengths, and weaknesses. Self-awareness among students becomes increasingly crucial in facing various academic, social, and emotional pressures during their study process. In this era, where students are confronted with increasingly

complex academic demands and diverse social pressures, self-understanding is key to achieving academic success and balanced personal development.

Self-awareness helps students make informed decisions, manage stress, and achieve optimal academic performance. However, despite the acknowledged importance of student self-awareness, literature studies indicate that factors such as environmental influence, education, and personal experiences can affect the level of student self-awareness. Implications. Its potential in the development of education policies and pedagogical practices in higher education. Student self-awareness is such a crucial element in creating an educational environment that focuses on personal growth and sustainable academic achievement.

2. RESEARCH METHODS

This research employs a qualitative research method. In this case, qualitative research will allow for a deeper exploration of the intrapersonal communication processes experienced by students and their impact on self-awareness. The study utilizes a qualitative descriptive method and highlights two crucial aspects from an educational perspective: normative religious and social aspects, as well as the concept of awareness involving magical, naive, and critical awareness. Critical education is expected to make students active subjects in their learning. However, currently, there is a crisis of awareness in Indonesian education related to students' responsibility towards society.

4. RESULT AND DISCUSSION

Student self-awareness is a highly relevant factor in the higher education environment, and at the core of this paper's discussion, we will investigate several key aspects related to student self-awareness.

The Importance of Self-Awareness:

Self-awareness serves as a foundation for personal growth and achieving optimal academic performance. Students who have a deep understanding of their values, interests, and personal goals tend to be more motivated and capable of overcoming obstacles that arise in their educational journey.

Factors Influencing Self-Awareness:

In this discussion, various factors that can influence the level of student self-awareness will be outlined. These include the influence of the social environment, support from family, prior educational experiences, and psychological factors.

Stress and Emotion Management:

Self-awareness is closely related to a student's ability to manage stress and control emotions. The ability to identify and cope with academic pressure and negative emotions is a crucial element in developing a healthy self-awareness.

Implications in Higher Education:

We will explore how a better understanding of students' self-awareness can bring about changes in higher education policies and teaching practices. This may include curriculum alignment, improving the quality of student guidance, and providing greater resources to support the development of self-awareness.

Increasing self-awareness in students when it comes to socializing can be a crucial step in helping them interact more effectively and meaningfully. Below are some ways to enhance students' self-awareness in socializing:

1. **Self-Reflection:** Students can start by introspecting themselves, including understanding their interests, values, and social needs. By understanding themselves, they can be more selective in choosing social situations that align with their personalities.
2. **Recognizing Social Anxieties:** Self-awareness also involves acknowledging social anxieties or fears that students might experience. Students should be brave in recognizing and accepting that everyone has fears in social interactions, which is the first step in addressing these issues.
3. **Develop Social Skills:** Students can take the initiative to develop their social skills, including communication, listening, and collaboration. Attending training or social skills groups can boost their confidence.
4. **Expand Social Circles:** Students can make an effort to be more open to new people. This might involve participating in clubs, organizations, or social activities on campus, helping them expand their social circles.
5. **Practice Empathy:** Self-awareness also involves the ability to understand and feel what others are experiencing. Practicing empathy in social interactions can aid in building stronger and more positive relationships.
6. **Consult with a Counselor or Psychologist:** If a student is facing serious difficulties in socializing, consulting a counselor or psychologist on or off campus can be highly beneficial. They can provide solutions and the support needed.
7. **Stay Open to Change:** Self-awareness also includes the ability to grow and adapt. Students should remain

open to opportunities and changes in their social relationships, which may involve trying new things or confronting any fears that may arise.

Self-awareness is the crucial first step in overcoming social difficulties. With a deeper understanding of themselves, students can build healthier and more meaningful social relationships both on campus and beyond. Students, as individuals pursuing higher education at the university level, are agents of change whose contributions to the development and progress of a region or country in all aspects are highly anticipated and expected by society. Unfortunately, many students are unaware of their status as individuals highly valued by society, which leads to a sense of isolation and a lack of interest in completing their studies. Students often fail to engage in intrapersonal communication, either with themselves or with others. Student awareness of self-communication encourages them to think about the importance of attending classes, as laziness in attending classes often leads to depression and even suicide among many students due to excessive fatigue. As a result, students who lack intrapersonal communication often choose to end their lives.

A student's journey to campus is the initial step in their pursuit of knowledge and expanding their horizons. However, in reality, there are important facts to consider. Research shows that only about 30% of students are truly capable of mastering the material taught by their professors. Concrete evidence of this can be seen in student evaluations, especially in oral and written exams. Imagine a class of 40 students, and only 10 of them successfully complete the exam.

This reflects a frequently overlooked reality. Around 30% of students tend to pursue higher education merely as a formal obligation without a true passion for knowledge. They may view it as a symbol or a ticket to the job market, without truly embracing the values and knowledge offered by educational institutions. However, the majority of students, approximately 70%, should have access to various support facilities, including libraries, laboratory facilities, and guidance from professors available on campus. Unfortunately, most of them do not fully utilize these opportunities.

Therefore, it is important to realize that seeking knowledge is not just a routine, but a meaningful journey. Learning with enthusiasm and a strong determination to understand what is taught by teachers or professors is the core of the educational process. Campus attendance should be more than just a formal obligation; it should reflect a deep passion for pursuing knowledge. If students can truly appreciate the profound meaning of seeking knowledge, then the

teaching and learning process will proceed as expected and in line with the goals of education. Equally important, sharing knowledge with others is also a valuable step in enriching understanding and enhancing the meaning of this educational journey.

5. CONCLUSION

The conclusions and suggestions presented in this paper include Overall, this paper provides us with a better understanding of the importance of self-awareness. Self-awareness or ego is inherent in every individual, and thus, self-awareness plays a crucial role in the process of communicating with others. Self-awareness also has control over human thoughts since thoughts are a part of communication. A more specific understanding of intrapersonal communication can help a student improve their self-awareness. In this paper, intrapersonal communication refers to the process of talking to oneself, introspection, and self-understanding. The importance of self-awareness for students in higher education is highlighted. Self-awareness helps them motivate themselves, manage stress, and interact more effectively. Furthermore, creating an environment that supports self-awareness is key to ensuring that students can derive maximum benefits from their educational experiences. Self-awareness is a crucial foundation in the journey of education and self-development.

REFERENCES

- [1] Ahmad Qomaruddin, 2021 Loss of Student Self-Awareness for Learning. Yogyakarta: Journal of Education and Social Sciences.
- [2] Annisa Awaliyah, Ratih Arruum Listiyandini, 2017. The Influence of Self-Awareness on Psychological Well-being in Students. Cempaka Putih, Jakarta: Journal of Psychogenesis.
- [3] Fevi Wulandari, 2016. Self-Awareness and Student Learning Motivation. Makassar: Journal of Socialization.
- [4] Malukah, 2013. Self-Awareness in the Process of Shaping Islamic Character. Gorontalo: Journal of Al-Ulum.
- [5] Wafa Yolanda, Inthomy Hadi, Endah Susilowati, Ayu Novalia Permata, Adelia Eka Widyaningrum, Ismail Jabaruddin, Nova Lusiana, & Esti Novi Andyarini, 2020. Self-Confidence and Self-Awareness in Interpersonal Communication and Career Development. Surabaya: Journal of Psychological Research and Measurement.

- [6] Damasio, A. R. (1999). The feeling of what happens: Body and emotion in the making of consciousness. Harcourt.
- [7] Schraw, G., Flowerday, T., & Lehman, S. (2006). Increasing situational interest in the classroom. *Educational Psychology Review*, 18(4), 391-414.
- [9] Morin, A. (2011). Self-awareness part 1: Definition, measures, effects, functions, and antecedents. *Social and Personality Psychology Compass*, 5(10), 807-823.
- [10] Kanevsky, L. S. (1993). Conceptions of ability and intelligence: A new perspective. *Educational Psychology*, 13(1-2), 57-75.

The Value of Local Wisdom Within The Acehnese Culture On *Peusijuek* Tradition

Aditya Ramadhan^{1*}, Kamaruddin Hasan² Dimas Syahputra³,
Aisyah Permata⁴, Misbahul Ummi⁵

^{1,2,3,4,5}Malikussaleh University, Aceh, Indonesia

*Corresponding author: Email: aditya.200240257@gmail.com

ABSTRACT

The research aims to investigate the value of local wisdom in the *peusijuek* tradition within the Acehnese culture. The literature method is the choice of this research. Literature study is a theoretical study, references and other scientific literature related to culture, values and norms that develop in the social situation under study. A qualitative approach is used to analyze data obtained from various scientific writings, books, research reports, and other reliable sources. The result of this research is that the *peusijuek* tradition is one of the traditional traditions of the Acehnese people which has been assimilated with Islamic teachings, so it is still maintained today. There are several elements that have been changed in the *peusijuek* procession, namely the mantras used in the *peusijuek* procession have been replaced with Arabic prayers. In the procession of *peusijuek* implementation, there are three most important things, namely, *peusijuek* tools and materials, movements or steps and prayers.

Keywords: *customs, cultural values, communication, local wisdom, peusijuek*

1. INTRODUCTION

The definition of communication in general is an activity that functions to convey information in the form of messages, ideas or certain concepts from one party to another. Communication takes place both orally and verbally which is intended to facilitate understanding for both parties. The communication model that is built becomes the basis for interaction between people in social life. Both in the smallest family environment and in a wider community environment.

The nature of communication can be understood as a process or activity of sending and receiving messages. From the communication process, it becomes a means of fulfilling human needs and goals in various aspects of social life. As stated by Laswell, one of the experts in communication science states that the components of communication are: The sender or communicator (sender) is the party who sends the message to the other party. Message is the content or intention to be communicated by one party to the other. The channel is a means of delivering the message to the communicator.

Given the objectivity of the role and process of communication itself in various aspects, it is important to understand the analysis of the communication process in everyday life, including in human cultural life itself. Communication in

culture plays an important role as a means of establishing interaction between individuals in a community group. or by 4,444 tribes, regions or countries. The definition of cultural communication is a communication process carried out by two or more people to achieve a common understanding through symbols or human behavior and activities.

Culture is a habit or behavior of the people in a particular area, culture is also a dynamic process and has values and norms of life that apply in the social procedures of a particular community. From this culture, a variety of community habits are created, including regional languages, dance, music, and traditional ceremonies, all of which are the result of cultural parts. (Setyobudi 2007:1)

Besides being famous for its beautiful natural charm and rich culture, Aceh is also famous for believing in several myths that are very close to the country of Indonesia. The myths that develop continue to be believed to this day. There is no exact history of the various myths that exist in the lives of Acehnese people who are known to be so friendly and supportive of each other.

Local wisdom is a local idea that is wise, full of wisdom, good value, which is embedded and followed by community members. Local wisdom can be influenced by the culture of each region. Local wisdom is born from the values and behaviors that apply in the order of community life

in a process that is not short and its continuity is hereditary.

In Acehese society, customs have been given a special place in social and religious behavior. This is evidenced by the expression "*Hukom ngon Adat Hanjeut Cre Lagee zat Ngon Sifeut*". This means that adat and Islamic sharia law are inseparable (already fused) like substance with its nature, so that Islamic rules are already part of adat. However, Acehese customs that are Islamic in nature previously had a lot of Hindu influence. This is illustrated in ancient times that Aceh was a stopover for international shipping traffic, in the context of trade relations and some even settled in Aceh. The entry of Hindu influence into Aceh's culture and customs was due to the extensive relationship between Aceh and India in the past. So there are some beliefs from the people of Aceh, one of which is *peusijek* (Tepung Tawar).

Peusijek is a traditional procession carried out at certain activities in the life of the Acehese people, such as *peusijek* at the marriage ceremony, the ceremony of living in a new house, the ceremony of going to migrate, going / going on pilgrimage, *peusijek keureubeuen* (sacrifice), *peusijek* women divorced by their husbands, *peusijek* people surprised from something extraordinary (tiger, falling from a tree, hit by a vehicle that sheds heavy blood), fights, hostilities, so that they are reconciled (Ismail, 2003, pp. 161-162). 161-162).

In addition, *peusijek* is also carried out by community members for someone who has good luck, such as successfully graduating from college, obtaining a high position in government and society, obtaining the highest award star award, a new vehicle, and other *peusijek* (Dhuhri, 2009, p. 162).

This *peusijek* procession has become a culture that continues to be maintained, *peusijek* itself contains very philosophical religious values so that *peusijek* is considered very sacred and must be carried out on activities that are believed to need *peusijek*. Even to the extreme, *peusijek* is considered a religious practice that should not be abandoned.

In the book *Acehnese Identity in the perspective of Sharia and Adat* (Ali, 2013, pp. 15-18) explains that the value of Acehnese is certainly seen in terms of the behavior of the Acehese people which is contained in the understanding and attitude of religion, customs, laws, morals, arts, ways of worship and so on. The application of customs in Aceh has its own foundation, namely from the

ijtihadi of Ulama and Acehese community leaders in ancient times. This is not because it follows the religion and culture of others. Universal Islamic Sharia is certain to have similarities in its implementation with other religions, cultures or beliefs. The occurrence of similarities in the practice of teachings does not mean that Islamic law follows the teachings of other religions. In Aceh, the implementation of Islamic Sharia values is wrapped up in the implementation of customs, some of which are similar in practice to those carried out by adherents of other religions.

Based on the background above, the author formulates the problem in this study is to describe how the value of local wisdom of Acehese culture in the *peusijek* tradition.

2. RESEARCH METHODS

The literature method is the choice of this research. Literature study is a theoretical study, references and other scientific literature related to culture, values and norms that develop in the social situation under study. (Sugiono, 2012). A qualitative approach is used to analyze data obtained from various scientific writings, books, research reports, and other reliable sources.

3. RESULTS AND DISCUSSION

3.1. Communication of Aceh's Local Wisdom

As a study of science, communication science covers various aspects of community life and culture, such as Acehese society which is rich in rituals and traditions that enliven the daily lives of Acehese people. As Edward T. Hall defines culture as communication and communication as culture, this definition shows that there is a very close relationship between communication and culture. Like a coin, communication and culture are two sides of the coin, influencing each other and cannot be separated.

The relationship between communication and culture is mutually beneficial. Which means, communication affects culture and vice versa culture affects communication. As one of the factors that influence communication, culture teaches a person how to think, feel and act, especially in interacting or communicating with others.

Local wisdom, also known as Local Wisdom, consists of two words: wisdom and local. In the Indonesian English Dictionary by John M. Echols

and Hassan Syadily, local means local, while wisdom is the same as wisdom. Broadly speaking, when combining the three words wisdom, Local, Aceh, it can be interpreted as a local (local-Aceh) idea that is wise, full of wisdom, has good values that are embraced by its members and followed by the current society in Aceh through symbols or human behaviour and activities.

This local wisdom is also closely related to the values understood by the local community as something that is considered important to live by. The values understood cannot be separated from the religious teachings of a community group. In the Islamic community in Aceh, the customary values that apply in the community are also based on Islamic values. The existence of local wisdom according to Teezzi, Marchettini and Rosini states that the end of the sedimentation of local wisdom will become a tradition or a religion. In our society, local wisdom is found in songs, sayings, sasanti, advice, mottos and ancient books that are deeply embedded in daily behavior. Local wisdom is generally expressed through the habits of life that have been going on for a long time.

The sustainability of local wisdom will be reflected in the values applied to a given community group. These values become guidelines for certain groups in society and in general will become an integral part of life, visible through their daily attitudes and behaviors.

3.2. The Development of Peusijek Tradition

The peusijek tradition is historically one of the relics of Hindu culture. Hindu culture in Aceh itself was caused by the relationship between Aceh and India in the past, so that indirectly the Hindu culture it brought began to influence the culture of the Acehnese people. One of them is the existence of this Peusijek Tradition. Judging from the movements during the peusijek procession are very unique, these movements almost resemble movements during Hindu worship. However, this movement occurs only following the direction of splashing water from left to right and from right to left and occasionally crossed.

Many *Tengku* (Ulama/Customary Councils) argue that there are some similarities between the *peusijek* ritual and Hindu worship practices, which does not mean that peusijek is a Hindu ritual. Because the ritual itself is very different both in terms of purpose, method, and content of the *peusijek*. As for some elements that have been changed, namely the mantras used in the *peusijek*

procession have been replaced with prayers - the prayers recited are prayers for salvation, both in Arabic and Acehnese. The prayers are usually adapted to the moment of *peusijek*. The prayers ask for safety, peace and ease of sustenance from Allah.

The peusijek tradition itself cannot be known that the tradition is a relic of Hindu culture that is still adhered to by Muslims, especially the people of Aceh. Although there are some who consider this *peusijek* tradition to be almost similar to Hindu religious traditions, in terms of method, content and purpose it is very different. The Acehnese themselves believe that the *Peusijek* tradition is the result of local cultural wisdom taught by the ancestors. Where culture and religion must be carried out side by side with all the goodness that is in it. So that it must be respected and maintained.

Peusijek is one of the customary traditions of the Acehnese people that has been assimilated with Islamic teachings, so it is still maintained today. Among the elements that have been changed are the mantras used in the *peusijek* procession which have been replaced with Arabic prayers. During the time of Sultan Alaudin Riayat Syah, he invited 70 prominent scholars to compile a qanun Syara" al asyi to become a guideline and guide for the royal community, regarding the position of adat in sharia, this is where the mantras were changed into prayers in *peusijek* (Dhuhri, 2009, p. 640).

The long journey of *peusijek* was marked by various obstacles, the reformists through the organization PUSA (Persatuan Ulama Seluruh Aceh) in 1939, formed by Abu Daud Beureueh issued an edict containing an invitation to Muslims in Aceh to abandon practices that were considered shirk and had no basis in the Quran and Hadith (Dhuhri, 2009, p. 641). This dispute continued between reformists and traditionalists. Until 1965, through a body formed by the government at the time, namely MPU (Majelis Permusyawaratan Ulama), a fatwa was issued on the prohibition of discussing issues of khilafiah (differences of opinion) in public places, in sermons, and providing freedom to undergo religious understanding according to their respective beliefs (Dhuhri, 2009, p.642).

In his book *Acehnese identity in the perspective of sharia and adat* (Ali, 2013, pp. 44-53) said that the Prophet Muhammad had also performed *peusijek* but in a different way and the equipment or materials used were different from what was done in Aceh. Hadith arguments that allow *peusijek*;

Hadith of the Prophet Muhammad when the Prophet married his daughter Siti Fatimah to Saidina Ali. Rasulullah SAW took water with his right hand and sprinkled it on the chest of both of them and rubbed Saidina Ali and Fatimah's heads. (Kitab al-Ma'jam Kabir by Imam Thabrany). However, now it does not use the palm of the hand but with wooden leaves / *sisijuek*. Until now, this *peusijuek* tradition continues to survive and is preserved by the people of Aceh, as an Islamic culture. *Peusijuek* is still carried out both by individuals and groups.

3.3. *Peusijuk* Procession

In the implementation of *peusijuek*, there are three most important things, namely, *peusijuek* tools and materials, movements/steps and prayers. For *peusijuek* tools and materials usually consist of *talam*, *bu leukat* (keutan), *u mirah* (red coconut), *breueh padee* (rice), *teupong taweue* (flour mixed with water), *on sisijuek* (a type of cocor duck leaf), *manek manoe* (type of leaves), *naleueng sambo* (a type of grass), *glok* (hand washing place) and *sangee* (serving hood). But for the place of placement, *dalong* is also usually used as a place to put the *peusijuk* device materials. For the people of Aceh, each *peusijuk* material has a special philosophy and meaning in it.

As for the procedure in the implementation of *peusijuek* is in order, first sprinkling rice (*breuh padee*), second, sprinkling fresh flour water, third editing sticky rice (*bu leukat*) on the right ear and finally giving money (*teumutuek*) (Dhuhri, 2009, p. 161).

At the level of ordinary people, *peusijuek* is only an ordinary customary routine that is believed to be carried out. Most Acehnese people do not understand the content or meaning of the *peusijuek* procession. Usually, this *peusijuek* procession is carried out by people who are old or seen as having advantages in society, such as a *Tengku* (cleric), or *Umi Chik*. (Ustadzah), an old woman who masters religious knowledge). Only the people who perform the *peusijuek* usually understand the purpose and prayers recited in the *peusijuek* process. The absence of cadre activities for people who do *peusijuek*, makes it increasingly difficult to find people who really understand how to *peusijuek* and know the symbolic meanings of the *peusijuek* process.

The materials used in the *peusijuek* process vary according to the activities carried out *peusijuek*. materials that are often used include: (1) Leaves

and grasses, symbolizing harmony, beauty, and harmony and tied together as a symbol of strength. (2) rice and paddy, symbolizing fertility prosperity, and vibrancy. (3) water and flour symbolize patience and calmness. (4) sticky rice, as an adhesive, symbolizing brotherhood (Kurdi, 2011).

The movements during the *peusijuek* procession are very unique, these movements almost resemble movements during Hindu worship. However, this movement occurs only following the direction of sprinkling water from left to right and from right to left and occasionally crossed. Many Tengku argue that the similarity of the *peusijuek* ritual to Hindu worship practices does not mean that *peusijuek* is a Hindu ritual. Because the ritual itself is very different both in terms of purpose, method, and content of the *peusijuek*.

The prayers chanted during the *peusijuek* procession are prayers of salvation, both in Arabic and in Acehnese. The prayers are usually tailored to the moment of the *peusijuek*. The prayers ask for safety, peace and ease of sustenance from Allah. *Teumetuek* (giving money) is carried out after all the *peusijuek* processions. Usually, the one who does the *peusijuek* gives an envelope containing money, and followed by relatives also giving money to the *peusijuek*. This usually happens during the *peusijuek* process for marriages, prospective pilgrims and circumcisions. *Peusijuek* is one example of the assimilation of Islam and local culture in Indonesia. *Peusijuek* itself is a cultural product or cultural Islam which for some people has considered and made it part of Islam.

According to Wibowo (Wibowo, 2013), the meaning of organizing *peusijuek* is :

- *Talam* means that the person who is eulogized remains united in the family environment left behind.
- 2.Clok (*calok*) means that the person being praised remains in the family environment (unity) and is frugal.
- 3.Tudung saji (*sangee*) means hope to get protection from Allah SWT from all misleading tricks.
- 4.Rice paddies mean that the person is *getting* older and more knowledgeable, as well as having a staple food or seed to produce.
- 5.Fresh flour means that white flour is a symbol of cleanliness and coolness of the soul for the person being *treated*.
- 6.On *manek-mano* means that according to the rows of flowers, unity and order are expected.

- 7. *On sijuek* has the meaning of antidote / coolness permeating the heart.
- 8. *Naleung Samboe* means that with its sturdy nature it is difficult to uproot, symbolizing the solidity of stance and ethics, both in social and religious life.
- 9. *Bu leukat* means an adhesive substance, a symbol as an attraction to remain absorbed in the hearts of people who dipeusijuek all teachings and advice to the path that is approved by Allah SWT.

3.4. The Function and the Meaning of Peusijuek

This *Peusijuek* tradition basically functions to ask for safety, peace, and happiness in life. However, the function of *peusijuek* is also divided into several types such as, at the marriage ceremony, the ceremony of living in a new house, the ceremony of going to migrate, going / going on pilgrimage, *peusijuek keureubeuen* (sacrifice), *peusijuek* people surprised from something extraordinary (falling from a tree, getting hit by a vehicle that drains heavy blood), fights, hostilities, so that it is reconciled (Ismail, 2003, pp. 161-162).

In his book *Acehnese identity in the perspective of sharia and adat* (Ali, 2013) suggests that the meaning of each stage used in *peusijuek* is first after reading basmallah then, secondly sprinkling rice and rice, the nature of rice is that the more it is filled the more it bends down, so it is hoped that those who are *peusijuek* will not be arrogant when they get success and hope to get fertility, prosperity, and enthusiasm like the sprinkling of rice rice that is so lively falling. Then the third is feeding sticky rice (*bu leukat*) and editing it on the right ear, sticky rice is chosen because it contains an adhesive substance, so that the body and soul of the *peusijuek* remains in the family or community group. Then the last is giving money (*teumutuep*) philosophically *teumeutuep* has the meaning of alms, while alms is one of the pillars in achieving prosperity in society.

4. CONCLUSIONS AND SUGGESTIONS

In the procession of *peusijuek*, there are three most important things, namely, *peusijuek* tools and materials, movements/steps and prayers. For *peusijuek* tools and materials usually consist of *talam*, *bu leukat* (keutan), *u mirah* (red coconut), *breueh padee* (rice), *teupong taweue* (flour mixed with water), *on sisijuek* (a type of cocor duck leaf), *manek manoe* (type of leaves), *naleueng sambo* (a

type of grass), *glok* (hand washing place) and *sangee* (serving hood).

The Prophet Muhammad had also performed *peusijuek*, Hadith evidence that allows the *peusijuek* procession; Hadith of the Prophet when the Prophet married Siti Fatimah to Saidina Ali. The Messenger of Allah took water with his right hand and sprinkled it on the chests of both Saidina Ali and Fatimah. (Kitab al-Ma'jam Kabir by Imam Thabrany). However, now it does not use the palm of the hand but with wooden leaves / *sisijuek*.

Acehnese people believe that the *Peusijuek* tradition is the result of local cultural wisdom taught by their ancestors. Where culture and religion must be carried out side by side with all the goodness that is in it, therefore, it must be respected and maintained.

REFERENCES

- Ali, F. (2013). *Acehnese Identity in the Perspective of Sharia and Adat*. Banda Aceh: Aceh Library Archives Agency
- Dhuhri, S. (2009). *Peusijuek: A Social Ritual Tradition of Pasee Society in Traditionalist and Reformist Perspectives. In International: The 3rd International Conference on Development of Aceh (ICDA-)* (pp. 636-638). Lhokseumawe: Unimal Press
- Ismail, B. (2003). *Mosque and Meunasah Customs as a Source of Aceh Cultural Energy, Journal published*. Banda Aceh: Gua Hira
- Kurdi, M. (2011). *The Philosophy of Peusijuek in Acehnese Society*. Retrieved from <http://muliadikurdi.com>
- Muchlis, Hasan, K, et al. (2023). *Communication of Acehnese Local Wisdom in Peusijuek Tradition as a Solution to Social Conflict Resolution in Aceh: Journal of Politics and Government*, 8(1), 14-25.
- Wibowo, A. B. (2013). *Peusijuek in Acehnese Society*. Retrieved from <http://kebudayaan.kemdikbud.go.id/bpnba-ceh/2013/12/19/peusijuek-dalam-masyarakat-aceh/#respond>

Analysis Of Organizational Communication In Student Organizations Of Malikussaleh University In 2023

Citra Puspita¹, Kamaruddin Hasan², M. Anggi D Harahap³, Ade Chalida Sabiha Bancin^{4*}, Eremi Jikwa⁵, Aldi Syahputra⁶

^{1,2,3,4,5,6} Universitas Malikussaleh, Aceh, Indonesia

Correspondences author. Email: ade.220240265@mhs.uimal.ac.id

ABSTRACT

Communication in the context of student organizations is a key element in ensuring the success and effectiveness of student activities at Malikussaleh University. Student organizations play an important role in shaping campus culture, facilitating member participation, and creating strong social networks. This research aims to understand the role and dynamics of communication in student organizations at Malikussaleh University. Specific objectives are to identify effective communication practices, identify challenges faced in student organization communication, and identify the implications of the research results for the improvement of communication practices. The research method used was a qualitative approach. Data were collected through semi-structured interviews with members of student organizations, analysis of internal organizational documents, and participatory observation in organizational meetings and activities. The data were analyzed using thematic analysis method. The results revealed that communication in student organizations plays an important role in shaping organizational culture, facilitating coordination of activities, and increasing member participation. However, communication challenges include complex coordination, the need for effective communication between diverse members, and a better understanding of the role of communication. In the context of student organizations at Malikussaleh University, communication plays a vital role in organizational success. This study highlights the importance of understanding the dynamics of communication in student organizations and offers insights that can help improve the effectiveness of communication and the quality of experience of organizational members. The implications of this study can help student organizations in similar universities and institutions to design more effective communication practices.

Keywords: *Organizational Communication, Student Organization, Malikussaleh University*

I. INTRODUCTION

Effective communication is an essential element in human life, especially in the context of organizations, including student organizations. Humans, as social creatures, naturally interact and communicate with each other in various contexts of their daily lives, including within organizations. In student organizations, good communication is the key to success, especially in establishing relationships between organizational administrators and members. In an organizational environment, effective communication is necessary to ensure clear understanding between superiors and subordinates, and to ensure accurate and timely information is conveyed to all members of the organization. Organizational leaders have a special responsibility in maintaining good communication. They must ensure that they provide clear and disciplined information, especially in terms of the time and place of organizational meetings or events.

According to Redding and Sanborn, organizational communication is the sending and receiving of information in complex organizations. Included in this field are internal communication, human relations, union relations, managers, communication from superiors and subordinates, communication from people whose levels are in writing and program evaluation communication (Muhammad, 2007).¹

Stewart L. Tubbs and Sylvia Moss said, some of the main characteristics of organizational communication are structural factors in the organization that require its members to act according to its members with expected roles (Mulyana, 2000). While Wayne Pace and Don F. Faule and interpretative definition. The functional definition of organizational communication is as the performance and

¹ Prietsaweny Riris T Simamora, 'Komunikasi Organisasi by Prietsaweny Riris T. Simamora, S.Sos., M.Si. (z-Lib.Org).Pdf', 2021, p. 84.

interpretation of messages between communication units that are part of a particular organization. An organization consists of communication units in hierarchical relationships between one another and functions in a circle. While the interpretive definition of messages contained within an organizational boundary (Mulyana, 2000).²

Organizational Communication. Communication is one of the most popular terms in human life. As an activity, communication is always done by humans. Because humans as social creatures cannot if they do not communicate in carrying out their daily activities. As a normal human being, humans need interaction with each other. For interaction, communication is the main channel. We can easily define communication activities at a practical level, but what exactly is the concept of communication?

According to Stuart in Deddy, Mulana states that communication means:

- a. Exchange of symbols, messages and information,
- b. The process of exchange between individuals through the same symbol system, ie. Art to express ideas,
- c. scientific knowledge about information transmission.

Meanwhile, according to Ruesch & Beteson in Edi Santoso and Mite, Setiansah stated that communication does not just refer to the delivery of verbal messages that are spoken explicitly and intentionally, but also includes all processes in which a person influences others.³

II. II. RESEARCH METHODS

This research uses an in-depth qualitative approach to understand the dynamics of communication in student organizations at Malikussaleh University. Through this in-depth qualitative method, the research aims to provide a comprehensive understanding of the role of communication in student organizations at Malikussaleh University, as well as the challenges and opportunities that exist. This approach allows researchers to immerse themselves in organizational culture, interaction patterns, and the meaning behind organizational communication. The implications of the findings of this study are expected to assist student organizations in improving their communication practices and achieving goals more effectively.

III. RESULTS AND DISCUSSION

² Simamora.

³ Ika Novitaria Marani, 'Gaya Komunikasi Organisasi Pada Organisasi Mahasiswa Fakultas Ilmu Keolahragaan', *Rosiding Seminar FIK UNJ*, 1.1 (2018), 107–15.

1. Effective Communication Practices in Student Organizations

Types of Organizational Communication: Downward Communication; Downward communication in an organization means that information flows from higher authority positions to those with lower authority. Usually we assume that information moves from management to employees, however, in most organizations, the relationship is with the management group (Davis in Pace, 1988:184).

Most downward communication is used to convey messages related to tasks and maintenance. These messages often concern direction, goals, discipline, order, problems, and general policies. According to Lewis (1987) in Arni Muhammad (2001: 108), downward communication includes communicating goals, changing attitudes, forming opinions, and reducing fear and doubt due to misinformation, preventing misunderstandings due to lack of information and preparing organizational members to adapt to change.

Katz and Kahn (1966) state that there are 5 types of information that are commonly communicated from superiors to subordinates, namely:

- 1) information on how to do the job
- 2) information about the rationale for doing work
- 3) information about organizational policies and practices
- 4) information about employee performance
- 5) information to develop a sense of duty.⁴

Upward Communication; Upward communication in an organization means that information is passed from lower levels (subordinates) to higher levels. All members of the organization, except those in high positions, can communicate with superiors, meaning that any subordinate can have a legitimate reason or request for information from someone who has more power than me. Requests or comments addressed to someone with greater, higher or broader authority are the essence of superior communication.

According to Pace and Faules (2001:190), upward communication is important for a number of reasons:

1. Upward information flows provide valuable information for leaders' decision making, directing the organization and monitoring the activities of others (Sharma, 1979).
2. Top communication tells superiors when their subordinates are ready to receive information from them and the extent to which subordinates

⁴ Komunikasi Organisasi and Universitas Sangga, 'Artikel-Organizational Communication-Converted'.

accept what is said to them (Planty and Machaver, 1953).

3. Upward communication allows - even encourages - the emergence of complaints and grievances so that supervisors know what is bothering those closest to them in their operations (Conboy, 1976).
4. Upward communication allows supervisors to determine whether subordinates understand what is expected from the downward flow of information (Planty and Machaver, 1952).
5. Upward communication helps employees address job problems and strengthens their commitment to the job and organization (Harriman, 1974).⁵

Cross-Channel Communication; Cross-Channel Communication is a form of organizational communication in which the delivery of information crosses functional or work unit boundaries and between people who are not subordinate or superior to each other.

Horizontal communication and multichannel communication include lateral relationships that are important for effective communication in organizations. It concerns positional communication which includes the flow of information between people occupying positions in the organization, whether they are from the same position or from different positions.

This situation results in one or more personal communication networks. Positional communication is often defined as formal communication, while personal communication is called informal communication.

Open Communication, Communication practices in student organizations at Malikussaleh University involve open communication, the use of message groups and social media, and member participation in decision-making. Open internal communication allows administrators and members to interact regularly through meetings and discussions that allow for the exchange of ideas and contributions.

The organization also uses social media and email groups to disseminate information about the organization's activities, so members stay informed. In addition, the organization encourages member participation in decision-making through discussion forums, so that members can play an active role in determining the direction and programs of the organization. This approach demonstrates the organization's commitment to achieving effective and participatory communication among its members.

⁵ Organisasi and Sangga.

2. Organizational Stress and Conflict

The communicative features of stress can be seen in the modern definition, which is physical, mental or emotional distress resulting from the interpretation of an event as a threat to one's personality agenda. Stress can happen to anyone, but can be avoided in various ways:

- a. We can identify three types of strategies to avoid stress: Minimizing the effects of physical consequences through temporary relief.
- b. Strengthening people's ability to cope with physical consequences on a long-term basis.
- c. Interpreting events in our lives so that we can eliminate negative mental, emotional, relational, and spiritual consequences so that we can live a long life in peace.

Conflict is defined as an expressed struggle between at least two interdependent parties, who perceive incompatible goals, scarce rewards, and interference from others in achieving their goals. In an organization conflict can occur between individuals and groups. Conflict in an organization can stress members in an organization.⁶

This research shows that student organizations at Malikussaleh University face considerable challenges related to tension and conflict in order to carry out their duties and responsibilities. Tension in student organizations is often the result of physical, mental, or emotional distress that occurs when members of the organization perceive an event as a threat to their identity. This may involve tasks that require close coordination, high achievement goals, or high expectations of work outcomes. This type of stress can negatively affect members' health and quality of work.

In addition, conflicts in student organizations arise due to differences in goals, perceptions, rewards, or interference in goal achievement. This can mean disagreements over how to carry out a project or activity, or it can mean conflict between members who have different views. This type of conflict can create tension and instability in the organization, disrupt collaboration and increase tension. Therefore, it is important for student organizations to have effective conflict resolution mechanisms and encourage open communication among their members.

⁶ H Saleh, 'Komunikasi Organisasi Mahasiswa Di Indonesia: Studi Komparatif Antara Pengurus Besar Himpunan Mahasiswa Islam Dengan Presidium Gerakan Mahasiswa ...', 2015 <<http://repository.uinjkt.ac.id/dspace/handle/123456789/30033>>.

To overcome these challenges, student organizations at Malikussaleh University should consider a comprehensive approach. This includes efforts to identify specific stress management strategies, for example through stress management skills training or group-based approaches. In addition, it is important to foster an organizational culture that encourages open and constructive dialogue to defuse conflicts before they develop into bigger problems. These efforts will help create a more harmonious organizational environment where members can work more effectively and feel more engaged in achieving organizational goals.

3. *Use of Communication Technology in Organizations*

Communication is a fundamental thing in human life. Communication activities can take place anywhere, which is no longer limited by place, space and time. As social beings, humans always want to interact with other humans. A person wants to know something, whether he knows the surrounding environment, the outside situation, or the latest events in society, the country, and the world.

If we examine this issue in more detail, then the purpose of communication is the process of changing the behavior of both individuals and groups of organizational participants who regulate organizational activities. The point is the level of change in attitudes and views. People must first change their opinions of organizational participants who meet organizational goals (opinion change), then their own attitudes or beliefs (attitude change) and finally change their behavior or actions (behavior change).

Due to the fact that not all the goals of the action are realized in communication, there is also a change not only in the opinions of the people who lead the organization, but also in attitudes and actions.

Joseph A Devito in *communicology: An Introduction to the Study of Communication* (1978), mentions that communication activities involve many components, namely context, source, receiver, message, channel, interference, encoding process, reception process (decoding), feedback, and effects.

So if we refer to the definition above, we will find that communication is dynamic, not static, communication is not only understood etymologically and technically, but must be understood psychologically and sociologically, in this case the meaning of communication is not only limited to the

text or message received, but far. It also depends on other factors such as the sender of the message, the dimensions of space, time and situation. As in the study of communication through technology and communication or in organizational communication in the world of social media. From the explanation above, it can be understood that currently the use of information and communication technology in organizations is indispensable in the business world or professional life as a tool for the actors of each institution, trying to carry out the organizational structure according to the expectations and goals of the organizational actors. The utilization of communication technology internally in the organization is carried out in stages before a complete or comprehensive system is created, and is adjusted to the strength of its resources.

The strategic plan for the use of organizational communication technology is always in line with the organization's strategic plan in its implementation, so that every application of information technology can create value for the organization. In the world of organizations, it cannot be denied that the use of communication technology cannot be separated from communication technology, because human civilization is currently entering the era of the technological world which we often call the digital era and the world of globalization which is one of the causes of the rapid development of communication technology. The rapid development of communication technology has penetrated all aspects of human activity, especially in the world of organizations, worldwide and borderless thanks to the Internet and its applications. The combination of computer and communication technology has brought tremendous innovation in organizational information technology, creating a dynamic new world where information and communication have become very effective. This changes the way we interact and communicate around the world and opens up a new paradigm.

Therefore, we can no longer separate the various functions of human organizations from the existence of communication technology. Society is now entering a "new world" with new technology and information. The result of the functioning of

this new world is that humans enter and are carried away by the flow of information, so that humans or society move to a new stage in their lives. Human life activities now form new communities in social life, not only in their neighborhoods but also around the world.

Multimedia PC Utilization; A multimedia personal computer (PC) is a standardized computer system that provides multimedia functionality. It is said to be multimedia because the computer can have various media functions. For example, entertainment media, social media, educational media, advertising media, and others.

Multimedia is the use of computers to create and combine text, graphics, sound, moving images (video and animation), combine links and tools that allow users to navigate, communicate and interact.

Multimedia is a means of delivering information through media. images, graphics, text, sound (audio), music or video. Multimedia applications are applications that present information through images, text, audio (audio), video or a combination of the three such as audio and video media. Information presented through multimedia applications is more informative and interesting than if the information presented is only text, audio, or video. For example in paper presentations, seminars, and others. After the emergence of the Laptop, mobile multimedia technology gave rise to the Personal Digital Assistant (PDA), and Tablet PC initiated by Microsoft as well as cellular phones by major companies such as SmartPhone Sony, Ericsson, Nokia, Vivo, Oppo, Samsung and so on. Siemens which promotes goods with lifestyle as the latest telephone and MP3 player and video player and so on.

Utilizing the Internet, the first internet application discovered was FTP (File Transfer Protocol). Where with this application one can receive and send files from one computer connected to another computer. After that email and telnet. The Internet was initially only used in academic and research circles.¹⁰ As modern times progress, the Internet is not only used in academic circles, but the whole world can enjoy it with the help of increasingly advanced communication technology such as smartphones.

The Internet is one of the products of the sophistication of information technology. With the internet, the Netter. (Netter is a term used for people who carry out activities by accessing information with communication media via the internet). They can search for something they want, because the internet is a medium for getting information that is currently popular. Netter can spend hours wading through cyberspace just surfing or browsing searching to get information provided by sites owned by certain institutions or companies.

The internet is actually an example of a computer network. It connects millions of computers around the world. Interestingly, anyone can connect to this network. The internet offers many benefits to its users, but behind the benefits that can be achieved, there are also negative impacts. The first benefit is the ease of obtaining information. How to receive information about current events, etc. The internet is actually an example of a computer network. It connects millions of computers around the world. Interestingly, anyone can connect to this network. The internet offers many benefits to its users, but behind the benefits that can be achieved, there are also negative impacts. The first benefit that can be obtained is the ease of obtaining information. For example, receiving information about events or happenings that are happening, and so on.⁷

IV. CONCLUSIONS AND SUGGESTIONS

The conclusion emphasizes the importance of the role of communication in the context of student organizations at Malikussaleh University. Effective communication has a great impact in building a harmonious organizational culture, enabling smooth coordination of organizational activities and increasing the active participation of organizational members. However, challenges arise in organizational communication, including the complexity of

⁷ Canto, Makmur Gayo. (2020). *Penggunaan Teknologi dalam Komunikasi Organisasi di lingkungan Kampus STAIN Gajah Putih*. IAIN Takengon.

coordination that requires careful collaboration, the need for effective communication between members with diverse backgrounds and perspectives, and the importance of gaining a deeper understanding of the role of communication in the organizational context. . Therefore, a focus on developing more effective communication methods and a deeper understanding of the dynamics of communication in student organizations will provide an important foundation for achieving organizational goals.

ADVICE

Student organizations at Malikussaleh University need to consider a comprehensive approach in addressing communication challenges. This includes identifying specific stress management strategies, such as stress management skills training or group-based approaches. In addition, it is important to foster an organizational culture that encourages open and constructive dialogue to defuse conflict. The use of communication technology can also help expand access and improve the efficiency of communication in student organizations. By understanding the dynamics of communication in student organizations, similar organizations in other universities and institutions can design more effective communication practices. This research provides insights that can help improve communication effectiveness and the quality of experience of organizational members.

REFERENCES

- Marani, Ika Novitaria, 'Gaya Komunikasi Organisasi Pada Organisasi Kemahasiswaan Fakultas Ilmu Keolahragaan', *Rosiding Seminar FIK UNJ*, 1.1 (2018), 107–15
- Organisasi, Komunikasi, and Universitas Sangga, 'Artikel-Organizational Communication-Converted'
- Saleh, H, 'Komunikasi Organisasi Kemahasiswaan Di Indonesia: Studi Komparatif Antara Pengurus Besar Himpunan Mahasiswa Islam Dengan Presidium Gerakan Mahasiswa ...', 2015
<<http://repository.uinjkt.ac.id/dspace/handle/123456789/30033>>
- Simamora, Prietsaweny Riris T, 'Komunikasi Organisasi by Prietsaweny Riris T. Simamora,

S.Sos., M.Si. (z-Lib.Org).Pdf, 2021, p. 84

Canto, Makmur Gayo. (2020). *Penggunaan Teknologi dalam Komunikasi Organisasi di lingkungan Kampus STAIN Gajah Putih*. IAIN Takengon.

Marketing Communication On The Tiktok Shop Application Among Housewives Of Gampong Simpang Empat Lhokseumawe

Cut Aldini^{1*}, Dwi Fitri², Kamaruddin³, Masriadi⁴

^{1,2,3,4}Malikussaleh University, Aceh, Indonesia.

*Corresponding author. Email: Cut190240038@mhs.unimal.ac.id

ABSTRACT

TikTok Shop is currently an online shopping medium. In the current era, TikTok is not only used by children or teenagers, even parents also use the application. The aim of this research is to find out how marketing communication occurs at the TikTok Shop among housewives. This type of research is qualitative research. This research was located in Gampong Simpang Empat Lhokseumawe, Aceh. With a housewife informant who is around 30 years old. The results of this research are that with the emergence of the TikTok Shop, this can be seen by making interesting content to attract housewives' attention to the content presented by the sellers in the TikTok Shop. It can be seen from the theory used by AISAS (attention, interest, search, action, share)

TikTok shop marketing communications among housewives is still going well, although there are some mothers who still have difficulty using this feature. In this research, we can see the obstacles experienced by these housewives with various kinds of obstacles, and how these housewives overcome their obstacles, namely by looking for information about using the TikTok Shop application in order to make it easier for housewives to do their work. shop online in the application. Online shop sellers can use this TikTok shop feature to promote their goods or services to attract buyers, such as housewives.

Keywords: : *Marketing Communications, TikTok Shop, AISAS*

1. INTRODUCTION

With the many e-commerce platforms emerging, competition for online shop sellers is getting tighter, one of which is TikTok Shop, which recently appeared in 2021. TikTok itself is a social media application that provides interesting video shows to its users. This application was released in September 2016 by the founder of Toutiao, Zhang Yiming from China. TikTok provides a place for its users to express themselves through music videos that they can make themselves. This is what makes TikTok stand out among other online media. Since TiTok released its newest feature, many Indonesians have turned to using TikTok Shop as an online shopping medium at this time. [1]

The increasingly rapid development of technology, many e-commerce platforms are emerging, which has an impact on consumer behavior. In Indonesia, online shopping has become something people usually do to save time and energy. So it is no surprise that in

Indonesia there are many large e-commerce and marketplaces with fantastic capital for Indonesian industry, such as Tokopedia, Shopee, Bukalapak, Lazada, Blibli and others. The use of the internet as marketing communication can be seen from the many advertisements that appear both in mass media and print media. As time progresses, more modern technology emerges following the development and behavior of society itself.

The rapid development of technology is also driving the shift in marketing systems from conventional to digital models, where digital media consists of text, sound, images and video. Switching to digital marketing begins to adopt everything in multimedia such as text, sound, images and video into a single unit that is useful for attracting customers to what sellers are offering. This is what makes digital marketing more popular and coupled with the existence of social media which can be used for free and can be downloaded easily, this makes it a factor

for sellers to take advantage of this as a first step in marketing [2]

TikTok Shop is already famous in Aceh, specifically in the city of Lhokseumawe, as is the case among the housewives of Gampong Empat, most of whom have started shopping online since the existence of TikTok Shop and it has become a current trend. Where most people shopping are housewives who spend a lot of time at home. This can be seen how often housewives shop online at TikTok Shop, where housewives buy daily necessities such as kitchen utensils, clothes, and even food they buy through the TikTok Shop application. The author examines the phenomenon that occurs among housewives in Gampong Empat, Lhokseumawe, where most housewives aged 30 years do online shopping 3 to 4 times a month. The increasing buying interest among housewives makes the author interested in researching this research to find out the reasons that make these housewives choose to shop at TikTok Shop. The aim of this research is to analyze how the AISAS Model marketing communications in the TikTok shop attracts interested housewives.

2. RESEARCH METHODS

This research uses a qualitative descriptive approach. Where this research explains that qualitative research aims to obtain an in-depth understanding of the situation at hand. Qualitative research focuses more on the process rather than the results obtained, because the parts studied will be much clearer if observed in the process.

This research is located at Gampong Simpang Jln. Retired Lhokseumawe Banda Sakti, North Aceh Regency. The reason the author chose this location and housewives as the object of the author's research is based on the author's interest in the field of marketing communications studies in the current digital era, which is increasingly advanced following the times. The reason the author researched TikTok Shop among housewives is because currently it is poisoning the world of housewives in Gampong Simpang Empat and has become a trend among these circles.

3. RESULT AND DISCUSSION

Marketing Communication Theory (AISAS Model)

The AISAS theory is a digital communication behavior model created by dentsu, an advertising agency in Japan in 2005. The AISAS theory consists of Attention, Interest, Search, Action, and Share. AISAS explains the significant changes in consumer behavior patterns since the presence of communication and information technology or new media, namely the internet. So that the effects caused. [3]

a. Attention

The first thing a marketers must do is introduce their product or brand by attracting consumers. Therefore, advertisements are needed that are neatly designed, and attractive so that the information conveyed is clear, and also in accordance with the needs. Ads that attract attention are ads that follow existing trends by using the right media so that they are effective. One way that can be done to maximize this stage is when choosing an interactive headline. Such as clickbait on the title or video to attract attention.

b. Interest

Potential customers are interested in existing advertisements, giving rise to curiosity. The attention that arises shows that the advertisements displayed are interesting, at this stage they will make a decision to further explore the advertisements displayed. Please note that they will seek more information about the information conveyed through the advertisement independently.

In this section based on research, it is evident that interest runs effectively on referral ads, namely where other parties introduce fasapay to other parties, here fasapay ads are listed on their website. The advertisement listed on their website is considered the most effective, because the target consumers are actively using the internet.

c. Search

As the behavior of consumers who find out in advance about a product seen through advertisements on the internet or social media. This step is very necessary because it really helps consumers in choosing the product or service they want to choose so that there are no mistakes in choosing. In this step, in addition to attractive advertisements and complete information about the product, it must be easily accessible to consumers in order to determine the next action in a series of AISAS processes.

d. Action

Is the next action taken by consumers after seeing an advertisement, this action can be a transaction or just asking about the product. This process occurs after the three processes above run well and as desired. Marketing communication that takes place creatively and effectively can be seen by the actions of consumers in seeing advertisements and it can be ascertained that the information conveyed is clear and makes a good impression on consumers on related companies.

e. Share

When consumers are satisfied they will tend to share their experiences with other potential consumers. It can be seen that the information that reaches consumers goes well and gets a positive effect from consumers. In the Dentsu team's study, it is certain that this stage is carried out by consumers, this is done because of the development of sophisticated technology so that they can easily share information via the internet both with text and video.

COMMUNICATIONS AMONG HOUSEWIVES

To offer these products to online business people or what is usually called digital marketing, to offer their products to business people using communication channels to provide complete information about the products being offered. The communication channels that are most widely used by online business people today are social media such as Facebook, Twitter, Line, Instagram and the most popular at the moment is TikTok which is easy to reach and widespread so that business people have turned to the TikTok shop to take advantage of providing information about products, which is sold. To announce the product so that it can be known and attract the attention of consumers, online businesses also use various kinds of promotions. Promotion is a marketing communication activity where the activity is to communicate the superiority of the product and can persuade potential customers to buy the product.

Marketing communications is a company's activity in disseminating information, influencing and reminding the target market of its products so that they are willing to accept, buy and be loyal to the products offered. And to offer these products, sellers offer all kinds of products, so that their products are accepted on the market, the seller must inform them with caption message content or information that is as interesting as possible so that potential consumers feel interested in buying the products being offered. [4]

TikTok shop marketing communications to attract housewives' buying interest using the AISAS model. Attention, consumers and potential consumers when looking for information about the product they want to buy by looking at the information in the content displayed by the sellers to attract consumers, these housewives will look for information first before buying the product clearly. Interest, the emergence of buying interest among consumers after seeing and searching for information about the product. Search, potential consumers look for information about the product they want to buy by looking at the information on each product being sold. This is done by housewives before shopping, they first look at the product description.

Action, after searching for complete information, action arises from the housewife consumers. After getting the information and according to their wishes, they will immediately buy the product. Share, what arises after consumer satisfaction is that they tend to share their waterproof experience with other people.

The marketing communications carried out by Tiktok Shop among housewives are felt directly by these housewives, where most of them really enjoy shopping on this application. In fact, they feel satisfaction after shopping online because it saves time and energy.[5]

COMMUNICATION BARRIERS TO TIKTOK SHOP MARKETING AMONG HOUSEWIVES

The obstacle faced by housewives in shopping online is that there is no clear description of a product and there is still a lot of fraud that occurs which makes consumers such as housewives hesitate in choosing online shopping. Trust from consumers is very necessary in order to promote goods. or the product can run well and get what the seller and consumers want.

TikTok shop marketing communication among housewives is still not going well. Apart from these mothers who still find it difficult to use this feature, there are still many who are not interested in shopping on the application because there are several sellers who are less interested in buying from potential consumers such as housewives because There is no clear clarity regarding the goods or products promoted by online shop sellers on TikTok and there are fears about other things, such as fear of fraud.

4. CONCLUSION

Marketing communications carried out by online shop sellers on the TikTok Shop application to increase customer buying interest among housewives. Promotions carried out through videos and live streaming to increase sales make it easier for consumers to shop online on the application. Housewives from Gampong Empat Empat who often shop online on TikTok are interested in shopping on this application.

Dependence of housewives on online shopping on the TikTok Shop application. By using mass media, housewives can meet their daily needs. And it is very easy for online shop sellers to promote products or services by creating video content as interesting as possible to attract customers such as housewives

SUGGESTION

Based on the results of the research conducted, the researcher intends to provide suggestions that will hopefully be useful for future researchers

1. Academic Advice

a. Research related to marketing communications that will be studied by future researchers can explore, reveal and develop deeper information regarding marketing communications by utilizing social media such as TikTok Shop.

b. The researcher also advises future researchers to choose and use the AISAS model, because by using this model this research discusses in detail and details how marketing communications work well.

2. Practical Advice

a. Housewives can use social media to make online shopping more practical and save time and energy. Tiktok shop can be an application that can be used and housewives understand better how to use social media to make it easier.

b. Online shop sellers can use this TikTok shop feature to promote their goods or services to attract buyers, such as housewives.

REFERENCES

- [1] M. B. Ulfa, The tiktok app is fun or foolishness," J. Netw. media,, vol. 3, no. 2, pp. 11–16, 2020.
- [2] R. K. Mujono, "Using basic digital marketing concepts to make a big difference,"vol. 5, no. 2, pp. 18–32, 2018.
- [3] D. Wirawan wismu FA, "AISAS Model Analysis of Product Placement in Indonesian Films (case study of culinary brands in the movie ada apa dengan cinta),"vol. 2, no. 16, pp. 1–35, 2019.
- [4] T. A. Gunawan, *The book of digital marketing*. Jakarta: Celebes Media Perkasa, 2019.
- [5] S. Yulia, "Digital marketing communications as a technological challenge,"vol. 1, no. 1, pp. 11–14.

Conventional Mass Media *Versus* New Media

Farhan wahyudi pratama¹, Kamaruddin Hasan², Raudhatul jannah³, Erika zahara⁴,
Amanda Syafitri^{5*}.

^{1,2,3,4,5}Malikussaleh University, Aceh, Indonesia

Correspondence author. E-mail: amanda.220240036@mhs.uimal.ac.id

ABSTRACT

Mass media is a means of communication that has a big influence in disseminating information, news and entertainment to the wider community. Mass media can be divided into two main categories, namely conventional mass media and new mass media. Conventional mass media includes newspapers, magazines, radio and television, while new mass media includes the internet, social media and digital platforms. Conventional mass media has existed for decades and has been the main source of information for society before the digital era. Newspapers and magazines print news and articles in print, while radio and television present news and entertainment programs via broadcast. Conventional mass media has control over the production and distribution of its content. On the other hand, new mass media is the result of developments in digital technology. The internet, social media, and digital platforms allow individuals to generate, access, and disseminate information more easily. New mass media offer greater interactivity, allowing users to participate in discussions, create content, and share their views. Both types of mass media have a significant impact in shaping public opinion, influencing culture, and facilitating global communication. However, both have differences in terms of control, distribution speed, and interaction. With the development of technology, new mass media increasingly dominate the media landscape, but conventional mass media still plays an important role in providing in-depth news and quality production. Given these changes, a deeper understanding of these two types of media is important for navigating the ever-evolving information age.

Keywords: *Mass Media, Conventional, New Media*

I. INTRODUCTION

According to Nova Darmanto Thursday, November 25, 2021, in his book entitled "Convensional Media Becomes A Choice In The Online Era" he said conventional mass media can still survive in the online era. Even though it is small, it has its own consumers. The rapid development of information and communication technology has made conventional mass media (print and electronic) stutter in response. The technological leap called the internet makes it easy for people to access the latest information from anywhere in the world only through cellphones.

Not only getting the latest information, the public is actively involved in providing opinions on the information presented through the column prepared by the online media managers. The speed and convenience offered, on the other hand, certainly puts

very heavy pressure on conventional mass media managers.

This pressure provides two choices for conventional media managers: change or die. Changes also occur in business patterns. Disruptive innovation as an innovation that drastically changes the market. Technological developments become a new battle area between conventional media with new business models.

And for advertisers themselves, technological developments make it easier for them to place their advertisements in media with the highest number of readers. In order to survive, print media since the last few years has changed to follow the trend of digital technology. There is a global phenomenon of print media switching to digital platforms because it follows the trend of changing reader consumption

patterns. "Technologically, it is a necessity to follow it. Because if you don't follow it, conventional media will be far behind," said media practitioner, Nova Darmanto. "It's just that in its development there is a natural segmentation in a technological revolution. Industrially, conventional media, whether print or electronic, will still have consumers even though they are small. But the market opportunity remains large." Print media in particular, continued Nova, who is also listed as the Head of the Publishing Department of Politeknik Negeri Media Kreatif (Polimedia) Jakarta, has continued to evolve even since Johannes Gutenberg first discovered print media in 1455, especially in European countries. Since it was invented by Gutenberg, print media has continued to survive until this moment. The ability of print media to survive is due to its ability to evolve with the times. Including when the world globally experienced a wave of digitalization.

In the Indonesian context, print media is still very much needed. This is because Indonesia is geographically an archipelago and the internet network is still not evenly distributed. "Print media books, for example, are still needed by the community. Although there are currently many electronic books. From a cultural point of view, people are only said to read if there is a physical book compared to electronic books," he said. Even in its development, books published and sold online, according to him, experience piracy.

This has a huge impact on the survival of book publishers and cooperation with international parties. "Sadly, original books and pirated books are both sold in online stalls. This gives an idea, even though there are few book enthusiasts, the market share is there," he said. Through the example of the book case, Nova wants to illustrate the fate of conventional media in the era of capitalization will still exist with its own consumers. There are still people who need newspapers or magazines, because they need the depth of an event.

2. RESEARCH METHODOLOGY

The research method is a way for researchers to obtain data in compiling scientific work. The researcher will analyze all the data he gets to find answers or solutions to his problems. To analyze data, researchers must obtain objective, valid, and

reliable data. A qualitative approach is used to analyze data obtained from various scientific writings, books, research reports, and other reliable sources.

III. RESULTS AND DISCUSSION

a. *Conventional Media Vs New Media*¹

Conventional media (conventional media) and new media (new media), in the sense of conventional media, namely communication media that already existed before new media (new media). This conventional media is media that is used as a means of sending or receiving information messages to the wider community. This conventional media is also called mass communication media or mass media, namely media that can disseminate messages or information to the public, *khlayak* (mass) with jointly and relatively long reach and in a fairly short time. In conventional media or mass media, it can be divided into two, namely print media and broadcasting media.

Print media in its understanding is media with the process of disseminating information by using print technology media in the form of information that is distributed also in printed form. With the existence of conventional media, people can get information from print media and broadcasting media, but in the development of conventional communication media, new media emerged.

New media is communication media that uses the internet and digital or computer technology as a tool for its operation. This new media (new media) emerged after conventional communication media was sufficiently used by the wider community / audience. The new media was created and developed after very rapid advances in communication technology, especially in digital or computer technology and the internet.

From what can be seen from the existing media how a medium also experiences a very rapid development which initially the technology of conveying information from conventional media in the form of print media, broadcast media, by experiencing very

¹ Zulkarnain, I. (2021). Media Konvensional Vs New Media: Studi Komparatif Surat Kabar dan Media Online dalam Memenuhi Kebutuhan Informasi Mahasiswa. *Jurnal Ilmiah Ilmu Komunikasi Communique*, 3(2), 50-57.

rapid changes, with the emergence of new media which changes the way information is conveyed using internet networks that can be accessed anywhere with a very short and fast time.

With the understanding of conventional media and new media, it can be explained how the two media differ. Conventional media for delivering information is divided into two parts, namely print media (newspapers, magazines, tabloids) and broadcasting media (radio, television). In this print media and broadcasting media, audiences must wait for information according to scheduled hours, audiences are also not connected to the media with fellow users, in the delivery of information prioritizing the main content of information, and feedback from conventional media is also delayed and not directly.

However, this conventional media also has advantages and disadvantages. In its advantages, what is made / printed and aired on television or listened to on the radio can be accounted for about the information reported for the general public, with a wide range of information dissemination. However, it has disadvantages with what will be presented in print and broadcast media, having a relatively longer time in presenting the information.

b. Decrease in Circulation and Revenue of conventional medians ²

With more and more people turning to online media for news and information, the circulation of conventional newspapers and magazines has seen a sharp decline. Many readers are turning to digital platforms to access news for free and almost instantly. Conventional mass media has lost most of its revenue from advertising to online platforms, such as Google and Facebook. Advertisers prefer online platforms because they are better able to target their audience and measure the effectiveness of their campaigns better.

Many conventional mass media have been forced to cut operational costs, including staff cuts and reduced publishing frequency to stay afloat. Many conventional media have responded by setting up

their own online platforms (*konvergensi media*) such as news sites and apps, to try to retain an audience and generate revenue from digital advertising.

The decline in circulation and revenue of conventional mass media following the rise of new media is a phenomenon that occurs globally and has a major impact on the media industry. Some of the factors that led to this decline include:

1. Consumer Migration to New Media: Many consumers are shifting from conventional mass media to new media, especially the internet and social media, to access news, entertainment and other content. This reduces newspaper circulation and television viewership, resulting in a decline in advertising revenue.
2. Decline in Trust: Sometimes conventional mass media are perceived to have bias or lack objectivity, while new media provide more diversity and public participation. As a result, some consumers start looking for alternative sources of information in new media.
3. Change in Business Model: The business model of conventional mass media that relies on advertising revenue is disrupted by the emergence of new media. Digital advertising and online marketing are growing in popularity, while advertising revenue of conventional mass media is declining.
4. Importance of Personalized Content: New media allows individuals to access content that matches their interests and preferences. This reduces the appeal of conventional mass media that may not be able to provide highly personalized content.
5. Fast and Actual News: New media, especially social media, offers news quickly and in real time. This makes conventional mass media look slow in providing news, which may lead to a decrease in interest in them.

² Romadhoni, B. A. (2018). Meredupnya Media Cetak, Dampak Kemajuan Teknologi Informasi. *An-Nida: Jurnal Komunikasi Islam*, 10(1).

6. **Public Participation:** New media provides a platform for active participation of the public in the process of sharing information and opinions. It shifts the passive role of consumers to active contributors in the world of news and entertainment.
7. **Lack of Cost and Accessibility:** New media are often cheaper or even free compared to subscribing to newspapers or TV channels. This makes them more attractive to consumers, especially among younger generations.

The impact of declining circulation and revenue of conventional mass media includes changes in their business strategies. Many conventional media are trying to diversify their revenues by venturing into the digital realm and creating their own online presence. They also have to pay more attention to quality and trustworthiness in their news to stay competitive with new media.

It also raises important questions about the media's responsibility to provide accurate and balanced news, as well as how to address issues such as the spread of fake news on social media platforms. This has an impact on the development of regulation and ethics in the ever-changing media industry.

c. New media convergence³

Quoting from the book *Cyber Society: Technology, New Media, and Information Disruption* (2020) by Catur Nugroho, media convergence is the integration of media through digitization by the media industry. Media convergence is carried out to produce and publish various media content through technological tools and infrastructure, to be utilized by diverse audiences.

An American researcher, Henry Jenkins said that the word convergence is used to describe industrial, cultural, social technological changes that come together from previous industries that are separate and related to skilled workers.

Launching from the book *Introduction to Multiplatform Journalism* (2017) by Masriadi Sambo and Jafaruddin Yusuf, in the context of media in Indonesia, the emergence of convergence caused various media entrepreneurs in Indonesia to combine all previously separate subsidiaries into one media. In The Canadian Encyclopedia, the term media convergence refers to two things, namely:

Media convergence causes mass media to innovate, especially printed newspapers to present a form of newspaper that is not only a news portal in the form of a realtime website, but also presents a newspaper that is a transformation of the printed newspaper itself, namely digital newspapers or electronic newspapers (e-papers). E-paper is an electronic newspaper that can be accessed through a website provided by the owner of the newspaper company and can be read through cellular phones (smartphones) and computers.

Convergence brings changes to media management, editorial policies, as well as the cause of the decline in newspaper circulation, which is quite worrying for media players. The presence of electronic newspapers (e-papers) is not only an answer to the challenges of the development of information technology. However, the presence of e-papers also proves that newspapers can involve themselves in technological developments inherent in the lives of media audiences. The presence of e-papers that makes newspaper distribution easy and efficient is not just profitable, other problems arise such as the fear that the existence of electronic newspapers will eliminate the existence of printed newspapers.

d. The convergence of newspapers and reporters⁴

Local newspaper *Harian Ujungpandang Ekspres* or often called *Upeks* has been published as one of the newspapers in the city of Makassar since June 12, 2000 under the auspices of Fajar Group and is now based in the graha pena building on the 3rd floor. First published as an afternoon daily, but only lasted one year, right in 2001 *Harian Ujungpandang Ekspres* focused on becoming a business daily published in

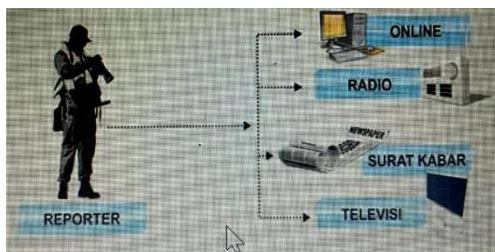
³ Prihartono, A. W., & Sos, S. (2016). Surat kabar & konvergensi media (studi deskriptif kualitatif model konvergensi media pada Solopos). *Jurnal Channel*, 4(1), 105-106.

⁴ Atmojo, Y. P., Susila, I. M. D., Hilmi, M. R., Rini, E. S., Yuningsih, L., & Hostiadhi, D. P. (2021, April). A New Approach for Spear phishing Detection. In *2021 3rd East Indonesia Conference on Computer and Information Technology (EICoN-CIT)* (pp. 49-54). IEEE.

the morning until now. Several times it has changed the segmentation of news content, from political economy to economy and general, but now it has returned to being an economic business daily. Changes in communication technology have had their own impact on this daily which initially only published newspapers in printed form, but carried out media convergence by publishing realtime online newspapers under the website name Ujungpandag_Ekspres.com.

Managing Editor of Solopos.com, Rini Yustiningsih, said the first convergence was between Solopos and Radio Solopos FM. The reporters are asked to report to Solopos FM if they cover an event. The Solopos FM team will contact Solopos reporters by phone to ask them to report directly about the events that occur or live report. The second phase was between Solopos FM, Solopos, and Solopos.com in 2007. This concept was intensified in 2012. Apart from being asked to do live reports for radio, reporters in the field are also asked to write directly about the news they get. The news sent directly will then be used for Solopos.com at that time. The third stage involved Solopos, Solopos FM, Solopos.com and Solopos.tv. The appointed Solopos reporters were also asked to send videos for material on Solopos.tv.

By involving these four platforms, reporters are required to change the way they work. A reporter does not only work for one media, namely Solopos, but also for Solopos.com, Solopos.tv and radio. The following chart shows how Solopos reporters work in media convergence.

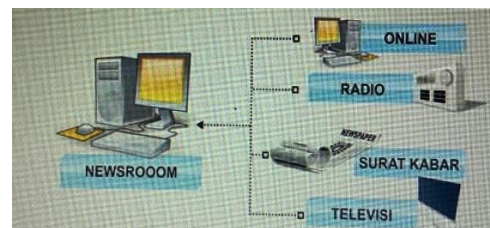


From the description above, if the reporters can carry out the work for all existing platforms, then the media convergence at Solopos will run well. However, if the reporters cannot support the existing platforms, then the media convergence in Solopos will not run optimally. That is the challenge of Solopos management to maximize the work patterns of reporters to work in several platforms. According to

the Managing Editor of Solopos.com, to support media convergence, the pattern of news delivery has changed. Reporters who originally sent news to each editor or folder according to the rubric, then reporters are required to send news to newsroom@solopos.co.id. Here is a chart or flow of material delivery from reporters to the newsroom:



By centralizing news material from reporters to the newsroom, all platforms including print, online, radio and television managers can directly access the newsroom. Thus, the system will facilitate the work process. Here is a chart or flow of retrieving news material from the newsroom:⁵



From this flow, the convergence carried out at Solopos is included in the newsgathering convergence model where in this model, a journalist is required to be able to reach the multitasking level. Through special training, a journalist is required to be able to do the work done by media with other platforms in one group

e. Situation and condition of conventional mass media and new media ⁶

In an increasingly advanced digital era, the existence of online media in Indonesia has become very

⁵ Atmojo, Y. P., Susila, I. M. D., Hilmi, M. R., Rini, E. S., Yuningsih, L., & Hostidi, D. P. (2021, April). A New Approach for Spear phishing Detection. In *2021 3rd East Indonesia Conference on Computer and Information Technology (EIConCIT)* (pp. 49-54). IEEE.

⁶ Habibah, A. F. (2021). Era masyarakat informasi sebagai dampak media baru. *Jurnal Teknologi Dan Sistem Informasi Bisnis*, 3(2), 350-363.

important and plays a significant role. Reporting from Casa Kreatif, online media provides easy and fast access to the latest information, news, and entertainment. The existence of online media has changed the way Indonesians access various content and brought significant changes to the traditional media industry.

The mass media or press is an important part of social life, in its role of providing references to find out information and strategic issues to the public. The mass media also functions as a mouthpiece, intermediary or liaison for the community, one of which is by carrying out its noble task, disseminating information. The media is able to influence the opinions or thoughts of listeners, readers or viewers. Media content builds opinions and sets the agenda in the public mind. Fifth, the function of social control. A function that carries and defends the interests of society. Mass media in this digital era has indeed experienced a shift in the way it works. But that does not mean it has to experience a shift in values and abandon the journalistic code of ethics in content creation. The press remains the fourth pillar of democracy of a sovereign state. Therefore, the existence of an independent yet professional press is needed. In today's digital era, the practice of journalism also faces some serious challenges.

Apart from having to adapt to digital technology, it also has to deal with the increasingly massive spread of hoaxes and negative news. According to the website kominfo.go.id, there are 800,000 websites that spread hoaxes and hate speech in Indonesia. Hoaxes are a side effect of the era of openness, which has the opportunity to create division and hostility because it can make people confused about the truth of information. Active users of social media today are generally teenagers, they are used to commenting, sharing and criticizing on social media. This habit can trigger hoaxes due to the delivery of news that is not certain of its truth and tends to make hate speech for content that it does not like. The most important thing is not just posting and before disseminating information or content think first. If necessary, think 1000 times before posting, commenting or spreading content. Smart people are people who are able to sort and select data and information. Don't choose the wrong hoax information, just spread and post it, it could lead to criminal charges. Nowadays, anyone

can take on the role of a journalist, from ordinary people to social media accounts that often upload information with unclear validity.

In addition, instant journalism or clickbait journalism is also rampant. Instant journalism can be seen with the emergence of clickbait journalism, namely journalism that is bombastic, sensational, especially titles made to attract readers' attention, (traffic and visitor needs). In this day and age, mass media must be more sensitive and observant in carrying out its functions. As a means of mass communication, the media acts as a communicator and agent of change, namely a pioneer of change in the public environment that can influence society through its news.

f. Conventional mass media strategies to face the dominance of New media ⁷

Electronic paper atau e-paper; Electronic paper is a portable technology that looks almost the same as regular paper, but can be accessed thousands of times. Unlike ordinary paper that can only be written on once, e-paper can accept writing and refresh it many times. Electronic paper is considered more convenient to use than conventional screens because of its more stable image display, no need to refresh constantly, and a wider angle.

Electronic paper technology is used to run e-books and electronic newspaper applications. Currently, there is competition among media entrepreneurs to provide e-paper facilities for their media. The important thing to understand is that e-paper is different from digital paper, which is a technology where we can write digital documents with a digital pen.

E-paper, identical twin of the printed newspaper. Ujungpandang Ekspres Daily began publishing the digital version of the printed newspaper in 2010, although it cannot be said to be truly active. It was only really active around 2012 by accessing the website <http://epaper.upeks.co.id/>. Then in 2017 the Upeks again converged by uniting their servers with Fajar Group, with the fajar.co.id website address and the Upeks online news website address becoming

⁷ Nur, E. (2021). Peran media massa dalam menghadapi serbuan media online. *Majalah Semi Ilmiah Populer Komunikasi Massa*, 2(1).

Upeks.fajar.co.id, which will be directly directed to the Ujungpandang Ekspres Daily online news page. This unification causes the e-paper page which previously had its own website, but is now converged to

4. CONCLUSIONS AND SUGGESTIONS

Conventional mass media has undergone significant changes due to the rise of online media. These include declining circulation and revenue, intense competition, and changes in the way we access information. Conventional mass media must continue to adapt to digital technology to stay relevant, while online media plays a critical role in providing quick access and greater interaction in an increasingly complex information ecosystem. therefore, overall, dramatic changes are taking place in the media industry. Conventional media still has its place, but it must innovate and adapt to changes in technology and consumer behavior that drive the dominance of online media.

After the emergence of online media, there are several conclusions that can be drawn regarding the role of conventional mass media: Paradigm shift: Conventional mass media is experiencing a paradigm shift in the face of online media. They must adapt to technological changes and consumer behavior that are increasingly shifting to online media.

Decline in Oplah: As the popularity of online media continues to increase, many conventional mass media are experiencing a decline in circulation (readers, listeners, or viewers). This can result in a decrease in advertising revenue and other financial impacts.

Media Integration: Many conventional mass media are trying to integrate online media into their operations. They are launching websites and social media platforms, as well as offering online content to try to retain audiences and reach a wider audience.

Credibility and Trust: While online media has become the primary source of information for many, conventional mass media is still often considered to have a higher level of credibility. Conventional mass media is often regarded as a more reliable and dependable source of news.

Presence in Social Media: Many conventional mass media are active on social media platforms to stay relevant and interact with their audience. They also often work with journalists and online media activists to create collaborations. Content Diversity: Conventional mass media tends to focus more on news and more serious content, while online media offers a diverse range of content, including entertainment, personal blogs and more.

Intense Competition: Competition between conventional mass media and online media is intensifying. Both types of media have to compete for attention and financial support from advertising and audiences. The general conclusion is that the emergence of online media has significantly changed the mass media landscape. Conventional mass media must adapt and innovate to stay relevant and compete in an increasingly digitized world. Meanwhile, consumers have more choices and access to news and information from a variety of different sources.

REFERENCES

- Wardaningsih, A. D. (2021). Transformasi jurnalisme perjalanan tiga media: dari konvensional menuju online. *Ilmu dan Budaya*, 42(2), 237-256.
- Gushevinalti, G., Suminar, P., & Sunaryanto, H. (2020). Transformasi Karakteristik Komunikasi Di Era Konvergensi Media. *Bricolage: Jurnal Magister Ilmu Komunikasi*, 6(01), 083-099.
- Pratiwi, M. R. (2014). Peran ICT bagi Organisasi Media Massa dan Budaya Masyarakat. *Komunikator*, 6(01).
- Hasan, K., Utami, A., Izzah, N., & Ramadhan, S. C. (2023). Komunikasi Di Era Digital: Analisis Media Konvensional Vs New Media Pada Kalangan Mahasiswa Ilmu Komunikasi Universitas Malikussaleh Angkatan 2021. *Jurnal Komunikasi Pemberdayaan*, 2(1), 56-63.
- Siregar, E. A. (2014). Perbandingan Media Konvensional dan New Media Terhadap Pemenuhan Kebutuhan Informasi (Studi Komparatif tentang Penggunaan Surat Kabar dan Berita Online terhadap Pemenuhan Kebutuhan Informasi di Kalangan Mahasiswa FISIP USU). *Medan: Universitas Sumatera Utara*.

- Hasan, K., Utami, A., Izzah, N., & Ramadhan, S. C. (2023). Komunikasi Di Era Digital: Analisis Media Konvensional Vs New Media Pada Kalangan Mahasiswa Ilmu Komunikasi Universitas Malikussaleh Angkatan 2021. *Jurnal Komunikasi Pemberdayaan*, 2(1), 56-63.
- Prihartono, A. W., & Sos, S. (2016). Surat kabar & konvergensi media (studi deskriptif kualitatif model konvergensi media pada Solopos). *Jurnal Channel*, 4(1), 105-106.
- Dulwahab, E. (2010). Dakwah di Era Konvergensi Media. *Ilmu Dakwah: Academic Journal for Homiletic Studies*, 5(16), 19-34.
- Wahyuningsih, T., & Zulhazmi, A. Z. (2020). Jurnalisme Era Baru (Konvergensi Media Radar Jogja Dalam Menghadapi Persaingan Media). *Academic Journal of Da'wa and Communication*, 1(1), 76-91.
- Mansah, A. M. (2019). Tren Pergeseran Media Konvensional Ke Era Digitalisasi (Studi Kasus Konvergensi Media Di Lembaga Kantor Berita Nasional Antara Biro Sulawesi Selatan-Sulawesi Barat). *Al-MUNZIR*, 12(1), 121-130.
- Tasruddin, R. (2020). Media Konvensional Yang Terbarukan. *Jurnal Jurnalisa*, 6(2).
- Situmeang, I. V. O. (2020). Buku Media Konvensional dan Media Online.
- Galura, R. (2013). Konvergensi media online. *LONTAR: Jurnal Ilmu Komunikasi*, 2(2)..:1
- Situmeang, I. V. O. (2020). Buku Media Konvensional dan Media Online.
- Situmeang, I. V. O. (2020). Buku Media Konvensional dan Media Online.

Meaning Analysis Show Art Top Daboh and Dance Tarek Pukat

Icut Susanti¹, Kamaruddin Hasa², Nova Elizawati³, Nur Aini⁴, Tuti Hartini⁵, Ary Dendy Setiawan⁶

^{1,2,3,4,5,6}Malikussaleh University, Aceh, Indonesia

*Correspondence author. E-mail : nur.200240207@mhs.uimal.ac.id

ABSTRACT

Tarek Pukat is a form of art which is a form of culture resulting from the thoughts, thoughts and concepts of the coastal communities of Aceh. Top Daboh is an art performance that uses masks and dance. Masks in Indonesian culture are often used as symbols of mythological characters or creatures. Therefore, the author is interested in analyzing the meaning of the top daboh art and the meaning of the Tarek pukat dance. The method used is a qualitative method. This research carries out direct interaction in collecting data on subjects and objects in this research. Collecting data yourself through documentation, observation and interviews. In general, this research uses data collection techniques using four techniques, namely a. Literature study, b. Observation, c. Interviews and Documentation. The meaning of the forms displayed in Tarek Pukat has a message and depiction of the unity and togetherness of the coastal communities of Aceh. that the creativity of the Acehnese people in making fishing nets by working together to help each other to find the necessities of life for the people of coastal Aceh can also be said that the Tarek Pukat performance is a form of representation of the Acehnese people. Top Daboh and Tarek Pukat are art forms that contain meanings of Indonesian culture and traditions. The meaning contained in the poem is more related to makrifat knowledge. In this poem there are da'wah values which are also found in the banging and slamming of the daboh instrument on the body of the daboh participant, this becomes the rhythm that is swung in unison with the rapai hit by the daboh player.

Keywords: *analysis, meaning, top daboh art, Tarek pukat dance*

I. INTRODUCTION

Culture or culture comes from the Sanskrit language, namely buddhayah, which is the plural form of buddhi (mind or reason) which is interpreted as things related to the human mind and reason. Culture is a way of life that is developed and shared by a group of people and passed down from generation to generation. Culture is formed from many complex elements, including religious and political systems, customs, language, tools, clothing, buildings, and works of art. Language, like culture, is such an inseparable part of the human being that many people tend to think it is inherited genetically. When someone tries to communicate with people from different cultures and adapts to their differences, it proves that culture is learned. (Abdul Wahab Syaktani, 2022:10)

Art and dance are part of a culture that has its own meaning. Some of the dances are taken from activities around the colors that live in the area. Like wanting to describe everyday activities expressed in a dance. Art is a visual, audio or performance work that expresses imagination, ideas or the uniqueness of the technique in which it is made, to be appreciated for its beauty or emotional strength.

Indonesia is a country that is rich in culture. Almost every province and city has its own culture. The culture they have is also unique and different. As on the island of Java, there is a lot of Javanese culture that is related to mystical things which are still respected and adhered to today as a symbol of respect for the ancestors. The island of Sumatra, whose territory is divided, also has its own culture. On the island of Kalimantan, the famous culture is the art of Deder and Karunggut, which is an art that is famous for the Dayak people, where Deder and Karanggut are a kind of poetry chant which is created like a rhyme, usually the poetry contains virtues and wisdom from life legends, advice, warnings, and warnings in everyday life.

We can also find interesting culture in the province of Aceh. Aceh Province is one of the westernmost regions at the tip of the island of Sumatra. Aceh is very famous as the area where the development of Islam in the archipelago originated. The Aceh region is inhabited by various ethnic groups such as the Acehnese, Alas, Aneuk Jamee, Gayo, Klut, Simeulue, Singkil and Tamiang ethnic groups (Umar, 2002).

The influence of Islam in the socio-cultural development of the Acehese people was seen with the establishment of the Islamic kingdom in Peureula and Pasai, which then colored Islamic culture. The main livelihood of the Acehese is farming, especially rice farming. Farming work, which consists of stages of work, is usually carried out by working together, which is called *meuseuraya*. Ethnic groups in the Aceh region have cultural arts forms that are characteristic of their respective regions which create diversity and richness and become regional identities. This diversity can be seen in dance, fine arts, vocal music, speech and music.

One of the famous performing arts from Aceh is "Rapai Top Daboh" which comes from South Aceh. Rapai Top Daboh or what is often referred to as Top Dabus is a show that has the function of serving as entertainment (entertainment) in conveying the message of the Islamic religion, but we have switched its function to entertainment at certain events. In its implementation, rapai top daboh is divided into two presentations, namely *ngadap* and *piasan*, which have different functions, namely *ngadap* is considered a sacred thing and *piasan* is a medium of entertainment.

Rapai top daboh is a famous anti-mainstream art in Aceh. How could it not be, the performance that was watched was a neat collaboration between the music of rapai, which is a typical Acehese percussion instrument, and the attraction of *pedabus* stabbing, hitting their heads and bodies with sharp objects. Surprisingly, this extreme action did not leave any cuts on the *pedabus*' body. It was as if all sharp objects and blows from hard objects became soft on their bodies.

Apart from Rapai Top Daboh, Acehese art shows in the form of a dance called the Tarek Pukat dance. Tarek Pukat is a form of art which is a form of culture resulting from the thoughts, thoughts and concepts of the coastal communities of Aceh. Tarek Pukat is a description of the activities of coastal communities who have a sense of beauty (aesthetics) that arises from movement, poetry and music. Each component contains local wisdom which has meaning, contains messages about social norms, cultural values and as a form of culture that regulates the social system in organizing the social life activities of the community.

In Acehese, Tarek Pukat means pulling fishing nets. This activity takes place in coastal areas, which is a routine activity for fishermen. Tarek Pukat activities are very steeped in Acehese culture because Aceh is surrounded by sea coasts. Apart from that, Tarek Pukat is a regional dance that describes the activity of pulling trawls. This dance was created by the late Yusrizal Banda Aceh

in 1962 (Burhan, 1986: 141). Tarek Pukat describes the activities of fishermen who catch fish in the sea. Tarek means drag, while trawl is a type of net used to catch fish (Banda Aceh City Government, 2008).

2. Results and Discussion

2.1. Meaning Tarek Pukat Dance

This dance is interpreted as a depiction of the attitude of mutual cooperation and the spirit of community togetherness which is reflected in a dance that unifies every tribe that inhabits Aceh Province which has differences both in terms of ethnicity, language, customs, and even various natural contours. This shows the function of integrity towards the people of Aceh. For example, in Aceh there are several ethnic tribes that inhabit it, such as Aceh Rayeuk, Gayo, Alas, Tamiang, Kluet, Aneuk Jamee, Singkil, Simeulue. Aceh Province has different customs and languages, but with the spirit of togetherness of the Acehese people through the culture of the tribes in Aceh, the Acehese people are united in a religious cultural system, namely Islam. This has had a big influence on the development of arts in Aceh, especially dance and music.

The form displayed in Tarek Pukat has a message and image about the unity and togetherness of the coastal communities of Aceh. That the creativity of the Acehese people in making fishing nets by working together to help each other to find the necessities of life for the people of coastal Aceh can also be said that the Tarek Pukat performance is a form of representation of the Acehese people. Starting from the way the Acehese people make decisions to the form of kinship between people in the Tarek Pukat performance. However, do the Acehese people know the symbols and meanings contained in the Tarek Pukat performance or even the messages contained in the Tarek Pukat performances have been absorbed and become part of the lives of the Acehese people. This is an inspiring rationale for exploring symbolic interactions in Tarek Pukat. (Fitriani, 2017)

How the people of Aceh are trying to revive and introduce Tarek Pukat as a symbol of the activities of the people of coastal Aceh in order to present the situation of fishermen in a traditional dance of the people of coastal Aceh through traditional events and also large events at national and international scope. This is the connection between the differences between traditional Acehese dance in general and the Tarek Pukat Dance which has different symbols from Acehese dances in general.

Tarek Pukat is a type of creative performance in its movement elements which contains uniqueness in movement, because there are symbols in the Tarek

Pukat movement which depict the process of making trawls or nets in dance and depict the role of the Acehneese coastal community which is proud of traditional arts and is part of a group that wants to introduce its arts and culture.

This is the basis for expressing the symbols and meaning of the Tarek Pukat Dance. It is hoped that after knowing the symbols and meaning of the Tarek Pukat Dance, we can find the values contained in it. This is important, because every traditional art contains a cultural message that is conveyed through performances. In this way, we can find the cultural values contained in the Tarek Pukat performance which has become a symbol for the coastal communities of Aceh.

Aceh Province consists of 23 regencies/cities - 4 regencies and 1 city of which does not have sea waters, namely Central Aceh Regency, Southeast Aceh Regency, Gayo Luwes Regency, Bener Meriah Regency and Subussalam City. The rest have marine areas that can be used as a source of income for the community. Source Aceh Maritime Affairs and Fisheries Service has a sea area with a coastline of 16,000 km, with a sea water area of 295,370 km² consisting of territorial waters and archipelagic waters covering an area of 56,563 km² and an exclusive economic zone covering an area of 238,807 km².

The sea is a source of life for the people of coastal Aceh. From the sea they depend on their hopes and their life's needs are met. Acehneese people call the sea laot or also known as pasie which can be used by fishermen for fishing activities. The tools used to catch fish include trawl nets. In general, people become fishermen based on their parents' inheritance. The fishermen can be said to be a colony that lives in areas along the coast.

The figure of a fisherman with a hard job also colors the attitudes and behavior of individuals who are tough in society due to the character that is the habit of fishermen who work on the sea plains who have to use loud voice pressure. Based on the conditions experienced in daily life, it is not surprising that the attitudes and speech of the people of coastal Aceh can be heard interacting in loud and rude voices. Acehneese people who speak loudly and harshly are often equated with the behavior of meupukat crew / meulaot crew, which means people fishing or people going to sea. Interaction with other communities outside their village occurs normally in daily interactions, as well as in social culture and customs.

Aceh's ancestors and traditional leaders consider the importance of local customs and wisdom in socio-cultural life in regulating the life of their people. This can be seen in several Acehneese poems in their literary and musical works which

often express the saying that mate aneuk mepat jerat gadoh adat han meho mita which means "a dead child is clear from the grave, where to look for customs." Therefore, we can see this saying in almost every cultural product of the Acehneese people, especially in the fields of dance and music such as in the form of Tarek Pukat.

Tarek Pukat is a form of art which is a form of culture resulting from the thoughts, thoughts and concepts of the coastal communities of Aceh. Tarek Pukat is a description of the activities of coastal communities who have a sense of beauty (aesthetics) that arises from movement, poetry and music. In each component there is local wisdom which has meaning, the content of messages about social norms, cultural values and as a form of culture that regulates the social system in organizing the social life activities of its people there is local wisdom which has meaning, the content of messages about social norms, cultural values and as a form of culture that regulates the social system in organizing the social life activities of its people.

In Acehneese, Tarek Pukat means pulling fishing nets. This activity takes place in coastal areas, which is a routine activity for fishermen. Tarek Pukat activities are very steeped in Acehneese culture because Aceh is surrounded by sea coasts. Apart from that, Tarek Pukat is a regional dance which describes the activity of pulling trawls. This dance was created by the late Yusrizal Banda Aceh in 1962 (Burhan, 1986: 141). Tarek Pukat describes the activities of fishermen who catch fish in the sea. Tarek means to pull while trawl is a type of net tool used to catch fish (Banda Aceh City Government, 2008). This dance depicts the life of fishermen on the coast of Aceh, including making nets and rowing boats. The character of this movement is dynamic and cheerful with the accompaniment of traditional musical instruments (Shofiana Fitri, 2009).

Acehneese who live on the coast, most of whom make their living as fishermen. Apart from that, the Tarek Pukat dance is accompanied by serune kala music as well as the beating of Gendrang and Rapa'i with music that is very traditional and strong in Acehneese culture. The Tarek Pukat dance is usually danced by 7 to 9 women and 4 or 5 men. Tarek Pukat contains symbolic meaning. As an illustration, all the movements in this dance are performed to work together in making a seine or net which is the symbol of this dance.

Basically, this dance movement is very simple, it's just that this dance requires unity and focus in the sitting movement, because in the sitting movement it is the process of making symbols in the Tarek Pukat dance where the women stand and sit while

stringing a series of ropes that symbolize a net. fish, then the men accompany this dance behind the women by demonstrating movements that symbolize someone catching fish and and symbolize the movement of rowing a boat. This suggests that customs are abstract guidelines, which should be stored in the minds of members of Acehese society. Art forms that have this kind of ideology almost have similarities with other regions in Indonesia as a successful cultural influence in the archipelago. For the people of Aceh, the Tarek Pukat dance also functions as a form of appreciation for the culture and traditions of the people of coastal Aceh, especially when catching fish in the sea.

2.2 Meaning of Art Reach Daboh/Top Daboh

Culture or culture has a very broad scope of meaning, because in essence culture is all human activity, both external and internal. The development and growth of regional arts cannot be separated from the color and characteristics of community life. Almost every region in Indonesia has an art form that depicts the local area and has a different historical background and social context. In general, the art of the Susoh community is inseparable from the religious spirit and influence of Islam. One of the arts that has developed in Susoh to date is Daboih art.

The meaning of the poem Rapa'i Daboih is that there are words praising Allah and also blessings on the Prophet Muhammad, but according to the Khalifah the meaning contained in the poem is more about makrifat knowledge. In this poem there are preaching values which are also found in the banging and throwing of the daboih instrument on the body of the daboih participant, this becomes the rhythm that is swung in unison with the rapai hit by the daboih player. (Satria, 2021:67)

Of the poems presented, they have different meanings and meanings, there are readings that contain poems about immunity to iron, and there are poems that contain proselytizing or praising Allah SWT. Each region has different poetry but with the same meaning and goal, namely to be immune and given safety when playing Top Daboih.

The condition for playing Top Daboih is of course that you have to have very strong knowledge, namely to conquer sharp weapons, so that not just anyone can do this. For this, invulnerability, practice and deep appreciation are needed. In a show of immunity, a caliph can be channeled by holding someone's hand and immediately becomes invulnerable. Here the immunity belongs to the caliph and the Top Daboih player.

The taboos in the Top Daboih show also have taboos that are closely related to the teachings of the Islamic religion. The prohibition is that the caliph and the Top Daboih players must not be arrogant or have dirty thoughts. Not only Top Daboih players have restrictions, the audience also has restrictions, namely not to disturb the performance process and not to bully other people for the safety of the players and audience in the Top Daboih performance.

Rapai daboih is an attractive supernatural performance art. It is popular because the Rapa'i dabo'ih art form carries the debus attraction as the culmination of playing the Rapa'i instrument which is accompanied by poems containing Islamic religious symbols. The performance is held as an entertainment art which is usually present at circumcision events, village events, festivals or performing arts parades in Aceh

Daboih art is a performing art which is a combination of dance, sound art and mental exercise with magical nuances. Historically Daboih (Acehnese - Top Daboih) is a magical dance art that has been popular with some people in South Aceh since the Dutch came to Aceh. Usually it is performed at public events, wedding parties, apostle circumcision ceremonies and so on. In Tapaktuan at the beginning of the nineteenth century AD, Rapa'i Dabus art began to be competed between regions (Kewedanaan) by the Dutch Government on the anniversary of Queen Wilhelmina's birth. In fact, during Sultan Iskandar Muda (1607 – 1636), Rapa'i Dabus art was strictly prohibited from being displayed. Because at that time Sheikh Abdurrauf (Syiah Kuala), who was Sultan Iskandar Muda's advisor, prohibited the game of Top Daboih.

Local culture becomes a new force that introduces values to immigrants, even though it does not have complete coercive power. Second, the process of forming an individual identity that can refer to the values of the culture of origin. In fact, they are able to participate in producing their original culture in a new place. According to Suparlan, one of the main characteristics of the presence or absence of a dominant culture in a society is the existence of rules or social conventions in interconnectedness whose existence is recognized and used by actors from various ethnic groups living together in a society.

In the Top Daboih game there are three main points that must be paid attention to and are inseparable, namely prayers, dhikr, and the Top Daboih game. If one of these three things is left out then it is not Top Daboih. If there is a Top Daboih show that is just sholawat, then it is not Top Daboih but solawatan. If the Top Daboih show is only dhikr,

then it is not Top Daboih but dhikr, if there is a Top Daboih show only for mental exercise, then it is not Top Daboih but an immunity attraction.

Daboih art used to be a traditional art, namely an art that in its performance combined the knowledge of being immune to sharp weapons and was known as an art that had magical elements. As the era developed, Top Daboih's art changed its function as a medium of entertainment. Top Daboih art is currently packaged in dance performances which are often played at weddings, celebrations and welcoming distinguished guests.

In the daboih game there are several elements that are interrelated and must receive separate attention from:

1. Leader Elements: In every Top Daboih group there is always someone who is the leader. Daboih leaders are people who are elders in a particular group. In the Top Daboih game, a leader or daboih sheikh is the most important element.
2. Player Element: The existence of a leader requires the existence of people being led, members or subordinates. Member of the Top Daboih group as Top Daboih player. Usually Top Daboih players are people who have reached puberty (adult) age.
3. Equipment Element, Top Daboih is the name for the equipment used in the Top Daboih game, which is in the form of a wooden cylinder with a small iron chain around it and there is an iron nail in the middle with a sharp tip. There are two sizes of this equipment, namely large and small
4. Elements of Accompaniment Music, Musical instruments to accompany Daboih consist of a large drum and a small drum

In carrying out the Top Daboih show, it is bound by the provisions of performing arts in general and cannot stand alone, but there are also other activities or performances as follows:

1. Opening, before the event officially starts, several songs played with traditional musical instruments are played as the opening song
2. Carrying out Zikr, namely mentioning the majesty and greatness of God Almighty in a chant and repeatedly
3. Top Daboih game, an attraction where a player holds a daboih (small) tool and sticks the pointed end to his stomach. Another player holds a wooden club or club which he then hits hard on the handle of the Top Daboih. The blows were repeated several times and apparently it didn't hurt. The position is not only standing, or on the stomach, but also lying down and on other parts of the body. The big

Top Daboih is usually the main sheikh or leader of Top Daboih himself. If an "accident" occurs or a player is injured, the caliph usually immediately heals him.

4. CONCLUSION AND SUGGESTIONS

From the analysis above, Tarek Pukat is a type of creative performance in its movement elements which contains uniqueness in movement, because there are symbols in the Tarek Pukat movement which depict the process of making trawls or nets in dance and depict the role of the Acehese coastal community which is proud of traditional arts and crafts. from groups who want to introduce their arts and culture.

The meaning of the forms displayed in Tarek Pukat has a message and depiction of the unity and togetherness of the coastal communities of Aceh. that the creativity of the Acehese people in making fishing nets by working together to help each other to find the necessities of life for the people of coastal Aceh can also be said that the Tarek Pukat performance is a form of representation of the Acehese people. Starting from the way the Acehese people make decisions to the form of kinship between people in the Tarek Pukat performance.

Daboih art used to be a traditional art, namely an art that in its performance combined the knowledge of being immune to sharp weapons and was known as an art that had magical elements. The meaning of the poem Rapa'i Daboih is that there are words praising Allah and also blessings on the Prophet Muhammad, but according to the Khalifah the meaning contained in the poem is more about makrifat knowledge. In this poem there are preaching values which are also found in the banging and throwing of the daboih instrument on the body of the daboih participant, this becomes the rhythm that is swung in unison with the rapai hit by the daboih player. (Satria, 2021:67)

This requires innovation in tradition. While respecting tradition, we are not afraid to bring innovation into the performance of the pukat and yop daboih dances. Experiment with new movements or styles that still honor their cultural roots. Collaborations and Performances with musicians, costume designers and other artists can add a new dimension to the performance. Authentic costumes and make-up can add beauty to an art performance. Make sure that costumes and make-up fit the traditional context.

REFERENCES

Andika.Beni and Fani Dila Sari.” *The Inheritance of Rapa'I Dabo'ih Art as Cultural Reproduction in Post-Tsunami Evacuation Villages in Aceh*”. *Stage Journal*. V30(2020).

Fitriani. " *Fishermen as an Idea for Creating Tarek Pukat Dance in the Study of Symbolic Interaction* ". Vol-15,No-2(2017):179-188.

Mouna, Ardial Rizki. (2020). *The Values of Da'wah in the Debus Meeting Poetry in South Aceh Regency. (Bachelor Thesis) Ar-Raniry Darussalam State Islamic University*.

Syakraani." *culture and culture: reviews from various experts, forms of culture, elements of culture that are universal 1*". *Cultural journal*. Vol. 5 No. 1(2022):782-791.

Sriwahyuni ." *The relationship between religion and culture in the Teumentuk tradition*". (Undergraduate thesis) *Ar-Raniry Darusallam State Islamic University. Journal (2020)*.

Zefita, Alif Annisa. (2021). *The Existence of Top Daboh Art in Southwest Aceh District. (Bachelor Thesis) Ar-Raniry Darussalam State Islamic University*.

Analysis of Interpersonal Communication in Online Dating-Based Couples Using the Application "Bumble"

Mela Anggraini^{1*}, Kamaruddin Hasan², Fatin Syahira³, Hakim Tamir⁴, Muhammad Alma Arif⁵

^{1,2,3,4,5} Malikussaleh University, Aceh, Indonesia

E-mail Correspondence: mela.220240012@mhs.unimal.ac.id

ABSTRACT

There are different types of applications that can be used by smartphone users. Like online transportation, online magazine, online shop or find the latest information. Even dating needs are now available in the application. With the development of technology that supports the internet, online dating application-based partner search began to be known, downloaded and used by smartphone users. Users of online dating applications who want to find a partner do not have to meet directly with other users, but interact like exchanging messages through applications using smartphones, ranging from finding a partner to dating. Smartphone users can download online dating apps and find a partner more easily by first getting to know each other online. One of the online dating apps that is the focus of this research is the Bumble application. This study discusses the process of interpersonal communication in couples using the online dating application Bumble. This study used qualitative methods by conducting interviews with informant pairs. Based on the results of the study, it can be seen that interpersonal communication occurs in couples who use the Bumble application from the process of interpersonal penetration and the effectiveness of communication formed, then after going through the relationship will continue the process in maintaining the relationship to become a stable relationship.

Keywords: *Interpersonal Communication, Online Dating, Bumble App*

I. BACKGROUND

Interpersonal communication is a communication process that takes place between two or more people directly or indirectly, where the communicator can convey messages and communicants can receive and respond to messages (Cangara, 2010). According to West and Turner (2008), interpersonal communication refers to communication that occurs directly between two people. Interpersonal communication is communication carried out by individuals to exchange ideas or thoughts with other individuals (Hanani, 2017).

Some communication experts explain what interpersonal communication is, one of which is Deddy Mulyana in the book "Communication Science: An introduction" as follows: Mulyana (2000: 73) explains that Interpersonal communication is communication between people through face-to-face media, allowing each participant to capture the reactions of others directly, either verbally or non-verbally. This interpersonal communication is communication that involves only two people such as husband and

wife, lovers, two close friends, teacher-student and so on.

According to Tubbs & Moss (1996), interpersonal communication is a two-person communication event, encompassing almost all informal communication and pleasantries, the daily conversations we have from the moment we wake up in the morning until we get back to bed. Dyadic communication is also communication that includes the closest relationships between people, for example communication between two people who love each other. The characteristics of interpersonal communication are; The language used can be formal or informal, using certain media such as telephone, mobile phones, and e-mail, wheretwo or more people are open, and communicative.

The objectives of interpersonal communication according to De Vito (1997) are; to think, reason, analyze, and reflect. Quoting from the journal "Interpersonal Communication between Librarians and Users in Providing Services in the Library" made by Daryono, the purpose of interpersonal

communication is; Influencing the attitudes and behavior of others, helping others, helping others, brainstorming, solving problems, conveying information, developing relationships, influencing and playing, get to know yourself and others, share experiences, grow motivation, work together.¹

The digital age has changed the way humans communicate from requiring individuals to meet face to face and then exchange news via mail to communication entering the digital age. Where currently communication can immediately get a reply quickly regardless of distance and time through the internet network. The transformation of interpersonal communication in the digital era has undergone major changes in the way of communication, making it easier for someone to find a partner. An era where someone can find a partner according to the desired criteria by looking at photos and self-descriptions on online dating applications such as Bumble.

This research focuses on one of the online dating applications, namely Bumble. The Bumble app has a rating of 4.8 and the number of users reaches more than 100 million. The Bumble app was created in 2014 by Whitney Wolfe Herd from the United States. As many as 75 percent of its users are under 35 years old. Bumble has paired 850 million couples and around 5000 weddings have been held through introductions through Bumble. In addition to finding a partner, the Bumble application can also be used to expand networks or friendships.

On the Bumble online dating application, self-disclosure is first on the Bumble account profile that shows photos, age, interests, work/education, favorite songs, and others which is the initial stage in determining a suitable partner. Bumble's use in

finding a partner is because of self-disclosure which is one of the processes to make it easier for someone to get a partner because they can get to know each other. Self-disclosure embraces love and trust. If you like someone, don't just try to know about them. But also, letting him know about the individual self as a sign of affection (Jourard, 1971).

There are some negative impacts in the use of online dating apps. This results in the misuse of online dating applications and has a negative impact on their users. This is supported by the Clinical Director of Mental Health at Bupa UK, Pablo V and Enabeele who said that there are many negative impacts of dating apps if not used in the right way and healthy (Asrianti, 2020).

Although there are many negative impacts when using online dating applications, there are also some positive impacts on its users. For people who are shy and awkward when they have to meet face to face with their crush, self-introductions and online dating can help to overcome the awkwardness. Those with shy or insecure personalities can feel brave and more confident when they communicate through chat rooms (Ningrum, 2016). Therefore, the existence of online dating applications can be used for those who tend to be difficult to get acquainted and communicate face-to-face, this is tailored to how the Bumble app works.²

2. RESEARCH METHODS

In this study using qualitative descriptive research method which is a method used in describing and analyzing a research result but not used in making broad conclusions (Sugiono, 2005). Qualitative descriptive research focuses more on what a problem is when it comes to research. This study aims, among others, to determine the process of interpersonal

¹ Image AnggrainiDenny Hermawan Ritonga, Lina Kristina, Muhammad Sham, Winda Kustiawan; *Communication Interpersonal* (2022).
<https://jurnal.unived.ac.id/index.php/mude/article/download/2611/2124>

² Fadilla, S., Faithful, A., & Karimah, K.E. (2023). *Openness self user application date Online Bumble deep look for spouse. Comdent: Communication Student Journal*, 1(1), 102-118. <https://doi.org/10.24198/comdent.v1i1.45735>

³ Fadilla, S., Faithful, A., & Karimah, K.E. (2023). *Openness self-user application date Online Bumble deep look for spouse. Comdent: Communication Student Journal*, 1(1), 102-118. <https://doi.org/10.24198/comdent.v1i1.45735>

communication that occurs in couples through the Bumble application.³

II. RESULTS AND DISCUSSION

The operating system in the Bumble application is the same as online dating applications in general, namely by looking at the profile photo and description listed, users can choose a partner according to their own criteria, if it doesn't match they can swipe left or if interesting can swipe right. Later, female users can start exchanging messages or start chatting when they are "matched". *This match can occur when a woman likes a man's profile and then a male user likes a woman's profile.*

1. Stages of Interpersonal Communication Through the Bumble Application

1.1 Contact

Find a partner online by looking at the photo and bio displayed on the Bumble app.

In terms of using online dating applications, users can choose criteria that suit their wants both in terms of physical through photos displayed, hobbies, jobs and others in the bio written by the user. In the stages of interpersonal communication, physical contact in the form of initial interest can occur in the Bumble application, namely seeing photos displayed by other users.

1.2 Involvement with the spouse match

Introduction through the chat feature in the Bumble application.

Such as starting the interaction with a chat starter such as greeting "hello, nice to meet you" and then by asking each other and providing general information in the form of names, residences, and activities that are being done. At this stage, an engagement between match pairs begins to occur in the form of interaction and interest between users can be formed through speech style or "typing" that occurs between users alternately, and by joking between users. In addition, users can not only focus on one user, but also several other users who have matched.

1.3 Familiarity

Move on to other social media applications and continue to a deeper

introductory stage with voice call and video call features.

The purpose of moving users to other applications is to know each other more deeply about the person of their match partner, such as other social media applications such as Line and Whatsapp have voice call and video call features that are useful for a more intense approach. Unlike Bumble and other similar online dating applications that focus on finding a partner and only have a chat feature between users after a match. Next they will plan to meet. After meeting each other, what happens next is that in the relationship they have several possibilities, namely establishing a relationship or ending their interaction and returning to search for another partner.

1.4 Termination Stage

Terminating the relationship because it is different from what is shown on the application.

Users certainly put their best photos to be used as profile photos on social media that aim to be praised or to be interesting to see. The same is true for similar online dating-based apps where users put up some of their best photos to show to other users. But this is a mistake where the photo displayed is an old photo in the form of photos from several years before and the user has undergone physical changes.

2. Effectiveness of Communication That's Runs Well Between Individuals

There is a stage of approaching each other, communication runs effectively and is maintained. Users have good interpersonal relationships and the occurrence of positive relationships and interact with each other and feel the benefits of communication. Here are some things that couples do before they get into a relationship between the two.

2.1 Be open in disclosing his/her information.

At the beginning of the interaction between users, it is recommended to open up to each other and be able to start a conversation. It is known that being open to each other in conveying information can lead to mutual trust and comfort between the two both in the introduction process and before and after establishing a relationship.

2.2 Be empathetic in understanding the interlocutor.

In a way such as understanding each other's nature, feelings and character, then try to

be a good listener if the other person wants to convey complaints or tell about their daily activities.

2.3 Create a positive atmosphere so that communication is well established.

Furthermore, try to be positive between the two in order to form effective and comfortable communication. If a problem occurs then one will relent and stay for a while waiting for some time for the atmosphere to improve between the two, then choose to talk directly with his partner so that the problem can be resolved properly.

2.4 Respect and judge each other favorably.

Judge positively to the partner and forgive the mistakes and carelessness of his partner, and do not ask and offend the privacy of the partner before he will go to a more serious stage, namely the stage of marriage with his partner.

3. Stages of Social Penetration formed

2.1 Orientation Stage

The data obtained explains that at this stage each of the users starts the interaction with chat starter greetings such as greetings "hi, nice to meet you", and time-based greetings. Furthermore, in the process of introduction, as well as before and after establishing a relationship.

3.2 Exploratory Affective Exchange Stage

At this stage the informant spouse begins to be a little open in asking questions and providing information with his match partners. Then they began to select other matching users to choose from and so focused on a deeper approach process. After selecting and selecting, then the user with the match partner moves to another social media application.

3.3. Affective Exchange (Exploratory Exchange Stage)

Data obtained by researchers from pairs of users after switching applications is known that they began to actively ask and answer and some of them used the features contained in the application in the form of voice calls and video calls, so that a sense of comfort began to form between users before becoming a couple. Then they meet to make a choice and begin to express their feelings and live the relationship between the two.

3.4 Stable Exchange Stage

At this stage users express feelings, thoughts, and behaviors that are intimate and more open than before. Through the information the user explained that they have mutual interest in the form of feelings of liking and comfort between the two. Some of them revealed this to each other when they met and decided to get into a relationship.

4. Relational Maintenance between spouses

4.1 Positivity between couples

Some couples explain that they give each other compliments in the form of appreciation by giving gifts to their partners such as completing thesis or other assignments, and celebrating the anniversary of the relationship once a month to strengthen the relationship. Praise by saying a word of gratitude every time together and when doing activities with your partner, including when picked up and dropped off to campus or other places, and when couples take free time to meet. Some couples also praise from calling nicknames that they think are enough as a couple and praise them appropriately and give gifts when successful either at work or college graduation and their partner's birthday.

4.2 Openness by being open between partners

Users in a relationship are mutually open with their partners, listen to each other and talk if there is something to say. Users will tell you if they have something they want to say and if they have a problem they will wait for the right time to be conveyed or told to their partner.

4.3 Assurance attitude between spouses

Users have mutual commitment in a couple and provide guarantees in the form of comfort in a relationship. Users are committed to keeping each other informed in order to know each other's condition and news from the couple. There are also couples who are committed in the form of avoiding each other to communicate with certain people around the couple if there is no important need to do, and put cell phones if they meet and chat with the aim of focusing on talking and no one disturbs their meeting.

4.4 Giving free time to be with your partner

The user's partner spends free time to use with his partner both in walking together and approaching his partner. Especially for couples of users who are already working they cannot meet their spouses because of their busy work so they will be replaced by making voice calls or video calls with their partners, this is also done by other couples.

4.5 Joking and telling funny things to your partner that make the atmosphere better

User couples try to be humorous in making and telling funny experiences with their partners. As well as joking with each other when meeting each other or when through chat, telephone, and video calls to create a cheerful and pleasant atmosphere in maintaining a better relationship.

4.6 Make friends and get to know people around your partner's environment

User couples said that they did get to know each other and make friends with people who were around the couple's scope including friends, co-workers, friends, and family of the couple. This aims to make it known by the scope of partner friends and can ask and know about the nature and habits of the couple through the network of friends around their partner.

4.7 Help each other and offer themselves in partner activities if needed

The user's spouse agrees to improve his relationship by trying to offer himself if necessary to ease their partner's duties or work. Some couples help each other if there are assignments from their campus or organization, and accompany the couple in working on their thesis.

4.8 Refrain from being involved in certain situations

A relationship does need to be open between partners, but it certainly has limits, especially in personal matters. In this case, the user's spouses explained that they have restrictions on not being involved in certain situations such as when revealing something private, or if the partner is not comfortable talking and chooses to keep quiet and not to get involved in it.

4.9 Being unfriendly towards if your partner is guilty

In a relationship certainly does not always go well, in some cases it also requires an unfriendly attitude towards the partner which aims when the partner makes a mistake and shows an unfriendly attitude so that the partner feels guilty, and to show that they need attention from the partner.

4.10 Focusing on specific social media applications in communicating with your partner

Couples who use interaction in the form of introductions and communication that are formal on Bumble through the chat feature provided, then move to other social media applications such as

Whatsapp to deepen the relationship. Users focus on switching to other applications such as Whatsapp to communicate with each other either through voice call features, or video calls.

5. The Positive Impact of Using Bumble

Reporting from Kumparan (2019), the positive impact of online dating applications is to become a user platform in meeting couples. Online dating apps are helpful in making it easier for them to find their ideal match. Like the love story experienced by some users of Coil where they have managed to meet their partners on Bumble to the aisle stage.

6. Negative Impact of Using Bumble

In research, users stated that they have not felt any negative impacts from the Bumble application or negative impacts from family or the environment while they use the Bumble application. However, the experience of wearing less has been felt by both users during the advanced stage process, namely the face-to-face stage. Users experience an incident where they have arrived at the promised place with their Bumble partner but the couple does not attend. From this experience, users say they need to be more careful when making appointments to meet their matches from Bumble.

III. Conclusions and advice

4.1 Conclusion

Based on the results of the discussion and the results of research using the Bumble application, a conclusion can be drawn that interpersonal communication that occurs in couples based on online dating applications can occur from how the process of approach is carried out by individuals in their interactions with match partners-his. Judging from how effective interpersonal communication that occurs between couples, effective communication will be characterized by good interpersonal relationships. After undergoing a relationship, it continues to the process of relationship repair which aims to keep the relationship stable and maintained. With the existence of online dating applications can make someone communicate, can exchange ideas, knowledge and can add friends.

4.2 Advice

For readers and individuals who just know or have used similar online dating applications if they want to find a partner online on the application are expected to be more selective and

careful in sorting out match couples and taking the stages described in this study. For the next researchers, it is expected to better describe and analyze some of the points described in previous studies, or look for other related factors and variables.

REFERENCES

- Fadilla, S., Setiaman, A., & Karimah, K.E. (2023). *Self-disclosure of users of the online dating application Bumble in finding a partner*. Comdent: Communication Student Journal, 1(1), 102-118. <https://doi.org/10.24198/comdent.v1i1.45735>
- Asrianti. (2020). *The Adverse Effects of Dating Apps for Mental Health*. Republica. Retrieved from <https://www.republika.co.id/berita/q5u8f8414/-bad-impact->
- Ningrum, D. W. (2016). *Plus Minus Online Dating*. Second. Retrieved from <https://inet.detik.com/consultation-cyberlife/d-3263337/plus-minus-dating-online>, Retrieved 25 July 2020
- Coil (2019). *It's a Match! The Story of 3 Successful Married Women from Online Dating* <https://kumparan.com/coilstyle/it-s-a-match-story-3-women-who-succeed-married-from-dating-online-1546656818966760062/full>
- Anggraini. Citra, Denny Hermawan Ritonga, Lina Kristina, et al. (2022). *Interpersonal Communication*. <https://jurnal.unived.ac.id/index.php/mude/article/download/2611/2124>

Analysis of the Phenomenon of Digital Communication Disease on Interpersonal Communication Disorders among Millennial

Munawarah^{1*}, Kamaruddin Hasan², Niswatul Khaira³, Cut Zuhira⁴, Cut Filda Sari⁵

^{1,3,4,5}. Student of Communication Science, Faculty of Social and Political Science, Universitas Malikussaleh, Lhokseumawe, Aceh, Indonesia

². Lecturer of Communication Science, Faculty of Social and Political Science, Universitas Malikussaleh, Lhokseumawe, Aceh, Indonesia

*Corresponding author. Email: munawarah.220240013@mhs.unimal.ac.id

ABSTRACT

Digital communication has a big influence on interpersonal communication. The development of communication technology in the current millennial era has brought many changes in the value of information communication and interpersonal communication so that the process of acceptance, assumptions, and feedback is increasingly minimalist. Frequent communication via digital technology also has an impact on interpersonal communication practices and performance. It creates many new opportunities as well as negative challenges for interpersonal communication in the millennial era, which is filled with various digital technologies. This research aims to analyze the impact of digital communication on interpersonal communication disorders to highlight the opportunities and ills of digital communication brought by modern communication technology. The library method was chosen for this research, and bibliometric methods play an important role in forming the theoretical basis and conceptual framework. A comprehensive literature review related to mass media trends, digital technology, and information assumptions was conducted to understand the changes that occurred. Qualitative methods are used to analyze data obtained from various scientific articles, books, research reports, and other reliable sources. The research results show that digital communication in the millennium era has caused significant harm to interpersonal communication in various aspects, including information consumption patterns, social interactions, and forms of communication.

Keywords: *Digital Communication disease, interpersonal communication, millennials.*

1. INTRODUCTION

Interpersonal communication is a communication process that takes two or more people face-to-face. Communication between personal persons (interpersonal communication) is a process of communicating information, ideas, and attitudes from one person to another [1]. The dialogue takes place in more intimate, more intimate, and more personal situations. Small, two-or-more group communication is also regarded as a type of interpersonal communication because its members are involved in a face-to-face communication process. Interpersonal communication

aims to create conversation in a friendly and informal atmosphere.

The interpersonal communication function is the exchange of interpersonal communication information that will enable individuals to share information, ideas, views, and knowledge with other individuals; through individual communication, they can come to understand one another through the expression of emotional, interpersonal communication representing the expression of feelings and emotions. Hearing well is an essential part of interpersonal communication, where individuals listen attentively and empathically to understand others. Through these communications, individuals can give feedback to each other for self-

improvement and personal development. These interpersonal communications help individuals understand themselves, create an image of themselves, and identify themselves in a social context.

The digital era has fundamentally changed interpersonal communication. The era of digital technology has had a major impact on how messages are distributed, accessed, and consumed by the public. The transformation of interpersonal communication in the digital era reflects fundamental changes in the way we communicate directly. Digital transformation has undergone a fundamental shift, directly changing the communications landscape. Interpersonal communication in the digital era has experienced a massive transformation as a result of advances in information communication technology, including changes in public behavior. The digital era has brought significant changes in the way we interact, access, and disseminate information.

However, with the development of communication and information technology, people understand whether communication using electronic devices can be categorized as an interpersonal communication process that takes place without face-to-face situations. The digital era has fundamentally changed interpersonal communication. The era of digital technology has had a major impact on how messages are distributed, accessed, and consumed by society. The transformation of interpersonal communication in the digital era reflects fundamental changes in the way we communicate directly. Digital transformation has undergone fundamental changes, directly changing the communications landscape. Interpersonal communication in the digital era has experienced a massive transformation as a result of advances in information and communication technology, including changes in people's behavior. The digital era has brought significant changes in the way we interact, access, and disseminate information.

According to Everett M. Rogers, the communication process using the telephone is inappropriate if it is categorized as interpersonal communication because it does not meet face to face [2]. However, another American communication scholar, Mc-Croskey (1971), stated that all communication tools that use airwaves, such as telephone and telex, are interpersonal communication channels. Because of this, groups have emerged that prefer to use the term interpersonal communication, which uses media, and interpersonal communication, which takes place face to face [3].

The impact of digital on interpersonal communication has become a phenomenon in the modern era. The development of technology and digital platforms has changed the way we interact with each other and

weakened the way we communicate. In this introduction, we will discuss some of the main changes that have occurred in interpersonal communication as a result of digitalization. Digital technology has made long-distance communication more efficient through chatting, video calls, and social media, which has created platforms where individuals can share their thoughts, ideas, and experiences. However, this has also had negative impacts, such as the spread of false information. Digitalization has changed the dynamics of interpersonal communication with the increased use of emojis, GIFs, and memes. It brings a new dimension to emotional expression and interaction. In this context, we will discuss further how digitalization has changed the way of communicating, both in terms of benefits and the challenges that arise as a result.

2. METHOD

The research method chosen is literature. The bibliographic method has an important role in including all the frameworks and concepts in this paper. A thorough analysis of literature relevant to digital communications, digital technologies, and information consumption trends was conducted to understand the changes that have occurred. Qualitative methods make it easier to analyze data obtained from various scientific papers, books, research reports, and other trusted sources. The library method was chosen for this research. Bibliometric methods play an important role in forming the theoretical basis and conceptual framework. A comprehensive literature review related to digital technology trends and information consumption was carried out to understand the changes that occur in interpersonal communication and the influence of digital communication. The library method is also one of the research carried out by reading magazines or books and other data sources. Qualitative methods are used to analyze data obtained from various scientific articles, books, research reports, and other reliable sources to understand meaning and uniqueness, construct phenomena, and find hypotheses.

3. RESULT AND DISCUSSION

3.1. Transformation of Digital Communication towards Interpersonal Communication among Millennials

Interpersonal communication is the most effective form of communication, with its face-to-face adaptation and feedback between individuals. The difference in perception that occurs when current interpersonal communication is also corrected until one expects a common perception. But in the 2000s, we are entering a rapidly accelerating digitization of society, which is said

to be a millennial society, characterized by a vast network of communications with chats-up services, both quantity and quality. This form of interpersonal communication is transforming; the process of interpersonal communication is no longer demanding face-to-face because it has been bridged with social media based on chitchat or video calls and is causing anti-social anxiety to worsen.

That is the transformation of interpersonal communication processes that is interesting to study because it represents changes in interpersonal communication patterns that could be criticized with a theory or a communication model. The study will describe a pattern of interpersonal communication conditions that can take place on social media, even the avatar's self-transmission involved in interpersonal communication is predicted to occur. Theoretical USES of media can refer to the theory of USES and gratification, as this research will focus more on what society does on social media.

A digital ailment of interpersonal communication can be seen from several aspects, among other things, the effect on the content of interpersonal conversations: mass communication can affect the topics and issues discussed in interpersonal conversations. For example, if intense media coverage of a controversial topic is given, it can influence both the conversation and interpersonal discussion on that topic [4].

Effect on individual perception and knowledge: mass communication can affect individual perceptions and knowledge on a topic. For example, if there is mainstream or inaccurate media coverage, it can affect the individual's perception of an event or issue. A different perception can affect interpersonal communication between individuals who have a different view. An influence on norms and social values: mass communication can influence norms and social values that are accepted in interpersonal communication. For example, if the media consistently promotes a convective lifestyle, it can influence the norms and values adopted in interpersonal communication about consumption and lifestyle. Influence on interpersonal communication skills.

For example, if one is accustomed to indirect and indirect communication through social media, this can affect one's ability to communicate directly and personally in interpersonal interactions. And the impact of digital social relationships can affect social relationships between individuals. If coverage media provoke or polarize society, it can affect relationships between individuals who have different views.

Digital communication can also influence the way individuals interact and form social relationships, for example, through social media. Overall, the influence of mass communication on interpersonal communication can be very significant. Mass communication can influence topics, perceptions, norms, skills, and social relationships in interpersonal communication. Individuals need to be critical of the influence of mass communication and maintain effective and authentic interpersonal communication skills.

The impact of digital communication transformation on interpersonal communication is :

1. The transformation of interpersonal communication through social media has produced multi-directional communication patterns. The presence of the internet and technological advances have brought about changes in human communication patterns. Although face-to-face communication is still the most effective form of interpersonal communication, the use of chat-based media has made it possible for interpersonal communication to take place without the need for face-to-face interaction.
2. The development of digital technology has changed the way we communicate, build relationships, and influence the quality of those relationships.
3. The accessibility of digital technology has increased the ease and efficiency of communication, making it possible for communication to take place anywhere and at any time.
4. The use of digital technology has led to a reduction in direct interaction, which can lead to anti-social behavior.
5. The development of digital technology has changed the way we interact, communicate, and build relationships with other people. It has facilitated communication via text messages, emails, and social media.
6. The use of digital technology has led to increased dependence on communication devices, which can have a significant impact on interpersonal communication.

The impact of digital communication transformation on interpersonal communication is quite significant. Although digital technology has facilitated communication, it has also brought changes in communication patterns and behavior. The use of digital technology allows communication to take place without the need for face-to-face interaction, which can lead to anti-social behavior. However, the accessibility of digital technology has increased the ease and efficiency of communication, making it possible for communication to take place anywhere and at any time.

3.2. Digital illness and the oppression of interpersonal communication

Digital Diseases and Overcoming Interpersonal Communication Digital communication has become a disease for interpersonal communication in the millennial era. Many fake news stories are very easy to spread through social media and online news platforms. This can disrupt interpersonal communication and affect trust between individuals. However, it provides benefits in expanding the reach of communication and access to information. Individuals need to use digital media wisely and develop effective interpersonal communication skills. With the birth of digitalization, interpersonal sensitivity is increasingly fading due to negligence in digital communication, contamination by foreign cultures resulting in interpersonal communication, foreignness in face-to-face meetings due to digital communication, and fading mutual respect during face-to-face meetings [5].

The following are some of the digital diseases in interpersonal communication:

1. Expanding the reach of communication Mass media, such as social media and online news platforms, allow individuals to communicate with people from various parts of the world. This expands the reach of interpersonal communication and allows people to connect with people who share the same interests and views.
2. Influences communication styles. Mass media can influence interpersonal communication styles in the millennial era. For example, the use of abbreviations and emoticons in text messages or social media is becoming more common. Apart from that, mass media also influences the way we express opinions and emotions through interpersonal communication.
3. Increase access to information. Mass media provides easy and fast access to information. Individuals can easily access news, articles, and other sources of information via the internet. This allows individuals to get the latest information and conversations in interpersonal communication.
4. Increase sharpness in communication. Although mass media expands the reach of communication, it can also create sharpness in interpersonal communication. Some people prefer to communicate via social media rather than meet and talk to other people directly. This can reduce direct social interactions and affect an individual's ability to communicate effectively in social situations.
5. Accelerate the spread of false information. Mass media can also accelerate the spread of false information or hoaxes. Many people are still focused on their gadgets when they are meeting friends or their partners; this will, of course, make the person feel that their existence is not

appreciated. The next impact is the breakdown of relationships influenced by gadgets. Even though gadgets have a role in strengthening relationships, they also have the potential to destroy relationships. Some people use gadgets as a medium to betray their partners or cheat.

Nowadays, cheating can not only be done through social media but also through other applications such as games, Canva, job applications, and even Google Docs. The presence of gadgets has changed communication patterns in families. Misunderstandings: Ineffective communication can lead to misunderstandings and conflicts. Misunderstandings or unclear messages can lead to unnecessary conflict. Social Influence: Interpersonal communication can also influence a person's decision-making and behavior.

The following are several efforts to overcome digital communication problems in interpersonal communication that can be done:

1. Form awareness of the negative impacts of using digital technology on interpersonal communication.
2. Increase interpersonal communication skills, which can be improved through training and self-development.
3. Lack of use of digital technology in interpersonal communication can be addressed by limiting the time spent using digital technology when interacting with other people.
4. Creating quality digital communications and increasing supervision of the use of digital technology by institutional parties [6].

3.3. The phenomenon of the impact of digital communication on interpersonal communication in the millennial era

Interpersonal communication is communication carried out by two or more than one person. Interpersonal communication takes place if the parties have feedback. The presence of digital communication has certainly changed several life patterns, including communication patterns. This change in communication patterns certainly has an impact that diminishes ongoing face-to-face communication. There are several negative impacts. Negative impacts certainly have a bad influence that can reduce closeness. The emergence of gadgets makes people tend to put aside direct interpersonal communication with other people, even though direct interpersonal communication has quite a large potential in maintaining relationships.

With chat communication technology, you can continue to communicate with other chatters without being hindered by distance and time. Chatting is not only exchanging information but has become a realm of

people's lives and adds to their horizons about the world around them. According to Yahoo magazine (November 2001), quoted by Kurnia, "users "Internet users who chat on the internet reach 60-70 million users." According to Anderson (2002), research on addiction to using the Internet has been widely carried out in several countries. The characteristics of someone dependent on the internet are close to pathological gambling. Anderson calls this phenomenon internet addiction, internet dependence, or pathological internet use. To find out what factors cause someone to become dependent on using the internet excessively, they are acceptability, difficulty in building real relationships, and the type of person's personality [7].

Young and Rogers (1996) stated the criteria for detecting people who are internet-dependent, especially when chatting, namely:

1. Feeling carried away by the pleasures of the internet
2. Increase the time using the internet than planned
3. Using the internet to escape from problems
4. Lying to hide involvement using the internet
5. Take the risk of losing relationships, jobs, education or career opportunities because of the internet
6. Keep spending on the internet even though you have spent money online

Many people are still focused on their gadgets when they are meeting with a group or someone; this will, of course, make that person feel that their existence is not appreciated.

The presence of gadgets has changed communication patterns in the family. Now, even though they live in the same house, family members sometimes use gadgets to communicate with other family members. Even though they live in the same house, the distance between individuals in the house is still relatively close. All family members should be able to use their free time at home to communicate with other family members. Don't let every family member only focus on themselves in one house, where there is no interaction.

For the millennial era, which is happening a lot in digital communication, this has a very clear impact on behavior, which is the impact of foreign culture, meaning in language, behavior, and appearance. This is one of the factors stimulated by digital communication, so when interpersonal communication becomes ineffective, there is no intertwined feedback. From digital communication, when interpersonal communication becomes ineffective, there is no feedback that occurs.

The ease of the digital era for millennials has had a lot of time-consuming impact on their daily activities, so things like group meetings, studying, and work are all done online. Currently, it gives the impression of making everything easier, but awareness of the impact that occurs with easy courage in interpersonal communication has faded and weak. So, they tend to be less active when meeting face-to-face.

Technological decisions are one of the agents that cause changes in the continuity of interpersonal communication. Social media is a new communication platform that is widely used to facilitate communication between individuals; this social network helps each individual expand their friendship network and establish intimate relationships through "online dating". This is an interesting discussion for someone who can then establish a "Lovers" relationship with another person who has never met face to face before and only goes through a gradual communication process until they reach intimacy. Many cases show that interpersonal relationships up to the core level with people you don't know beforehand carry many risks, including fraud and threats. For this reason, digital literacy and self-disclosure are needed, including being more critical of friendship networks on social networks and controlling privacy regulations for personal information and activity information. Social media culture must also be implemented, especially in the form of skill profiles, namely technical or practical, cognitive, and effective [8].

4. CONCLUSION

The conclusion and suggestion in this article is that digital communication has an impact on interpersonal communication in the millennial era. Transformations in information consumption patterns, social interactions, and forms of communication. The main challenge is covering the topics discussed: individual perceptions, social norms, psychomotor skills, and social relationships between individuals. However, there are also new opportunities, such as active community participation in information formation and the ability to create social networks. The suggestion that can be taken from this abstract is that a comprehensive understanding is needed from teachers, media professionals, and policymakers to ensure that digital mass communication provides the maximum benefits for interpersonal communication. Additionally, education on how to communicate using digital and regulatory frameworks is also important. Academics, government, practitioners, media, and society can work together to optimize the positive potential of digital communication while overcoming its negative impact on interpersonal communication.

REFERENCES

- [1] A. Nurdin, *Teori Komunikasi Interpersonal Disertai Contoh Fenomena Praktis*. Prenada Media, 2020.
- [2] E. M. Rogers, *Communication technology*. Simon and Schuster, 1986.
- [3] J. C. McCroskey, "Validity of the PRCA as an index of oral communication apprehension," *Commun. Monogr.*, vol. 45, no. 3, pp. 192–203, 1978.
- [4] Mutiah, "Transformasi Komunikasi Interpersonal Di Era Digital," 2016.
- [5] A. B. Boestam and A. Des Derivanti, "Komunikasi Digital Dan Perubahan Sosial," *JISIP (Jurnal Ilmu Sos. dan Pendidikan)*, vol. 6, no. 4, 2022.
- [6] M. Imran, K. Aryani, and A. A. Lubis, "Penggunaan komunikasi digital dalam upaya meningkatkan efektivitas pelayanan kesehatan," *Source J. Ilmu Komun.*, vol. 3, no. 2, pp. 88–95, 2021.
- [7] M. Buber, K. N. Cissna, C. R. Rogers, R. Anderson, and K. N. Cissna, *The Martin Buber-Carl Rogers dialogue: A new transcript with commentary*. Suny Press, 1997.
- [8] D. Kushardiyanti, N. K. Khotimah, A. Humardhiana, R. I. Wijayanti, and M. Binasdevi, "Literasi Digital dan Teknologi Komunikasi Interpersonal (Studi Kasus Penipuan melalui 'Kencan Online' di Media Sosial)," *Holistik*, vol. 6, no. 2, pp. 24–30, 2022.

Analysis of Z Generation Group Communication Dynamics in the Digital Era

Ulfa Musfirah^{1*}, Hanisa Larasakti², Hairunnisa Putri Aurora Nst³, Nurul Tazkiyah⁴

^{1,2,3,4} Student of Communication Science, Faculty of Social and Political Science, Universitas Malikussaleh, Lhokseumawe, Aceh, Indonesia

*Corresponding author. Email: ulfa.220240006@mhs.unimal.ac.id

ABSTRACT

The communication dynamics of Generation Z groups continue to develop along with changes in technology and social dynamics. Studying how they communicate helps us understand how digital technology influences their social and cultural interactions. This research aims to analyze the communication dynamics of the Generation Z group in the digital era. Generation Z consists of individuals born between the mid-1990s and early 2010s, growing up in a highly digital environment. This study explains how digital technology influences communication patterns, including social media, instant messaging, and other online platforms, in shaping Gen Z's identity and social interactions. The research results show that Generation Z has unique communication characteristics, such as a preference for written communication. Creating digital content creatively and a tendency to participate in social movements and online activism. In the digital era, Generation Z's communication dynamics are becoming increasingly complex, affecting relationships, culture, and politics. This study provides important insights into the role of technology in shaping adolescent communication in the digital era.

Keywords: Communication Dynamics, Group Communication, Generation Z, Digital Era

1. INTRODUCTION

Reporting from a book entitled "Communication Dynamics" explains that communication dynamics are what, what it looks like, how communication occurs between two or more people occurs. Important details both verbal and nonverbal, situations, emotions, there are other things that influence the occurrence of a communication [1].

According to Effendy, group communication is a group of individuals who can influence each other, get some satisfaction from each other, interact for some purpose, take a role, are bound to each other and communicate face-to-face. other members accurately [1]. According to Shaw (1976) this famous psychologist, in his book "i-Gen: Why Today's Super-Connected Kids Are Growing Up Less Rebellious, More Tolerant, Less Happy-and Completely Unprepared for Adulthood," uses this year's boundaries for Generation Z. He emphasizes the impact of digital technology on the way they grow up and interact [2].

In the ever-evolving digital age, communication is undergoing significant changes, and one of the groups in the spotlight is Generation Z. Generation Z consists of those born between the mid-1990s and the early 2010s, the first group to grow up in a completely digitally connected environment. These are the products of an age where the internet, social media and mobile technology have become an integral part of everyday life.

Generation Z's communication dynamics in the digital age reflect major changes in communication and interpersonal interactions. They understand technology as a second language that influences the way they communicate, interact with others and shape their identity. Generation Z presents unique challenges and opportunities for understanding communication and its impact on culture, relationships and society as a whole.

The purpose of this study is to find out the communication dynamics that influence Generation Z in the digital age. We explored how they use social media,

written communication, and creativity in digital content. In addition, we analyze how they engage in online activism and how technology affects their interpersonal relationships. By understanding these changes in communication, we gain a deeper understanding of how Generation Z constructs its digital identity and participates in an increasingly digitally connected world. This research is important because effective communication in the digital age is not just about technology, but also understanding the social, cultural and psychological dynamics that affect our relationships in an increasingly virtual and online world.

Researchers observed that the issue of changes in the communication behavior of generation Z was not doing well. Looking at the reality in the field, there is a kind of communication disorder that can eliminate the meaning of communication itself. Communicators who are neglected, can feel disappointed or angry when interacting with communicants who remain engrossed in their digital activities.

Therefore, there is a negative potential if the message is misinterpreted or does not get a response [3]. Indeed, there must be ethics of digital use when communicating with others, what must be done. Literacy of good communication behavior using devices needs to be given to gen Z in the social environment.

Many things have happened after the presence of gadgets and new media in the social sphere, various kinds of changes in the communication behavior of gen Z that cannot be predicted in expressing their feelings in cyberspace. Will the real world be drowned by the trend of living in cyberspace, even in the ongoing family dinner. According to the observations that researchers saw in the field, observing gen Z still had time to play their devices, showing the use of two different worlds, real and virtual.

Practically, the results of this study are expected to provide direct input as a consideration for parents, teachers, lecturers and leaders. In giving a touch to gen Z to maintain effective communication behavior and maintain ethics in communicating with various parties in the public sphere. This research also provides appropriate recommendations for individuals who are addicted to gadgets. So that it eliminates humanity in social life, it is time to return to humanizing humans. This research also provides benefits for parents of gen Z as a guide in giving gadgets to children at the right time, so that there are no mistakes in use. In addition, the results of this study are expected to be used as evaluation material for the City government regarding the development of programs that are appropriate for gen Z in maintaining communication in the real world to be balanced. Likewise, it can also be used by the City government who needs this scientific work for policy

making for the gen Z program to return to face-to-face interaction.

2. METHOD

The literature method is the choice of this research. The literature method plays an important role in formulating the theoretical basis and conceptual framework. A comprehensive analysis of literature relevant to mass communication, digital technology and information consumption trends was conducted to understand the changes that have occurred. A qualitative approach was used to analyze data obtained from various scientific writings, books, research reports, and other reliable sources.

According to Hamzah (2020), library research is a qualitative research method, in which the characteristics of research are transformed into the context of library research [4]. The field setting is moved into the library room, interview and observation activities become text and discourse analysis. Zed (2008) explains that this method is a series of steps relating to methods or means such as data collection, reading and recording and processing research materials [5]. The research in this literature study will examine various literature sources such as, books, journals, theses, theses and articles on the website. A qualitative approach is used to analyze data obtained from various scientific writings, books, research reports, and other reliable sources.

3. RESULT AND DISCUSSION

3.1. Changes in Generation Z Group Communication in the Digital Age

Reporting from the Journal "Changes in Communication Behavior of Millennial Generation and Generation Z in the Digital Age" Based on the results of the study, changes in communication behavior into several themes, based on the experiences of ten informants. The phenomenon of communication changes has occurred in observations and in-depth interviews. At first, researchers described and categorized communication changes specifically how changes occurred in generation Z in particular [6].

The changes in Generation Z's communication in the digital age reflect major changes in the way they interact and communicate. Some important changes in Generation Z's communication in the digital age:

The technology-dependent Generation Z grew up in the digital age. They rely heavily on electronic devices such as smartphones, tablets and computers for communication, information access and entertainment. Generation Z are also active users of social media such as Instagram, TikTok, Snapchat, etc. They use these

platforms to share experiences, create digital identities and create social connections. They use these platforms to share experiences, create digital identities and make social connections.

According to Jean Baudrillard's theory of hyperreality, the existence of Instagram social media makes people feel free, which means that individuals are able to create an identity without clarity, status, social relationships, which are not part of the actual situation with the aim of building communication and creating friendships in cyberspace.

Text and instant messaging, written communication through SMS, instant messaging and chat apps like WhatsApp has become the dominant mode of communication. It replaces verbal communication in most daily interactions.

Creativity in digital content, Gen Z is known as a creative digital content producer. They create videos, memes, images and other visual content to convey messages, self-expression and entertainment.

Prior to the digital era, Generation Z used to rely more on face-to-face communication in their social environment rather than interacting on social media. The influence of communication development is inseparable from the development of technology, which is part of public communication. The biggest aspect of technology is the birth of the digital era, where the use of text and in the form of code can be divided into the process of production, distribution, and storage at the same time [7].

Online Activism Generation Z is often involved in online activism and social movements. They use social media to express their opinions on social and political issues and to organize campaigns and social actions.

Interpersonal Relationships in Gen Z relationship dynamics are often influenced by social media. They often make new friends and connections through online platforms, although this can also lead to problems, such as a lack of face-to-face interaction. When we "share" our lives online, we are also distributing digital material about our lives to others and communicating our lives to a wide audience [8].

Digital Experiences Generation Z spends a lot of time in digital experiences, including playing online games, exploring virtual worlds, and interacting with artificial intelligence and smart technologies.

Privacy and security, they are more aware of online privacy and security issues. They tend to be more cautious about securing their personal information and understand the risks associated with cyberspace. Generation Z exhibits the phenomenon of no gap between the virtual and real worlds, 24/7 online chat

services, reduced intensity of physical encounters with others, and even in meetings, devices remain close at hand, dividing the focus between the virtual world of the device and the real world.

Generation Z is very open to multiculturalism and diversity, they often interact with friends from different cultures and backgrounds and this is reflected in their communication. These changes create unique challenges and opportunities for understanding Generation Z communication in the digital age. Understanding these changes is important in an ever-changing cultural, social and technological context.

In addition to the internet and digital technology, globalization has brought about many cultural changes including communication styles. Culture is one of the factors that determine the communication style of each generation. Like the communication style of generation Z, which has a free character and is always happy with flexibility, it is clearly different from previous generations, and also this generation dares to voice opinions that they think are right.

Dr. Miryam A. Sigarlaki, M.Psi revealed that Generation Z is skeptical and cynical, upholds privacy, has great multi-tasking skills, experiences dependence on technology, and has a very broad and alert mindset. He argues that gadgets should make them a smarter generation than the previous generation because of the information provided by these devices. But unfortunately, Generation Z has an addiction that causes them to be unable to be separated from gadgets, resulting in a lack of socialization, being unfocused, and having very little social competence.

In today's digital age, Generation Z craves recognition for its existence and is always connected to social media, ignorant and unfriendly, even enjoying solitude and losing the ability to communicate. Under these conditions, Generation Z's communicative success must be driven by positive outlook and feelings. Positive emotions also create positive behavior patterns in interpersonal communication. The most effective communication that can be done by the people closest to generation Z is face-to-face, thus providing time to gather and interact with them face-to-face. This creates closeness, so the effectiveness of interpersonal communication can increase public distance to intimate distance. Since generation Z emphasizes open communication, they prefer to have conversations with their parents or previous generations rather than being given input on decisions that do not affect them. By giving the right treatment to generation Z, it is hoped that they will become a digitally superior generation from an early age, having communication qualities that are full of courtesy and empathy.

3.2. Generation Z Group Communication Process From Active to Passive in the Digital Era

According to Zis, Effendi, and Roem, the role of communication has become more passive, lack of good communication between Generation Z, frequent online communication so that face-to-face communication is less to do [6]

According to Adriyanto et al (2019), one of the indicators to measure Generation Z communication, namely the information center, has changed because communication before the change in this era of sophisticated technology, communication is more effective because it is done face to face so that the messages received will be well understood and interactions are better with the people around them. Whereas now in the era of technology, communication has changed and is more passive because of changes in information that was originally delivered directly now the information is given online. This makes communication less good and there is no very good interaction between superiors and subordinates within the company.

The transformation of the communication process of Generation Z groups from active to passive in the digital era can be influenced by various factors, especially related to the use of technology and social media. There are several factors that can cause such changes:

Information overload: Generation Z is often exposed to an overwhelming amount of information in the online world. This can lead to information fatigue and result in a lack of interest in actively participating in group communication.

Distractions: The availability of various social media platforms, apps and digital content can divide Gen Z's attention. They can be distracted by notifications or other more engaging content. As social fashionistas (social media trend-setters), Generation Z often follows rapidly changing social media trends. When a particular trend begins to fade, they may move on to other platforms or trends, reducing participation in their previous social groups.

Burnout: Gen Z can experience digital fatigue when they are connected to the web for too long. This can cause them to become less active in communication as they seek a break from the digital world. Changing priorities and responsibilities As Gen Z grows up and faces changes in their lives such as school, university, work or family responsibilities, their online communication priorities may change. Relationships and interpersonal conflicts: conflicts or tensions in groups or relationships may make them less active in communicating. They may feel the need to keep their distance.

Mental stress: the burden of mental stress can affect the level of participation in communication. Poor mental health can lead to withdrawal from online activities.

Change in interests: Changes in an individual's interests and preferences can also affect changes in communication activity. If they are no longer interested in the topic or purpose of the social group, then their participation may decrease.

As quoted from the journal "Changes in Communication Behavior of Millennials and Generation Z in the Digital Age", researchers observed millennials and gen Z communicating in various places in the research area with their friends while playing gadgets. They still communicate in real life, but are busy looking at their respective devices as well. Acen's experience as a gen Z in communicating before the introduction of gadgets was more focused than now [9].

More focused, if now we chat the other person is busy playing gadgets. That person does not understand what we have said, so it is less connected and not connected (Informant Acen).

According to the results of research conducted by Saleh and Pitriani, social media Instagram and Whatsapp have an influence on the formation of a alone together culture at Riau University [10]. The culture of alone together is a condition where several people or a group gather together, but are engrossed in their respective devices.

Generation Z is simpler and likes to use gadgets, but that means it does not immediately function properly. So Gen Z needs to change its politeness like face-to-face communication. Not only does Gen Z need training to speak well, they also need training to focus. By concentrating, Gen Z can focus more on listening to orders and perform their tasks better. Generation Z should realize that not everyone should always understand them, and Generation Z should also be able to adapt to the surrounding communication environment. It is necessary for business owners to understand Gen Z's communication patterns so that they can communicate smoothly and so that Gen Z is also ready for the world of work.

Generation Z is actually considered good because it has a more flexible and open communication attitude, but there are still some things that need to be considered in order to create good communication. Because Gen Z has changed due to living in the digital era before, Gen Z must have a time limit in using devices when there are interlocutors to invite them to interact, especially superiors with coworkers in the company, in order to show mutual respect for each other and so that there is no transmission and reception in communication understanding of messages. Moreover, there must be a good way to manage it yourself, namely by consciously

trying to limit digital use and use it only when it is really and urgently needed.

The shift in communication of Gen Z groups from active to passive in the digital era is a phenomenon that can occur. It is important to understand that this change is natural and can be influenced by various environmental factors. The solution is to work with Gen Z groups to understand this shift and find ways to re-engage.

3.3. Group Communication Dynamics of Generation Z in the Digital Age

Analyzing the communication dynamics of Generation Z groups in the digital era requires an understanding of how these groups interact, communicate and build relationships in the context of digital technology. Generation Z's social media usage is very active on various social media platforms such as Instagram, TikTok, Snapchat, etc. The analysis should identify their preferences in using these platforms, the types of content they share, and their impact on their relationships. The analysis should identify their preferences in using these platforms, the type of content they share, and their impact on social relationships.

Impact of Social Media Trends, Changing trends and characteristics of social media platforms affect the way Gen Z interacts. For example, short video trends such as TikTok have influenced the way they deliver messages and communicate.

Creativity in digital content, Gen Z are creative producers of digital content. Analysts must understand the type of content they create, whether it's videos, memes, images or writing, and how that creativity affects their communication.

Adaptability, Generation Z is quick to adapt to technological changes. Analysis can examine how they handle changes in apps and platforms and how those adaptations affect their group interactions. Influenced by online activism, Generation Z is often involved in online activism and social movements. Analysts should understand how their group communication is used to support and organize social activities. Relationships, although technology is changing the way they communicate, relationships remain important.

Analysts must understand the dynamics of friendship groups, romantic relationships, and interactions with family in a digital context. Security and Privacy Gen Z is more aware of online privacy and security issues. The analysis should consider how they protect their personal data and how they respond to privacy concerns. Multicultural trends, Generation Z is very open to multiculturalism and diversity. The analysis should

consider how culture and diversity affect interactions between these groups.

Global crises and events: The impact of global crises, such as the COVID-19 pandemic, on the communication of Gen Z groups needs to be assessed, including how they respond to changes in communication dynamics during a crisis. Future technological trends and their influence on the communication dynamics of future Gen Z groups should also be considered when analyzing future technological developments. When analyzing the communication dynamics of Generation Z groups in the digital age, it is important to understand how technology, social media and digital content affect their communication, identity formation and interpersonal relationships. This also allows us to respond to these changes and understand their impact on the current communication culture.

Technological advances are present to facilitate communication through devices. Mobile communication media has become a fundamental need of the digital era, to make long-distance communication connections compared to the use of posts or telegrams that take much longer to convey messages [11].

Gen Z's social media usage is very active on various social media platforms such as Instagram, TikTok, Snapchat, etc. The analysis should identify their preferences in using social media platforms. The analysis should identify their preferences in using these platforms, the type of content they share impacting social relationships. Impact of social media trends, changing trends and characteristics of social media platforms affect the way Gen Z interacts.

Creativity in digital content Gen Z is a creative digital content producer. Analysts must understand the type of content they create. Whether it is videos, memes, pictures or writing and how that creativity affects their communication. Analysts should understand how their group communication is used to support and organize social activities. Although technology is changing the way they communicate, relationships are still important. Analysts should understand the dynamics of friendship groups, romantic relationships and interactions with family in a digital context.

Gen Z is the generation that will replace the current leadership. Behavioral changes will also determine the direction of the nation's next journey. Especially with Gen Z's enthusiastic use of social media. The multi-directional pattern of interaction is what makes teenagers enthusiastic about social media as their daily social interaction activity [12].

Generation Z is more aware of online privacy and security issues. The analysis should consider how they protect their personal data and how they respond to

privacy concerns. The analysis should consider how culture and diversity affect interactions between these groups. The impact of global crises, such as the COVID-19 pandemic, on the communication of gen Z groups needs to be assessed, including how they respond to changes in communication dynamics during a crisis. Future technological trends and their influence on the communication dynamics of future gen Z groups should also be considered when analyzing future technological developments. When analyzing the communication dynamics of gen Z groups in the digital age, it is important to understand how technology, social media and digital content affect their communication, identity formation and interpersonal relationships. This also allows us to respond to these changes and understand their impact on the current communication culture.

4. CONCLUSION

An analysis of Generation Z's communication dynamics in the digital age reveals that this group is undergoing a major transformation in communicate and interact. Generation Z views digital technology as their second language and uses social media platforms, digital content, and instant messaging apps to convey messages, build digital identities, and establish relationships.

They create digital content creatively, such as videos, memes, images, and text, to convey their messages. The influences the way they communicate and express themselves. Generation Z engages in online activism and uses social media to voice their opinions on social and political issues. They have great potential to shape social change through online communication and are active in protecting their data.

Generation Z accepts and celebrates multiculturalism and diversity. They interact with friends from different cultures and backgrounds. Generation Z is adapting to technological changes, and analytics needs to consider upcoming technological trends.

Support and facilitate Generation Z's online activism efforts on social issues they care about. They can speak out for positive change. In addition, Generation Z needs media literacy, which includes the ability to analyze and understand the information they encounter online.

Analysis of Generation Z's communication dynamics in the digital age provides valuable insights into how this generation communicates, interacts, and engages in an increasingly digitally connected world. With a deep understanding of these changes, we can effectively respond to them and facilitate positive communication and digital culture.

REFERENCES

- [1] O. U. Effendi and T. Surjaman, *Dinamika komunikasi*. Remadja Karya, 1986.
- [2] S. Livingstone, "iGen: why today's super-connected kids are growing up less rebellious, more tolerant, less happy—and completely unprepared for adulthood." Taylor & Francis, 2018.
- [3] W. M. Watt, "Relational communication: Principles for effective leadership," *B. Rev.*, p. 37, 2013.
- [4] A. Pujiono, "Media sosial sebagai media pembelajaran bagi generasi Z," *Didache J. Christ. Educ.*, vol. 2, no. 1, pp. 1–19, 2021.
- [5] M. Zed, *Metode penelitian kepustakaan*. Yayasan Pustaka Obor Indonesia, 2008.
- [6] S. F. Zis, N. Effendi, and E. R. Roem, "Perubahan perilaku komunikasi generasi milenial dan generasi z di era digital," *Satwika Kaji. Ilmu Budaya Dan Perubahan Sos.*, vol. 5, no. 1, pp. 69–87, 2021.
- [7] C. Nugroho, S. Sos, and M. I. Kom, *Cyber Society: Teknologi, Media Baru, dan Disrupsi Informasi*. Prenada Media, 2020.
- [8] G. R. Adiarsi and H. Silsa, "Fenomena bergabungnya anak muda Jakarta ke dalam organisasi sinergi muda secara suka rela," *Profetik J. Komun.*, vol. 11, no. 2, pp. 99–115, 2018.
- [9] S. F. Zis, N. Effendi, and E. R. Roem, "Changes in the Communication Behavior of Millennials and Generation Z in the Digital Age," *Satwika Study Cult. Stud. Soc. Chang.*, vol. 5, no. 1, pp. 69–87, 2021.
- [10] G. Saleh and R. Pitriani, "Pengaruh Media Sosial Instagram dan WhatsApp Terhadap Pembentukan Budaya," *Alone Together*," *J. Komun.*, vol. 10, no. 2, 2018.
- [11] R. Nasrullah, *Teori dan riset media siber (cybermedia)*. Prenada Media, 2022.
- [12] D. A. Triantoro, "Konflik sosial dalam komunitas virtual di kalangan remaja," *J. Komun.*, vol. 13, no. 2, pp. 135–150, 2019.

National Interest within the Capital City Relocation Project State-Centered Theory Analysis

Khairurrizqo^{*1},

¹. Faculty of Social and Political Science Jenderal Soedirman University
Corresponding author. Email: khairurrizqo@unsoed.ac.id

ABSTRACT

The Indonesian government's proposal to relocate the Capital City (IKN) from Jakarta to East Kalimantan has faced various objections from different sectors. Nevertheless, the government has proceeded with the IKN relocation project despite in criticisms and opposition. This article provides a policy analysis of the IKN relocation using a qualitative approach and state-centered theory assumptions such as national interests, state autonomy, and limitations. The findings indicate that the IKN relocation policy aligns with various state-centered theory assumptions. Although there is public debate and political dynamics among political parties in parliament, there are clear indications of state autonomy in the IKN relocation policy. The state's ability to consolidate executive-legislative power in the IKN relocation policy. However, the state does not have absolute autonomy. There are limitations in realizing the state's interests in the IKN relocation, which must ultimately serve national interests.

Keywords: *State-Centered Theory, Capital City Relocations, State Autonomy, National Interest*

1. INTRODUCTION

On August 26, 2019, President Joko Widodo (Jokowi) gave an official statement regarding the relocation of the National Capital City (IKN) to the East Kalimantan Province, precisely in parts of North Penajam Paser Regency and parts of Kutai Kartanegara Regency [1]. The official statement was delivered by President Jokowi when giving a State Speech in the Joint Session of the Regional Representative Council of the Republic of Indonesia (DPD RI) and the House of Representatives of the Republic of Indonesia (DPR RI) which is a series of the 74th Anniversary of the Proclamation of Independence of the Republic of Indonesia [2]

Based on an academic and feasibility study by the National Development Planning Agency (Bappenas), there are several considerations for moving the IKN. The considerations are; First, Jakarta is already overburdened as the center of government, business center, financial center, trade center, and public service

center, resulting in an environmental degradation and the potential large economic losses. Second, the potential crisis of water availability in Jakarta and Java Island. Third, the increasingly heavy burden of Java Island with a population of 150 million or 54% of Indonesia's total population and the fact that 58% of Indonesia's economic Gross Domestic Product (GDP) is in Java. Fourth, the burden on Java Island as a source of food security will be even heavier if IKN is located in Java [3].

Therefore, East Kalimantan Province was chosen as the location of IKN with the following considerations: (1) East Kalimantan has minimal disaster risk in terms of floods, earthquakes, tsunamis, fires, volcanoes, and landslides. (2) East Kalimantan Province is located in the middle of the Indonesian territory which meets the defense and security perimeter as well. (3) The location of North Penajam Paser and Kutai Kartanegara districts is close to the growing urban areas of Balikpapan and Samarinda. (4) East Kalimantan has relatively complete infrastructure. (5) There is 180,000 hectares of land

available in the two regencies. (6) Large scale of land owned by the government/National Plantation Company are available to reduce investment costs. (7) The potential for social conflict is low and has an open culture towards migrants, and it is believed that the development of IKN has minimal negative impacts on local communities [3].

Concerning those considerations, the government decided the relocation of IKN as urgent national interests. The national interest is in accordance with the objectives of the state as stipulated in the 1945 Constitution where the state must protect the entire Indonesian nation and promote general welfare. The government also considers that the capital city currently located in Jakarta is no longer able to optimally ensure that its citizens are safe and live in decent conditions due to various problems that are getting bigger [4]. With this idea of national interest, the government proposed this plan to House of Representatives (DPR RI).

On January 18, 2022, as the report from the DPR-RI Special Committee (Pansus) of the Bill on the National Capital City (RUU IKN), there are eight political party factions that support the IKN Bill, namely the Indonesian Democratic Party of Struggle (PDI-P), the Golkar Party, the Great Indonesia Movement Party (Gerindra), the Nationalist-Democratic Party (Nasdem), the National Awakening Party (PKB), the Democratic Party, the National Mandate Party (PAN), and the United Development Party (PPP). Only the Prosperous Justice Party (PKS) rejected the IKN's Bill [5]

Substantially, various factions of political parties agreed and supported the idea of relocating the IKN as an urgent national interest. However, there are several important notes from the parliament in the IKN relocation policy. For example, various political parties highlighted potential land issues, spatial planning, funding, status specificity, institutions, the authority of the IKN Authority, security, the environment, and the benefits received by the locals and rural regions [5]

On February 15, 2022, President Jokowi signed the ratification of the Law on the National Capital City (UU IKN) as the Law No. 3 of 2022. After the IKN Law was passed and followed by the inauguration of the Head of Authority and Deputy Head of Authority, the IKN Nusantara Authority will immediately begin the stages of preparation, construction, and relocation of the IKN [1]

Despite being legalized, the plan to relocate the IKN has drawn a number of objections from various levels of

society. For example, a public lawsuit about Law No. 3 of 2022 to the Constitutional Court which is considered formally and materially flawed (Detiknews, 2022). Furthermore, environmental activist groups also consider that there is potential damage to the carrying capacity and capacity of the environment, such as threats to water systems, the risk of climate change, threats to flora and fauna, and threats to environmental pollution [6]

The relocation of IKN is perceived as having inappropriate timing when many other national problems are considered more important and required the state budget [6]. Even a group of activists who are members of the Mining Advocacy Network (Jatam) sees the relocation of IKN as an oligarchy project because of the alleged collusion between the government and several corporations whose concession areas are included in the IKN area [7]. Several public opinion surveys have also revealed rejection and negative views towards the relocation of IKN. For example, the Association of Indonesian Sociology Study Programs (APSSI) released a survey explaining that there were 48.2% of people who asked for the relocation of IKN to be postponed [6].

However, Rifaldi and Taufik Rachman research in public conversation on twitter regarding IKN find that public have trust on government policies to develop IKN. They find that positive trust was influenced by the idea of developing IKN, which was predicted to become an example of a world city. Public trust in the policy was identified as 54.1%. Positive public trust has a good impact on sustainable development plans. According to Rifaldi and Taufik Rachman, There are several factors of trust. The idea of developing IKN is predicted to be an example of a world city (33.42%); IKN can influence economic equality (32.13%), encouraging welfare or prosperity (32.09%), and other influential factors, the leadership of Joko Widodo (Jokowi) as President of Indonesia (2.36%). [8]

Facing the potential for agrarian conflict in the development of IKN, Sholahudin and Sair provide recommendations to potentially minimize legal conflicts. First, there needs to be a new interpretation and understanding of the relationship between state law and indigenous law. The state is considered necessary to recognize, respect and protect the existence of indigenous law. In this case, residents who have been landowners in IKN for generations. [9].

Second, to overcome legal bottlenecks, the government needs to build an appropriate and negotiated

communication system to avoid prolonged legal dualism and so that there is no far disparity between the law as a law maker and the socio-cultural conditions of the community to be regulated. [9].

At the end of November 2022, President Joko Widodo through the Ministry of Law and Human Rights (Kemenkumham) proposed to revise the IKN Law and include it in the 2023 priority National Legislation Program (Prolegnas). The government proposes to revise several materials as part of an effort to strengthen the authority of the IKN, so that the process of organizing the government of the IKN Special Region can be carried out immediately. The proposal to amend the IKN Law is considered too soon considering that the law was only passed in February this year [10].

After having joint meeting with the Ministry of Law and Human Rights, six factions accepted the government's proposal to include the revision of the IKN Law as the 2023 National Legislation Program priority. The factions are PDI-Perjuangan, Golkar, Gerindra, PKB, PAN and PPP. There are two political party factions that rejected the proposal, namely the Democratic Party Faction (Partai Demokrat) and the Prosperous Justice Party Faction (PKS). Only the Nasdem Party abstained from the proposal [10]. This indicates a slight decrease in parliamentary support for the government's idea to amend the IKN Law.

2. RESEARCH PROBLEMS

From the explanation above, there are at least three interesting facts that can be highlighted. First, the idea of moving the national capital is a contested idea, an idea that is discussed and debated by various parties. This can be seen from the various views related to the relocation of IKN from the government, parliament, and various community groups. There are a number of views that criticize the relevance and urgency of relocating the IKN as a national interest, while some other views provide some important notes to ensure the IKN relocation project.

Second, there is a dynamic political support between the executive-legislative. In January 2022 almost all factions in parliament supported the government's steps in relocating the IKN. However, in November 2022 there was a slight weakening of parliamentary factions' support for the government's policy in relocating the IKN, as shown in the case of the proposed revision of the IKN Law.

Third, the government determined and pursued its own national interests despite strong opposition from various elements of society. This can be seen from the government's initial inception of the idea of relocating the IKN as an urgent national interest and the government's ability to obtain majority support from the parliament. Various elements of society that criticize the policy seem to have less influence to stop the IKN relocation project.

This article aims to describe the various views on the substance of the national interest, outline the political dynamics between the executive-legislature and explain the reasons why the government has a strong influence in the policy of relocating the IKN. Questions in this research are following:

1. How is the idea of national interest discussed and debated between the government, legislative and society?
- 2.. Why did the relocation of the national capital go ahead despite strong resistance from the public?

3. METHODOLOGY

This research will use qualitative approach to describe the conversations and debates on the substance of the idea of national interest in the policy of moving IKN between the executive, legislative, and various elements of community groups. This article will also explain the political dynamics that occur between the executive-legislative through the assumption of the state's unique capabilities and its limits. Furthermore, this article will also explain what factors affect the sustainability of the IKN relocation project in the midst of strong rejection from the community.

This research applies data collection techniques in the form of documentation studies with a content analysis approach from various studies and news related to the IKN relocation policy. Data analysis is carried out simultaneously which includes data collection, data reduction, data presentation, and verification.

The analysis in this study will use the assumptions of state-centered theory to define national interests and state capabilities and their limits. The following table outlines the concept and discussion of this article:

Table 1. Concept and Discussions for State-Centered Theory

Concept	Ideas	Discussions
National Interest	Discourse on the Idea of National Interest in the National Capital Relocation Policy	The ideas of national interest in the IKN relocation policy from the perspectives of the executive, legislative, and society. National economic interests in the policy of relocating IKN as a way to strengthen the collective prerogatives of state officials [9].

Concept	Ideas	Discussions
State Autonomy	The State's Distinctive Capabilities in the Policy of Relocating the IKN Constitutional and Institutional Rules that Limit the State's Distinctive Capabilities in the Policy of Relocating the IKN	The state's capacity to consolidate political power and influence between the executive-legislative to reach a decision that is binding and regulates the articulation of interests according to the notion of national interest [9]. Constitutional and institutional limitation for policymaking in presidential-multiparty systems [9]. Legitimacy from the public as a prerequisite for policy support

4. THEORITICAL FRAMEWORK

State-centered theory focus on the state as the main actor in policies. The State-centered theories assume that the state is a separate actor that has the autonomy and capacity to control its territory and its people, so that the stance and actions of the state do not always reflect the interests of certain social groups, social classes, or communities [11].

Skocpol explains that the state has its own autonomy because fundamentally the state has capacities that are different from other organizations. The capacities are;

First, the state has the administrative power to legislate binding decisions. Second, the state can organize institutions, organize group formations, articulate interests, strengthen political capacity, and form ideas of national interests. Third, shaping interests and strengthening the capacity of state actors. These three capacities are derived from the state's unique political resources (legal sanctions, police and army) that can be used to control, supervise and discipline society. These capabilities of the state are the focus of state-centered theories to explain political phenomena [11].

However, Skocpol explains that the degree of autonomy between countries is different because there are variations in the scope of their powers and authorities. This is because countries have constitutional rules that follow different structural changes over time. Therefore, the analysis of state-centered theories also needs to consider the institutional rules that are applied [9]. Evans, Rueschemeyer and Skocpol also explains that various kinds of state actions and policies fundamentally have limitations since any state policy has a potential to affect significant backlash from certain parts of society. For example, coercion and the discrepancy between the interests of the state and the interests of society have its potential to trigger collective action such as large-scale demonstrations. This is very likely to happen when the state and policy-making structures (state managers) do not have a solid and organized political unity [11].

Krasner argues that the state can basically determine the national interest, which is anything that is decided by the state, made by policy makers and considered to be in line with the public interest . Based on this definition of national interest, the state appears as an autonomous organization that has its own will to determine its national interest. This means that the idea of national interest created by the state may be at cross purposes with public opinion [12].

Skocpol explained state-centered theories hypothesize that the primary interest of the state is strengthening the prerogatives of the state official collectivity. Thus, a range of state policies are actually directed towards strengthening state authority, extending the period of the state regime, and maintaining social control [11]. This idea of self-centered interests is based on the assumption that the state has threats, which consist of other countries' influence on sovereignty (external) and the threat of society's rejection of power (internal). These threats make the state activate mechanisms to strengthen the integrity of territorial sovereignty, administrative-military stability, and the strengthening

of its financial resources. By doing so, the state has its own mechanism to elevate its instrumental capabilities and economic power [12]

Jack Goldstone extended Skocpol analysis of early modern revolutions era in several ways. First, where Skocpol had argued that war and economic competition were the main fiscal and burdens on the state, Goldstone substituted the broader concept of *fiscal and administrative stress*. Second, where Skocpol had argued that elites needed positions of leverage against states to block and paralyze state administrations, Goldstone emphasized *divisions and alienation among elites* as the critical factor leading to revolution. Third, while noting that administrative failures, elite dissension, and popular grievances are critical elements leading to revolt, the argument is made that state crises also comprise “a situation in which significant numbers of elites and popular groups believe that the central authorities are acting in ways that are fundamentally ineffective, immoral, or unjust” [13].

State-centered theory also has impact on local politics level. Sharp explained that the analysis of state centered-theory usually used to predict citizen participation, greater country involvement with means-tested and universal social programs yields parallel demobilizing and enhancing effects on local forms of political involvement [14].

In contrast with the idea of national interest, there is an ideal view of the concept of national interest by Hans Morgenthau which can be divided into four aspects, namely survival, vital, major, and peripheral. National interest in the survival aspect refers to security interests that ensure the survival of a nation. National interests in the vital aspect refer to economic and welfare interests that ensure the future of a nation. Major and peripheral interests refer to the interests of peace and the promotion of virtuous values [12]. In contrast to the idea of state-centered theories that drive national economic interests as a result of private interests and state autonomy to survive, Morgenthau drives the concept of national economic interests as a public interest.

5. EXECUTIVE INTEREST AND LEGISLATIVE SUPPORT

According to academic paper on the relocation of IKN prepared by the government through the National Development Planning Agency (Bappenas), there are a number of substantial ideas of national interest that the government is trying to formulate. First, in principle, the relocation of the capital city is the government's effort

to protect the entire Indonesian nation and promote general welfare.

The government argues that Jakarta as the capital currently has a very heavy burden in terms of its supporting capacity and environmental capacity. This can be seen from the threats of natural disasters that are threatening Jakarta. Furthermore, the government argues that an equitable distribution of development can be done by moving the IKN so that it is not centered on the island of Java alone. Secondly, on a sociological basis, the government argues that the relocation of IKN can have a positive impact on people's access to universal needs. Third, from a judicial point of view, the government can legitimately fill the legal void of the absence of a law specifically regulating the National Capital City [3, 4].

Based on the idea of national interest, the parliament as an institution that decides the sustainability of the IKN relocation policy provides a number of important notes. The following are the notes and arguments of the factions against the IKN Bill [5].

Table 2. Summary of Arguments from Factions in Parliament on the IKN Bill

Political Party Factions	Positioning of Arguments
Factions of Political Parties Supporting the IKN Bill (PDI-P, Golkar, PAN, PKB, PPP, Nasdem, and Gerindra)	<p>The relocation of IKN should consider the essential needs of security and defense to guarantee the sovereignty of the government.</p> <p>The relocation of IKN should pay attention to potential financial and funding problems that burden the State Budget (APBN)</p> <p>The relocation of IKN should pay attention to mitigating potential land, environmental, and social problems.</p> <p>The relocation of IKN should consider the fulfillment rights of indigenous peoples.</p> <p>The relocation of IKN should consider the distributional impact of development</p>

Political Party Factions	Positioning of Arguments
	<p>The relocation of IKN should consider the sustainability of Jakarta's specialty as the economic center of Indonesia</p> <p>The relocation of IKN should consider the specificity of the IKN Authority as a special regional government</p>
Faction Against IKN Bill (PKS)	<p>PKS considers that the idea of the IKN Authority has mistaken because nomenclature of the head of the IKN government should be the governor, not the head of the authority. The existence of the IKN Authority also removes regional representative institutions such as the DPRD which is contrary to the 1945 Constitution Article 18 paragraph 3</p> <p>PKS considers that there are potential problems in fulfilling the rights of indigenous peoples, major environmental problems, and land issues from the IKN relocation project.</p> <p>PKS believes that the IKN Bill should not overburden the state budget, there should be no additional loans for the IKN relocation project, and it should be mindful of the country's fiscal capacity.</p>

Based on an analysis conducted by the various political party factions, it was apparent that the majority of the parties agreed and supported the idea of relocating the IKN. However, parliamentary concerns cannot be ignored. This is because there are various potential problems that can arise from the IKN relocation project such as security, finance and funding, land, environment, social, fulfillment of community rights and guaranteeing the distribution of development impacts.

As has been pointed out by factions in parliament, one of the problems arising from the IKN Law is the position of the Head of the IKN Authority. Based on the IKN Law, Nugrohosudin reviewed the position of the Head of the IKN Authority as a new nomenclature which, when examined from the constitutional aspect, is neither a regional head nor a head of government [11]. Nugrohosudin argues that the position of the Head of the IKN Authority is equal to the minister because the appointment and dismissal process is based on the president's authority in consultation with the DPR. This implies that the IKN transfer policy politically strengthens the collective prerogatives of state officials in state administration [11].

The elements of society who rejected the IKN Law filed a judicial review to the Constitutional Court. At least there are several material claims submitted as the argument of the community on the basis of the rejection, including First, the Petitioners consider that the plan to relocate the IKN has no clarity of purpose because it seems to be 'inserted' in the 2020-2025 Medium-Term Development Plan (RPJMN). Second, the petitioners are concerned that the implementation of the IKN Law cannot be carried out properly. Third, the petitioners are concerned about IKN funding which could affect the ongoing post-pandemic recovery. However, the various arguments for the revocation of the IKN Law could not be accepted by the Constitutional Court because the applicants were considered to lack strong evidence to prove that the IKN Law was unconstitutional [12].

Based on this observation, it can be seen that the idea of national interest from the IKN relocation policy has a strong foundation and is supported by various parliamentary factions. However, it needs to be realized that there are a number of notes and a number of rejections from the public on the policy of moving the IKN.

As explained earlier, President Joko Widodo through the Ministry of Law and Human Rights (Kemenkumham) proposed a revision of the IKN Law and submitted it to the 2023 priority Prolegnas program to strengthen the authority of the IKN Authority. Many believe that the request for amendment is too soon considering that the law was just passed in February this year [8]. This is reflected in the statements of the Democratic Party and PKS, which rejected the proposal, and the Nasdem Party, which abstained [8]. This indicates a slight weakening of parliamentary support for the government's idea to amend the IKN Law.

The Democratic Party, which initially supported the IKN Law proposed by the government, also rejected the revision of the IKN Law together with PKS. The Democratic Party argues that the government is too rushed, unprofessional, and premature. Moreover, the IKN Law has just reached the age of nine months [13].

Unlike before, the Nasdem Party as a political party that is part of the government cabinet chose to abstain. The Nasdem Party argued that the abstain position was taken to examine the materials of the proposed revision of the IKN Law in more detail. Some analysts believe that another reason for the Nasdem party's stance was influenced by the upcoming general elections (Era.id, 2022). As it is known, in October 2022 the Nasdem Party officially endorsed Anies Baswedan as a presidential candidate. In this case, Anies Baswedan is often considered part of the opposition to Joko Widodo's government and his supporters are considered to resist the policy of moving the IKN [14].

It appears that the state's autonomy to direct policy in accordance with the idea of its national interest has limitations based on these political changes. These limitations refer to political party and parliamentary support for the executive. Although the government can still ensure that the revision of the IKN Law is included in the National Legislation Program (Prolegnas), the changing political circumstances leading up to the general election seem to have weakened the support of political party factions for the government.

This article shows the state's ability to consolidate political power between the legislative executive to enforce decisions and make binding policies. The ability to consolidate political power between the executive-legislative is due to Indonesia's presidential-multiparty system. The presidential-multiparty system allows a strong cooperative relationship between the executive-legislative. Djayadi Hanan explained that the multiparty presidential system in Indonesia has a president majority pattern, which is a pattern of a president who builds an accommodative and compromising political model with a range of political parties to create stability and easiness in forming policies or laws [15]. This has been shown since PAN joined the cabinet in 2021, which led President Joko Widodo to build a coalition of various political parties supporting the government with a strength of 81.9% of all seats in the DPR-RI. With such strength of support, it is not surprising that there is an ease for the government to smooth out the formation of legislation.

6. IKN RELOCATION AND STATE-CENTERED THEORY

The findings in the explanation above show that a number of IKN relocation policy processes are in line with state-centered theory. First, the idea of the state's national interest in relocating IKN arguably comes from the autonomy of the state itself. This is in line with Krasner's statement in his book *Defending The National Interest* which explains that the state can determine its own national interests. This also implies that the state is an autonomous organization that has its own will to determine its national interests even though it is against public interest. This is apparent from the strong alignment between the executive-legislative in the idea of the national interest of moving IKN.

The initiative to relocate IKN also aligns with other national interest orientations. Evans, Rueschemeyer, & Skocpol in their book *Bringing the State Back In* explain that there is a tendency for states to direct their national interests to economic development and social redistribution. In that context, the policy of relocating IKN can be seen as a national interest for economic development and redistribution of social welfare. This is in line with the idea of moving the IKN, which is to overcome problems in Jakarta, the distribution of national development, strengthening national identity, and national defense concerns [9].

Second, the idea of national interest in the relocation of IKN is characterized by the intention to strengthen the collective prerogatives of state officials. Under the Law on IKN, the position of the Head of the IKN Authority is similar to the status of the Chief of Police or the Commander of the TNI because the appointment and dismissal process is based on the president's authority in consultation with the DPR. This allows central government to fully determine the Head of the IKN Authority. In fact, the IKN Authority has a function that tends to be more comparative to that of a regional head than a Minister. With the direct election of the central government in consultation with the DPR, it appears that high-ranking state officials have more control over the governance of IKN than the people where there is no legislative institution as representative [16].

Third, the IKN relocation policy shows the state's strong autonomy to implement its own agenda of national interest. This can be seen from the state's ability to consolidate executive-legislative power in the IKN relocation policy. Through the cooperation of the two institutions, the idea of relocating the IKN can be

implemented smoothly. This cooperative relationship is due to Indonesia's presidential-multiparty system and President Joko Widodo's ability to consolidate the power of 81.9% of seats in the House of Representatives in 2021 [17].

Fourth, Indonesia's strong state autonomy is not unlimited. Under the Indonesia's constitution, the President of Indonesia does not have absolute authority over the relocation of the capital city. The President cannot make unilateral decisions regarding the relocation of the capital city without the approval of other state institutions, especially the people's representative institutions. The executive, especially the President, only has the authority to propose the relocation of the national capital. Meanwhile, approval for the relocation of the National Capital City, both from the approval to state the relocation, determine the location, financing scheme, and legal consequences for the area concerned, must still be approved by the people's representative institutions or parliament [18]. Fifth, political dissent leading up to general elections can limit the ability of state autonomy. As shown by the case of weakening support from several parliamentary factions for the revision of the IKN Law, which shows the fragility of legislative group support for executive policies.

Finally, another important limitation that can be considered to control state autonomy is public participation. The state's autonomy in realizing its national interests must consider the legitimacy and input of the society so that its national interests are truly aligned [19]. For example, although the policy of relocating the IKN can be seen as state autonomy for its national interests, public criticism must still be accommodated and harmonized with the plans and stages of the IKN Nusantara development.

7. CONCLUSIONS

IKN relocation policy fulfills various assumptions of state-centered theories. The idea of national interest in the relocation IKN can be viewed as a form of state autonomy. Furthermore, the idea of national interest in the relocation of the IKN encourages the collective prerogatives of state officials through the establishment of the IKN Authority. The successful implementation of this national interest idea is the result of the state's ability to consolidate executive-legislative power in the IKN relocation policy. However, the state does not necessarily have absolute autonomy. There are constitutional limits and public legitimacy can influence the idea of national interest in the relocation of IKN.

This article recommends the Government of Indonesia continue to engage in socialization, hearings, and public discussions with various elements of society regarding the relocation of IKN. This is needed to accommodate various inputs and ensure the alignment of public interests between the state and the community. The government also needs to consolidate political party factions to ensure the sustainability of the IKN relocation policy for a few government periods.

ACKNOWLEDGEMENTS

The authors thank the board of 4th International Conference on Social Sciences, Political Sciences and Humanities 2023 of Universitas Malikussaleh. The authors also gratefully acknowledge the cooperation and tremendous help from Faculty of Social and Political Science Universitas Jenderal Soedirman for the support and help to complete this paper.

REFERENCES

- [1] Prayudi, Problematika Status Pemerintahan Daerah Khusus IKN. *Parliamentary Review*, 4(2), 2022, pp. 49–60.
- [2] Rongiyati S., Wewenang dan Kesiapan Regulasi Pembentukan Ibu Kota Negara. *Parliamentary Review*, 2, 2020, pp. 61–69.
- [3] Bappenas, Dampak Ekonomi dan Skema Pembiayaan Pemindahan Ibu Kota Negara, 2022
- [4] Bappenas, Naskah Akademik Rancangan Undang-Undang Tentang Ibu Kota Negara, 2021
- [5] Pansus DPR RI, Laporan Pansus DPR RI Dalam Rangka Pembicaraan Tingkat II/ Pengambilan Keputusan Hasil Pembahasan Rancangan Undang-Undang Tentang Ibu Kota Negara, 2022
- [6] Ramai-ramai Kritik Pemindahan IKN: Ancam Keselamatan Rakyat (internet). CNN Indonesia, 2022 (cited 10 November 2022), Available from: <https://www.cnnindonesia.com/nasional/20220119192729-32-748765/ramai-ramai-kritik-pemindahan-ikn-ancam-keselamatan-rakyat>
- [7] Jatam, Walhi, dan Pokja. Ibu Kota Baru Buat Siapa?, 2022

- [8] Rifaid R, Rachman MT, Baharuddin T, Gohwong S. Public Trust: Indonesian Policy in Developing a New Capital City (IKN). *Journal of Governance and Public Policy*. 2023 Oct 3;10(3):263-73.
- [9] Sholahudin U, Sair A. PEMBANGUNAN IKN, KONFLIK AGRARIA, DAN RUANG DELIBERASI HUKUM. *Prosiding Konferensi Nasional Sosiologi (PKNS)*. 2023 Mar 24;1(1):110-4.
- [10] UU IKN Belum Setahun Berlalu, Jokowi Usulkan Revisi (internet). *Tempo.co*, 2022 (Cited 8 November 2023), Available from: <https://nasional.tempo.co/read/1661148/uu-ikn-belum-setahun-berlalu-jokowi-usulkan-revisi>
- [11] Rueschemeyer D, Evans PB, Skocpol T, editors. *Bringing the state back in*. Cambridge: Cambridge University Press; 1985.
- [12] Caporaso JA, Levine DP. *Teori-teori Ekonomi Politik*, Terj. Suraji. Yogyakarta: Pustaka Pelajar. 2008.
- [13] Goldstone JA, Useem B. Prison riots as microrevolutions: An extension of state-centered theories of revolution. *American Journal of Sociology*. 1999 Jan;104(4):985-1029.
- [14] Sharp EB. Local government, social programs, and political participation: a test of policy-centered theory. *State and Local Government Review*. 2009 Sep;41(3):182-92.
- [15] E Nugrohosudin, Kedudukan Kepala Otorita Ibu Kota Nusantara. *Jurnal Legislatif*, 5(2), 2022, pp. 79–89.
- [16] Mahkamah Konstitusi Tolak Permohonan Batalkan UU IKN! (internet). *Detiknews*, 2022 (cited 2 November 2023). Available from <https://news.detik.com/berita/d-6188757/mahkamah-konstitusi-tolak-permohonan-batalkan-uu-ikn>
- [17] Partai Demokrat Menolak Revisi UU IKN (internet), *Tempo.co*, 2022 (cited 31 Oktober 2023)./ Available from: <https://nasional.tempo.co/read/1661080/partai-demokrat-menolak-revisi-uu-ikn>
- [18] Antara. (2022, October 3). Nasdem Resmi Mengusung Anies Baswedan Sebagai Capres 2024 (internet). *Antaranews* 2022, (cited 1 November 2023). Available from: <https://sultra.antaranews.com/berita/429745/partai-nasdem-resmi-mengusung-anies-baswedan-pada-pilpres-2024>
- [19] Hanan D. *Menakar presidensialisme multipartai di Indonesia*. Al-Mizan; 2014.
- [20] Fahrudin TM, Illah IZ, Atnanda PA. Analisis Percakapan di Media Sosial Twitter Terkait Pemindahan Ibu Kota Menggunakan Social Network Analysis Berbasis Model Jejaring Tersentralisasi. In *Prosiding Seminar Nasional Teknik Elektro, Sistem Informasi, dan Teknik Informatika (SNESTIK)* 2022 Apr 11 (Vol. 1, No. 1, pp. 401-408).
- [21] 48,2 Persen Masyarakat Meminta Pemindahan IKN Ditunda (internet), *Kompas.com* 2022 (cited 29 Oktober). Available from: <https://www.kompas.com/wiken/read/2022/05/21/071500381/48-2-persen-masyarakat-meminta-pemindahan-ikn-ditunda-ini-4-aspek-hasil?page=all>
- [22] Koalisi Masyarakat Sipil Tuding Pembangunan IKN sebagai Megaprojek Oligarki yang Ancam Keselamatan Rakyat (internet), *Kompas.com*, 2022 (cited 17 Oktober 2023) Available from <https://nasional.kompas.com/read/2022/01/20/13441611/koalisi-masyarakat-sipil-tuding-pembangunan-ikn-sebagai-megaprojek-oligarki>
- [23] B. Jessop. "State and State-Building", dalam Rhodes, Binder & Rockman (eds.), *The Oxford Handbook of Political Institutions*, Oxford University Press, 2006.

Crafting Identities: Instagram's Role in Self-Representation among Sociology Students at Malikussaleh University with Dual Accounts

Fatia Rezi¹, Cut Rizka Al Usrah^{2*}, Fakhurrrazi³, Dini Rizki⁴

¹. Student of Sociology Department, Faculty of Social and Political Sciences, Universitas Malikussaleh

^{2,3,4}. Sociology Department, Faculty of Social and Political Sciences, Universitas Malikussaleh

*Corresponding author. Email: cut.rizka@unimal.ac.id

ABSTRACT

This study examines social media Instagram as a student self-representation tool. This study focuses on images displayed by students of the Sociology study program, Faculty of Social Sciences and Political Science, Universitas Malikussaleh on Instagram accounts. The theoretical perspective used in this study is a process in which (meanings) are produced using the (language) proposed by Stuart Hall. The method used in this study is a qualitative research method with descriptive analysis through observation, interviews, and documentation to describe and obtain information that students do to represent themselves through Instagram social media. The findings from this study indicate that students use two Instagram accounts to express themselves differently and show a different side of themselves. The images on the two Instagram accounts can vary depending on the purpose and context they want to convey. The images built by students on two Instagram accounts are intellectual, self-image through photography, motivator images, and fashion and lifestyle images. Self-representation of students on two Instagram accounts is a way for students to present or express themselves to other Instagram users through photos, videos, captions, profile descriptions, and posts that reflect their interests, personalities, and daily life activities. The forms of self-representation on Instagram are representation of self-image on social media, representation of students with natural scenery themes through photography, representation of active students outside of academics, representation of students active in campus activities, and representation of inspiring students on social media.

Keywords: Representation, Image, Student

1. INTRODUCTION

Users can share videos and photographs with ease on the Instagram platform. Instagram is a social network where users may share their images and videos that they have taken and processed with different digital effects. Because it's so quick and simple to share events, the name "Instagram" itself is derived from the word "instant," which was once associated with the Polaroid camera, which was also known as "instant photos." Additionally, Instagram's "gram" word is derived from "telegram," reflecting the quick and effective means of informing others [1].

The social networking site Instagram makes it simple for people to express themselves and show off their creativity. Instagram offers a range of distinctive and captivating functionalities that function as a medium for individuals to showcase their identities and

personalities. As a result, this platform allows users to freely express themselves and engage with the outside world. Instagram is a social networking platform that lets people engage and talk without time or location restrictions. Instagram is a widely used social networking platform that provides several interesting features, including reels, IGTV, direct messaging, instastory, and more. By following other accounts, users can communicate with one another and exchange images and videos [2].

An individual's presentation or self-representation on the social media platform Instagram can be understood as the content they submit to their account. This is known as representation. Images, movies, descriptions, hashtags, and user interactions can all be used as examples of this portrayal. Instagram is strongly linked to the self-portrayal that its users create. In order to develop the ideal online persona, Instagram users can

choose which images, videos, or stories to post on their social media profiles.

According to Stuart Hall [3], representation is the process of using words to describe or illustrate a topic through the use of actual or imagined objects, people, or events. The act of representing something meaningful to someone else through words is known as representation. All meanings that are communicated are produced by different language systems, and each meaning is molded or impacted by the representational system that is employed. This phenomenon occurs not only when spoken language is used, but also when images, photos, videos, and other forms of communication are used. A culture's meanings are always connected to and comprehended through the different languages that its members speak [3].

By enabling features like comments, direct messages, and user tagging, Instagram promotes cross-cultural communication in this way. Intercultural interactions are strengthened by these qualities, which let users communicate with others from different cultural backgrounds. In "Cultural Intermediaries: How Instagram Mediates Interculturality," author Crystal Abidin describes how Instagram offers a platform for cross-cultural communication and global cultural exploration. Also covered by Abidin is the impact Instagram may have on users' perceptions of their own identities and cultures. According to Abidin, Instagram serves as a cultural mediator, influencing both trends and ways of life [4].

The emergence of the culture of sharing photos or videos and self-disclosure in the digital era arises and is influenced by various factors, one of which is the advancement of social media that allows users to easily share various content on their Instagram accounts. This phenomenon has led to a cultural shift where the boundaries between private and public spaces become increasingly blurred. For example, when someone posts a status on Instagram stories, anyone, anytime can tell a story about the daily life of a person who has an Instagram account, as in two-way communication interactions, cannot be restricted to the recipient of the status. Because anyone has the right to read that status and comment on the status post even to people outside the friend circle of the Instagram account owner.

Self-image, considered as a self-representation, is constructed by the culture that grows within one's environment. Gradually, this culture will develop and form an image of oneself. Self-image, or image, that is built by students on their Instagram social media accounts is how students present themselves through the content shared on their Instagram accounts. This image can reflect their personality, values, interests, and lifestyle, and can influence others' perceptions of them.

The self-image referred to on Instagram can stem from the posts they share on the Instagram platform, the content they share from other accounts, and their interactions with followers or friends on Instagram. A person can choose the content they want to share on their Instagram account, such as selfies, campus atmosphere photos, food photos, vacation photos or videos, and photos of organization activities or other activities [5].

Self-image is a general representation of oneself or the view we create for ourselves, and it is not the same as the actual reality. Self-image shapes our personality, behavior, decision-making, and body appreciation. Through the Instagram social media platform, individuals can build their self-image by posting their photos in a well-known place or in a middle to upper-middle-class setting. Even though, in reality, there are many individuals in the lower social strata who often style or take photos in a middle-class to upper-middle-class setting, then present themselves in a way that makes them seem more attractive. They then upload these photos to Instagram to gain many likes and followers, creating a hyperreality of themselves [2].

The form of self-image through the Instagram social media platform indicates a desire to maintain a presence by sharing daily activities through photos and videos. This concept can be referred to as an individual's effort to gain recognition for their existence. Interpersonal interaction becomes a crucial part of this existence. However, the presence of social media has transformed the meaning of existence towards self-presentation in order to seek recognition from the public audience [6].

In this case, the image constructed by sociology students on their two Instagram accounts can vary depending on the goals and context they want to convey. However, in general, the image reflects the student's identity and personality, as well as the messages or values they want to convey to other Instagram users. Sociology students build their image on the two different accounts, distinguishing the main account as public and the second account as private. The public account is used to showcase photos or videos to other Instagram users and to interact with friends, acquaintances, family, and others. Meanwhile, the private account is used to post photos and videos that present their image to other Instagram users in a more secluded manner, meaning not everyone can see all the daily activities displayed by the student on their Instagram account. From these two Instagram accounts, it is evident that sociology students represent or present themselves differently, which can influence how others perceive and understand them. Hence, these students feel the need to have two accounts. Sociology students find it important to portray a positive impression to their followers, but in reality,

they also want to present a favorable impression to the followers of their other accounts. Additionally, they also want to express their true selves to their closest people. Therefore, they create a second account with the intention of displaying a different side of themselves (Initial interview findings, March 11, 2023).

Based on the above descriptions, the author aims to investigate "Crafting Identities: Instagram's Role in Self-Representation Among Sociology Students at Malikussaleh University with Dual Accounts" because, in addition to being intriguing for research, Sociology Program students represent or showcase themselves on the Instagram social media platform in diverse ways.

2. LITERATURE REVIEW; THEORETICAL PERSPECTIVE

In this research, the researcher employs the theory of representation proposed by Stuart Hall. In Hall's concept of representation theory, he describes a process where meaning is generated through the use of language. Representation is the result of constructing meaning in the human mind through language. This reflects the relationship between concepts and language that transform real objects, individuals, or even events into representations in the form of fictional objects, individuals, or events. Representation can be seen as how we use language to convey something meaningful to others [3].

Representation is a crucial study in cultural studies; it can be interpreted as the bridge between us and the world. Through representation, we can see how the world is presented, both in political, economic, social, cultural, and ideological aspects. Barker argues that the largest part of cultural studies revolves around questions of representation, namely how the world is constructed and socially represented to and by us. The main element of cultural studies can be understood as the study of culture as a practice of representation [7].

Simply put, representation can be understood as the activity of re-presenting, embodying something, creating an image, or a way of interpreting what is given in the depicted object or text. The text here can take various forms, such as writing, images, real-life events, and audiovisuals. The concept of representation is used to describe the expression of the relationship between text and reality. In simple terms, representation is the process of using language by cultural members to produce meaning. Language in this context is defined as any system that uses signs, whether verbal or non-verbal. The purpose of a sign can be said to be representation, which is to depict, imitate, imagine, and connect [8].

Hall states that there are three approaches used in representation, 1). Reflective approach, where meaning is produced by humans through ideas, media objects, and real experiences in society. Meaning lies in the intended objects (people, events, etc.). 2). Intentional approach, where both spoken and written language give unique meaning to each of their works. Language is the medium used by speakers to communicate meaning in specific things referred to as unique. Meaning is given or created by the speaker, involving a form of meaning engineering. 3). Constructionist approach, where speakers and writers choose and assign meaning to the message or work (objects) they create [3].

In Hall's view, representation is the process of constructing and articulating meaning in culture, media, and society. He developed the concept of encoding-decoding in media and cultural analysis, explaining how messages conveyed through media or culture are interpreted by the public [3]. According to Stuart Hall [9], the encoding-decoding process consists of three stages: 1). Encoding, where messages conveyed through media or culture are encoded by the producer or message maker. In this process, the producer selects language, images, and symbols to convey the message according to their goals and perspectives. 2). Decoding, where the messages conveyed are then deciphered by the public or message recipient. In this process, the public attempts to understand and give meaning to the received message according to their views and contexts. 3). Re-Encoding, where the public receiving the message can then produce new messages based on their interpretation of the received message.

Stuart Hall [9], identifies three forms of decoding: dominant, negotiated, and oppositional. Dominant decoding occurs when the conveyed messages are passively accepted and align with the producer's understanding of the message. Negotiated decoding occurs when the conveyed messages are accepted in a modified or altered form according to the recipient's understanding and context. Meanwhile, oppositional decoding occurs when the conveyed messages are rejected or given a meaning contrary to the producer's viewpoint. Thus, Hall's representation theory provides a comprehensive understanding of how messages in culture and media are produced, conveyed, and received by the public in society.

Stuart Hall's representation theory can be applied to the use of social media, as through the use of social media, individuals can produce and receive social representations related to everyday life. In the context of social media, messages or information are presented in various formats, including text, images, and videos, which are considered social representations that can

influence our perspectives and understanding of social reality [3].

Stuart Hall in his representation theory explains that through the process of representation, reality is symbolically represented, carrying its own meaning. This representation theory encompasses three approaches: first, the reflective approach, which views reality as a mirror reflecting the actual state of affairs. Second, is the intentional approach, which involves the use of language to express meaning from one's perspective, such as an artist or writer. Third, the constructionist approach, where a particular language or system is used to represent self-concepts with the aim of interpreting that language, not only constructing meaning through the representational system [3].

Users of social media can produce messages or information in the form of posts, comments, or videos, which are then disseminated and received by other users. The encoding process in this case is influenced by the social, political, and cultural context of the social media user, such as their political views, religion, or beliefs. Meanwhile, the decoding process is influenced by the social, political, and cultural context of the message recipient, as well as individual experiences and perceptions of different social realities. In using Instagram social media, Stuart Hall's representation theory can be applied to understand how Instagram users produce and receive social representations constructed through the platform. For example, on Instagram, users can produce social representations through the content they upload, such as photos, videos, or short stories. These social representations can encompass various aspects, such as beauty, lifestyle, or political opinions [9].

Stuart Hall's representation theory states that cultural representations are produced through the process of interpretation and encoding performed by the representation maker. These representations can influence society's perception of a particular group or individual and can shape one's identity and self-image. Through the context of Instagram social media, Hall's representation theory can be linked to how students use this platform to represent themselves through the posts and content they share [3].

The author uses this theory due to its relevance to the research. In representation theory, it is evident that the process of meaning formation involves the use of language. Representation is the process of constructing and articulating meaning in culture, media, and society. The concept of encoding-decoding in media and cultural analysis, explains how messages conveyed through media or culture are interpreted by the public. This is relevant to the research conducted by the author regarding Instagram Social Media as a Tool for Student

Self-Representation, where Sociology students from the Faculty of Social and Political Sciences at Malikussaleh University represent or display their self-image through photos or videos of their daily activities on other Instagram accounts.

Based on the above explanation, Stuart Hall explains that social media affects how students represent themselves on their Instagram social media accounts. Sociology students can use Instagram as a medium to represent or display their self-image to followers and other Instagram users. In this case, Sociology students with two Instagram accounts can be described as different forms of self-representation within one individual. For example, a student may have one Instagram account that portrays their casual self, while another.

3. RESEARCH METHOD

This research employs a qualitative approach with a descriptive analysis method [10], which aims to provide a comprehensive description of the image constructed by students on two Instagram accounts and the self-representation displayed by students on these accounts. The research was conducted at the Sociology Department, Faculty of Social and Political Sciences, Malikussaleh University. Key informants consist of five active users of Instagram social media from the Sociology program. Data collection techniques in this study include observation, interviews, and documentation. Data analysis techniques involve data reduction, data presentation, and drawing conclusions.

4. RESULT AND DISCUSSION

4.1. The Use of Two Instagram Accounts by Students

Generally, Instagram users have two accounts that can be distinguished as the first account or commonly referred to as the primary account, and the second account. The first account is the personal account created when the user first starts using Instagram. The second account, on the other hand, is another account owned by the user. Based on the author's observation, the main account typically contains the best and ideal version of the user. The first account has followers known within the closest social circle, such as family, close friends, and acquaintances, as well as unknown individuals. The posts on the second account include random photos, trend videos, emotional videos, and text or video expressions. Based on the author's observation, the second account is used as a medium to present oneself, express oneself, or to showcase the user's existence on Instagram. Therefore, what is displayed on the second account reflects an identity that strongly represents the user. For instance, sociology students in

the Sociology program use two Instagram accounts because they want to present or represent themselves differently on both of their Instagram accounts.

Based on the overall interview results, it is evident that the use of two Instagram accounts by students serves the purpose of separating followers between the primary account and the second account. By using two Instagram accounts, students can express themselves more freely and comfortably while maintaining privacy in sharing their daily activities. Students feel more comfortable and free to share photos and videos on the second account without worrying about how others perceive them. In addition, students create two Instagram accounts with the intention of expressing themselves differently and showcasing another side of themselves. As a result, these students can express themselves more openly and separate their more open personal life content on the second account while maintaining privacy on the primary account.

In this context, there is a connection with Stuart Hall's theory of representation, which suggests a process of encoding and decoding. Encoding refers to the messages conveyed through media or culture being encoded by the producer or message creator. Similarly, sociology students in the Sociology program, when using two Instagram accounts, engage in encoding when they choose language, select photos or videos, and use symbols to convey messages through captions, photos, and videos posted on their Instagram accounts. Students choose words, construct sentences, and select images or photos they believe represent the message they want to convey. In the decoding stage, Instagram users who view the account will try to understand the message conveyed by these students. Instagram users will give meaning to the received messages based on their own contextual perspectives.

4.2. Image Constructed by Sociology Program Students on Two Instagram Accounts

The image constructed by students on two Instagram accounts can vary depending on the objectives and contexts they want to convey. However, in general, the image reflects the identity and personality of the student, as well as the messages or values they want to convey to other Instagram users. Students build their image on two different Instagram accounts, as seen from the posts they share on their Instagram accounts.

Intellectual Image

Intellectualism refers to an individual's ability to acquire, understand, analyze, and apply knowledge and critical thinking in various situations. This includes the ability to think logically, analytically, creatively, and

make informed decisions based on available information. Intellectualism also involves the process of learning and adapting to the environment and challenges faced [11]. Students build their intellectual image on their Instagram social media accounts by posting photos or videos of their organizational activities and following various prominent accounts to get information related to their interests.

According to the interviews, students tend to post photos of organizational activities and other positive activities on their primary account. On the primary account, they focus on building their personal brand and aim to project a positive impression related to their daily activities and campus environment. On the second account, students prefer to post content that is more casual or entertaining, such as sharing thoughts or uploading funny photos or videos. They feel more comfortable posting photos or videos on the second account because only specific people can see those posts.

The findings of this research are related to Stuart Hall's theory of representation, which states that intellectual image reflects people's perception of someone's intelligence, knowledge, and intellectual skills. Language and meaning play a significant role in shaping and conveying this image. In organizational activities, students can use language and meaning effectively to build their intellectual image. They can communicate their thoughts and ideas through speeches, achievements, writing, or discussions. A deep understanding of topics related to organizational activities can also enhance their intellectual image. Moreover, how others understand and interpret the language and meaning used by students in organizational activities also affects their intellectual image. The way students communicate, the arguments they present, and the overall impression they give through language can influence how others view and judge their intelligence in the context of organizational activities [3].

Self-Representation through Photography

Photography is a medium that allows individuals to express themselves and showcase their work through photo posts. Photo media is an efficient tool for conveying messages and ideas to others. Photography or the art of taking photos is a versatile tool for documenting valuable moments or significant events in a person's life [12]. For example, students who enjoy natural landscapes capture every moment of it through photography and post them on their Instagram accounts.

Based on the interviews, it is known that on the primary account, the informant often posts photos of their back with a partially obscured face, showcasing natural

landscapes. On the second account, the informant focuses more on posting photos with a clear view of their face. By sharing daily activities, the informant wants to provide an overview of their life to other Instagram followers. By sharing these posts, the informant wants to express their love for nature and also show a mysterious side of themselves (Interview, June 12, 2023).

The findings of this research are related to Stuart Hall's theory of representation, which suggests that in photography, students can use photos or videos to represent themselves, express their identity, and convey messages about who they are. Through photography, students can choose how they present themselves, such as choosing poses, backgrounds, objects, and facial expressions to create a visual representation of themselves. The chosen and displayed self-image in the photo reflects the values, interests, personality, and aspirations of the students. Additionally, meaning is also related to how others understand and interpret the photos posted by the students. Other users who view these uploaded photos can judge the self-image of the students based on what they see in the photo [9].

Motivator Image

Motivation essentially comes from the term "motive," which refers to the internal drive or force that compels an individual to act and behave. Motives or inner drives are motivating factors that prompt individuals to take action or work. This motivation originates from within an individual and can be reflected through interests, efforts, and dedication in carrying out an action or activity [13].

Based on the author's observation, students in the Sociology program often post photos or videos with wise words in their Instagram Stories. These quotes are frequently shared or spread by the students on their Instagram accounts, covering topics like love stories, life experiences, and social experiences. In this context, the quotes serve a message: to encourage the reader to become a stronger person in facing life's challenges.

From an interview with one of the informants, it is shown that on the primary account, the informant often posts photos or videos on Insta Stories with quotes that represent their feelings. The goal is to provide encouragement to themselves and hope that their followers read their quotes and perhaps find inspiration in them.

5. CONCLUSION

Based on the research description and discussion presented earlier, the conclusions are:

The use of two Instagram accounts by Sociology students aims to separate followers on the main account from those on the second account. Utilizing two Instagram accounts, students can express themselves more freely and comfortably while maintaining privacy in sharing their daily activities. The image constructed by Sociology students on their two Instagram accounts may vary depending on the goals and context they wish to convey. The images built on two Instagram accounts include an intellectual image, self-representation through photography, a motivator image, a fashion image, and a lifestyle image. The self-representation of Sociology students showcases or expresses themselves to other Instagram users through various posts shared on Instagram. Self-representation can take the form of photo posts, videos, captions, profile descriptions, and posts that reflect the interests, personality, and daily life activities of the user. The forms of self-representation on Instagram include 1) a means of self presentation and 2) a platform for exploring hobbies.

REFERENCES

- [1] Y. F. Andriani and M. Muchlis, "Dramaturgi dalam Penggunaan Second Account di Media Sosial Instagram," *J. Jurnalisme*, vol. 12, no. 1, pp. 64–74, 2023.
- [2] H. Fitria, "Hiperrealitas Dalam Social Media (Studi Kasus: Makan Cantik Di Senopati Pada Masyarakat Perkotaan)," *Informasi*, vol. 45, no. 2, pp. 87–100, 2015.
- [3] S. Hall, *Representation: Cultural representations and signifying practices*, vol. 2. Sage, 1997.
- [4] C. Abidin, *Perantara Budaya: Bagaimana Instagram Membuka Hubungan Antarbudaya*. Pustaka Pelajar, 2019.
- [5] D. A. Lestari, "Citra Diri Mahasiswa dalam Media Sosial Instagram," *J. Komun. Indones.*, vol. 8, no. 2, pp. 166–174, 2019.
- [6] A. Ramdhani, "Instagram sebagai Perantara Budaya dalam Media Sosial," *J. Ilmu Komun.*, vol. 14, no. 2, pp. 119–128, 2016.
- [7] C. Barker, *Culture Studies. Teori dan Praktik*. Yogyakarta: Kreasi Wacana, 2004.
- [8] F. F. Alamsyah, "Representasi, Ideologi dan Rekonstruksi Media," *Al-I'lam J. Komun. dan Penyiaran Islam*, vol. 3, no. 2, pp. 92–99, 2020.
- [9] S. Hall, "Encoding and decoding the message," *discourse Stud. Read. Main Curr. theory Anal.*, pp. 111–

121, 2014.

- [10] A. Anggito and J. Setiawan, *Metodologi penelitian kualitatif*. CV Jejak (Jejak Publisher), 2018.
- [11] S. D. Gunarsa, *Psikologi perkembangan anak dan remaja*. BPK Gunung Mulia, 2008.
- [12] K. Sudarma, *Kamus Seni Rupa dan Desain*. Bandung: CV. Nusa Media, 2014.
- [13] D. Sri, "Peran Kepala Sekolah Sebagai Motivator Dalam Mengoptimalkan Kinerja Guru di MIN 9 Bandar Lampung," UIN Raden Intan Lampung, 2019.

National Interest within the Capital City Relocation Project State-Centered Theory Analysis

Khairurrizqo^{*1},

¹. Faculty of Social and Political Science Jenderal Soedirman University
Corresponding author. Email: khairurrizqo@unsoed.ac.id

ABSTRACT

The Indonesian government's proposal to relocate the Capital City (IKN) from Jakarta to East Kalimantan has faced various objections from different sectors. Nevertheless, the government has proceeded with the IKN relocation project despite in criticisms and opposition. This article provides a policy analysis of the IKN relocation using a qualitative approach and state-centered theory assumptions such as national interests, state autonomy, and limitations. The findings indicate that the IKN relocation policy aligns with various state-centered theory assumptions. Although there is public debate and political dynamics among political parties in parliament, there are clear indications of state autonomy in the IKN relocation policy. The state's ability to consolidate executive-legislative power in the IKN relocation policy. However, the state does not have absolute autonomy. There are limitations in realizing the state's interests in the IKN relocation, which must ultimately serve national interests.

Keywords: *State-Centered Theory, Capital City Relocations, State Autonomy, National Interest*

1. INTRODUCTION

On August 26, 2019, President Joko Widodo (Jokowi) gave an official statement regarding the relocation of the National Capital City (IKN) to the East Kalimantan Province, precisely in parts of North Penajam Paser Regency and parts of Kutai Kartanegara Regency [1]. The official statement was delivered by President Jokowi when giving a State Speech in the Joint Session of the Regional Representative Council of the Republic of Indonesia (DPD RI) and the House of Representatives of the Republic of Indonesia (DPR RI) which is a series of the 74th Anniversary of the Proclamation of Independence of the Republic of Indonesia [2]

Based on an academic and feasibility study by the National Development Planning Agency (Bappenas), there are several considerations for moving the IKN. The considerations are; First, Jakarta is already overburdened as the center of government, business center, financial center, trade center, and public service

center, resulting in an environmental degradation and the potential large economic losses. Second, the potential crisis of water availability in Jakarta and Java Island. Third, the increasingly heavy burden of Java Island with a population of 150 million or 54% of Indonesia's total population and the fact that 58% of Indonesia's economic Gross Domestic Product (GDP) is in Java. Fourth, the burden on Java Island as a source of food security will be even heavier if IKN is located in Java [3].

Therefore, East Kalimantan Province was chosen as the location of IKN with the following considerations: (1) East Kalimantan has minimal disaster risk in terms of floods, earthquakes, tsunamis, fires, volcanoes, and landslides. (2) East Kalimantan Province is located in the middle of the Indonesian territory which meets the defense and security perimeter as well. (3) The location of North Penajam Paser and Kutai Kartanegara districts is close to the growing urban areas of Balikpapan and Samarinda. (4) East Kalimantan has relatively complete infrastructure. (5) There is 180,000 hectares of land

available in the two regencies. (6) Large scale of land owned by the government/National Plantation Company are available to reduce investment costs. (7) The potential for social conflict is low and has an open culture towards migrants, and it is believed that the development of IKN has minimal negative impacts on local communities [3].

Concerning those considerations, the government decided the relocation of IKN as urgent national interests. The national interest is in accordance with the objectives of the state as stipulated in the 1945 Constitution where the state must protect the entire Indonesian nation and promote general welfare. The government also considers that the capital city currently located in Jakarta is no longer able to optimally ensure that its citizens are safe and live in decent conditions due to various problems that are getting bigger [4]. With this idea of national interest, the government proposed this plan to House of Representatives (DPR RI).

On January 18, 2022, as the report from the DPR-RI Special Committee (Pansus) of the Bill on the National Capital City (RUU IKN), there are eight political party factions that support the IKN Bill, namely the Indonesian Democratic Party of Struggle (PDI-P), the Golkar Party, the Great Indonesia Movement Party (Gerindra), the Nationalist-Democratic Party (Nasdem), the National Awakening Party (PKB), the Democratic Party, the National Mandate Party (PAN), and the United Development Party (PPP). Only the Prosperous Justice Party (PKS) rejected the IKN's Bill [5]

Substantially, various factions of political parties agreed and supported the idea of relocating the IKN as an urgent national interest. However, there are several important notes from the parliament in the IKN relocation policy. For example, various political parties highlighted potential land issues, spatial planning, funding, status specificity, institutions, the authority of the IKN Authority, security, the environment, and the benefits received by the locals and rural regions [5]

On February 15, 2022, President Jokowi signed the ratification of the Law on the National Capital City (UU IKN) as the Law No. 3 of 2022. After the IKN Law was passed and followed by the inauguration of the Head of Authority and Deputy Head of Authority, the IKN Nusantara Authority will immediately begin the stages of preparation, construction, and relocation of the IKN [1]

Despite being legalized, the plan to relocate the IKN has drawn a number of objections from various levels of

society. For example, a public lawsuit about Law No. 3 of 2022 to the Constitutional Court which is considered formally and materially flawed (Detiknews, 2022). Furthermore, environmental activist groups also consider that there is potential damage to the carrying capacity and capacity of the environment, such as threats to water systems, the risk of climate change, threats to flora and fauna, and threats to environmental pollution [6]

The relocation of IKN is perceived as having inappropriate timing when many other national problems are considered more important and required the state budget [6]. Even a group of activists who are members of the Mining Advocacy Network (Jatam) sees the relocation of IKN as an oligarchy project because of the alleged collusion between the government and several corporations whose concession areas are included in the IKN area [7]. Several public opinion surveys have also revealed rejection and negative views towards the relocation of IKN. For example, the Association of Indonesian Sociology Study Programs (APSSI) released a survey explaining that there were 48.2% of people who asked for the relocation of IKN to be postponed [6].

However, Rifaldi and Taufik Rachman research in public conversation on twitter regarding IKN find that public have trust on government policies to develop IKN. They find that positive trust was influenced by the idea of developing IKN, which was predicted to become an example of a world city. Public trust in the policy was identified as 54.1%. Positive public trust has a good impact on sustainable development plans. According to Rifaldi and Taufik Rachman, There are several factors of trust. The idea of developing IKN is predicted to be an example of a world city (33.42%); IKN can influence economic equality (32.13%), encouraging welfare or prosperity (32.09%), and other influential factors, the leadership of Joko Widodo (Jokowi) as President of Indonesia (2.36%). [8]

Facing the potential for agrarian conflict in the development of IKN, Sholahudin and Sair provide recommendations to potentially minimize legal conflicts. First, there needs to be a new interpretation and understanding of the relationship between state law and indigenous law. The state is considered necessary to recognize, respect and protect the existence of indigenous law. In this case, residents who have been landowners in IKN for generations. [9].

Second, to overcome legal bottlenecks, the government needs to build an appropriate and negotiated

communication system to avoid prolonged legal dualism and so that there is no far disparity between the law as a law maker and the socio-cultural conditions of the community to be regulated. [9].

At the end of November 2022, President Joko Widodo through the Ministry of Law and Human Rights (Kemenkumham) proposed to revise the IKN Law and include it in the 2023 priority National Legislation Program (Prolegnas). The government proposes to revise several materials as part of an effort to strengthen the authority of the IKN, so that the process of organizing the government of the IKN Special Region can be carried out immediately. The proposal to amend the IKN Law is considered too soon considering that the law was only passed in February this year [10].

After having joint meeting with the Ministry of Law and Human Rights, six factions accepted the government's proposal to include the revision of the IKN Law as the 2023 National Legislation Program priority. The factions are PDI-Perjuangan, Golkar, Gerindra, PKB, PAN and PPP. There are two political party factions that rejected the proposal, namely the Democratic Party Faction (Partai Demokrat) and the Prosperous Justice Party Faction (PKS). Only the Nasdem Party abstained from the proposal [10]. This indicates a slight decrease in parliamentary support for the government's idea to amend the IKN Law.

2. RESEARCH PROBLEMS

From the explanation above, there are at least three interesting facts that can be highlighted. First, the idea of moving the national capital is a contested idea, an idea that is discussed and debated by various parties. This can be seen from the various views related to the relocation of IKN from the government, parliament, and various community groups. There are a number of views that criticize the relevance and urgency of relocating the IKN as a national interest, while some other views provide some important notes to ensure the IKN relocation project.

Second, there is a dynamic political support between the executive-legislative. In January 2022 almost all factions in parliament supported the government's steps in relocating the IKN. However, in November 2022 there was a slight weakening of parliamentary factions' support for the government's policy in relocating the IKN, as shown in the case of the proposed revision of the IKN Law.

Third, the government determined and pursued its own national interests despite strong opposition from various elements of society. This can be seen from the government's initial inception of the idea of relocating the IKN as an urgent national interest and the government's ability to obtain majority support from the parliament. Various elements of society that criticize the policy seem to have less influence to stop the IKN relocation project.

This article aims to describe the various views on the substance of the national interest, outline the political dynamics between the executive-legislature and explain the reasons why the government has a strong influence in the policy of relocating the IKN. Questions in this research are following:

1. How is the idea of national interest discussed and debated between the government, legislative and society?
- 2.. Why did the relocation of the national capital go ahead despite strong resistance from the public?

3. METHODOLOGY

This research will use qualitative approach to describe the conversations and debates on the substance of the idea of national interest in the policy of moving IKN between the executive, legislative, and various elements of community groups. This article will also explain the political dynamics that occur between the executive-legislative through the assumption of the state's unique capabilities and its limits. Furthermore, this article will also explain what factors affect the sustainability of the IKN relocation project in the midst of strong rejection from the community.

This research applies data collection techniques in the form of documentation studies with a content analysis approach from various studies and news related to the IKN relocation policy. Data analysis is carried out simultaneously which includes data collection, data reduction, data presentation, and verification.

The analysis in this study will use the assumptions of state-centered theory to define national interests and state capabilities and their limits. The following table outlines the concept and discussion of this article:

Table 1. Concept and Discussions for State-Centered Theory

Concept	Ideas	Discussions
National Interest	Discourse on the Idea of National Interest in the National Capital Relocation Policy	<p>The ideas of national interest in the IKN relocation policy from the perspectives of the executive, legislative, and society.</p> <p>National economic interests in the policy of relocating IKN as a way to strengthen the collective prerogatives of state officials [9].</p>

Concept	Ideas	Discussions
State Autonomy	<p>The State's Distinctive Capabilities in the Policy of Relocating the IKN</p> <p>Constitutional and Institutional Rules that Limit the State's Distinctive Capabilities in the Policy of Relocating the IKN</p>	<p>The state's capacity to consolidate political power and influence between the executive-legislative to reach a decision that is binding and regulates the articulation of interests according to the notion of national interest [9].</p> <p>Constitutional and institutional limitation for policymaking in presidential-multiparty systems [9].</p> <p>Legitimacy from the public as a prerequisite for policy support</p>

4. THEORITICAL FRAMEWORK

State-centered theory focus on the state as the main actor in policies. The State-centered theories assume that the state is a separate actor that has the autonomy and capacity to control its territory and its people, so that the stance and actions of the state do not always reflect the interests of certain social groups, social classes, or communities [11].

Skocpol explains that the state has its own autonomy because fundamentally the state has capacities that are different from other organizations. The capacities are;

First, the state has the administrative power to legislate binding decisions. Second, the state can organize institutions, organize group formations, articulate interests, strengthen political capacity, and form ideas of national interests. Third, shaping interests and strengthening the capacity of state actors. These three capacities are derived from the state's unique political resources (legal sanctions, police and army) that can be used to control, supervise and discipline society. These capabilities of the state are the focus of state-centered theories to explain political phenomena [11].

However, Skocpol explains that the degree of autonomy between countries is different because there are variations in the scope of their powers and authorities. This is because countries have constitutional rules that follow different structural changes over time. Therefore, the analysis of state-centered theories also needs to consider the institutional rules that are applied [9]. Evans, Rueschemeyer and Skocpol also explains that various kinds of state actions and policies fundamentally have limitations since any state policy has a potential to affect significant backlash from certain parts of society. For example, coercion and the discrepancy between the interests of the state and the interests of society have its potential to trigger collective action such as large-scale demonstrations. This is very likely to happen when the state and policy-making structures (state managers) do not have a solid and organized political unity [11].

Krasner argues that the state can basically determine the national interest, which is anything that is decided by the state, made by policy makers and considered to be in line with the public interest . Based on this definition of national interest, the state appears as an autonomous organization that has its own will to determine its national interest. This means that the idea of national interest created by the state may be at cross purposes with public opinion [12].

Skocpol explained state-centered theories hypothesize that the primary interest of the state is strengthening the prerogatives of the state official collectivity. Thus, a range of state policies are actually directed towards strengthening state authority, extending the period of the state regime, and maintaining social control [11]. This idea of self-centered interests is based on the assumption that the state has threats, which consist of other countries' influence on sovereignty (external) and the threat of society's rejection of power (internal). These threats make the state activate mechanisms to strengthen the integrity of territorial sovereignty, administrative-military stability, and the strengthening

of its financial resources. By doing so, the state has its own mechanism to elevate its instrumental capabilities and economic power [12]

Jack Goldstone extended Skocpol analysis of early modern revolutions era in several ways. First, where Skocpol had argued that war and economic competition were the main fiscal and burdens on the state, Goldstone substituted the broader concept of *fiscal and administrative stress*. Second, where Skocpol had argued that elites needed positions of leverage against states to block and paralyze state administrations, Goldstone emphasized *divisions and alienation among elites* as the critical factor leading to revolution. Third, while noting that administrative failures, elite dissension, and popular grievances are critical elements leading to revolt, the argument is made that state crises also comprise “a situation in which significant numbers of elites and popular groups believe that the central authorities are acting in ways that are fundamentally ineffective, immoral, or unjust” [13].

State-centered theory also has impact on local politics level. Sharp explained that the analysis of state centered-theory usually used to predict citizen participation, greater country involvement with means-tested and universal social programs yields parallel demobilizing and enhancing effects on local forms of political involvement [14].

In contrast with the idea of national interest, there is an ideal view of the concept of national interest by Hans Morgenthau which can be divided into four aspects, namely survival, vital, major, and peripheral. National interest in the survival aspect refers to security interests that ensure the survival of a nation. National interests in the vital aspect refer to economic and welfare interests that ensure the future of a nation. Major and peripheral interests refer to the interests of peace and the promotion of virtuous values [12]. In contrast to the idea of state-centered theories that drive national economic interests as a result of private interests and state autonomy to survive, Morgenthau drives the concept of national economic interests as a public interest.

5. EXECUTIVE INTEREST AND LEGISLATIVE SUPPORT

According to academic paper on the relocation of IKN prepared by the government through the National Development Planning Agency (Bappenas), there are a number of substantial ideas of national interest that the government is trying to formulate. First, in principle, the relocation of the capital city is the government's effort

to protect the entire Indonesian nation and promote general welfare.

The government argues that Jakarta as the capital currently has a very heavy burden in terms of its supporting capacity and environmental capacity. This can be seen from the threats of natural disasters that are threatening Jakarta. Furthermore, the government argues that an equitable distribution of development can be done by moving the IKN so that it is not centered on the island of Java alone. Secondly, on a sociological basis, the government argues that the relocation of IKN can have a positive impact on people's access to universal needs. Third, from a judicial point of view, the government can legitimately fill the legal void of the absence of a law specifically regulating the National Capital City [3, 4].

Based on the idea of national interest, the parliament as an institution that decides the sustainability of the IKN relocation policy provides a number of important notes. The following are the notes and arguments of the factions against the IKN Bill [5].

Table 2. Summary of Arguments from Factions in Parliament on the IKN Bill

Political Party Factions	Positioning of Arguments
Factions of Political Parties Supporting the IKN Bill (PDI-P, Golkar, PAN, PKB, PPP, Nasdem, and Gerindra)	<p>The relocation of IKN should consider the essential needs of security and defense to guarantee the sovereignty of the government.</p> <p>The relocation of IKN should pay attention to potential financial and funding problems that burden the State Budget (APBN)</p> <p>The relocation of IKN should pay attention to mitigating potential land, environmental, and social problems.</p> <p>The relocation of IKN should consider the fulfillment rights of indigenous peoples.</p> <p>The relocation of IKN should consider the distributional impact of development</p>

Political Party Factions	Positioning of Arguments
	<p>The relocation of IKN should consider the sustainability of Jakarta's specialty as the economic center of Indonesia</p> <p>The relocation of IKN should consider the specificity of the IKN Authority as a special regional government</p>
Faction Against IKN Bill (PKS)	<p>PKS considers that the idea of the IKN Authority has mistaken because nomenclature of the head of the IKN government should be the governor, not the head of the authority. The existence of the IKN Authority also removes regional representative institutions such as the DPRD which is contrary to the 1945 Constitution Article 18 paragraph 3</p> <p>PKS considers that there are potential problems in fulfilling the rights of indigenous peoples, major environmental problems, and land issues from the IKN relocation project.</p> <p>PKS believes that the IKN Bill should not overburden the state budget, there should be no additional loans for the IKN relocation project, and it should be mindful of the country's fiscal capacity.</p>

Based on an analysis conducted by the various political party factions, it was apparent that the majority of the parties agreed and supported the idea of relocating the IKN. However, parliamentary concerns cannot be ignored. This is because there are various potential problems that can arise from the IKN relocation project such as security, finance and funding, land, environment, social, fulfillment of community rights and guaranteeing the distribution of development impacts.

As has been pointed out by factions in parliament, one of the problems arising from the IKN Law is the position of the Head of the IKN Authority. Based on the IKN Law, Nugrohosudin reviewed the position of the Head of the IKN Authority as a new nomenclature which, when examined from the constitutional aspect, is neither a regional head nor a head of government [11]. Nugrohosudin argues that the position of the Head of the IKN Authority is equal to the minister because the appointment and dismissal process is based on the president's authority in consultation with the DPR. This implies that the IKN transfer policy politically strengthens the collective prerogatives of state officials in state administration [11].

The elements of society who rejected the IKN Law filed a judicial review to the Constitutional Court. At least there are several material claims submitted as the argument of the community on the basis of the rejection, including First, the Petitioners consider that the plan to relocate the IKN has no clarity of purpose because it seems to be 'inserted' in the 2020-2025 Medium-Term Development Plan (RPJMN). Second, the petitioners are concerned that the implementation of the IKN Law cannot be carried out properly. Third, the petitioners are concerned about IKN funding which could affect the ongoing post-pandemic recovery. However, the various arguments for the revocation of the IKN Law could not be accepted by the Constitutional Court because the applicants were considered to lack strong evidence to prove that the IKN Law was unconstitutional [12].

Based on this observation, it can be seen that the idea of national interest from the IKN relocation policy has a strong foundation and is supported by various parliamentary factions. However, it needs to be realized that there are a number of notes and a number of rejections from the public on the policy of moving the IKN.

As explained earlier, President Joko Widodo through the Ministry of Law and Human Rights (Kemenkumham) proposed a revision of the IKN Law and submitted it to the 2023 priority Prolegnas program to strengthen the authority of the IKN Authority. Many believe that the request for amendment is too soon considering that the law was just passed in February this year [8]. This is reflected in the statements of the Democratic Party and PKS, which rejected the proposal, and the Nasdem Party, which abstained [8]. This indicates a slight weakening of parliamentary support for the government's idea to amend the IKN Law.

The Democratic Party, which initially supported the IKN Law proposed by the government, also rejected the revision of the IKN Law together with PKS. The Democratic Party argues that the government is too rushed, unprofessional, and premature. Moreover, the IKN Law has just reached the age of nine months [13].

Unlike before, the Nasdem Party as a political party that is part of the government cabinet chose to abstain. The Nasdem Party argued that the abstain position was taken to examine the materials of the proposed revision of the IKN Law in more detail. Some analysts believe that another reason for the Nasdem party's stance was influenced by the upcoming general elections (Era.id, 2022). As it is known, in October 2022 the Nasdem Party officially endorsed Anies Baswedan as a presidential candidate. In this case, Anies Baswedan is often considered part of the opposition to Joko Widodo's government and his supporters are considered to resist the policy of moving the IKN [14].

It appears that the state's autonomy to direct policy in accordance with the idea of its national interest has limitations based on these political changes. These limitations refer to political party and parliamentary support for the executive. Although the government can still ensure that the revision of the IKN Law is included in the National Legislation Program (Prolegnas), the changing political circumstances leading up to the general election seem to have weakened the support of political party factions for the government.

This article shows the state's ability to consolidate political power between the legislative executive to enforce decisions and make binding policies. The ability to consolidate political power between the executive-legislative is due to Indonesia's presidential-multiparty system. The presidential-multiparty system allows a strong cooperative relationship between the executive-legislative. Djayadi Hanan explained that the multiparty presidential system in Indonesia has a president majority pattern, which is a pattern of a president who builds an accommodative and compromising political model with a range of political parties to create stability and easiness in forming policies or laws [15]. This has been shown since PAN joined the cabinet in 2021, which led President Joko Widodo to build a coalition of various political parties supporting the government with a strength of 81.9% of all seats in the DPR-RI. With such strength of support, it is not surprising that there is an ease for the government to smooth out the formation of legislation.

6. IKN RELOCATION AND STATE-CENTERED THEORY

The findings in the explanation above show that a number of IKN relocation policy processes are in line with state-centered theory. First, the idea of the state's national interest in relocating IKN arguably comes from the autonomy of the state itself. This is in line with Krasner's statement in his book *Defending The National Interest* which explains that the state can determine its own national interests. This also implies that the state is an autonomous organization that has its own will to determine its national interests even though it is against public interest. This is apparent from the strong alignment between the executive-legislative in the idea of the national interest of moving IKN.

The initiative to relocate IKN also aligns with other national interest orientations. Evans, Rueschemeyer, & Skocpol in their book *Bringing the State Back In* explain that there is a tendency for states to direct their national interests to economic development and social redistribution. In that context, the policy of relocating IKN can be seen as a national interest for economic development and redistribution of social welfare. This is in line with the idea of moving the IKN, which is to overcome problems in Jakarta, the distribution of national development, strengthening national identity, and national defense concerns [9].

Second, the idea of national interest in the relocation of IKN is characterized by the intention to strengthen the collective prerogatives of state officials. Under the Law on IKN, the position of the Head of the IKN Authority is similar to the status of the Chief of Police or the Commander of the TNI because the appointment and dismissal process is based on the president's authority in consultation with the DPR. This allows central government to fully determine the Head of the IKN Authority. In fact, the IKN Authority has a function that tends to be more comparative to that of a regional head than a Minister. With the direct election of the central government in consultation with the DPR, it appears that high-ranking state officials have more control over the governance of IKN than the people where there is no legislative institution as representative [16].

Third, the IKN relocation policy shows the state's strong autonomy to implement its own agenda of national interest. This can be seen from the state's ability to consolidate executive-legislative power in the IKN relocation policy. Through the cooperation of the two institutions, the idea of relocating the IKN can be

implemented smoothly. This cooperative relationship is due to Indonesia's presidential-multiparty system and President Joko Widodo's ability to consolidate the power of 81.9% of seats in the House of Representatives in 2021 [17].

Fourth, Indonesia's strong state autonomy is not unlimited. Under the Indonesia's constitution, the President of Indonesia does not have absolute authority over the relocation of the capital city. The President cannot make unilateral decisions regarding the relocation of the capital city without the approval of other state institutions, especially the people's representative institutions. The executive, especially the President, only has the authority to propose the relocation of the national capital. Meanwhile, approval for the relocation of the National Capital City, both from the approval to state the relocation, determine the location, financing scheme, and legal consequences for the area concerned, must still be approved by the people's representative institutions or parliament [18]. Fifth, political dissent leading up to general elections can limit the ability of state autonomy. As shown by the case of weakening support from several parliamentary factions for the revision of the IKN Law, which shows the fragility of legislative group support for executive policies.

Finally, another important limitation that can be considered to control state autonomy is public participation. The state's autonomy in realizing its national interests must consider the legitimacy and input of the society so that its national interests are truly aligned [19]. For example, although the policy of relocating the IKN can be seen as state autonomy for its national interests, public criticism must still be accommodated and harmonized with the plans and stages of the IKN Nusantara development.

7. CONCLUSIONS

IKN relocation policy fulfills various assumptions of state-centered theories. The idea of national interest in the relocation IKN can be viewed as a form of state autonomy. Furthermore, the idea of national interest in the relocation of the IKN encourages the collective prerogatives of state officials through the establishment of the IKN Authority. The successful implementation of this national interest idea is the result of the state's ability to consolidate executive-legislative power in the IKN relocation policy. However, the state does not necessarily have absolute autonomy. There are constitutional limits and public legitimacy can influence the idea of national interest in the relocation of IKN.

This article recommends the Government of Indonesia continue to engage in socialization, hearings, and public discussions with various elements of society regarding the relocation of IKN. This is needed to accommodate various inputs and ensure the alignment of public interests between the state and the community. The government also needs to consolidate political party factions to ensure the sustainability of the IKN relocation policy for a few government periods.

ACKNOWLEDGEMENTS

The authors thank the board of 4th International Conference on Social Sciences, Political Sciences and Humanities 2023 of Universitas Malikussaleh. The authors also gratefully acknowledge the cooperation and tremendous help from Faculty of Social and Political Science Universitas Jenderal Soedirman for the support and help to complete this paper.

REFERENCES

- [1] Prayudi, Problematika Status Pemerintahan Daerah Khusus IKN. *Parliamentary Review*, 4(2), 2022, pp. 49–60.
- [2] Rongiyati S., Wewenang dan Kesiapan Regulasi Pembentukan Ibu Kota Negara. *Parliamentary Review*, 2, 2020, pp. 61–69.
- [3] Bappenas, Dampak Ekonomi dan Skema Pembiayaan Pemindahan Ibu Kota Negara, 2022
- [4] Bappenas, Naskah Akademik Rancangan Undang-Undang Tentang Ibu Kota Negara, 2021
- [5] Pansus DPR RI, Laporan Pansus DPR RI Dalam Rangka Pembicaraan Tingkat II/ Pengambilan Keputusan Hasil Pembahasan Rancangan Undang-Undang Tentang Ibu Kota Negara, 2022
- [6] Ramai-ramai Kritik Pemindahan IKN: Ancam Keselamatan Rakyat (internet). CNN Indonesia, 2022 (cited 10 November 2022), Available from: <https://www.cnnindonesia.com/nasional/20220119192729-32-748765/ramai-ramai-kritik-pemindahan-ikn-ancam-keselamatan-rakyat>
- [7] Jatam, Walhi, dan Pokja. Ibu Kota Baru Buat Siapa?, 2022

- [8] Rifaid R, Rachman MT, Baharuddin T, Gohwong S. Public Trust: Indonesian Policy in Developing a New Capital City (IKN). *Journal of Governance and Public Policy*. 2023 Oct 3;10(3):263-73.
- [9] Sholahudin U, Sair A. PEMBANGUNAN IKN, KONFLIK AGRARIA, DAN RUANG DELIBERASI HUKUM. *Prosiding Konferensi Nasional Sosiologi (PKNS)*. 2023 Mar 24;1(1):110-4.
- [10] UU IKN Belum Setahun Berlalu, Jokowi Usulkan Revisi (internet). *Tempo.co*, 2022 (Cited 8 November 2023), Available from: <https://nasional.tempo.co/read/1661148/uu-ikn-belum-setahun-berlaku-jokowi-usulkan-revisi>
- [11] Rueschemeyer D, Evans PB, Skocpol T, editors. *Bringing the state back in*. Cambridge: Cambridge University Press; 1985.
- [12] Caporaso JA, Levine DP. *Teori-teori Ekonomi Politik*, Terj. Suraji. Yogyakarta: Pustaka Pelajar. 2008.
- [13] Goldstone JA, Useem B. Prison riots as microrevolutions: An extension of state-centered theories of revolution. *American Journal of Sociology*. 1999 Jan;104(4):985-1029.
- [14] Sharp EB. Local government, social programs, and political participation: a test of policy-centered theory. *State and Local Government Review*. 2009 Sep;41(3):182-92.
- [15] E Nugrohosudin, Kedudukan Kepala Otorita Ibu Kota Nusantara. *Jurnal Legislatif*, 5(2), 2022, pp. 79–89.
- [16] Mahkamah Konstitusi Tolak Permohonan Batalkan UU IKN! (internet). *Detiknews*, 2022 (cited 2 November 2023). Available from <https://news.detik.com/berita/d-6188757/mahkamah-konstitusi-tolak-permohonan-batalkan-uu-ikn>
- [17] Partai Demokrat Menolak Revisi UU IKN (internet), *Tempo.co*, 2022 (cited 31 Oktober 2023)./ Available from: <https://nasional.tempo.co/read/1661080/partai-demokrat-menolak-revisi-uu-ikn>
- [18] Antara. (2022, October 3). Nasdem Resmi Mengusung Anies Baswedan Sebagai Capres 2024 (internet). *Antaranews* 2022, (cited 1 November 2023). Available from: <https://sultra.antaranews.com/berita/429745/partai-nasdem-resmi-mengusung-anies-baswedan-pada-pilpres-2024>
- [19] Hanan D. *Menakar presidensialisme multipartai di Indonesia*. Al-Mizan; 2014.
- [20] Fahrudin TM, Illah IZ, Atnanda PA. Analisis Percakapan di Media Sosial Twitter Terkait Pemindahan Ibu Kota Menggunakan Social Network Analysis Berbasis Model Jejaring Tersentralisasi. In *Prosiding Seminar Nasional Teknik Elektro, Sistem Informasi, dan Teknik Informatika (SNESTIK)* 2022 Apr 11 (Vol. 1, No. 1, pp. 401-408).
- [21] 48,2 Persen Masyarakat Meminta Pemindahan IKN Ditunda (internet), *Kompas.com* 2022 (cited 29 Oktober). Available from: <https://www.kompas.com/wiken/read/2022/05/21/071500381/48-2-persen-masyarakat-meminta-pemindahan-ikn-ditunda-ini-4-aspek-hasil?page=all>
- [22] Koalisi Masyarakat Sipil Tuding Pembangunan IKN sebagai Megaprojek Oligarki yang Ancam Keselamatan Rakyat (internet), *Kompas.com*, 2022 (cited 17 Oktober 2023) Available from <https://nasional.kompas.com/read/2022/01/20/13441611/koalisi-masyarakat-sipil-tuding-pembangunan-ikn-sebagai-megaprojek-oligarki>
- [23] B. Jessop. "State and State-Building", dalam Rhodes, Binder & Rockman (eds.), *The Oxford Handbook of Political Institutions*, Oxford University Press, 2006.

Indigenous Language Diversity on Simeulue Island

Ratri Candrasari^{1,*} Reza Pahlevi Ginting² Subhani³ Harinawati⁴

^{1,2}Department of Indonesian Language Education, Faculty of Teacher Training and Education, Universitas Malikussaleh, Lhokseumawe, Indonesia

^{3,4} Department of Communication, Universitas Malikussaleh, Lhokseumawe, Indonesia

*Corresponding author. Email: ratri@unimal.ac.id

ABSTRACT

This study aims to describe the diversity of indigenous languages that exist on the island of Simeulue. This island is often also called Simalur Island which is located on the west coast of Aceh province. Administratively the island itself is a district, namely Simeulue district which consists of 10 districts. This research was conducted using a qualitative approach using field investigation and document review methods. Interviews were conducted with the chairman of the Aceh Traditional Council of Simeulue district as well as community leaders and traditional elders in the city of Sinabang. The results of the study show that on this island there are 3 native languages of Simeulue Island, namely Devayan, Sigulai, and Leukon. The Devayan language is spoken in the widest area, covering the districts of East Simeulue, West Teupah, South Teupah, Central Teupah and Teluk Dalam. The Sigulai language is spoken in the West Simeulue, Alafan, and Salang sub-districts. Meanwhile, the Leukon language is only spoken in 2 villages in the Alafan sub-district, namely Langi and Lafakha villages.

Keywords: *Indigenous Language, Simeulue Island, Diversity*

1. INTRODUCTION

The diversity of languages on Simeulue island is very interesting to study, as it is just a small island in the province of Aceh, but it has at least 3 native languages which are very different from the official regional languages in the province of Aceh. Another big island in Aceh Province is Pulau Weh but it has one only one language which is the same as the majority language in the province of mainland Aceh. Documentation of languages on Simeulue Island has not been well coordinated; one of the proofs is an evident that there are various opinions both regarding the number of languages or the name of the language. The Language Center, in a book entitled *These Are the Languages of Aceh "Inilah Bahasa-bahasa Aceh"* [1]. states that in Aceh Province there are 7 languages, namely Acehnese, Batak, Devayan, Gayo, Javanese, Minangkabau (*Aneuk Jamee*), and Sigulai. It is stated that the Devayan language and the Sigulai language are in the Simeulue island region. However, in previous research [2]. It was stated that there was only 1 language on Simeulue Island, namely Simeulue language.

The division of the Simeulue area in the past, when it was still subject to the Aceh sultanate in Kuta Raja. The government is royal in nature which is divided into 5 kingdoms, namely the Tapah kingdom, the Simulul Kingdom, the Sigulai Kingdom, the Alang Kingdom, and the Leukon Kingdom. This division really determines the map of the distribution of native speech areas on Simeulue Island [3]. The Tapah Kingdom, which in its present territory includes the areas of South Teupah, West Teupah, Central Teupah and East Simeulue. The Simulul Kingdom which includes the Simeulue Tengah, Simeulue Cut, and Teluk Dalam areas. The Sigulai Kingdom which includes West Simeulue. The Alang kingdom covered the Salang area, and the Leukon kingdom covered the Alafan area today.

2. METHOD

The research approach is a qualitative one applying deep interviews to some traditional leaders, head of official position in government conducting language and culture, and some natives in speech community. The main areas of research are districts of East Simeulue, Central Simeulue, and Alafan.

So far, the people of Aceh only know the Simeulue language, while the Aceh Province Language Center mentions it as the Devayan language. From interviews conducted with traditional leaders, in this case Drs. Samsul Rizal, Chair of the Simelue Traditional Council, Mr. Azharuddin Agur, S.Pd, Member of the Simeulue DPRD, Mr. Chairil Anwar, S.Pd M.Pd Principal of SMA Negeri 2 Sinabang, explained that Simeulue and Devayan languages are linguistically the same language, differing only in some vocabulary and cadence of pronunciation. Uniquely the denominator of the Simeulue language who lives in the Simeulue Tengah region does not know the Devayan language. On the other hand, residents who live in East Simeulue say that Simeulue's language is Devayan. These two areas are no more than 30 km apart but rarely communicate with each other due to limited hills which impede transportation so residents going to other areas must turn around following the coastal route, so based on the distance it becomes farther.

3. RESULT AND DISCUSSION

According to the head of *Majelis Adat Aceh (MAA)* in Simeulue regency, Mr. Azharuddin Agur, S.Pd, the language diversity on this island is very interesting to study, given the relatively small island of Simeulue in the province of Aceh, it still has at least 3 native languages which are very different from the official regional languages in the province of Aceh.

When the island of Simeulue is divided into language mapping, it can be grouped as follows:

Table 1
Language Use Mapping

NO	DISTRICT	INDIGENOUS LANGUAGE
1.	Simeulue Timur	Devayan
2.	Teupah Selatan	Devayan
3.	Teupah Tengah	Devayan
4.	Teupah Barat	Devayan
5.	Simeulue Tengah	Simalul/Simalur/Simeulue
6.	Teluk Dalam	Simalul/Simalur/Simeulue
7.	Simeulue Cut	Simalul/Simalur/Simeulue
8.	Simeulue Barat	Sigulai/Sibigo/Lamamek
9.	Alafan	Sigulai dan Leukon (2 desa)
10.	Salang	Sigulai/Sibigo/Lamamek

Sumber: Interview with Azharuddin, S.Pd (Head of *Majelis Adat Aceh kabupaten Simeulue*)

The Banda Aceh Language Center (2008) conducted research on the grouping of language variations on Simeulue Island with dialect geography analysis, with 200 Swadesh words, with 5 observation areas, namely Langi Village in Alafan sub-district for Leukon language, Malasin Village in Salang sub-district for Sigulai language, Ujung Salang village in the Salang sub-district for the Salang language, Kampung Ai Village in the Simeulue Tengah sub-district for the Devayan language, and Lugu Village in the East Simeulue sub-district also for the Devayan language.

Based on the dialectological study above, the diversity of languages in Simeulue shows closeness and differences from one another. The results of the analysis of sound differences at the phonological level between languages show that there are 27 sound correspondences with the percentage of sounds between the three languages between 55% -57%. While the difference achieved through dielectric calculations between the Leukon and Sigulai languages is 65%, the Leukon and Salang languages are 65%, and the Leukon and Devayan languages are 25.5%. Then between Sigulai and Devayan it is 67%. Following is the picture of Language mapping:

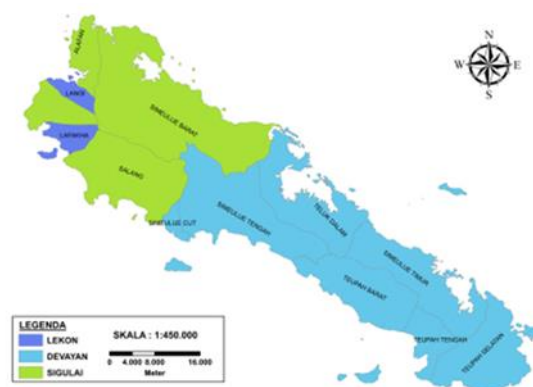


Figure 1: Language mapping in Simeulue

3.1 The Devayan Language

Devayan language is one of the languages that are feared to be in the endangered language category, although so far there has been no in-depth research on which Aceh regional languages are included in the endangered language category. However, judging from the number of speakers of the Devayan language, which tends to decrease in number every year, and is used only on Simeulue Island, and even then not in all areas, and if most Acehnese people in particular are asked about the Devayan language, they tend to answer that they do not know this language, because the speakers are isolated in the island of Simeulue, while people who have migrated to the mainland province of Aceh because they go to school and even settle down because they work, many people in these overseas areas use the Acehnese and Indonesian languages.

The Devayan language has become a language that has become well-known in the world since the 2004 tsunami that hit most of Aceh, with the epicenter in the Indonesian ocean, to be precise around the island of Simeulue. The Devayan language already has a vocabulary for the word tsunami, namely smong, while other regional languages in Aceh do not recognize a vocabulary about tsunamis. The word smong is used in saga or poetry as advice which can be categorized as local wisdom because the poem is advice from ancestors that was passed on to their children and grandchildren about the tsunami.

In addition, the Simeulue district head received an award in Korea because the number of tsunami victims was very small compared to other areas, even though it was included in the epicenter, because the people already knew the signs of a tsunami which were passed down in culture, so the Simeulue people immediately ran to the highlands when they saw signs of an impending tsunami, namely by receding sea water after the earthquake [4]. Therefore, research on this language will add to the repertoire of documentation of the Devayan language, which in the end will be able to support the existence of this language. In addition, it is hoped that through inherited language the characters can form a nation, such as the concept expressed which says that character is interpreted as the operational realization of the identity and identity of a person or a nation if a person or a nation is faced with a problem that must be resolved. or overcome to achieve his well-being [5].

However, in reality there is concern that the Devayan language on Simeulue Island tends to become unpopular, especially among the younger generation in the local speech community, due to various factors including: (1) mixed marriages with the majority ethnic group so that they tend to use the majority language, namely Acehese, (2) more and more young people are leaving Simeulue Island to work and continue their higher education, most of them go to Banda Aceh, and when they are in outside communities they tend to use Indonesian and Acehese. (3) the openness of the social system in social relations after communication lines in and out of the island were improved not only by waterways but also by air to facilitate contacts in the form of trade and tourism. So that the unpopular Devayan language is increasingly being pressured by the language of immigrants in their own area, especially when the conflict in mainland Aceh was raging, many migrated to Simeulue Island which was very conducive because the Free Aceh Movement did not reach the island [6].

According to the EGIDS (Ethnologue's Expanded Graded Intergenerational Disruption Scale) measurement of language vitality proposed [7], which was then developed into the measurement called EGIDS scale, it is shown that the Devayan language the Simeulue language, this language belongs to the Austronesian, Malayo-Polynesian, Northwest Sumatra, Barrier Island families. The language is still spoken by about 30,000 people. The status of a language belonging to the "6a Vigorous" category is illustrated with a green dot (Figure 2), with the criteria "The language is unstandardized and in vigorous use among all generations". From the classification according to the Ethnologue, the Devayan language is still strong but there is no language standardization. The following is a picture of a cloud version of the Ethnologue (2023) which is called the Simeulue language, but what is meant is the Devayan language.

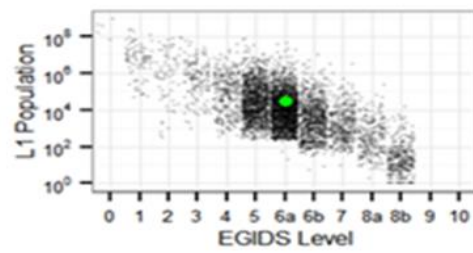


Figure 2. The Vitality of Simeulue (EGIDS)

3.2 The Sigulai Language

The Sigulai language is one of the 3 original languages on the island of Simeulue, namely the Devayan language and the Leukon language. The spoken community covers 3 sub-districts, namely Alafan, Salang, and Simeulue Barat, but there are 2 villages in the Alafan area that speak Leukon, namely Lafakha and Langi villages. This language is one of the minority languages with speakers of no more than 20,000 people (Wikipedia: 2023).

Along with the development of the Simeulue era, Simeulue became an open area and received immigrants well, besides that many residents left the island by going to school or working. Of course, social dynamics greatly affect the continuity of a culture and language, as well as the Sigulai language which is showing a rapid decline because this language has been very marginalized from other languages on the island, namely Devayan, Leukon, and Jamee.

Speech communities are responsible for the survival of their own language, so it is important for a community. The use of the Sigulai language in speech communities is more widely used at lower levels, for example in family and neighbors, and this more dominant language takes over several functions, including in the realms of education, government, transactions, and even the realm of religion [8].

Many parents still transmit the language to their children but a significant number of generations of parents do not do so, so intergenerational transmission is weak, this is evidenced by the percentage of Sigulai language use in the family domain by children up to 10 years old which only reaches 55, 24%, while the family realm is the realm that serves as the last bastion. Likewise for the ability to use language in fluency in the TL (Not Fluent) category or with an average score of 2.42 and for the ability to get an average score of 2.32 in the TM (Not Mastering) category. This proves that transmission between generations is weaker in the generation of children aged 10 and under [9].

The use of Sigulai language is only as spoken language, there is no written language in the form of books or literary works. But found in the form of SMS media. In use in unofficial domains such as family and neighbours, the Sigulai language is still actively used, but in the realm of public communication many people use Indonesian.

Language attitudes at G1 and G2 show a positive attitude towards the future of the Sigulai language, but at G3 and G4 they show concern because they plan to teach Indonesian as the first language to their children when they have a family.

According to the conversion with the criteria for the level of vitality of the Leukon language according to the EGIDS Ethnologue's Expanded Graded Intergenerational Disruption Scale) is at level 6b (beginning of the language shift).

3.3 The Leukon Language

The Leukon speaking community includes 2 villages, namely Lafakha and Langi, while in the sub-district there are 4 villages located between the two. Even though the locations are separated, the two villages still use the Leukon language as the language of community communication, especially when meeting fellow Leukon descendants, bearing in mind that many migrants from the surrounding sub-districts speak Sibigo, most of the people of these two villages master the Sibigo language, but this is not the case with other sub-districts who speak Sibigo. cannot speak Leukon. The Leukon language map can be seen in the picture.

From field observations it was found that the Leukon language was positioned as the mother tongue or first language for the ethnic natives of Langi and Lafakha villages. The Leukon language as the first language shows a percentage of 100% only in the G1 and G2 generations, while the percentage of G4 is 100%, the first language or mother tongue is Indonesian. The use of Leukon language is only as spoken language, there is no written language in book form or literary works. But found in the form of SMS media. In use in unofficial domains such as family and neighbours, the Leukon language is still actively used, but in the realm of public communication many people use Indonesian.

From the measurement of language attitudes, it was found that the speech community has a positive attitude towards the future of the Leukon language, but in the Adolescents and Children generation they show concern because they plan to teach Indonesian as the first language to their children when they are married, just as parents do. them now. From the EGIDS (Ethnologue's Expanded Graded Intergenerational Disruption Scale) scale, the conversion of the criteria for the level of vitality of the Leukon Language was obtained at level 6b (beginning of the language shift).

From the description above the Leukon language must be improved from spoken language to written language with various efforts, namely by increasing the documentation of the language in written form, such as poetry collections, fairy tales, textbooks, magazines, or Leukon language dictionaries. This needs to be done considering that the Leukon language is no longer the mother tongue of the Leukon children. Activities are needed to stimulate the younger generation to use Leukon as their mother tongue, namely as the first language they have acquired since they were born, or since they have known the language.

4. CONCLUSION

The small island of Simeuleu has 3 native languages, namely Devayan, Leukon and Sigulai. The western part uses Sigulai language, while the eastern and central parts use Devayan language. The uniqueness is that the Leukon language only lives in two separate villages in Alafan sub-district, namely Langi village and Lafakha village.

5. REFERENCES

- [1] D. Hanifa and D. Fajrina, "“SI BAK OR SI YUE ON PISANG?” EXAMINING ACEHNESE YOUTH’S KNOWLEDGE ON THE USE OF CORRECT CONTEXTUAL COUNTING SYSTEM IN ACEHNESE,” in *International Conference on Early Childhood Education*, 2019, pp. 115–121.
- [2] R. M. Amery and I. Green, "A sociolinguistic investigation of Acehnese with a focus on West Acehnese: a stigmatised dialect." 2015.
- [3] Z. Zurriyati, A. B. Perangin-angin, F. E. Effendi, and K. Tambunan, "LANGUAGE ACQUISITION OF 4-5-YEAR-OLD TODDLERS: INDONESIAN AND ENGLISH IN THE COVID-19 ERA,” *J. Ilmu Sos. dan Ilmu Polit. Malikussaleh*, vol. 4, no. 1, pp. 182–195, 2023.
- [4] S. Ismail, B. Abubakar, and A. Aiyub, "Nandong: Tradisi Lisan Simeuleu,” *Indones. J. Islam. Hist. Cult.*, vol. 1, no. 1, pp. 1–20, 2020.
- [5] R. Pande, "BAHASA DALAM KONTEKS SOSIAL,” *Bhs. DAN BUDAYA*, p. 55, 2023.
- [6] R. Utami and M. Rizal, "Bahasa Dalam Konteks Sosial (Peristiwa Tutar Dan Tindak Tutar),” *Jump. J. Educ. Multidiscip. Res.*, vol. 1, no. 1, pp. 16–25, 2022.
- [7] M. P. Lewis and G. F. Simons, "Assessing endangerment: Expanding Fishman’s GIDS,” *Rev. Roum. Linguist.*, 2010.
- [8] M. Iqbal, A. Auliana, D. D. Sari, F. Rahman, and M. Haekal, "Unveiling The Linguistic Journey: Investigating Word Class Acquisition In 3-5 Year Old Children Through A Qualitative Approach,” *Child*

Educ. J., vol. 5, no. 1, pp. 61–73, 2023.

[9] R. Candrasari and T. K. Fasya, “Sigulai: One of Minority Language in Simeulue Island,” in *2nd International Conference on Social Science, Political Science, and Humanities (ICoSPOLHUM 2021)*, 2022, pp. 6–9.