

ICRAC 1.0

Persidangan Antarabangsa Pertama Kerjasama Akademik Serantau antara Budiman Malaysia dan DKLPT Indonesia

*The First International Conference on Regional Academic
Collaboration Between Budiman Malaysia and DKLPT Indonesia*

E-PROSIDING

Working and Collaborating Toward Achieving SDG Goals
Berkerja dan Berkolaborasi Ke Arah Mencapai Matlamat Pembangunan Mampan 2030

23 November 2024

Universiti Pendidikan Sultan Idris, Perak Malaysia

Editor

Dr. Rohayati Junaidi

Anjuran:

Persatuan Penulis Budiman Malaysia
Dosen Kerjasama Lintas Perguruan Tinggi Indonesia
Fakulti Bahasa dan Komunikasi,
Universiti Pendidikan Sultan Idris, Malaysia



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KATA PENGANTAR

Dengan penuh rasa syukur dan penghargaan, saya mengucapkan terima kasih kepada semua pihak yang telah berperanan dalam menjayakan persidangan ini. Persidangan bertemakan **“Bekerja dan Berkolaborasi ke Arah Mencapai Matlamat SDG 2030”** menjadi medan penting untuk membincangkan usaha dan strategi mencapai pembangunan mampan, khususnya dalam bidang pendidikan.

Topik ini membawa kita kepada satu dimensi yang lebih luas, iaitu bagaimana sektor pendidikan dapat memainkan peranan utama dalam merealisasikan Matlamat Pembangunan Lestari (SDG), khususnya SDG 4: Pendidikan Bermutu. Kerjasama akademik yang merangkumi wacana ilmu, penerbitan dan perkongsian kepakaran menjadi elemen penting dalam memastikan keberhasilan usaha ini.

Dalam konteks kolaborasi antara Malaysia dan Indonesia, hubungan erat yang telah terjalin menerusi Persatuan Penulis Budiman Malaysia dan DKLPT Indonesia membuktikan bahawa semangat kebersamaan dalam dunia akademik dapat memberikan impak besar kepada pembangunan ilmu dan masyarakat. Dengan sikap saling percaya, toleransi serta kesediaan untuk berkongsi kepakaran, kita dapat memperkukuh jaringan akademik dan profesional demi mencapai matlamat yang lebih besar.

Semoga persidangan ini membuka ruang baharu bagi kerjasama yang lebih erat dan berterusan, serta menjadi pemangkin kepada pelaksanaan strategi yang lebih berkesan dalam mencapai SDG 2030. Terima kasih kepada semua pihak yang telah memberikan komitmen dan sokongan dalam menjayakan agenda ini.

ISI KANDUNGAN

1. Abdul Halim Ali. *Bekerja dan Berkolaborasi ke arah mencapai matlamat SDG 2030*. (Persatuan Penulis Budiman, Malaysia). ms: 1-4
2. Ramadhani Irma Tripalupi, Mila Ari Sri Mulyani & Lela Nurohmah. *Sustainability Balanced Scorecard Analysis as a Strategic Tool for Measuring Company Performance And Strategic Planning*. (Sunan Gunung Djati State Islamic University, Bandung, Indonesia). ms: 5-17
3. Susanti Kurniawati, Ardika Sulaeman & Daryono Setiadi. *The Effect of Self Efficacy and Ecoliteracy on Green Product Purchasing*. (Universitas Pendidikan Indonesia & Universitas Wiralodra Indramayu).

4. Rachmawati Novaria, Aditya Danumaya, V. Rudy Handoko, Nik Norfara Idayu Binti Mohd Zain, Jessica Ong Hai Liaw & Kodrat Sunyoto. *Community Empowerment Through Utilizing Empty Land by Cultivating Golden Kinanti*. (FISIP, Universitas 17 Agustus 1945 Surabaya, Indonesia, UniKL MIMET, Malaysia, Fakulti Pengajian dan Urusan Pertahanan, UPM, Malaysia & FISIP, Universitas Wijaya Putra, Indonesia).

27-35
5. Hamdani, Muhammad Rizki Asrul, Feti Fahmimroah, Rosita Candra, Husna, Aulia Nur Azizah & Syifa'a. *Implementing a Holistic Approach to Moral Education: Addressing Generation Z's Character Development in the Digital Age*. (Department of Business Administration, Samarinda State Polytechnic, Indonesia)

36-41
6. Lukman Hakim, Arum Andary Ratry, Ika Yuniwati & Rafli Ainun Prasetya. *Development and Training of a Learning Management System at SMK NU Sudirman Rogojampi*. (State Polytechnic of Banyuwangi, Indonesia).

42-48
7. Almasari Aksenta, Amiril Azizah, Rini Koen Iswandari, Etwin Fibrianie Suprpto & Dita Andansari. *Tourism Marketplace Optimization for Local SME Capacity Building in Maratua Island, Indonesia*. (Samarinda State Polytechnic, Indonesia).

49-58
8. I Wayan Suardinata, Muhammad Fuad Al Haris, Dedy Hidayat Kusuma &

Mohammad Nor Shodiq. *The development of company profile*

- website for Micro, Small and Medium Enterprises (MSMEs) in Banyuwangi.* (Department of Bisnis and Informatics, State Polytechnic of Banyuwangi, Indonesia). 59-65
9. Ni'ma M. Alhabsyi, M. Natsir Mahmud, Syamsuddin & Herson Anwar. *Keterampilan Karya Ilmiah Dosen Dalam Mewujudkan Keunggulan Prodi Pendidikan Agama Islam IAIN Sultan Amai Gorontalo.* (Fakultas Ilmu Tarbiyah dan Keguruan, IAIN Sultan Amai Gorontalo, Indonesia). 66-87

10. Desak Nyoman Sri Werastuti, Anantawikrama Tungga Atmadja & I Made Pradana Adiputra. *Empowerment of Tedung Craftsmen Business in Pakseballi Village Based on Partnership Economy*. (Ganesha University of Education, Indonesia). 88-94

11. Muhammad Saleh, M. Ag. *Integrasi Teknologi Digital Dalam Pembelajaran Untuk Membangun Karakter Religius Dan Spiritual Peserta Didik*. (Fakultas Tarbiyah IAIN Parepare, Sulawesi Selatan, Indonesia). 95-107

12. Bagus Dwi Hari Setyono, Anindita Moelya Tsafitri & Nuri Muahiddah. *Growth Performance and Survival of Catfish (Clarias sp.) To Microplastic Exposure Type of PVC in Feed*. (Faculty of Agriculture, Mataram University, Indonesia). 108-119

13. Bakti Utomo. *Pengelolaan Hutan Mangrove Berbasis Masyarakat*. (Sekolah Vokasi, Universitas Sebelas Maret, Indonesia) 120-128

14. Desi Asmaret, Syaflin Halim, Rezi Prima, Yuliza Anggraini, Selsa Alvira & Irfianda. *Advokasi Teman Sebaya Dalam Permasalahan Hak-Hak Reproduksi Perempuan Usia Pra Nikah Sebagai Usaha Pencegahan Stunting di Panti Asuhan 'Aisyiah Kota Payakumbuh*. (Universitas Muhammadiyah Sumatera Barat, Indonesia). 129-137

15. Dinni Agustin, Tina Rosa, Nurminingsih, Ahmadun, Rushadiyati & R.A. Mahardikaputra. *Empowering Older Adults: A Key to Achieving the Sustainable Development Goals (Literature Review)*. (Faculty of Management & Business Administration & Centre for Family and Ageing Studies, Universitas Respati Indonesia, Jakarta).

138-147

16. Rahayu Pristiwati & Sitti Nurfadhilah 148-160
Basir. *Penguatan Literasi Bahasa Indonesia di Daerah Pelosok: Tantangan Dan Strategi Pemberdayaan*. (Fakultas Bahasa dan Seni, Universiti Negeri Semarang, Indonesia).
17. I Nyoman Tri W.S, Nurul Alfiyah, Resa 161-167
Surya P & Risa Nikmatus S. *Development and multiplication of Trichoderma sp. As a solution to control Fusarium Wilt Disease in Chili Plants at the Sae Makmur Farmer Group Association, Wringin Rejo Village, Gambiran District*. (Department of Agriculture, Banyuwangi State Polytechnic, Indonesia).
18. Tri Cicik Wijayanti. *Examining the Interrelationship Between Trust, Satisfaction, and e-WOM in The Context of e-Services: A Survey on Market Places*. (Universitas Gajayana, Malang, Indonesia). 168-179
19. Ayun Maduwinarti, Rachmawati 180-184
Novaria, I.G.N. Andhika Mahendra, Ni Made Ida Pratiwi, IGN. Anom Maruta & Roslin Ramli. *Productivity Improvement Guidance of The Kosagrha Lestari Farmers Group Based on Ecopreneurship, Medokan Ayu, Surabaya*. (Universitas 17 Agustus 1945 Surabaya & Universiti Kuala Lumpur Malaysian Institute of Marine Engineering).

20. Aldy Bahaduri Indraloka, Istandi Galuh Saputra, Safrina Muazizah & Adhima Adhamatika. *Empowerment of Family Welfare Community Through Education Program on Sustainable TOGA (Family Medicinal Plants)*. (Department of Agriculture, Banyuwangi State Polytechnic & Department of Agriculture Technology, Jember State Polytechnic, Indonesia). 185-193

21. Siti Saodah Susanti & Azizuddin Mustopa. *Strategic Implementation of Religious Education to Overcome the Influence of Social Media on Teenagers in Indonesia*. (STAI YAMISA Soreang, Indonesia). 194-214

22. Eka Suaib, Bakri Yusuf, Muhammad Yusuf, Ratna Supiyah, Muh. Isaac Syahadat, La Ode Efrianto, Salsiana Mutmaina & Muhamad Fiki Candra Febrianto. *Community Empowerment in Kendari City: Effective Strategies in Environment-Based Waste Management*. (FISIP, Halu Oleo University, Indonesia). 215-221

23. Tuan Rusmawati Raja Hassan, Amelia Syahira Mohammed, Nur Inani Syamimi Azura @ Che Daud & Amanda Ayu Syuhada Jefri @ Ridzuan. *Rumah Tradisional Melayu: Antara Seni, Cabaran Dan Pelestarian Budaya*. (Fakulti Pengajian Bahasa dan Pembangunan Insan, Universiti Malaysia Kelantan & Fakulti Bahasa dan Komunikasi, Universiti Putra Malaysia). 222-241

24. Istiqamah Ardila. *Relationship Between Growth Mindset and English Achievement Across Gender in Middle School*. (English Language Education Department, STAI Rasyidiyah Khalidiyah (Rakha) Amuntai, Indonesia). 242-252

25. Kamaluddin, Ni Ketut Rapi, Ketut Suma, I Wayan Suastra & Putu Budi Adnyana. *Development of Emotional Intelligence Instruments in Learning*. (Ganesha University of Education, Indonesia) 253-262

26. Dewi Kusuma Wardani. *The Importance of Competency Certification in The Fields of Business, Export, Entrepreneurship, Micro, Small and Medium Enterprises, and Cooperatives by Utilizing Artificial Intelligence and Applying the Tamansiswa Leadership Trilogy: Indonesia and Malaysia Community Service Collaboration*. (Faculty of Economics, Universitas Sarjanawiyata Tamansiswa, Indonesia) 263-266

27. Renita Kawuryan, Johan Lucas Away, Syachrul, Della Olivia CK, Rika Ismayanti & Reza Rezky Saputra. *Modern Agricultural Governance: Implementation of an IoT-Based Automatic Irrigation System as an Effective Solution for Farmers in Bangun Rejo Village*. (Politeknik Negeri Samarinda, Indonesia). 267-276

28. Ni Made Ida Pratiwi, Ayun Maduwinarti, Teguh Priyo Sadono, Olivia Juniar Parinussa, Tantrika Roy Ayuni & Roslin Ramli. *Improvig The Quality & Quantity of Bread Products & Snacks with The Introduction of Appropriate Technology (TTG) Of Product Packaging and Social* 277-294

Media Promotion, at “UMK STOKOZAN” in Pabean Village, Sedati District, Sidoarjo Regency. (Universitas 17 Agustus 1945 Surabaya-Indonesia & Universiti Kuala Lumpur Malaysian Institute of Marine Engineering).

29. Zaskia Nafasabilla, Yohamintin 295-304
 Yohamintin, Marsa Bila
 Mutsaqofah, Dianita Widya
 Syaquina & Hasna Khalishah
 Fadhilah. *Educational Program: Preventive Measures for Moral Degradation in Elementary School Children (Alpha Generation).* (Faculty of Education, Bhayangkara Jakarta Raya University, Indonesia).

30. Illangsari, S. S., M. Hum. *Karakter 305-316*
Anak-Anak Wanita Pekerja Migran Indonesia. (Tinjauan Psikolinguistik). (Fakultas Ilmu Budaya Prodi Sastra Indonesia, Universitas Jenderal Soedirman, Indonesia).

31. KMT Lasmiatun. *Analysis Of Risk 317-326*
Management in LKMS For the Implementation of Good Corporate Governance (Empirical Study of BMT Hudatama, Semarang City). (Muhammadiyah University Semarang, Indonesia).

32. Rosida Dwi Ayuningtyas, HM.Ali 327-334
 Maksum, Fandy Indra Pratama,
 Muhamad Takhim, Firial Annasa
 Az Zahro, Tio Maulana Febrian,
 Dina Yustisi Yurista, Risti Lia Sari,
 Hasan, Wulan Budi Astuti.
Designing Historic Sites Application on Hajj and Umrah Routes with Android- Based LBS Method, Financial Planning and Strengthening ASWAJA Value Characteristics in Female Indonesian Expatriates in Saudi Arabia. (Faculty of Economic and Business, Universitas Wahid Hasyim)

33. Mohammad Fachrudin & Fauzan Muttaqien. *Fiscal Policy 335-344*
Management for Controlling

- Hazardous Cosmetics*. (Politeknik Keuangan Negara STAN, Institut Teknologi dan Bisnis Widya Gama Lumajang, Indonesia). 335-351
34. Meisuri. *Fostering Creativity and Empathy Through Service-Learning: A Framework for Integrating 21st-Century Skills and Technology in Higher Education – Towards Achieving SDG 4*. (Languages and Arts faculty, Universitas Negeri Medan, Indonesia). 352-364
35. Meisuri. *Empowering Youth in Action: A Canva-Based Service-Learning Project for SDG 4*. (Languages and Arts faculty, Universitas Negeri Medan, Indonesia). 365-372
36. Nurliah, Bintang Dhafin Alhafizh & Sarifudin. *Creating An Image of Anies Baswedan Through the Campaign Rhetoric in the 2024 Elections*. (Prodi Ilmu Komunikasi Fakultas Ilmu Sosial dan Ilmu Politik Universitas Mulawarman, Kalimantan Timur, Indonesia). 373-385

37. A. Melantik Rompegading & Dian Eka Kusuma Wardani. *Pengembangan Platform Layanan Publik Berbasis Digital*. (Universitas Sawerigading Makassar, Indonesia). 386-393

38. Azhar Hj.Wahid. *Pemeriksaan Pendekatan Pengurusan Sastera Dalam Kritikan Sastera Melayu di Malaysia*. (Fakulti Bahasa dan Komunikasi, Universiti Pendidikan Sultan Idris, Malaysia). 394-405

39. Shella Monica, Mona Novita, Muhammad Solihin & Ulfa Adilla. *A Needs Analysis for Religious Moderation-Based English Learning Materials with Cross-Cultural Understanding Approach for Madrasah Tsanawiyah*. (Arabic Language Education, Universitas Islam Nusantara Al Azhaar, Department of Natural Science Education, Early Childhood Islamic Education, Elementary School Teacher Education, Institut Agama Islam Yasni Bungo). 406-419

40. Ninik Sri Rahayu Wilujeng S.H., M.H., Ika Yuniwati S, Pd., M.Si & Putri Diva Maria Dewi. *Procurement of STEM (Science, Technology, Engineering, and Mathematics) Education Centre for Rural Children to Support Equality in Education Quality in Indonesia*. (Jurusan Bisnis dan Informatika, Politeknik Negeri Banyuwangi, Indonesia). 420-424

41. Rendy S. Sambara & Najamuddin Petta Solong. *Happy Learning in Pedagogic and Tarbiyah Analysis*. (Fakultas Ilmu Tarbiyah dan Keguruan, Institut Agama Islam Negeri Sultan Amai Gorontalo, Indonesia). 425-438

42. Rikha Murliasari, Siti Aisyah, Sam'un Jaja Raharja & Meita Istianda.

Analysis Of Regional Fiscal Capacity: A Statregy Towards

- Achieving Sustainable Development Goals in East Java.* (Universitas Terbuka, Tangerang Selatan, Banten, Indonesia). 439-447
43. Shinta Setiadevi & Ari Istanti. *Kedai Mboh Kopi Development Program Through Coffee Roasting Techniques in Gitik Village, Rogojampi District, Banyuwangi.* (Department of Agriculture, Banyuwangi State Polytechnic, Indonesia). 448-457
44. Siti Muflihah, Siti Fatimahtun Zahra & Ernawati. *Class Management Strategies in The Implementation of The Independent Curriculum in Elementary Schools.* (STKIP Muhammadiyah Manokwari, Indonesia). 458-460
45. Surahman Surahman, Adestya Rahmadhani, Nanda Fitria Dewi, Hamdani, Prapdopo Prapdopo, Ardiyanto P.M. Sitorus & Sarwo Eddy Wibowo. *Designing An E-Commerce Website for Retail Curtain Products and Promotions Through Social Media: A Community Service Approach in Pasundan Gorden.* (Polytechnic of Samarinda, Indonesia). 461-476
46. Makmur Harun, Sitti Rachmawati Yahya, dan Robe'ah Yusuf. *Konsep Pendidikan Seni Budaya: Refleksi Kearifan Lokal di Era Digital 5.0.* (Universitas Islam Mulia (UIM), Indonesia; Universitas Siber Asia 477-491

(UNSLIA), Indonesia; Universiti Pendidikan Sultan Idris (UPSI), Malaysia)

47. Karimuddin Abdullah Lawang, Eti Yusnita, Hamdan Azhar Siregar, Otom Mustomi. *Protection of Children's Right and Welfare Following Parental Divorce and The Impact of Child Neglect*. (Universitas Islam Al-Aziziyah Indonesia (UNISAI); Universitas Islam Negeri Raden Fatah Palembang; Universitas Islam Jakarta, Indonesia) 492-501
48. Nur Fateah & Geovani JA. *Urip Samadya Local Wisdom as a Strategy in Facing the Rise of The Hedonism Lifestyle and Global Development*. (Semarang State University, Indonesia). 502-510

BERKERJA DAN BERKOLABORASI KE ARAH MENCAPAI MATLAMAT SDG 2030

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Presiden Persatuan Penulis Budiman Malaysia

PENGENALAN

Topik ini tentunya membawa cakupan yang luas tentang kegiatan pelbagai pihak di rantau Asia Tenggara ini untuk memastikan matlamat SDG yang berkaitan dengan potensi pendidikan dapat dijayakan. Setelah hampir lapan tahun dilaksanakan, dan ia disasarkan pencapaian matlamat yang ditetapkan menjelang 2030, namun tidak sedikit kritikan terhadap SDG oleh para sarjana, penggiat sosial dan pemerhati ekonomi. Misalnya, majalah *The Economist* pada 2015 berpendapat bahawa 169 sasaran untuk SDG adalah terlalu banyak, menggambarkan sebagai luas, boleh disalah faham dan kucar-kacir berbanding lapan Matlamat Pembangunan Milenium sebelumnya.

SDG 4: PENDIDIKAN BERMUTU

Meskipun demikian, banyak yang masih boleh digapai menerusi SDG, terutama bagi matlamat 4 iaitu Pendidikan Bermutu. Terdapat 10 sasaran dengan 11 petunjuk prestasinya. Salah satu sasaran SDG 4 ialah meningkatkan dengan ketara bekalan guru yang berkecukupan, termasuk melalui kerjasama antarabangsa bagi pelatihan guru di negara-negara membangun, terutamanya negara kurang maju dan negara pulau kecil membangun menjelang tahun 2030.

Sasaran ini tentu sekali berkait rapat dengan peranan ahli akademik, sarjana perguruan tinggi dan universiti bagi menyampaikan, memindahkan ilmu serta melatih mahasiswa dengan kemahiran pedagogi dengan tujuan melahirkan guru-guru yang berkecukupan untuk mendidik murid-murid di sekolah.

SDG 4 membuka pintu kerjasama dan kolaborasi yang luas untuk setiap pemain dalam bidang Pendidikan, duduk semeja berbincang dan bertindak secara kolektif untuk mencapai matlamat yang ditetapkan. Kerjasama dan kolaborasi itu pula disasarkan secara komprehensif dan global sifatnya. Kerjasama internasional seperti yang dirintis menerusi persidangan ICRAC 1.0 ini meskipun kelihatannya masih baru bertunas, namun ia adalah lunas terbaik ke arah mencapai kesepakatan bersama. Dengan tema “Bekerja dan berkolaborasi ke arah mencapai matlamat pembangunan mampan 2030”, saya yakin, persidangan ICRAC 1.0 dapat membuka jalan untuk mencapai matlamat itu berdasarkan perancangan dan peranan pelbagai pihak khususnya dalam kalangan ahli akademik di negara masing-masing.

BEKERJA DAN BERKOLABORASI

Dalam konteks kerjasama antara dua pihak iaitu Persatuan Penulis Budiman Malaysia dan DKLPT Indonesia, saya kira sangat memadai dua perkara penting yang boleh kita sama-sama gerakkan misi ke hadapan. Dua perkara penting yang dimaksudkan adalah “Bekerja” dan “Berkolaborasi”.

Dua perkara ini seharusnya menjadi kata kunci yang mengunjurkan petunjuk prestasi yang akan dijadikan kayu ukur menilai pencapaian atas setiap cadangan serta tindakan yang dilakukan hasil dari kesepakatan dalam ICRAC 1.0 ini.

Berkolaborasi bererti, kerja dan cara berfikir kita bergerak dalam lingkungan kebersamaan dan sentiasa percaya dengan kelebihan pihak lain dapat mengisi atau melengkapkan kekurangan yang ada pada diri kita. Dengan itu, jalan menuju tercapainya visi yang ditetapkan akan menjadi lebih mudah. Maka dengan demikian, kedua-dua pihak dapat berkerja dengan sikap yang sangat memahami dengan keyakinan yang jitu serta dengan keutuhan hasrat untuk berjaya sampai pada matlamat yang ditetapkan.

Visi ini tidak mungkin mudah dicapai tanpa gerak kerja yang berwawasan dan tindakan yang konstruktif. Saya suka menyarankan kedua-dua belah pihak harus secara serius membuka medan wacana ilmu, mempergiatkan penulisan akademik untuk penerbitan, saling berkongsi kepakaran dan melazimi turun ke lapangan masyarakat.

i. Kegiatan wacana ilmu

Wacana adalah wahana ampuh yang membuka minda kepada pelbagai pandangan yang akademik sifatnya. Wacana ini boleh dikonsumsi dalam bentuk seminar, persidangan, kolokium atau kongres dan bermacam-macam bentuk lagi. Kita harus ada keyakinan dan kepercayaan bahawa perkembangan dan kemajuan ilmu bermula dengan sebuah wacana kecil dan sederhana, namun kesudahannya dapat menghasilkan rumusan yang besar yang dapat diusulkan kepada sesiapa yang berkenaan untuk dijadikan sumber dasar.

Penerbitan

Dalam konteks teori Marxisme, penerbitan adalah satu model yang menyediakan landasan untuk kita memahami secara praktik tentang fungsi penerbitan sebagai wadah pemahaman tentang masyarakat. Idea yang dikompos dalam bentuk wawasan, gagasan idea, teori atau visi tidak mungkin dapat difahami dan dihayati pembaca tanpa adanya penerbitan. Penerbitan adalah saluran kelahiran idea/gagasan secara bercetak, bertulis atau bersuara. Pembaca di Malaysia boleh mendengar dan membacanya, demikian juga pembaca di Indonesia juga boleh mendengar dan membacanya. Sudah pasti aktiviti penulisan ini wajib dipergiatkan. Tentunya bukan sekadar untuk memenuhi keperluan naik pangkat dengan menulis artikel jurnal berindeks, tetapi juga menulis karya dalam bentuk buku-buku akademik, rencana separa ilmiah atau lontaran buah fikir di dalam surat khabar.

Saling Berkongsi Kepakaran

Saya akui, bukan mudah untuk hal yang berkait dengan kepakaran kita untuk dikongsi dengan orang lain, apatah lagi hal-hal yang sulit/rahsia sifatnya. Namun, hal yang sukar itu akan menjadi mudah jika kita berfikir tentang manfaat yang bakal dikecapi oleh masyarakat atau berfikir tentang perkara yang bakal kita raih/perolehi di kemudian hari.

Saling berkongsi kepakaran boleh dilakukan dengan cara mengadakan pertukaran pensyarah, mobiliti pelajar/mahasiswa/ latihan akademik sebagai keynote speaker, profesor pelawat, pensyarah pelawat atau profesor adjung, narasumber, sarjana tamu, penilai tesis, pewasit jurnal dan lain-lain lagi. Menerusi kegiatan ini, kedua-dua pihak dapat memanfaatkan ilmu serta kepakaran rakan kerjasama untuk kebaikan bersama.

Tidak ada makna kita berkerjasama dan berkolaborasi, sedangkan perkara-prkara yang berkait denan perkongsian kepakaran tidak dapat dilaksanakan dengan tuntas dan berkesan. Sasaran SDG 4, menyarankan agar kerjasama antarabangsa harus dilaksanakan dengan berkesan terutama dalam hal pelatihan keguruan. Malaj ia boleh sahaja diperluaskan dalam hal-hal akademik yang lebih tinggi dan mencabar.

PEGANGAN DAN SIKAP

Saya percaya, kegiatan wacana ilmu, penerbitan dan perkongsian kepakaran seperti yang saya sebutkan tadi boleh dan dapat dilaksanakan dengan jayanya bukan sahaja pada hari ini tetapi juga pada masa-masa akan datang dengan keyakinan yang utuh, kesepakatan yang berterusan serta pegangan sikap kita yang sedia memanfaatkan kebersamaan, mendekatkan perbezaan, saling percaya dan bertoleransi.

Memanfaatkan Kebersamaan

Kita sudah menerima hakikat bahawa setiap manusia ciptaan Allah SWT tidak sama di antara satu sama lain. Hal itu jelas dan disebut dalam Al-Quran bahawa manusia ini diciptakan dengan berbagai sifatnya, Dalam Surah Al- Hujurat: Ayat 13, Allah SWT berfirman;

“Wahai manusia! sesungguhnya, KAMI telah menciptakan kamu daripada seorang lelaki dan seorang perempuan, kemudian KAMI menjadikan kamu berbangsa-bangsa dan bersuku-suku agar kamu saling kenal mengenali. Sesungguhnya yang paling mulia di antara kamu di sisi ALLAH ialah orang yang paling bertakwa”.

Kita dari kalangan umat di Nusantara ini, khususnya di Malaysia dan Indonesia, telah ditakdirkan Allah diciptakan dan dizahirkan dalam bentuk, sifat dan memiliki kebersamaan yang sangat dekat di samping beberapa perbezaan. Dari segi budaya, bahasa, rupa fizikal, keturunan, keyakinan agama dan Pendidikan kita berada pada jalur yang sama atau hampir sama.

Mendekatkan Perbezaan

Perbezaan juga adalah satu hakikat diri kita. Namun, perbezaan itu tidak selama-lamanya utuh. Ia mampu didekatkan supaya ia kelihatan tidak jauh bezanya. Jangan dijarakkan atau dihitunghitung, sehingga jauh dan jarak jedanya panjang dan luas. Dengan itu, kita mula menjauh dan asing serta kian berfikir dengan keakuan yang sempit.

Saling Percaya dan Toleransi

Suatu harga yang mahal dalam hubungan yang memerlukan kita saling percaya adalah toleransi. Toleransi adalah kesediaan kita untuk 'mengalah' dan menerima secara rela dan suka sesuatu yang kita tidak suka atau tidak rela. Ia suatu proses membeli kepercayaan yang rumit tetapi penuh

'understanding'. Sekiranya, hal ini dapat kita buktikan dan laksanakan, saya percaya misi kita berkolaborasi dan berkerjasama dapat dijayakan dengan baik, lancar dan berhikmah. Bukan setakat matlamat SDG dapat kita penuhi, matlamat kehidupan yang bermakna di sisi Allah SWT juga insyallah akan dapat kita penuhi.

PENUTUP

Dengan pegangan utuh terhadap kesediaan untuk berkerja dan kekolaborasi, sudah pasti setiap perancangan untuk menjayakan matlamat SDG pastinya dapat dicapai dalam lingkungan waktu dan upaya ilmu yang dioptimumkan. Jalan menuju kepada pencapaian matlamat ini bagi kita yang berada dalam dunia akademia ini tentunya tidak terkeluar dari sarana dan disiplin keilmuan yang tinggi. Meskipun tidak semudah yang kita fikirkan, namun jangan sesekali kita tidak pernah mengusahakannya, kerana hasil tidak sama sekali hadir dengan harapan kosong sekalipun tertulis utuh dalam lebaran kertas indah bertinta emas.

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Abdul Halim Ali

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SUSTAINABILITY BALANCED SCORECARD ANALYSIS AS A STRATEGIC TOOL FOR MEASURING COMPANY PERFORMANCE AND STRATEGIC PLANNING

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Abstract

Most companies tend to assess company performance based solely on financial aspects. This is biased and does not reflect the company's condition as a whole, because financial performance that looks good in one period is often achieved at the expense of long-term non-financial aspects. To overcome these limitations, a more comprehensive approach is needed, such as Sustainability Balance Scorecard which measures performance through five key perspectives: financial, customer, internal business processes, learning and growth, and sustainability. This article aims to analyze implementation Sustainability Balance Scorecard in measuring performance at PT. AHI Tbk and strategic planning. The research was conducted using a descriptive-quantitative method using secondary data from the company's financial reports for the 2021-2023 period. The research results show that the performance of PT. AHI Tbk increased from the "Poorly Good" category in 2021-2022 to the "Quite Good" category in 2022-2023. This research also proves that the method Sustainability Balance Scorecard become an effective tool for measuring company performance and providing direction in strategic planning.

Keywords: Company Performance, Strategic Tools, Sustainability Balanced Scorecard.

Introduction

Measuring company performance is an important element in determining the success of a company's strategy in achieving business goals. This is not only an indicator of success, but also serves as a guide for determining future strategic steps. Good company performance shows the success of the company (Fatima & Elbanna in Putri & Daud, 2023). Therefore, accurate measurement of company performance is an important I in supporting company growth and sustainability.

However, most companies still tend to assess company performance based solely on financial aspects, such as profits, revenues and returns on investment. This approach is important, because it can provide an overview of the company's financial condition that can be measured objectively. However, assessments that only focus on financial aspects can be biased and do not reflect the company's overall condition. This happens because financial performance that looks good in a period is often achieved at the expense of long-term non-financial aspects (Suhaya, 2019).

To overcome these limitations, a more comprehensive approach is needed that can measure company performance, both from financial and non-financial aspects. One approach that can be

used is method Balance Scorecard (BSC) (Vanany & Tanukhidah in Suhaya, 2019). This approach was created to provide a more comprehensive view of company performance, by not only measuring it from a financial perspective but also other strategic aspects.

Balance Scorecard is a performance measurement method carried out by companies through a structured framework. This framework includes four main perspectives, namely finance, customers, internal business processes, and learning and growth (Rangkuti in Riski, 2024). By using Balance Scorecard, companies can evaluate their performance more comprehensively and strategically, ensuring that all operational and managerial aspects are running in line with the company's long-term goals.

It has been almost ten years since the Sustainable Development Goals (SDGs) were implemented. SDGs cover three aspects, namely economic, social and environmental (Burritt & Lehman, 1995 in Burhany et al, 2021). Along with the manifestation of the SDGs, the Sustainability Balanced Scorecard (SBSC) emerged and developed, this is because the BSC has high potential for integrating environmental and social aspects into the general management system. Thus, BSC can be used as a continuous improvement tool to measure performance and find strategic planning (Kalender & Vayvay, 2016) which is then known as SBSC.

This research departs from the research results of Afdallash & Trisnawati (2023) which analyzed the balanced relationship between scorecards in four perspectives and the growth of financial performance in consumer goods industrial companies listed on the BEI for the 2019-2022 period, that through Balance Scorecard The level of performance for each perspective obtained can be shown.

The research results of Megawaty et al. (2022), which shows that measurement Balanced Scorecard The company has good benchmarks. The research results also show that several perspectives Balanced Scorecard proven to have a positive impact on company performance in four perspectives. This research is due to the company's ability to identify, formulate and determine stakeholder value propositions appropriately through approaches Balanced Scorecard.

The research results of Febrianto et al. (2024), shows that the object of research seeks to improve company performance by paying attention to these four perspectives. A strategy to improve company performance with an integrated approach to these four perspectives, including: increasing revenue, service to customers, emphasizing competitive prices, and employee performance. With this approach, sustainable growth is achieved and remains competitive in the construction industry.

PT. AHI Tbk, as one of the leading retail companies in Indonesia, has a strategic position in meeting the lifestyle needs of modern society. This company has grown rapidly with an extensive store network and services oriented towards customer satisfaction. In 2019, the company is committed to carrying out business operations by implementing sustainability principles and adhering to four basic sustainability values, namely: environmental, social, economic and governance. However, in facing changing consumer preferences and competitive challenges in the retail sector, it is important to ensure that PT. AHI Tbk's business strategy is effective and aligned with its long-term goals. Therefore, performance measurement uses an approach Balanced Scorecard can be a strategic evaluation tool in assessing the success of implementing company strategy.

Based on the explanation above, the author is interested in conducting further research related to measuring company performance using the method SBSC at PT. AHI Tbk. The aim of this research is to analyze how companies can integrate the four main perspectives in the SBSC as

a tool for measuring overall company performance and strategic planning. This research fills the gap in the three previous studies above, by using a sustainability perspective and discovering strategic planning. The importance of this research is that it can be used as an evaluation and strategic planning for the company in an effort to improve performance and achieve better targets and sustainable business (Vuong & Nguyen, 2022).

Literature Review

Balanced Scorecard

Balanced Scorecard (BSC) was developed by Kaplan and Norton in 1992 as a replacement for previous performance measurement methods which only looked at the financial aspects of the company. Balance Scorecard is a performance measurement tool designed to help companies turn vision and strategy into concrete actions. This tool uses a series of financial and non-financial indicators that are interrelated through causes and effect relationships (Putri & Daud, 2023).

A performance measurement system with BSC will help managers view business from four perspectives, namely as follows (Febrianto et al., 2024):

Financial Perspective

In a financial perspective, company performance is measured using financial ratios. Financial ratios are indicators that function as analytical tools to measure the performance of a company. Financial ratios that are commonly used in measuring financial performance include (Pratama et al., 2022): (1) Liquidity Ratios, can be measured by Current Ratio, Quick Ratio, And Cash Ratio; (2) Profitability Ratio, can be measured by Net Profit Margin, Return On Asset, Return On Equity; (3) Solvency Ratio, can be measured by Debt to Asset Ratio And Debt to Equity Ratio.

Customer Perspective

From a customer perspective, companies need to identify customer segments and markets that they will penetrate to compete. The customer dimension measures how well a company satisfies its customers (Hery in Febrianto et al., 2024). One of the scores from a customer perspective can be calculated by comparing the amount of cash received by customers with the previous period. The more cash received from customers, the better the ratio (Riski, 2024).

Internal Business Process Perspective

The internal business process perspective involves a series of interrelated activities to create quality service for customers. In Balance Scorecard, this perspective is seen as an effort to achieve increased value for customers (Megawaty et al., 2022). The main business processes that the company focuses on include innovation, operations and post-sales services. Good operational profit is one of the criteria for the success of internal business processes (Riski, 2024).

Learning and Growth Perspective

The learning and growth perspective emphasizes the company's ability to make improvements and changes by utilizing internal resources effectively (Pratiwi et al., 2023). In this perspective, performance measurement can be done through employee productivity, employee retention and employee satisfaction.

According to (Mulyadi, 2014), companies use Balanced Scorecard with the aim of: (a) Developing a better performance measurement system; (b) Ensure that management's attention is equally distributed to financial and non-financial performance; (c) Encourage managers to implement the four BSC perspectives; (d) Expand management performance measurement as a whole and comprehensively.

Use of analysis Balance Scorecard Measuring company performance provides several benefits, including (Pratiwi et al., 2023): (a) Helps determine the company's strategy and direction;

(b) Emphasize financial and non-financial performance measurement; (c) Enable managers to evaluate the performance of each division; (d) Planning short and longterm strategies; I Evaluate investments in systems, procedures and human resource development to improve future performance.

Performance Measurement

Performance measurement is a process of evaluating work progress in achieving predetermined goals and targets, including analysis of the efficiency of resource use and comparison of results when producing goods or services (Putri & Daud, 2023). In this context, performance measurement becomes important because it provides a clear picture of how effective the company is in managing resources and achieving set goals. This measurement is often carried out through various tools and methods, one of which is BSC.

Performance measurement also contributes to long-term strategic planning. In research by (Vuong & Nguyen, 2022), it is stated that companies need to regularly evaluate risk analysis before making decisions to minimize future losses. This shows that performance measurement is not just an evaluation tool, but is the foundation for sustainable corporate planning and development.

Sustainability Balanced Scorecard and Sustainability Report

One tool for measuring sustainability is the BSC with a complementary perspective, namely sustainability (Zavodna, 2013) as the fifth perspective, which has become known as the SBSC. This perspective includes economic, environmental and social aspects of the company (Zavodna, 2013 and Kalender & Vayvay, 2016). In the context of sustainable development, sustainability reports are a medium for companies to contain policies, strategies, procedures, implementation and information related to aspects of the company's economic, social and environmental performance. This report was prepared based on POJK No.51/POJK.03/2017, SEOJK No.16/SEOJK.04/2021, and Global Reporting Initiative Standards (GRI Standards).

Methods

This research uses a descriptive-quantitative method, which aims to describe, interpret and conclude the condition of the research object, as well as identifying the causes of phenomena that occur based on numerical data obtained from the research object (Sugiyono in Fadzilah et al., 2022). In the context of this research, descriptive methods are used to provide a comprehensive picture of PT performance. PT. AHI Tbk from SBSC perspective and strategic planning, while a quantitative approach is used to analyze numerical data obtained from the company's financial reports for the 2021-2023 period.

The main objective of this research is to analyze the performance of PT. AHI Tbk based on five main perspectives SBSC. The financial perspective is measured through Return on Assets (ROA) and Return On Equity (ROE) (Pratama et al., 2022). The customer perspective is measured through cash receipts from customers (Riski, 2024). The internal business process perspective is measured through the operating profits obtained by the company. The growth and learning perspective is measured through employee productivity (Pratiwi et al., 2023). The sustainability perspective is measured through sustainability reports (POJK No.51/POJK.03/2017).

The data used in this research is secondary data sourced from the company's financial reports for the 2021-2023 period and 2023 sustainability report, which is accessed via the official website PT. AHI Tbk. Data processing was carried out using Microsoft Excel to assist with calculations and analysis. The data analysis technique is carried out using descriptive analysis, to describe the company's performance from various indicators in perspective SBSC and strategic planning.

Result and Discussion

To measure company performance, a performance range is used to compare the results of achievements in one period with achievements in the previous period (Soukotta, 2023). Performance range calculations can be done using the following formula:

$$\text{Performance Range} = (\text{Result of Year } n - \text{Result of Year } (n-1)) / (\text{Result of Year } (n-1)) \times 100\% \quad [1.1]$$

Apart from that, a performance range reference is also needed to be used to produce a score or rate (Afdallash & Trisnawati, 2023). With reference to the performance range, comparisons can be made between achievements during a period and the previous period. The following is a table of criteria for determining scores as a reference for performance ranges:

Table 1. Criteria for Determining Performance Score

Performance Range	Rate	Score	Performance Level
< 0%	D	1	Not Good (NG)
0% – 50%	C	2	Quite Good (QG)
51% - 100%	B	3	Good (G)
> 100%	A	4	Very Good (VG)

Source: (Afdallash & Trisnawati, 2023)

Financial Perspective

From a financial perspective, based on financial perspective, measurements are carried out ROA, namely the ratio of assets' ability to generate profits, and ROE, namely the measurement of net profit and equity (Nabela & Fernandi, 2023). The formula used is: The formula used is:

$$\text{ROA} = \frac{\text{Net Profit}}{\text{Total Asset}} \times 100\% \quad [1.2]$$

$$\text{ROE} = \frac{\text{Net Profit}}{\text{Total Equity}} \times 100\% \quad [1.2]$$

Table 1.1 ROA Calculation Results PT. AHI Tbk Period 2021-2023

Year	Net Profit	Total Asset	ROA
2021	IDR 718.802	IDR 7.189.816	10,00%
2022	IDR 673.647	IDR 7.249.255	9,29%
2023	IDR 763.876	IDR 7.753.269	9,85%

Source: Secondary Data, processed 2024 (In Billions of Rupiah)

Based on the data in Table 1.1, the financial performance of PT. AHI Tbk for the 2021-2023 period, in terms of ROA, experienced fluctuations. In 2021, the company's ROA percentage will reach 10.00%, while in 2022 the ROA percentage will decrease to 9.29%. This decrease was caused by an increase in assets of 0.83% which was not offset by growth in net profit, but instead there was a decrease in net profit of 6.28%. Then in 2023, the ROA percentage will increase again to 9.85%, supported by an increase in net profit of 13.40% and asset growth of 6.95% from the previous year.

Table 1.2 Performance Measurement from a Financial Perspective for the 2021-2022 Period

Year	ROA	Rate	Score	Performance Level
2021-2022	-7,05%	D	1	Not Good
2022-2023	6,02%	C	2	Quite good

Source: Secondary Data, processed 2024

Table 1.2 shows the assessment results *Balance Scorecard* from a financial perspective PT. AHI Tbk based on changes in ROA for the 2021-2023 period. In the 2021-2022 period, ROA decreased by 7.05%, which is included in the score 1 category with a performance level that is "Not Good". This decrease reflects a decrease in efficiency in asset use, where the company is less than optimal in utilizing assets to generate net profit. Then in the period 2022-2023 ROA increased to 6.02% which is included in the score 2 categories with a performance level that is "Quite Good". This increase reflects improved financial performance supported by a significant increase in net profit.

Table 1.3 ROE Calculation Results PT. AHI Tbk Period 2021-2023

Year	Net Profit	Total Equity	ROE
2021	IDR 718.802	IDR 5.512.759	13,04%
2022	IDR 673.647	IDR 5.933.989	11,35%
2023	IDR 763.876	IDR 6.186.398	12,35%

Source: Secondary Data, processed 2024 (In Billions of Rupiah)

From Table 1.3, it can be seen that the financial performance of PT. AHI Tbk for the 2021- 2023 period in terms of ROE also experienced fluctuations. In 2021, the company recorded an ROE of 13.04%. However, in 2022, ROE will decrease to 11.35% due to an increase in equity of 7.64% which is not offset by an increase in net profit, but rather a decrease of 6.28%. Then in

2023, ROE will increase again to 12.35%, supported by an increase in equity of 4.25% and offset by an increase in net profit of 13.39%.

Table 1.4 Performance Measurement from a Financial Perspective for the 2021-2022 Period

Year	ROE	Rate	Score	Performance Level
2021-2022	-12,93%	D	1	Not Good
2022-2023	8,77%	C	2	Quite good

Source: Secondary Data, processed 2024

Table 1.4 shows the results of the Balance Scorecard assessment of financial performance based on changes in ROE for the 2021-2023 period. In the 2021-2022 period, ROE experienced a decrease of 12.93%, which is included in the score 1 category with a performance level of “Not Good”. This decrease reflects a decrease in the efficiency of equity performance, where the company is unable to utilize its equity effectively to generate net profits. Meanwhile, in the 2022- 2023 period, ROE increased to 8.77%, which is included in the score 2 categories with a performance level of “Quite Good”. This increase shows an improvement in equity management, where the company is starting to increase efficiency in utilizing its equity to obtain net profit.

Based on performance measurements of PT. AHI Tbk through a financial perspective, the company’s performance showed a decline in the 2021-2022 period, but managed to improve in the 2022-2023 period. This indicates the company’s ability to manage its assets and equity efficiently as well as the existence of significant improvement steps. However, companies need to continue to optimize their performance by implementing more effective strategies to achieve a “Good” or “Very Good” level of performance.

Customer Perspective

From the customer’s perspective, *Balance Scorecard* measure customer profitability by comparing cash receipts from customers with the previous period. The following is data on cash receipts from customers received by PT. AHI Tbk for the period 2021 to 2023.

Table 2.1 Cash Receipts from Customers PT. AHI Tbk Period 2021-2023

Year	Cash Receipts from Customers
2021	IDR 7.695.375
2022	IDR 7.955.341
2023	IDR 8.808.930

Source: Secondary Data, processed 2024 (In Trillions of Rupiah)

In Table 2.1 it can be seen that cash receipts from customers at PT. AHI Tbk during the 2021-2023 period experienced an increase from year to year. In 2021, the company recorded cash receipts from customers of IDR 7,695,375 trillion. Then in 2022, it will increase by IDR 259,965 billion to become IDR 7,955,341 trillion. Furthermore, in 2023, it will again increase by IDR 853,589 billion to IDR 8,808,930 trillion.

Table 2.2 Performance Measurement from a Customer Perspective for the 2021-2022 Period

Year	Cash Receipts from Customers	Rate	Score	Performance Level
2021-2022	3,38%	C	2	Quite Good
2022-2023	10,73%	C	2	Quite good

Source: Secondary Data, processed 2024

Table 2.2 shows the results of the Balance Scorecard assessment from a customer perspective based on changes in cash receipts from customers between periods for 2021-2023. In the 2021-2022 period, cash receipts from customers experienced growth of 3.38%, which is included in score 2 with a “Quite Good” performance level. This increase reflects the company’s efforts which have been quite successful in maintaining revenue from customers even though growth is still relatively low. Then in the period 2022-2023, the growth in cash receipts from customers reached 10.73% which is also included in score 2 with performance remaining at the “Quite Good” level. This reflects a more significant increase in the company’s performance in maintaining revenue from customers compared to the previous period, but still in the same category.

Based on performance measurements of PT. AHI Tbk through a customer perspective, the company’s performance shows positive growth with a “Quite Good” performance level. This indicates stable efforts to maintain revenue from customers. However, the company still has the opportunity to improve its performance to “Good” or “Very Good” level, through optimizing strategies that are more effective in maintaining revenue from customers.

Internal Business Process Perspective

In this perspective, *Balance Scorecard* measuring a company’s ability to manage its resources. The analysis is carried out by comparing the operating profits obtained by the company with the previous period. Below is presented data on PT. AHI Tbk. During the 2021-2023 period:

Table 3.1 Operating Profit PT. AHI Tbk Period 2021-2023

Year	Operating Profit
2021	IDR 925.490
2022	IDR 876.091
2023	IDR 1.000.296

Source: Secondary Data, processed 2024 (In Billions of Rupiah)

In Table 3.1 it can be seen that the operating profit of PT. AHI Tbk experienced fluctuations. In 2021, the company recorded an operating profit of IDR 925,490 million. However, in 2022, the company will experience a decrease in operating profit of IDR 49,399 billion, bringing it to IDR 876,091 billion. Then in 2023, operating profit will again increase by IDR 124,205 billion, so it will be IDR 1,000,296 trillion.

Table 3.2 Performance Measurement from Internal Business Process Perspective for the 2021-2022 Period

Year	Operating Profit	Rate	Score	Performance Level
2021-2022	-5,34%	D	1	Not Good
2022-2023	14,18%	C	2	Quite good

Source: Secondary Data, processed 2024

Table 3.2 shows the results of the Balance Scorecard assessment from an internal business process perspective based on changes in operating profit during the 2021-2023 period. In the 2021- 2022 period, the company experienced a decrease in operating profit of 5.34%, which was included in the score 1 category with a performance level of “Not Good”. This reflects a decrease in efficiency in internal business processes during that period. However, in the 2022-2023 period, the company experienced an increase in operating profit of 14.18%, which is included in the score 2 categories with a performance level of “Quite Good”. This reflects the significant improvements made by the company in internal business processes, both in terms of operational performance and business strategy during that period.

Based on performance measurements of PT. AHI Tbk through an internal business process perspective, the company’s performance experienced a decline in the 2021-2022 period, but managed to improve in the 2022-2023 period. This indicates the company’s success in making effective improvements in its internal business processes. However, companies need to continue to make continuous efforts to optimize their efficiency and business strategy in order to achieve a “Good” or “Very Good” level of performance.

Growth and Learning Perspective

In this perspective, *Balance Scorecard* measure employee productivity levels by comparing the net profit performance obtained per number of employees.

$$\text{Productivity} = \frac{\text{Net Profit}}{\text{Total Employees}} \times 100\%$$

Table 4.1 Employee Productivity Calculation Results PT. AHI Tbk Period 2021-2023

Year	Net Profit	Total Employees	Employee Productivity Level
2021	IDR 718.802	14.127	50,88%
2022	IDR 673.647	13.023	51,73%
2023	IDR 763.876	13.673	55,87%

Source: Secondary Data, processed 2024 (In Billions of Rupiah)

From Table 4.1 it can be seen that the company experiences fluctuations in net profit and number of employees. In 2021 the company recorded a net profit of IDR 718,802 billion with a

total of 14,127 employees, which resulted in an employee productivity level of 50.88%. Meanwhile, in 2022, there will be a decrease in net profit to IDR 673,647 billion and a decrease in the number of employees to 13,023 people. However, the productivity level increased to 51.73%. Then in 2023, the company experienced an increase in net profit to IDR 763,876 billion which was offset by an increase in the number of employees to 13,673 people. This period resulted in the highest level of productivity during the 2021-2023 period, namely 55.87%.

Table 4.2 Performance Measurement from a Growth and Learning Perspective for the 2021-2022 Period

Year	Operating Profit	Rate	Score	Performance Level
2021-2022	1,66%	C	2	Quite Good
2022-2023	8,00%	C	2	Quite good

Source: Secondary Data, processed 2024

Table 4.2 shows the results of the Balance Scorecard assessment from a growth and learning perspective based on changes in employee productivity levels during 2021-2023. In the 2021-2022 period, employee productivity showed an increase of 1.66%, which is included in the score 2 categories with a performance level of “Quite Good”. This reflects an increase in employee contribution in generating net profit during that period. Then in the period 2022-2023, employee productivity again experienced a significant increase, namely to 8.00%. However, this increase is still included in the score 2 categories with the same level of performance as the previous period, namely “Quite Good”. This increase reflects an increase in efficiency and better contribution from employees to company revenue.

Based on performance measurements of PT. AHI Tbk through the perspective of growth and learning, the company’s performance shows a consistent increase in employee productivity during the 2021-2023 period. This indicates the company’s success in increasing employee contribution and efficiency to company revenue. However, the company’s performance level is still at the “Quite Good” level. Therefore, companies need to optimize more effective strategies, such as increasing training and skills development, in order to achieve “Good” or “Very Good” performance.

Measuring Company Performance from Four Perspectives Balance Scorecard

To obtain a comprehensive picture of company performance at PT. AHI Tbk, measurement results from each perspective *Balance Scorecard* can be analyzed by calculating the average performance score. This approach can provide a comprehensive picture of overall company performance without prioritizing certain perspectives.

Table 5.1: Performance Measurement with Balanced Scorecard PT. AHI Tbk 2021-2023 period

Perspective	2021-2022			2022-2023		
	Rate	Score	Performance Level	Rate	Score	Performance Level
Financial Perspective:						
ROA	D	1	NG	C	2	QG
ROE	D	1	NG	C	2	QG
Customer Perspective	C	2	QG	C	2	QG
Internal Business Process Perspective	D	1	NG	C	2	QG
Growth and Learning Perspective	C	2	QG	C	2	QG
Total Score BSC		7			10	
Performance Average	D	1	NG	C	2	QG

Source: Secondary Data, processed 2024

Based on the results of the company performance assessment analysis using the method *Balance Scorecard* at PT. AHI Tbk, which can be seen in Table 5.1, overall shows significant changes. In the 2021-2022 period, the average company performance is at score 1 with a performance level of “Not Good”. However, in the period 2022-2023, the average company performance increased to score 2 with a performance level of “Quite Good”. This increase indicates significant improvements in various aspects of company performance compared to the 15 previous years. However, to achieve a higher level of performance, such as “Good” or “Very Good”, companies need to continue to evaluate and improve their business strategies.

In this case, method *Balance Scorecard* proven to be an effective tool for measuring PT’s company performance. PT. AHI Tbk through evaluation from the four main perspectives, this is in line with Afdallash & Trisnawati (2023), (Megawaty et al., 2022), and (Febrianto et al., 2024). The results of measurements using the BSC method can be used as material for evaluation and strategic planning direction, so that companies can continue to improve the quality of their performance and achieve better targets in the coming period, this is in line with (Pratiwi et al., 2023).

Sustainability Perspective

The sustainability perspective at PT. AHI Tbk is demonstrated by the sustainability report which contains sustainability topics in economic, social and environmental aspects. These topics have been discussed internally to identify their impact on the company and on all stakeholders. These topics include: (1) Materiality which contains information on economic, social and environmental aspects based on stakeholder assessments and decisions. (2) Presentation of relevant performance in the context of sustainability. (3) Completeness that covers material economic, social and environmental aspects and within the limits of the reporting period supported by complete data and information.

As for the short and longterm strategic planning of PT. AHI Tbk includes: targeting sales growth of 10% from the previous year, improving its operational performance through the

productivity and competence of the operational team, introduce environmentally friendly products and services, increasing customer visits with creative and innovative marketing strategies, and increasing human resource competence, and increasing social and environmental contributions.

Conclusions

Research results regarding implementation SBSC in measuring company performance at PT. AHI Tbk for the 2021-2023 period obtained the following conclusions:

1. Performance measurement results from a financial perspective show a decline in financial performance in the 2021-2022 period of 7.05% for ROA and 12.93% for ROE. However, it managed to improve in the 2022-2023 period with an increase of 6.02% for ROA and 8.77% for ROE. This reflects the company's ability to manage its assets and equity efficiently as well as the existence of significant improvement steps.
2. Performance measurement results from a customer perspective show positive performance growth. In the 2021-2022 period, cash receipts from customers experienced growth of 3.38%. Then in the 2022-2023 period, reached 10.73%. This reflects stable efforts in maintaining revenue from customers.
3. Performance measurement results from an internal business process perspective show a decrease in operating profit in the 2021-2022 period of 5.34%. However, it managed to improve in the 2022-2023 period with an increase of 14.18%. This reflects the company's success in making effective improvements in its internal business processes.
4. Performance measurement results from a growth and learning perspective show consistent increases in employee productivity. In the 2021-2022 period employee productivity showed an increase of 1.66%. Then in the 2022-2023 period, increased by 8.00%. This reflects the company's success in increasing employee contribution and efficiency to company revenue.
5. Performance measurement results PT. AHI Tbk with method Balance Scorecard, overall shows significant changes. In the 2021-2022 period, the company's performance experienced a decline, but managed to improve in the 2022-2023 period. This increase reflects significant improvements in various aspects of the company's performance compared to the previous year.
6. The sustainability perspective is demonstrated by PT. AHI Tbk 's sustainability report. Which includes sustainability topics in economic, social and environmental aspects.

Method SBSC proven to be an effective tool for measuring PT. AHI Tbk performance, thus these results can be used for evaluation and short and longterm strategic planning, for efforts to improve performance and achieve better targets in the coming period.

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THE EFFECT OF SELF EFFICACY AND ECOLITERACY ON GREEN PRODUCT PURCHASING

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ABSTRACT:

This research is motivated by the high environmental damage caused by human activities, the sadness of consumption activities that cause a decrease in environmental carrying capacity and a decrease in quality of life. This is due to consumption actions that are not environmentally friendly. Internal factors are important factors in shaping decisions in consuming or buying environmentally friendly products or not. Based on this, this research aims to analyze the influence of self-efficacy and ecoliteracy on green products. This research was conducted on 120 people who visited the Bandung City Hypermarket. With the collection of survey data, the data questionnaire instrument that has been obtained is analyzed descriptively and inferentially. The results of the study on Green Product Purchase in high conditions. This shows that the people of Bandung have good actions in purchasing environmentally friendly products. Indicators with relatively good scores from others are psychology & emotional status and perceived value. While those that are relatively low compared to others are cognitive skills and environmental concerns. Simultaneously, there is an influence of green product purchase and ecoliteracy on green product purchase. In this case, the influence of self-efficacy in purchasing environmentally friendly products is relatively better than ecoliteracy. The implication of the results of this study is that the purchase of green products can be increased, especially by providing confidence that green products provide better value for their lives

INTRODUCTION

The increasing environmental degradation and the urgent need for sustainable development have led to a growing interest in green products among consumers (Placeholder1) Green products, which are designed to minimize their environmental impact, have become a significant focus for both consumers and businesses (Zhuang et al., 2021). This paper explores the effects of self- efficacy and ecoliteracy on green product purchasing behavior, aiming to provide insights into how these factors influence consumer decisions. A key I in green purchasing behavior is self-efficacy, which is the belief in one's own ability to carry out the actions required to achieve particular performance attainments (Zhuang et al., 2021; Wijekoon & Sabri, 2021). High self-efficacy consumers are more likely to think that their purchases can have an impact, which increases the possibility that they will purchase eco-friendly goods (Wijekoon & Sabri, 2021). Conversely, ecoliteracy describes the capacity to apply ecological principles in daily life as well as the knowledge and comprehension of these concepts (Wijekoon & Sabri, 2021). Customers who are

ecoliterate are more likely to select eco-friendly products because they are more conscious of how their actions affect the environment.

In recent years, a lot of research has been done on the connection between ecoliteracy, self-efficacy, and buying green products (Wijekoon & Sabri, 2021). For example, a study by Sharma and Dayal (2023) discovered that among Indian millennials, green purchase intentions are highly predicted by green self-efficacy (Qotrunnada et al., 2023). Similarly, Zhuang et al.'s meta-analysis from 2021 showed that green purchase intention is strongly positively impacted by perceived consumer effectiveness, which is a component of self-efficacy (Zhuang et al., 2021). Green purchasing behavior is influenced not just by self-efficacy and ecoliteracy but also by subjective norms, perceived behavioral control, and environmental care. This article, however, aims to investigate the ways in which ecoliteracy and self-efficacy in particular affect the purchase of green products.

The study's conclusions have significant ramifications for legislators and marketers. Marketers may create more successful plans to promote eco-friendly products by knowing what influences consumers' green buying decisions. This data can also be used by policymakers to create initiatives that promote sustainable consumption habits. To sum up, ecoliteracy and self-efficacy are important factors that influence consumers' decisions to buy green products. Customers are more likely to make ecologically conscious purchases if they have high levels of ecoliteracy and self-efficacy. By delivering empirical data on the impacts of these factors and useful suggestions for encouraging green consumption, this paper seeks to add to the body of existing work.

The strategic issue of research topic related to consumer behavior, influence legislative choices, stimulate economic expansion, and take advantage of the increased worldwide consciousness of sustainability. And also, the increasing of environmental degradation likes pollution, deforestation, and climate change are some of the world's most pressing environmental issues. By encouraging sustainable consumption patterns, an understanding of how ecoliteracy and self-efficacy affect green buying behavior might help alleviate these problems (Tiwari, 2023).

The shifting in consumer behavior, millennials and gen Z customers in particular are increasingly gravitating toward eco-friendly items. By investigating these variables, one can gain knowledge about how to more effectively target and impact this group, which can result in more successful marketing campaigns and increased uptake of green products (Zhuang et al., 2021). Policy and Regulation: Environmental responsibility and sustainability are receiving more attention from governments and organizations. By comprehending the function of ecoliteracy and self-efficacy, policymakers can create educational initiatives and interventions that promote green buying behavior more successfully. Impact on the Economy the green economy is growing quickly thanks to large investments in environmentally friendly goods and technologies. Businesses and investors can make better judgments by researching these aspects, which will promote more sustainable economic growth and development.

A complex interaction of psychological elements influencing consumer behavior is revealed by the effects of ecoliteracy and self-efficacy on the purchase of green products. Current research highlights the significance of environmental knowledge and green self-efficacy in influencing consumers' inclinations to buy eco-friendly goods. This synthesis shows how these factors influence green purchasing behavior by highlighting important findings from multiple research initiatives. Factors affected green product purchasing was comprehending ecoliteracy. Ecoliteracy includes understanding environmental issues and ecological principles. High environmental awareness is still a crucial component in forming attitudes toward green products,

even though some research indicates that it does not always translate into favorable purchase behavior (Qotunnada et al., 2023). Influence of societal norms, consumer intentions are greatly impacted by subjective norms, or the perceived societal pressure to make green purchases. Research suggests that raising these standards may result in more people making green purchases (Moazzam et al., 2023). Attitude Factors which affected was promoting intention and real purchasing behavior requires favorable attitudes toward green items. Eco-friendly purchases can be successfully encouraged by interventions that enhance customer attitudes (Moazzam et al., 2023). Based on this, this study aims to determine the effect of self-efficacy and ecoliteracy on green product purchasing. Green Product Purchasing consist 4 dimensions namely **1) Environmental Concern 2) Social Influence, 3) Environmental Knowledge, 4) Perceived Value**. Futhermore, the indicator of self-efficacy was **1) Mastery Experiences 2) Vicarious Experiences 3) Social Persuasion 4) Physiological and Emotional States**. While the ecoliteracy consist of 4 namely **1) understanding basic ecological concepts 2) attitudes towards the Environment 3) environmentally Friendly Behavior 4) cognitive Skills**. From several supporting theories, the hypothesis of self-efficacy and ecoliteracy is formulated to influence green product purchasing. This study was conducted using a survey method on hypermarket visitors in Bandung City.

METHOD

An explanatory survey was used as the research approach in this study to investigate how ecoliteracy and self-efficacy affect consumers' decisions to buy green products. With a sample size of 120 respondents, the study's target population consists of Hypermart Bandung customers. To make sure the sample appropriately reflects the population of interest, a purposive sampling technique is applied. A structured questionnaire created to capture the pertinent study variables serves as the main tool for gathering data. In order to assure validity and reliability, the questionnaire uses validated scales from prior research to measure self-efficacy, ecoliteracy, and green product purchasing behavior. The chosen sample at Hypermart Bandung will be given the questionnaires in person as part of the data collection procedure. This method enables real-time communication. This method enables real-time communication with respondents, offering a chance to address any questions in the survey and guarantee correct answers. The survey approach is a popular choice for this kind of research since it can collect a lot of data in a short amount of time. Descriptive and verifiable analysis are the two primary stages of data analysis. Simple summaries of the sample and the measurements are provided by descriptive statistics, which are used to highlight the key characteristics of the data. Calculating means, standard deviations, frequencies, and percentages are examples of descriptive analyses that provide information about the sample's demographics and the central patterns of the variables being studied. These studies aid in comprehending broad patterns and trends.

The Smart PLS program facilitates the use of Partial Least Squares Structural Equation Modeling (PLS-SEM) for the verified analysis. PLS-SEM is selected due to its capacity to function effectively with smaller sample numbers and its resilience when dealing with complex models. This approach offers a thorough analysis of the correlations between the variables by enabling the evaluation of both the measurement and structural models. Construct validity and reliability are evaluated as part of the measurement model analysis to make sure the scales are reliable and

accurate. To validate the measurement model, metrics like average variance extracted (AVE), composite reliability, and Cronbach's alpha are computed. The proposed connections between ecoliteracy, self-efficacy, and green product buying behavior are examined in the structural model analysis. The bootstrap resampling method is used to estimate path coefficients and assess their significance, improving the results' dependability. To ascertain how well the data fit the suggested model, the goodness-of-fit indices of the model are also looked at. The Q-squared value, which evaluates the predictive significance of the model, and the R-squared value, which shows the percentage of variance in the dependent variable explained by the independent variables, are important indices.

RESULT AND DISCUSSION

The results of this study include the analysis of the researcher's data which includes the results of descriptive and inferential data processing. Descriptive data processing includes the average, minimum and maximum values. While inferential analysis includes testing the validity and reliability of research instruments, and testing the research hypothesis. The results of descriptive processing are as follows:

Table1. Descriptive Statistics

	N	Minimum	Maximum	Sum	Mean	Criteria
G1	120	1.00	7.00	505.00	4.2083	Middle
G2	120	1.00	7.00	573.00	4.7750	High
G3	120	1.00	7.00	604.00	5.0333	High
G4	120	1.00	7.00	708.00	5.9000	Very High
Average				597.50		High
E1	120	1.00	7.00	546.00	4.5500	Middle
E2	120	1.00	7.00	525.00	4.3750	Middle
E3	120	1.00	7.00	510.00	4.2500	Middle
E4	120	2.00	7.00	726.00	6.0500	Very High
Average				576.50		High
L1	120	1.00	7.00	634.00	5.2833	High
L2	120	1.00	7.00	680.00	5.6667	High
L3	120	1.00	7.00	520.00	4.3333	Middle
Lr4	120	1.00	7.00	485.00	4.0417	Middle
Average				657.00		High
Valid (listwise)	N 120					

Source: 2024

The results of this study state that Green Products in on high level. Dari keseluruhan, indikator environmental concern (G1) pada kategori yang relative rendah daripada yang lain, sedangkan perceived value (G4) pada kondisi yang sangat tinggi. Perceived Value indicated

perception that environmentally friendly products have a higher value than conventional products, both in terms of quality, price, and social and environmental impacts. (Sosianika, A., & Amalia, F.

A. (2021) while concern for environmental issues such as climate change, pollution, and deforestation can influence purchasing decisions for environmentally friendly products. (Sosianika, A., & Amalia, F. A. (2021).

The results of research on self-efficacy show that E3 is relatively lower than others. While E4 is relatively higher than the others. E3 indicates the low social support received by the community, so they lack the confidence to take environmentally friendly actions. E4 indicates positive emotional and physiological states can increase self-efficacy, while stressful or anxious states can decrease it. (Bandura, A. (1997).

The results of the study on ecoliteration, show that L2 is relatively lower compared to other indicators. While L4 is relatively higher compared to others. L2 shows Attitudes towards the Environment which is shown by concern for the environment, having a sense of responsibility for the environment and a desire to preserve it. Respecting nature and believing in the importance of protecting the environment for future generations. L4 shows cognitive skills consisting of critical thinking, the ability to analyze environmental information, evaluating solutions to environmental problems, and making rational decisions; problem solving: Identifying environmental problems, developing innovative solutions, and implementing them; and communication skills, Communicating environmental knowledge and concerns to others.

Instrument Testing

Instrument testing is done through validity and reliability. The reliability is tested by Cronbach Alpha and Validity (KMO) for constructs of Green Product Purchasing, Self Efficacy, and Ecoliteracy, along with item-total correlations for each item within these constructs. The results of validity and reliability are as table 2:

Table 2. Validity dan Reliability

Construct	Cronbach Alpha	KMO	Item-Total Correlation
Green Product Purchasing (G)	0,694	0,713	{‘G1’: 0.45, ‘G2’: 0.498, ‘G3’: 0.596, ‘G4’: 0.38}
Self-Efficacy I	0,631	0,667	{‘E1’: 0.428, ‘E2’: 0.479, ‘E3’: 0.528, ‘E4’: 0.225}
Ecoliteracy (L)	0,771	0,699	{‘L1’: 0.601, ‘L2’: 0.492, ‘L3’: 0.641, ‘L4’: 0.562}

Source: Primary Data 2024

The results of the research data analysis were carried out with SEM PLS using the smart PLS application. The results of SEM PLS data analysis techniques carried out are with the following steps: 1) model specification 2) Data Collection 3) Model Identification 4) Model Estimation 5) Model Evaluation 6) Model Refinement 7) Final Analysis and Interpretation 8) Reporting. The hypothesis formulated in this study is that self-efficacy and ecoliteracy have an effect on green product purchasing. The results of the SEM PLS analysis are as figure 1.

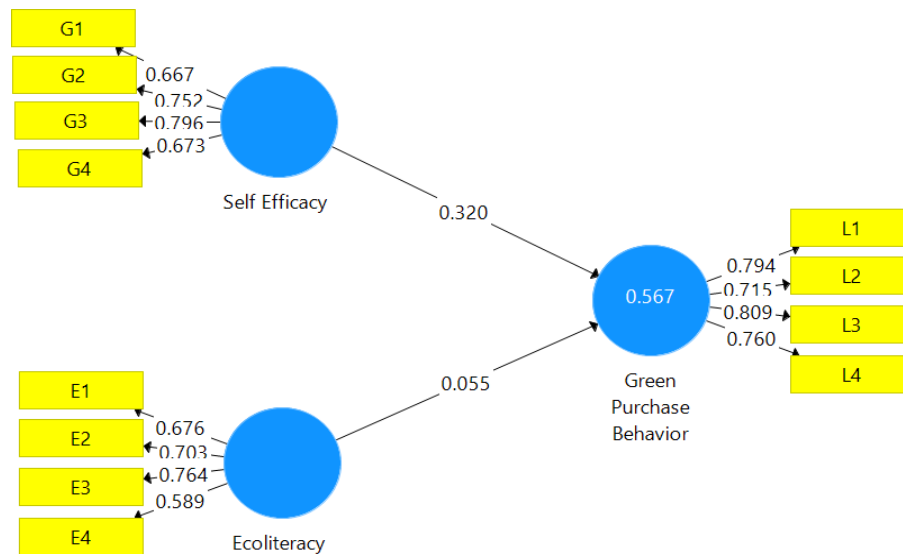


Figure 1: Path Diagram of The Effect of Green Purchase Behavior

Each indication displays a different loading I value based on the figure. In exploratory study, a loading I value above 0.6 is still acceptable, although generally speaking, a number above

0.7 is preferred. G2 (0.750) and G3 (0.796) are markers that significantly contribute to the self-efficacy measure. Although their contributions are adequate, indicators G1 (0.667) and G4 (0.673) fall within the permissible minimum range. Indicators E3 (0.764) and E2 (0.703) contribute positively to the ecoliteracy variable. While indication E4 (0.589) is comparatively weak and falls below the 0.6 criterion, indicator E1 (0.676) is also rather robust. This suggests that E4 may be subject to alteration or removal if required. All of the indicators (L1 through L4) in the green product purchase indicator have loading I values over 0.7 (range 0.715 to 0.809), suggesting that they are sufficiently powerful to capture the variables. While some indicators require attention to improve the model, most indicators have loading factors that are appropriate overall. The hypothesis in this study is the coefficient value of 0.563 for the relationship between self-efficacy and green product purchase suggests that self-efficacy has a fairly strong and favorable impact on green purchase behavior. This suggests that a person's propensity to make green purchases increases with their level of self-efficacy. The coefficient value of 0.232 for the relationship between ecoliteracy and green purchasing behavior indicates that ecoliteracy also has a beneficial impact, but its strength is weaker than self-efficacy. This demonstrates that, while not as strongly as the belief element, ecological literacy does have an impact on green purchasing behavior.

The R² coefficient illustrates the model's explanatory strength. The Green product purchase variable's R² value is 0.567, meaning that Ecoliteracy and Self-Efficacy account for 56.7% of the variance in Green Purchase Behavior. Based on Hair et al.'s (2019) criteria, this value falls into the moderate range. As a result, the model's ability to explain the relationship between variables is quite good. The analysis's findings indicate that when it comes to promoting green buying habits, self-efficacy has a bigger impact than ecoliteracy. Consequently, initiatives that try to boost people's confidence in their capacity to act sustainably may be more successful in promoting eco-friendly purchasing. However, despite having a weaker effect than personal convictions, raising ecological literacy is still crucial. All things considered, this model indicates

that a strategy that blends psychological elements (Self-Efficacy) and education (Ecoliteracy) may raise customer awareness and encourage them to purchase eco-friendly goods. According to data analysis and hypotheses, education (Ecoliteracy) and self-efficacy have an impact on green purchasing behavior.

The coefficient value of 0.563 for the relationship between self-efficacy and green product purchases suggests that self-efficacy has a fairly strong and favorable impact on green purchase behavior. This suggests that a person's propensity to make green purchases increases with their level of self-efficacy. Ecoliteracy also has a beneficial impact on green purchasing behavior, but it is not as strong as self-efficacy, according to the coefficient value of 0.232. This demonstrates that, while not as strongly as the belief element, ecological literacy does have an impact on green purchasing behavior. The R² coefficient illustrates the model's explanatory strength. The Green product purchase variable's R² value is 0.567, meaning that 56.7% the variance in green product purchase can be explained by self-efficacy and ecoliteracy. Based on Hair et al.'s (2019) criteria, this value falls into the moderate range. As a result, the model's ability to explain the relationship between variables is quite good. The analysis's findings indicate that when it comes to promoting green buying habits, self-efficacy has a bigger impact than ecoliteracy. Consequently, initiatives that try to boost people's confidence in their capacity to act sustainably may be more successful in promoting eco-friendly purchasing. However, despite having a weaker effect than personal convictions, raising ecological literacy is still crucial. All things considered, this model indicates that a strategy that blends psychological elements (Self-Efficacy) and education (Ecoliteracy) may raise customer awareness of and behavior toward eco-friendly items.

Self-Efficacy's Impact on Green Buying Practices

The Theory of Planned Behavior (Dũng et al., 2013) and Social Cognitive Theory (SCT)² are frequently cited as theoretical foundations for the relationship between self-efficacy and green consumer behavior. According to The Planned Behavior Theory (TPB), a person's intention to carry out a behavior is what drives that conduct, and that intention is impacted by their attitude toward the behavior, subjective norms, and perceived behavioral control, which includes self-efficacy. Self-efficacy, as it relates to green consumer behavior, is the conviction that one can buy and use environmentally friendly products. Social Cognitive Theory (SCT) (Nabavi & Bijandi, 2014), highlights the significance of social experiences, reciprocal determinism, and observational learning in behavior modification. A crucial element is self-efficacy, which affects how people feel, think, and behave in different contexts.² In terms of green consumer behavior, more positive attitudes and intents to buy eco-friendly items can result from increased self-efficacy.

Ecoliteracy and Green Product Purchase

The theoretical underpinnings of the relationship between ecoliteracy and green consumer behavior emphasize how important environmental education is in influencing consumer attitudes and purchase choices. Understanding ecological concepts and how consumer decisions affect the environment is known as ecoliteracy, and it promotes a sustainable culture that shapes consumer behavior. A number of important factors can be used to examine this relationship. According to

(Agus & Pramudana, 2016) ecoliteracy raises consumer awareness of environmental issues and influences their decision to buy. It has been demonstrated that educational initiatives have a beneficial effect on attitudes toward environmentally friendly items, which raises the possibility of making green purchases (Lee et al., 2023). According to (Science, 2023), green awareness serves as a mediator between ecoliteracy and green purchasing behavior, implying that greater knowledge raises awareness and, in turn, leads to more sustainable decisions. Although the direct influence of attitudes on purchasing intentions can vary, attitudes developed through ecoliteracy have a considerable impact on the inclination to purchase ecologically friendly products (Agus & Pramudana, 2016). On the other hand, many customers continue to show a preference for conventional items, despite the positive link between ecoliteracy and green consumer behavior. This suggests a disconnect between awareness and actual purchasing behavior (Science, 2023). This implies that although ecoliteracy is important, other factors might also affect the decisions made by consumers.

CONCLUSION

The results of this study are motivated by environmental degradation as a result of unfriendly community behavior. One of the consumer behaviors that can affect environmental degradation is purchasing behavior towards green products. The variables involved in this study are green product purchase, self-efficacy and ecoliteracy. The results of the study on Green Product Purchase in high conditions. This shows that the people of Bandung have good actions in purchasing environmentally friendly products. Indicators with relatively good scores from others are psychology & emotional status and perceived value. While those that are relatively low compared to others are cognitive skills and environmental concerns. Simultaneously, there is an influence of green product purchase and ecoliteracy on green product purchase. In this case, the influence of self-efficacy in purchasing environmentally friendly products is relatively better than ecoliteracy. The implication of the results of this study is that the purchase of green products can be increased, especially by providing confidence that green products provide better value for their lives. In addition, the purchase of green products can also be increased by providing sufficient knowledge about environmentally friendly activities.

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Community Empowerment Through Utilizing Empty Land By Cultivating Golden Kinanti

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Abstrak

Salah satu potensi yang ada di Desa Bluri adalah budidaya melon dan jagung. Masyarakat yang mata pencaharian utamanya adalah petani, diajak untuk melakukan kegiatan usaha yang bernuansa positif, yaitu menanam melon jenis Golden Kinanti yang dapat tumbuh di lahan kering dan kosong. Hal ini dilakukan untuk meningkatkan kemampuan mereka dalam melakukan aktivitas dan inovasi produk dalam meningkatkan sumber pendapatan masyarakat petani Bluri, serta mampu bersaing dan mengembangkan produksi tanaman. Analisis terhadap kelemahan pengembangan budidaya golden kinanti ini akan memunculkan alternatif strategi pengembangan produk baik kuantitas maupun kualitas. Permasalahannya masih perlunya konektivitas, partisipasi masyarakat untuk mengembangkan potensi yang ada di Desa Bluri dan terintegrasi, kurangnya pemahaman masyarakat mengenai penerapan budidaya melon Goden Kinanti, kurangnya inovasi pemasaran, terbatasnya pengetahuan dan keterampilan. Pendekatan kewirausahaan, dilakukan: agar masyarakat Desa Bluri mempunyai rasa memiliki dan mampu menambah sumber pendapatan dengan melakukan budidaya Goden Kinanti.

Kata Kunci : pemberdayaan masyarakat, sumber pendapatan, budidaya, kewirausahaan

Abstract

One of the potentials in Bluri Village is cultivating melons and corn. Communities whose main livelihood are farmers, are invited to carry out business activities with a positive nuance, namely planting Golden Kinanti type melons which can grow on dry and empty land. This is done to increase their ability to carry out activities and innovate products in increasing the source of income of the Bluri farming community, as well as being able to compete and develop crop

production. Analysis of weaknesses in the development of gold kinanti cultivation will give rise to alternative product development strategies for both quantity and quality. The problem is still the need for connectivity, community participation to develop the potential that exists in Bluri Village and be integrated, lack of community understanding regarding the implementation of Goden Kinanti melon cultivation, lack of marketing innovation, limited knowledge and skills. Entrepreneurial approach. Carried out: so that the people of Bluri Village have a sense of ownership and are able to increase their source of income by cultivating Goden Kinanti.

Keywords: Community empowerment, sources of income, cultivation, entrepreneurship

INTRODUCTION

The melon crop which is a superior product is one of the superior potentials that many Bluri producers like. This melon has a sweeter taste and is larger in size than other types of melon. In general, golden melon cultivation is not much different from other types of melon. Golden melon plants can also be cultivated in narrow areas using polybags or pots.(Ashe JW., 2005) . Based on the identification of the potential faced by the Bluri Village government, there are several activities that make the village superior, namely the development of melon cultivation, namely by planting golden kinanti and corn which need to be processed so they have a higher selling value.

The lack of participation from the Bluri village community means that farmers are less than optimal in getting additional income for their families. Cultivating Golden Kinanti will have optimal added value for business partners, so there are several aspects that must be considered when carrying out activities, namely: a. Ergonomic aspects, namely the parts of golden kinanti cultivation that need to be considered ergonomically, are: Knowledge about golden kinanti cultivation. B. The economic aspect, namely the production of golden kinanti cultivation must attract the interest of farmers so that the results can be of high quality and can become a source of income.c. Functional aspect, namely that golden kinanti products now provide benefits to community resources. D. The appropriate aspect, namely the cultivation of golden kinanti, is appropriate and useful according to the situation and conditions of dry and unused land. To utilize it, activities are carried out and provision of equipment and counseling and assistance, where the equipment and activities carried out are: Made as simple as possible., Made as easy as possible to carry out. Equipped with a safety unit that is not dangerous for users. E. Education and Training Aspects. Before golden kinanti cultivation is developed by partners, it is necessary to provide adequate education and training regarding: i. How to manage your business properly. Ii. How to provide good service. Iii. Entrepreneurship Development Apart from the existing problems, the result of production management is still manual, farmers only have dry land and a lack of knowledge regarding hygienic formation and unattractive labeling. The following is a more detailed explanation: In the production sector, manual methods are still used so it takes a long time. This is a serious problem because it takes a long time and there is a risk that the production results will not be able to meet the market. So this can hinder product development. Knowledge about golden kinanti cultivation is still lacking and they have not been trained on how to plant golden kinanti, mainly there is a lot of empty land and the land is dry, so there is potential to provide seeds for melon cultivation in dry land.



Figure 1: Vacant Land owned by the Community (2024 documentation)

With the successful cultivation of golden kinanti melons, it is hoped that it will increase the source of income for farmers who have been trained and given seeds to plant and cultivate and understand how to manage the plants that have been given and provide entrepreneurial activities for farmers in Bluri village.

LITERATURE REVIEW

Community empowerment is one of the strategies in the development concept that focuses on the community as the main subject of development. The community is expected to have sustainable abilities and independence to achieve empowerment goals, namely to make the community independent so that they are able to improve their standard of living and optimize the resources they have (Endah, 2020).

One of the farmers is Mr Heru Sukadri proposes to strengthen the production process activities of golden kinanti cultivation as well as provide training to strengthen the expansion of business marketing networks so that farmers need to be provided with socialization activities to create marketing strategies and strengthen golden kinanti products. This activity establishes relationships with communities that have potential through Golden Kinanti cultivation.



Figure 2: The community's empty land which has started to be planted with Golden Kinanti is being developed to plant a new type

Although there is significant research on emotional intelligence in education, instruments designed to measure emotional intelligence, especially in the context of science learning, are still limited. The study emphasized the lack of instruments designed to measure emotional intelligence in the context of science learning, thus hindering the development of effective strategies to improve emotional intelligence in science education (Gunawan et al., 2022; Nada et al., 2023; Supriyadi, 2023). The measurement of emotional intelligence in science learning faces challenges due to the complexity of construction and the need for specific context assessments that consider the unique demands of science learning (Mortillaro & Schlegel, 2023).

By addressing these gaps and challenges, educators can develop more effective strategies to improve emotional intelligence in science learning, leading to improved learning outcomes and better academic success (Kresnadi, 2019). Instruments can be developed and validated to effectively measure emotional intelligence in science learning, providing valuable insights for educators to improve student learning outcomes (A Smooth et al., 2019; Leasa & Corebima Aloysius, 2017).

METHOD

This activity uses an entrepreneurship-based community empowerment approach where farmers participate and are given methods to be able to understand and have an entrepreneurial spirit to cultivate golden kinanti melons. The purpose of this activity is to find superior entrepreneurial seeds from farmers in Bluri village, namely the process of integrating hard skills and soft skills, encouraging the growth of science-based entrepreneurship and encouraging the formation and strengthening of entrepreneurship development institutions in universities.

Protecting is a stage that involves protection efforts to protect weak groups from strong groups. Protecting should be seen as an effort to fight unfair competition and prevent persecution of weak groups. Community empowerment does not aim to make people dependent on various aid programs (charity). (Mardikanto & Soebianto, 2021).

Other activities are as a form of supervision, the meetings held aim to provide additional material to the community involved in cultivating golden kinanti melons, in order to increase their motivation to develop. This periodic meeting provides an opportunity for every farmer engaged in cultivating golden kinanti melons to explain the development of cultivation that has been achieved. Furthermore, the provision of seeds for farmers is also carried out by the Bluri Village Government with the assistance of the agricultural service and the University of 17 August 1945 Surabaya, so that the farming community becomes more coordinated and works efficiently, both in managing the harvest, marketing it, innovation and assistance with price standardization, and on the other hand it also needs evaluation and the effects of sustainability and independence for the community are still needed. (Dwiningrum, Siti Irine Astuti. 2011).



Figure 3: Preparation of Melon seeds seeding



Figure 4: Installation of Irrigation networks

Installation of Irrigation Networks

Skewer Drip Irrigation System, to distribute water from wells and flush water to plant areas. Before planting the seeds, the bed is irrigated with a skewer drip irrigation system until the mound media is wet so that it is moist enough.

RESULT AND DISCUSSION

In practice, entrepreneurship has two concepts, namely opportunity and the ability to take advantage of opportunities. The following is an explanation of the concept of entrepreneurship summarized from the book Entrepreneurship by Mardia, et al .An entrepreneurial spirit needs to be fostered in partners so that the spirit of entrepreneurship, creativity and innovation increases, so that the process of transferring knowledge (accepting new things) to partners and society can be well received and owned. Apart from that, partners will be given supporting tools such as: setting up a green house to support their business activities so that partners also have a sense of belonging to the PT Grant service program. The community service team in partnership with Mr Heru Sukadri proposed to strengthen the production process activities for golden kinanti

cultivation as well as provide training to strengthen the expansion of the business marketing network so that the community service team proposed to create a marketing strategy and strengthen Golden kinanti products. This activity establishes relationships with farming communities who have potential through Golden Kinanti cultivation. (Totok ., 2013).

The activity of picking fruit that is ready to harvest or has reached physiological maturity according to predetermined requirements. Determining the degree of old age by: (1). Melon Yellow skin color is perfect. There are cracks on the fruit stalk and the dividing line between the stalk and the fruit is clearly visible. The leaves and stem above the fruit (flag leaf) begin to dry out. (2) . How to Harvest. The fruit stalk is cut with a knife, leaving 2-3 cm or forming a T shape and placed at an angle so that the sap does not drip. Harvesting is done in the morning



Figure 5: Post harvest handling

Post Harvest Handling:

1. Sorting to clean the melon fruit from stuck-on dirt.
2. Grading is grouping fruit classes based on quality and size. So that fruit prices can be competitive.
3. Wrap the fruit in cardboard and insulate it with pieces of paper.

Farmers who have emotional intelligence can do many creative things because they can manage their emotions better, work together, and maintain a stable level of emotion, which is important for creative efforts (Totok, 2013).



Figure 6: Farmers take part in outreach activities for planting golden kinanti

The community empowerment process includes the awareness stage, where an approach is carried out through socialization and communication to convey and provide direction and make the community aware of the natural potential they have. Socialization is a strategic step to empower the community so that village programs can run as they should. (Wahyuningsih, R., & Pradana, G. W. 2021)

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As for the activities carried out for farmers who are interested in cultivating golden Kinanti melons, the initial stage is to prepare empty land that has been identified and ready to be cultivated by planting Golden Kinanti melon seeds. Two months after being planted, the melon has produced fruit with good quality. The selling price from farmers to suppliers is around IDR 4,500-IDR 5,000 per kg. In fact, the average weight of one melon is around 1.5 kg to 2 kg. Together with other farmers, Mr. Amin is currently planting around 3,000 Kinanti melon trees on 2 hectares (ha) of land. "There are a total of 15,000 melon stems. And for the time being they are also planting other types of melons, such as Apollo and Sakata," . According to Mr. Eddy, specifically for Kinanti melons, the turnover obtained from one harvest reaches IDR 20 million-IDR 30 million. Coordinating with farmers, in the implementation of this cultivation program is expected to be carried out well, then several stages are made that can be used as guidelines in the implementation of the program, namely: field surveys, conditioning the situation in the field and identifying empty land that can be used for the implementation of the cultivation program. After the golden melon cultivation is running well, it is necessary to build a family atmosphere to overcome the problems faced. This is done so that the situation becomes conducive so that it can encourage problems to be resolved properly. (Ralph & Lewis, 2020). Innovation and product diversification are carried out by providing training to farmers by conducting: Innovation of golden kinanti melon in the form of a box and a love melon to provide added value. The cultivated variety Golden Kinanti Kotak is formed using acrylic material connected with iron plates and bolts. The process of making Melon Kotak and Melon Cinta is about 1 week after pollination and the fruit appears. The harvest provides

added value because the selling price is four times more expensive than the standard golden kinanti. And for marketing, there are already those who accommodate and send it to supermarkets or hypermarkets in big cities such as Surabaya, Yogyakarta and Solo.



Figure 7: Diversification of square and heart melon shapes (2024 documentation)

CONCLUSION

Community participation in developing superior products is still mostly using empty land and renting empty land to plant corn and Golden Kinanti and preparing Golden Kinanti melon seeds which will be distributed to farmer groups, the results of which are expected to be an additional source of income for farmers. By providing assistance and knowledge about the Golden Kinanti melon plant, it is hoped that it will develop and be well managed by its management and marketing network so that the farming community can increase their income. The existence of self-awareness from the community makes them even more enthusiastic, by providing training that will support marketing, promotion and packaging. Good product.

Participation of farmers to have enthusiasm and motivation in cultivating golden kinanti melon, and their participation in implementation, participation in taking benefits, participation in evaluation. The participation of the Bluri Village community in decision making has gone well, this can be seen from the large number of people who participate in activities to cultivate golden kinanti melon. At the time of the meeting to discuss the harvest results, all farmers were present because they were motivated and enthusiastic about the programs offered to the Bluri Village farmers, where these activities will be greatly needed in the implementation of this golden kinanti melon cultivation in order to utilize empty land and develop it into a business that can increase the source of income for farmers

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“Implementing a Holistic Approach to Moral Education: Addressing Generation Z’s Character Development in the Digital Age”

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Abstrak

Kajian ini menyelidiki penerapan pendekatan 36eputusa dalam pendidikan moral, dengan menyoroti tantangan unik yang dihadapi Generasi Z dalam pengembangan karakter moral di 36eputu pengaruh kuat media digital. Dengan menggunakan tinjauan literatur dan analisis deskriptif, penelitian ini mengkaji berbagai sumber pendidikan untuk mengidentifikasi faktor utama dalam penerapan pendidikan 36eputusa untuk perkembangan moral. Hasil menunjukkan bahwa pendekatan seimbang yang mengintegrasikan keterampilan kognitif dan kecerdasan emosional secara efektif mendorong pola 36eput etis dan empatik pada siswa. Praktik 36eputusa seperti Pembelajaran Layanan Masyarakat, bermain peran, dan mindfulness meningkatkan tanggung jawab sosial, empati, dan berpikir kritis siswa. Penelitian ini menyoroti implikasi praktis bagi pendidik dan pembuat kebijakan dengan mengidentifikasi berbagai tantangan dalam penerapan pendekatan ini, termasuk alokasi sumber daya, pelatihan guru, dan adaptabilitas budaya dalam konteks pendidikan yang beragam. Studi ini diakhiri dengan rekomendasi untuk penelitian lebih lanjut tentang dampak jangka panjang pendidikan moral 36eputusa terhadap perkembangan karakter dalam berbagai latar budaya, dengan menekankan perannya dalam menciptakan generasi yang empatik dan bertanggung jawab secara sosial.

Kata Kunci: Pendidikan 36eputusa, moralitas, Generasi Z, media digital, pendidikan karakter

Abstract

This study investigates the application of a holistic approach to moral education, addressing the unique challenges faced by Generation Z in moral character development amid the pervasive influence of digital media. Using a literature review with descriptive analysis, this research examines various educational resources to identify key factors in implementing holistic education for moral development. Findings indicate that a balanced approach, integrating cognitive skills and emotional intelligence, effectively fosters an ethical and empathetic mindset among students. Holistic practices, such as Community Service Learning, role-playing, and mindfulness, enhance students’ social responsibility, empathy, and critical thinking. This research highlights practical implications for educators and policymakers by identifying several challenges in implementing this approach, including resource allocation, teacher training, and cultural adaptability in diverse educational contexts. These findings underscore the need for systematic support from educational institutions and policymakers to make holistic moral education more effective. This study concludes with recommendations for further research on the long-term impact of holistic moral education on character development across various cultural backgrounds, emphasizing its role in creating a generation that is empathetic and socially responsible.

Keywords: holistic approach, moral education, generation z

Pengenalan

Era revolusi industri 4.0 dan disrupsi digital telah mengubah berbagai aspek kehidupan, termasuk pendidikan (Hamdani et al., 2024). Generasi Z, yang tumbuh di era digital, menghadapi tantangan moral yang kompleks akibat paparan informasi yang tidak terbatas dan cepat. Media digital memainkan peran besar dalam membentuk pandangan dunia mereka, tetapi juga membawa risiko nilai-nilai yang dangkal dan perilaku 37eputis (Arif et al., 2024; Ningrum, 2023). Perusakan kepribadian ini juga merupakan akibat dari kurangnya asimilasi nilai-nilai keimanan dan moral masyarakat serta pesatnya pengaruh globalisasi (Hamdani, 2023). Dalam konteks ini, pendidikan moral tradisional seringkali tidak cukup untuk memenuhi kebutuhan perkembangan moral mereka. Pendekatan 37eputisa muncul sebagai alternatif untuk mengintegrasikan elemen kognitif, emosional, dan sosial dalam pendidikan moral.

Penelitian oleh (Kholiq, 2023) menunjukkan bahwa metode pendidikan yang memanfaatkan teknologi secara terarah mampu meningkatkan kesadaran etis siswa. Selain itu, studi yang dilakukan oleh (Sutikno et al., 2018) menyoroti bahwa kombinasi pengalaman langsung dan refleksi dapat memperkuat karakter siswa di era digital. Pendidikan moral memainkan peran yang sangat penting dalam membentuk karakter dan integritas individu, terutama di kalangan remaja yang berada pada tahap perkembangan yang sangat krusial. Dalam konteks ini, pendekatan pendidikan yang 37eputisa dianggap sebagai salah satu cara yang efektif untuk mendidik generasi muda, terutama dalam membentuk nilai-nilai moral yang kuat. Sebagai sebuah proses yang tidak hanya melibatkan aspek intelektual, tetapi juga sosial, emosional, dan spiritual, pendidikan 37eputisa bertujuan untuk mengembangkan individu secara menyeluruh. (Maharani & Andayani, 2003) menegaskan bahwa dukungan sosial merupakan faktor penting dalam membentuk nilai-nilai moral pada remaja, karena interaksi sosial yang positif dapat mempengaruhi cara berpikir dan bertindak remaja dalam kehidupan sehari-hari. Dukungan ini datang tidak hanya dari keluarga dan teman sebaya, tetapi juga dari masyarakat yang memberikan contoh perilaku moral yang baik.

Seiring dengan perkembangan zaman, keluarga dan lingkungan masyarakat tetap menjadi elemen penting dalam mendukung pendidikan moral yang 37eputisa. (Nugraha et al., 2024) berpendapat bahwa peran keluarga dalam membentuk nilai-nilai moral sangat vital, karena keluarga merupakan unit sosial pertama yang memperkenalkan remaja pada norma-norma sosial dan nilai-nilai kehidupan. Selain itu, lingkungan masyarakat, dengan berbagai pengaruhnya, juga turut berperan dalam mengarahkan dan memperkuat pendidikan moral pada individu. Pengaruh budaya 37eput dan global yang berkembang pesat di era digital menambah kompleksitas tantangan dalam pendidikan moral, karena remaja kini terpapar pada berbagai nilai yang dapat berbeda jauh dengan nilai-nilai tradisional yang ada di masyarakat mereka.

Sejalan dengan itu, penelitian oleh (Utomo & Rizqa, 2024) menunjukkan bahwa integrasi pendekatan budaya dalam pendidikan moral memiliki potensi untuk menghasilkan pendidikan yang lebih relevan dan efektif, terutama dalam konteks globalisasi yang terus berkembang. Pendekatan budaya yang mencakup elemen-elemen kearifan 37eput dapat membantu remaja untuk lebih memahami dan menginternalisasi nilai-nilai moral yang sejalan dengan identitas budaya mereka. Hal ini menunjukkan bahwa pendidikan moral tidak bisa dilihat secara terpisah dari konteks budaya, sosial, dan lingkungan tempat individu tersebut tumbuh dan berkembang.

Di tengah kemajuan teknologi informasi yang sangat pesat, tantangan baru dalam pendidikan moral semakin nyata, terutama di kalangan Generasi Z, yang tumbuh besar dalam era digital. Digitalisasi yang membawa dampak besar pada cara hidup, komunikasi, dan belajar generasi muda, juga turut mempengaruhi pola 37eput dan perilaku mereka. Di satu sisi, teknologi memberikan akses informasi yang lebih luas, namun di sisi lain, ia juga membuka ruang bagi paparan nilai-nilai yang tidak selalu sejalan dengan prinsip-prinsip moral yang sehat. Oleh karena itu, penerapan pendidikan 37eputisa yang dapat mengintegrasikan aspek moral, sosial, dan kultural sangat diperlukan untuk membantu generasi muda mengembangkan karakter yang kuat di tengah tantangan global dan digital yang semakin kompleks.

Artikel ini bertujuan untuk mengeksplorasi penerapan pendidikan 37eputisa dalam pengembangan moral pada Generasi Z, dengan fokus pada tantangan dan peluang yang dihadirkan oleh era digital. Melalui

pendekatan yang 38eputusa, pendidikan moral dapat lebih efektif dalam membekali generasi muda dengan kemampuan untuk berpikir kritis, empatik, dan bertanggung jawab, baik dalam kehidupan pribadi maupun dalam interaksi sosial mereka. Oleh karena itu, penting untuk mengidentifikasi langkah-langkah strategis yang dapat diambil untuk mengoptimalkan pendidikan 38eputusa ini, guna menciptakan individu yang tidak hanya cerdas secara intelektual tetapi juga memiliki karakter yang kokoh dan bermoral.

Sorotan Literatur

Pendekatan 38eputusa dalam pendidikan moral telah mendapat perhatian yang semakin besar dalam beberapa tahun terakhir sebagai cara untuk mengembangkan karakter siswa secara menyeluruh. Pendekatan ini tidak hanya menekankan pengajaran nilai-nilai moral, tetapi juga mencakup pengembangan aspek-aspek spiritual, emosional, dan sosial siswa melalui berbagai metode yang melibatkan partisipasi aktif dan refleksi pribadi. Salah satu metode yang terbukti efektif adalah penggunaan metode berbasis pengalaman, seperti Pembelajaran Layanan Masyarakat, yang dapat meningkatkan empati dan keterampilan sosial siswa. Pembelajaran ini memberikan kesempatan bagi siswa untuk terlibat langsung dalam kegiatan yang melibatkan kepedulian sosial dan pengabdian kepada masyarakat, yang membantu mereka memahami konsekuensi dari tindakan mereka terhadap orang lain. Sebagai contoh (Nurhaliza, 2024) menemukan bahwa metode berbasis pengalaman seperti Pembelajaran Layanan Masyarakat meningkatkan empati dan keterampilan sosial siswa. (Majidah & Ahmadi, 2024) menyoroti pentingnya mindfulness dalam membantu siswa mengelola emosi dan membuat 38eputusan etis.

Di samping itu, metode bermain peran juga terbukti efektif dalam mendorong siswa untuk melakukan refleksi mendalam tentang nilai dan perilaku mereka, sebagaimana dijelaskan oleh (Nurhaliza, 2024). Selain itu, integrasi teknologi dalam pendidikan moral, seperti yang dicatat (Fahrul, 2021) (Hamdani & Fahmimroah, 2024) mencatat bahwa integrasi teknologi dengan pendidikan moral dapat meningkatkan partisipasi siswa jika digunakan secara tepat. Teknologi memungkinkan penggunaan alat dan platform interaktif yang dapat memperkaya pengalaman belajar moral siswa dan meningkatkan keterlibatan mereka dalam proses pendidikan. Terakhir, (Kusumaningrum et al., 2024) mengamati bahwa dukungan dari institusi pendidikan dan pelatihan guru sangat penting untuk keberhasilan implementasi pendidikan moral 38eputusa. Pelatihan bagi guru dalam menerapkan pendekatan 38eputusa ini memungkinkan mereka menciptakan lingkungan belajar yang mendukung perkembangan karakter siswa secara menyeluruh. Dengan demikian, pendekatan 38eputusa yang melibatkan berbagai metode dan dukungan yang memadai dapat menciptakan pengalaman pendidikan yang lebih komprehensif, yang tidak hanya mengembangkan intelektual siswa, tetapi juga aspek emosional, sosial, dan spiritual mereka.

Metodologi

Penelitian ini menggunakan metode studi 38eputus dengan pendekatan analisis deskriptif. Metode ini dipilih untuk memberikan pemahaman yang mendalam tentang penerapan konsep pendidikan moral 38eputusa, dengan mengkaji literatur yang relevan dari berbagai sumber yang memiliki kredibilitas tinggi. Pendekatan studi 38eputus memungkinkan pengumpulan data yang komprehensif dari berbagai referensi yang telah dipublikasikan sebelumnya, seperti jurnal ilmiah, buku, serta laporan kebijakan yang berhubungan dengan topik yang diteliti.

Hasil dan Pembahasan

Hasil penelitian ini mengidentifikasi beberapa faktor krusial yang mempengaruhi keberhasilan implementasi pendidikan 39eputusa dalam konteks pembentukan moral pada Generasi Z, terutama di tengah dinamika perubahan teknologi yang cepat. Berdasarkan analisis literatur yang dilakukan, beberapa elemen kunci yang ditemukan dalam pengembangan pendidikan moral 39eputusa adalah sebagai berikut:

1. Integrasi Kognitif dan Emosional dalam Pendidikan Moral Penelitian yang dilakukan oleh (Anggraini, 2022; Wulandari et al., 2021) menegaskan bahwa program pendidikan yang berhasil dalam membentuk moralitas Generasi Z memerlukan integrasi yang harmonis antara aspek kognitif dan emosional. Program semacam itu tidak hanya mendorong siswa untuk memahami konsep-konsep moral secara intelektual, tetapi juga untuk merasakan dan menginternalisasi nilai-nilai tersebut dalam konteks pengalaman pribadi mereka. Pendidikan moral yang mengintegrasikan kecerdasan emosional dan kognitif memungkinkan siswa untuk mengembangkan empati yang lebih mendalam serta kemampuan untuk mengelola perasaan mereka dalam mengambil 39eputusan etis. Proses ini memberikan dampak yang lebih substansial terhadap perkembangan karakter, karena siswa tidak hanya tahu apa yang benar, tetapi juga merasakan urgensi dan dampaknya bagi kehidupan sosial mereka. Dengan demikian, program-program pendidikan yang mencakup aspek emosional dan intelektual ini memiliki potensi besar dalam membentuk individu yang tidak hanya cerdas secara akademis, tetapi juga memiliki kecerdasan sosial dan emosional yang tinggi.
2. Praktik Berbasis Pengalaman: Meningkatkan Keterlibatan dan Refleksi Diri Dalam konteks pendidikan 39eputusa, penerapan praktik berbasis pengalaman menjadi faktor penting yang turut menentukan keberhasilan pembentukan karakter siswa. (Nikmah et al., 2024; Titian & Suparwi, 2025) mengemukakan bahwa pengalaman langsung, seperti *mindfulness* dan pembelajaran berbasis proyek, memiliki peran sentral dalam membangun keterampilan sosial dan moral siswa. Pengalaman langsung ini tidak hanya berfungsi sebagai sarana untuk memperkuat teori yang dipelajari, tetapi juga sebagai wadah untuk mengasah keterampilan reflektif siswa. Melalui aktivitas berbasis pengalaman, siswa dapat secara langsung merasakan tantangan dan konsekuensi dari perilaku moral mereka, yang kemudian memicu proses refleksi yang lebih mendalam. Praktik-praktik tersebut memungkinkan siswa untuk menghubungkan teori dengan realitas kehidupan mereka, sehingga memperkuat pemahaman dan penerapan nilai-nilai moral dalam konteks dunia nyata. Sejalan dengan penelitian (Hamdani, 2022) penanaman karakter pada dasarnya adalah pendidikan moral pada manusia yang bersifat spiritual dan 39eputu melalui pembiasaan Oleh karena itu, pendidikan berbasis pengalaman tidak hanya memperkaya pengalaman belajar siswa tetapi juga berfungsi sebagai mekanisme untuk memperkuat pembelajaran moral yang lebih kontekstual dan relevan.
3. Peran Strategis Guru dalam Pendidikan Moral Holistik Salah satu aspek penting yang ditemukan dalam penelitian ini adalah peran sentral guru dalam kesuksesan pendidikan moral 39eputusa. (Dirgantara et al., 2025) menekankan bahwa keberhasilan pendidikan 39eputusa sangat bergantung pada kualitas pelatihan yang diberikan kepada guru. Guru bukan hanya bertindak sebagai fasilitator pengetahuan, tetapi juga sebagai pembimbing moral yang memandu siswa dalam perjalanan etis mereka. Pelatihan yang memadai akan memastikan bahwa guru memiliki kemampuan untuk mengenali dan merespons kebutuhan emosional dan moral siswa, serta untuk menciptakan lingkungan yang kondusif bagi perkembangan karakter siswa. Sebagai contoh, guru yang terlatih dalam pendekatan 39eputusa dapat lebih efektif dalam mengelola dinamika kelas dan memberikan bimbingan yang lebih personal bagi siswa. Dengan demikian, pendidikan moral yang 39eputusa tidak akan berhasil tanpa adanya kesiapan dan kapasitas guru yang memadai untuk menangani kompleksitas perkembangan moral siswa dalam berbagai konteks sosial.

4. Adaptasi Budaya dalam Pendidikan Moral Di tengah era globalisasi yang terus berkembang, pendidikan moral harus disesuaikan dengan konteks budaya 40eput agar lebih relevan dan efektif. Sebagaimana dicatat oleh (Kusumaningrum et al., 2024) pendidikan moral yang mengabaikan konteks budaya 40eput berisiko untuk gagal diterima oleh siswa, khususnya dalam konteks Generasi Z yang memiliki latar belakang budaya yang beragam. Setiap masyarakat memiliki nilai-nilai dan norma yang berbeda, dan penerapan pendidikan moral yang tidak mempertimbangkan aspek budaya ini dapat menghasilkan resistensi terhadap proses pembelajaran moral itu sendiri. Oleh karena itu, penting untuk mengadaptasi pendekatan pendidikan moral agar sesuai dengan budaya dan norma yang berlaku dalam masyarakat tempat pendidikan tersebut berlangsung. Pendekatan yang 40eputusan terhadap budaya 40eput akan memungkinkan siswa untuk lebih mudah mengidentifikasi dan menginternalisasi nilai-nilai moral dalam kehidupan sehari-hari mereka, sehingga menjadikan pembelajaran tersebut lebih relevan dan kontekstual.
5. Tantangan Teknologi: Pengaruh Positif dan Negatif dalam Pembentukan Moral Seiring dengan kemajuan teknologi, penggunaan perangkat digital dalam pendidikan moral membawa tantangan dan peluang yang signifikan. (Baroroh et al., 2024) mengidentifikasi bahwa meskipun teknologi menawarkan potensi besar untuk meningkatkan keterlibatan siswa dan memperluas akses terhadap sumber belajar, teknologi juga dapat berfungsi sebagai gangguan jika tidak dikelola dengan baik. Teknologi yang tidak terkontrol dapat memperburuk kecenderungan 40eputus di kalangan siswa, di mana interaksi virtual menggantikan interaksi sosial langsung yang lebih mendalam. Oleh karena itu, penting bagi 40eputus pendidikan untuk merancang kebijakan penggunaan teknologi yang seimbang, yang mengoptimalkan manfaat teknologi sambil meminimalkan potensi dampak negatifnya. Dengan pengelolaan yang bijaksana, teknologi dapat menjadi alat yang sangat efektif dalam mendukung pendidikan moral, dengan menyediakan akses ke berbagai perspektif moral yang dapat memperkaya pemahaman siswa.

Kesimpulan

Secara keseluruhan, temuan dari penelitian ini menunjukkan bahwa keberhasilan pendidikan 40eputusa untuk Generasi Z memerlukan pendekatan yang 40eputusan40t, yang menggabungkan elemen-elemen kognitif, emosional, sosial, dan budaya. Untuk itu, dukungan yang sistematis dari semua pihak terkait—termasuk guru, institusi pendidikan, serta pembuat kebijakan—sangat diperlukan dalam menghadapi tantangan dan mengoptimalkan peluang yang ada, terutama yang terkait dengan teknologi dan konteks budaya 40eput. Pembentukan moral melalui pendidikan 40eputusa tidak hanya mengarah pada perkembangan intelektual siswa, tetapi juga pada pengembangan karakter dan keterampilan sosial yang mendalam, yang akan mempersiapkan Generasi Z untuk menghadapi tantangan dunia yang semakin kompleks.

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Development and Training of a Learning Management System at SMK NU Sudirman Rogojampi

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Abstract

SMK NU Sudirman Rogojampi is currently preparing to implement the Merdeka Curriculum in accordance with Permendikbudristek No. 12 of 2024. This curriculum provides students with the freedom to explore their skills and interests. However, SMK NU Sudirman presently lacks sufficient capacity to effectively implement the Merdeka Curriculum, both in terms of infrastructure and human resources. The learning system at SMK NU Sudirman Rogojampi remains conventional, relying on in-person classroom instruction. Furthermore, teachers at SMK NU Sudirman have not yet mastered the creation of digital learning media. Teaching materials are limited to textbooks and worksheets, resulting in a monotonous learning process that diminishes students' engagement and enthusiasm for learning. To address these challenges, this community service initiative aims to develop a Learning Management System (LMS) to support the implementation of the Merdeka Curriculum at SMK Sudirman. The stages of this initiative include Needs Analysis, LMS Design, LMS Development, and Socialization of LMS Usage. The socialization phase involves training teachers and students on how to use the LMS, with training materials covering course management, learning content, attendance, and student assignments. Additionally, training is provided for teachers on creating interactive learning media. Evaluation results indicate that 95% of training participants believe the LMS developed through this initiative will help SMK NU Sudirman prepare for the implementation of the Merdeka Curriculum, and 92% of participants agree that the LMS will facilitate the teaching and learning process.

Keywords: Learning Management System; Interactive Learning Media; Kurikulum Merdeka

Introduction

SMK NU Sudirman Rogojampi is a private vocational school offering four majors: Light Vehicle Engineering, Network Computer Engineering, Agricultural Product Processing, and Merchant Ship Engineering. The school has a total of 16 teachers, 6 of whom teach mathematics, and a total of 301 students across all majors. Currently, SMK NU Sudirman Rogojampi is preparing to implement the Merdeka Curriculum in accordance with the Minister of Education and Culture Regulation No. 12 of 2024. This regulation marks a transition from the 2013 Curriculum to the Merdeka Curriculum. The 2013 Curriculum is considered less adaptive to changes in the world

(Gumilar et al. 2023). In contrast, the Merdeka Curriculum allows students the freedom to explore their abilities and interests. Teachers have greater flexibility in teaching, enabling them to better understand their students' interests, talents, and needs (Andari 2022). The Merdeka Curriculum is characterized by three main principles: student-centered learning, a safe and inclusive school climate that celebrates diversity, and reflective educators who are eager to learn, share, and collaborate (Hartono, Utomo, and Mulyanto 2010).

Another focus of the Merdeka Curriculum is differentiated learning, where the pace and methods of learning are tailored to the unique characteristics of each student (Pitaloka and Arsanti 2022). Schools have until 2025 to fully implement this curriculum. However, the implementation faces challenges, such as monotonous teaching methods and a lack of information technology skills among teachers (Hehakaya and Pollatu 2022). Currently, learning at SMK NU Sudirman Rogojampi remains conventional, with teachers delivering material during face-to-face meetings in the classroom. Theoretical material is taught through lectures using tools like whiteboards, presentation files, and projectors, while practical lessons are conducted in the laboratory. Efforts to improve teacher skills include training in the use of Canva for creating teaching materials, though only a few mathematics teachers have participated in this training (Yuniwati et al. 2023). For communication between teachers and students, each subject has its own WhatsApp group. Most evaluations are still conducted using paper-based methods.

These challenges indicate that SMK NU Sudirman Rogojampi is not yet ready to implement the Merdeka Curriculum. The main obstacle is the lack of information technology infrastructure to facilitate collaboration between teachers and students, which is a crucial factor in implementing the curriculum (Harahap et al. 2023). Such infrastructure can be realized through a Learning Management System (LMS). An LMS can serve as a platform for creativity, information sharing, and collaboration during the learning process (Kalifah, Hidayah, and Ramadoni 2023). With an LMS, teachers can adopt the flipped classroom method, where learning materials are uploaded before class, allowing students to study them beforehand (Muhtahsin and Irfan 2022). Class time is then used for discussions rather than just delivering material. This method has proven effective in enhancing students' understanding of the material and aligns with the goals of the Merdeka Curriculum (Meilisa and Pernanda 2020). Therefore, this project focuses on developing and training teachers in the use of an LMS to help SMK NU Sudirman Rogojampi prepare for the implementation of the Merdeka Curriculum.

Methodology

Needs Analysis

In this stage, discussions were held with teachers, students, the vice principal in charge of curriculum, and the principal of SMK NU Sudirman to identify issues in the current learning process. From the interviews, it was found that the school lacks both a website and an LMS. This is problematic as SMK NU has implemented the Merdeka Curriculum, which requires collaborative learning processes.

LMS Design

This stage involved designing the LMS interface, the technology architecture to be used, the required server specifications, and usage scenarios. The server should have at least 5GB of

RAM and a 2-core CPU. The chosen technology is NVMe cloud hosting with adjustable specifications based on actual conditions. This flexibility will allow the school to adapt the server specifications in the future as needed.

LMS Development

During this phase, the LMS was installed, configured, and programmed using the Moodle platform. Moodle was chosen due to its comprehensive features and open development capabilities. It has also been proven effective worldwide. After the LMS installation, internal testing was conducted to ensure all features work correctly. Testing also included simulating access by all 168 students and 14 teachers simultaneously to verify the LMS's functionality under high user demand.

LMS Usage Training

After the LMS performed well during testing, the next step was training and assisting teachers and students in using it. Teachers were guided in creating courses on the LMS, assigning tasks, uploading learning materials, taking attendance, and grading. Students were trained on accessing learning materials, marking attendance, and submitting assignments. Training for teachers was conducted in-person, while training for students was conducted online.

Activity Evaluation

The activity evaluation was carried out through a survey of the training participants, which included both students and teachers. This aimed to assess the effectiveness of the training program. Five questions were included in the survey, as shown in Table 1. These questions were divided into three categories: questions for teachers only, questions for students only, and questions for both teachers and students. The activity's effectiveness was measured by the percentage of participants who answered "Yes."

Table 1. List of Activity Evaluation Questions

No	Question
Q1	Is the material presented easy to understand?
Q2	Does this application help in implementing the Merdeka Curriculum at SMK NU Sudirman?
Q3	Can you operate this application independently after the training activity concludes?
Q4	Is the application interface clear enough for you?
Q5	Does this application simplify the teaching and learning process?

Results and Discussion

From interviews with teachers, and students at SMK NU Sudirman, it was found that the process of documenting teaching and learning activities at the school is not yet well-organized. Documentation is limited to attendance and grades recorded on paper. This creates difficulties for the school during the accreditation process. Additionally, students feel bored with the monotonous teaching methods. The results of the problem analysis stage were then used as a reference for designing the LMS. The LMS to be developed will use the Moodle platform, which was chosen because it has been successfully implemented worldwide. The selected server is an elastic Virtual Private Server (VPS), chosen for its flexibility, allowing users to easily modify server specifications at any time. This is crucial since the number of students at SMK NU may change in the future, enabling the school to adjust the server specifications effortlessly. For the initial setup, a server with 6 vCPUs, 6GB of RAM, and a 20GB hard drive was chosen. The LMS is hosted at the address <https://lms.smknusudirmanrogojampi.sch.id>. Figure 2 below shows the login interface of the hosted LMS.

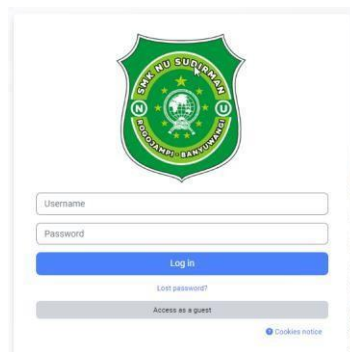


Figure 1: LMS Login Interface of SMK NU Sudirman
Source: (Author's Documentation, 2024)

Before the release, testing was conducted, including performance testing and functional testing. Functional testing aimed to ensure that all features worked properly and that the LMS could handle simultaneous access by multiple users effectively. Functional testing was carried out by simulating the following scenarios:

1. The admin creates a class and assigns teachers.
2. Teachers upload teaching materials and assignments.
3. Students access teaching materials and complete assignments.
4. Teachers grade the assignments, and
5. Teachers generate assessment reports.

Figure 2 below shows the interface when a teacher views student assignment grades.

Select	User picture	First name / Last name	Email address	Status	Grade	Edit
☐	MA	Mada Anis	mariajan221@gmail.com	No submission Graded	0.00 / 100.00	Edit
☐	RA	Rendyha Ardiansyah	rendydodik541@gmail.com	No submission Graded	0.00 / 100.00	Edit
☐	JA	Jefri AB	Jefriab72@gmail.com	No submission Graded	0.00 / 100.00	Edit

Figure 2: Student Assignment Grades View
 Source: (Author's Documentation, 2024)

After ensuring that all features function properly, performance testing was conducted. The testing utilized the Jmeter application to simulate 100 users accessing the LMS simultaneously. Figure 3 shows an error rate of 0%, indicating that the system can be accessed smoothly without any issues.

Label	# Samples	Average	Min	Max	Std. Dev.	Error %
HTTP Request	100	44363	0	54274	6900.36	0.00%
TOTAL	100	44363	0	54274	6900.36	0.00%

Figure 3: LMS Performance Testing Results
 Source: (Author's Documentation, 2024)

A socialization and training session was conducted for the teachers and students of SMK NU Sudirman on using the LMS and creating interactive teaching materials. The students appeared enthusiastic during the training process. They were taught how to access learning materials and complete assignments on the LMS. Figure 4 shows the training activity on using the LMS for teachers. The training covered how to manage class participants, create assignments, upload materials, take attendance, and conduct assessments. The teachers appeared enthusiastic as they followed each instruction provided.



Figure 4: Training on Creating Interactive Teaching Media Source: (Author's Documentation, 2024)

The last material covered was training on creating interactive teaching media using H5P. Here, teachers were taught various types of interactive learning media, such as image guessing, crossword puzzles, drag-and-drop images, and more. Figure 5 shows an interactive video learning media created by the teachers.

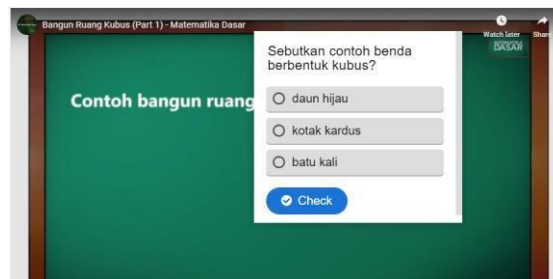


Figure 5: Interactive Teaching Media Created by Teachers Source: (Author's Documentation, 2024)

Conclusion

Dari kegiatan pengabdian ini diperoleh 47 keputusan 47 bahwa LMS ini mampu membantu SMK NU Sudirman dalam mempersiapkan implementasi Kurikulum Merdeka. Guru dan siswa telah dapat mengoperasikannya dengan baik. Penggunaan LMS ini juga dapat meningkatkan kemampuan siswa dalam belajar mandiri. Untuk pengembangan kedepan bisa ditambahkan fitur untuk mengotomatisasi proses penilaian Capaian Pembelajaran sehingga evaluasi hasil pembelajaran di sekolah lebih mudah.

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Tourism Marketplace Optimization for Local SME Capacity Building in Maratua Island, Indonesia

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Tourism Marketplace, Lodging Marketplace,

ABSTRAK

Maratua ialah satu kepulauan di negara Indonesia, tepatnya di kabupaten Berau, provinsi Kalimantan Timur. Maratua terkenal potensi pariwisatanya. Di sana terdapat banyak usaha kecil menengah oleh penduduk 49eput khususnya tempat penginapan seperti homestay. Namun, banyak juga tempat penginapan yang didirikan oleh orang asing. Hal ini para wisatawan lebih banyak memilih cottage karena tempat yang besar, nyaman, dan mudah diketahui serta diakses. Sebagai sarana pengabdian, Bank Indonesia memiliki program Corporate Social Responsibility (CSR) yang bekerjasama dengan kampus Politeknik Negeri Samarinda (Polnes) untuk memberikan penyuluhan terkait promosi wisata di Maratua. Kegiatan ini bertujuan sebagai edukasi dan cara bersaing penduduk 49eput untuk mempromosikan tempat penginapan yang mereka punya.

Tahapan kegiatan pengabdian yang dilakukan ialah survey tempat dengan menentukan 49eputu tempat penyuluhan, bekerjasama dengan kelompok sadar wisata (pokdarwis) Maratua tepatnya di desa Teluk Harapan sebagai penggerak UKM setempat sekaligus peserta, lalu melakukan penyuluhan optimasi marketplace ekowisata dan pembuatannya. Peserta pada pengabdian ini berkisar 30 orang dan

narasumber yang berasal dari akademisi Polnes.

Hasil dari pengabdian ini ialah peserta mengetahui cara membuat marketplace wisata dalam hal ini menggunakan AirBnB serta memberikan reward program sebagai optimasi promosi tempat penginapan yang penduduk 49eput punya. Manfaat dari pengabdian ini ialah sebagai edukasi dan masyarakat memiliki sarana promosi secara digital khususnya untuk sebuah tempat penginapan.

ABSTRACT

Maratua is an archipelago in Indonesia, precisely in Berau district, East Kalimantan Province. Maratua is famous for its tourism potential. There are many small and medium businesses by local residents, especially lodging such as homestays. However, there are also many lodgings

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established by foreigners. This is why tourists prefer cottages because the place is large, comfortable, and easy to find and access. As a means of community service, Bank Indonesia has a Corporate Social Responsibility (CSR) program in collaboration with the Samarinda State

Polytechnic (Polnes) campus to provide 50eputusan50t related to tourism promotion in Maratua. This activity aims to educate and compete local residents to promote the lodging they have.

The stages of community service activities carried out are a site survey by determining the location of the 50eputusan50t location, collaborating with the Maratua tourism awareness group (pokdarwis) precisely in the Teluk Harapan village as a local SME driver as well as a participant, then conducting 50eputusan50ton optimizing the ecotourism marketplace and its creation. Participants in this community service were around 30 people and resource persons from Polnes academics.

The result of this service is that participants know how to create an ecotourism marketplace in this case using AirBnb and provide a reward program as an optimization of the promotion of lodging that local residents have. The benefits of this service are as education and the community has a means of digital promotion, especially for the lodging.

INTRODUCTION

Indonesia is a country with beautiful nature. The tourism sector is one of its advantages. Many small islands are scattered with beautiful marine life around them. Maratua Island is one of the popular tourism potentials in Indonesia. Maratua Island is part of the Derawan archipelago in Berau district, the outermost island in East Kalimantan, directly bordering the Southern Philippines and Sabah, East Malaysia. Maratua has a productive population aged 15-20 years (Tambunan & Nurbaeti, 2024).

The potential of maratua Island's tourist attractions range from natural panoramas, flora and fauna, mangrove forests, diving and snorkeling spots. The assessment results of Maratua Island are worthy of being a potential tourist destination with an index of 84%. The six criteria include attractiveness with a value of 94%, accessibility 75%, socio-economic conditions 83%, accommodation 83%, supporting facilities and infrastructure 80%, and availability of clean water with a value of 87% (Sawitri et al., 2021). Maratua has four villages, namely Kampung Tanjung Harapan or Bohebukut, Teluk Alulu, Bohesilian, and Payung Payung. Maratua has long been known as a marine tourism that offers beautiful beaches, various marine biota with various types of turtles, and underwater beauty in the form of very interesting coral reefs. The Maratua coastline is the largest green turtle nesting place in Indonesia and the 8th in the world. Its natural beauty is so charming, that Maratua Island is often visited by foreign tourists for diving activities (Amelia et al., 2024).

However, the problem of tourist accommodation is also a challenge for the Maratua community. From the results of interviews with local residents, many accommodations are managed by foreigners such as cottages. Local residents also try to provide accommodation with good facilities and affordable prices. It can be a means for domestic tourists as a target market, not to mention foreign tourists who want to get cheap prices. According to the Maratua community, tour guides who come from Derawan Island do not explain where the available accommodations are and provide incorrect information. Thus, the image of Maratua Island is bad. (Pratama et al., 2022)

As a community service program, the improvement of the tourism sector must be carried out on Maratua Island. The solution given to the Maratua community is to provide educational facilities in the form of 50eputusan50t and training in terms of tourism promotion, especially

accommodation. The education applied is how to do promotions using digital technology. The use of digital technology can be said to be a creative and innovative concept in business (Aksenta et al., 2024). In the tourism industry, especially information and communication technology (ICT), it plays a major role in helping to sustain life as social infrastructure and as an attraction (Singh & Bashar, 2023).

This education is in the form of training on the use of marketplaces as a means of promoting tourism. The purpose of this service is as education in increasing the capacity of knowledge and how to compete for local residents or local SMEs (Small and Medium Enterprises) and especially homestay owners in Maratua so that they are able to promote their accommodation widely. This service is carried out by the Bank Indonesia team in East Kalimantan as a Corporate Social Responsibility (CSR) program and in collaboration with the Samarinda State Polytechnic (Polnes).

The benefits of having a marketplace for tourism are that it can save time and operational costs for promotion, generate transaction reports automatically, and reduce the number of administrative errors. Activities that can be done in managing a marketplace include inventory management, catalogs, financial reporting, and ordering to being able to collaborate (Dewi & Ayuni, 2021).

A marketplace is a platform where sellers can gather and sell goods and services without having to meet customers in person. A marketplace company is a platform provider that serves as a meeting place for buyers and sellers. A marketplace allows for two-party transactions, and the company earns money through commissions on each sale. The marketplace company's job is simply to provide a place for sellers who want to sell and buyers who are looking for products to make transactions easily and quickly. If a buyer is interested in making a purchase, the transaction from payment to delivery of the product to the consumer is regulated by the marketplace. (Syarifuddin et al., 2024). The marketplace business model allows users to sell and become buyers on a digital platform. The platform operates by managing as well as connecting sellers and buyers. (Aksenta et al, 2023). Sellers in the market offer discounts, after-sales services, cashback, and other services as a breakthrough to attract buyers (Lestari, 2022).

The marketplace applied in this training is AirBnB. AirBnB is one of the largest online marketplaces in the world in terms of accommodation. This platform allows homeowners to rent out an unused room to rent out the accommodation. Airbnb has a list and characteristics of host types and is able to filter potential guests who will book. There are instant bookings or bookings that must be approved by the host (home owner) (Mayya et al., 2020). Airbnb is a sharing business platform. People can become accommodation providers and have a positive impact on the economy. People become more prosperous from income through Airbnb. Airbnb offers a wider choice of accommodation (not just one type of accommodation like a hotel). Airbnb can recommend places and share customer experiences and build relationships with customers (Ito et al., 2024).

The participants of this AirBnb marketplace optimization training are sellers (home owners) on this application. Optimization is not just registering as a seller, participants also provide customer loyalty services in the form of reward programs such as discounts, cashback points, and the like. Hosts rely on the AirBnb service ecosystem by offering various conveniences. On this platform, hosts can provide information about hotel facility services, how to transact, price details, and the host's commitment to maintaining a clean and safe environment. Hosts can also understand customers through reviews (Dogru et al., 2021). Airbnb can add rewards programs to its services.

Hosts can offer rewards such as extended stays, points, or discounts. As a guest, rewards programs can be a set number of stays and points (Hanson, 2022).

Airbnb is the most successful online marketplace model. Since 2008, Airbnb has experienced exponential growth until now. Airbnb has customer analytics to assess the extent to which customers interact and transact. This has important implications for hosts (companies) in operating, providing services, competing in accommodation services (Quattrone et al., 2020). Airbnb's statement did not disrupt the accommodation industry because the business is relatively new, namely being able to develop market segmentation. Airbnb's success is influenced by lower price factors, authentic experiences, and flexible geographic options. (Kim et al., 2021).

METHOD

This community service was carried out for 1 day, namely providing 52eputusan52t method on how to promote by utilizing digital platforms and optimizing AirBnB as an accommodation marketplace. The activity was carried out from morning to evening. The activity was carried out on Friday, September 13, 2014. The participants of this community service numbered around 30 people. Participants consisted of tourism awareness groups (pokdarwis), accommodation business actors, and the other local SME in Teluk Harapan village, Maratua. The resource person is a lecturer from Polnes. The resource person has extensive experience in teaching and also as a speaker and has certification in the field of digital marketing.



Figure 1. Stage Of Activities

The stages of community service activities are as follows, shown in Figure 1: In the first stage, the community service team determines the location as a meeting place for participants. The location of the community service is at the Teluk Harapan Village office. In the second stage, the team collaborates with the local village tourism awareness group (pokdarwis) to inform the community to participate in 53eputusan53t activities. In the third stage, the community service team conducts counseling by providing information and knowledge about how to promote, especially for lodging businesses, using a digital platform. In the fourth stage, the community is invited to participate in practical activities to create a special lodging marketplace using the AirBnB application. At this stage, the community optimizes AirBnb so that it can be used as a platform for selling accommodation (homestays) available in Teluk Harapan Village.

RESULT AND DISCUSSION



Figure 2: Digital Based Business Promotion Counseling Activities

This community service activity began with providing 53eputusan53t to the Teluk Harapan village community on how to optimize their efforts to promote using digital platforms. The 53eputusan53t activity can be seen in Figure 2 above.

The material covers the phenomenon of tourism growth, especially on Maratua Island and the potential for tourism businesses, especially accommodation. Then, the benefits of using and various types of technology that can be used as digital-based promotional tools and procedures for optimizing marketing using the AirBnB marketplace.

Before the activity took place, the community service team ordered that participants were advised to prepare several documents needed to create a marketplace. The documents in question are photos of KTP, photos of NPWP, photos of Family Cards, and photos of NIB (Business Identification Number) to pictures of existing accommodation. These documents are usually requirements for creating special data on the tourism marketplace.

The obstacles in this community service activity were that some participants did not have gadgets that met the specifications to install the AirBnB application, the internet network access

was not completely fast, and some participants forgot to bring or did not have documents such as NIB. However, the community service activity was still carried out and continued until the end of time.

Next, participants formed several groups to hold discussions together by preparing the data needed to create a market tour. Discussion activities can be seen in Figure 3. Each group of participants was also accompanied by other community service teams if anyone wanted to ask questions or had difficulty in conducting discussions and practices later.

In the discussion activities, participants created concepts for prices, facilities, and what reward programs would be given. In this session, many participants also asked about how to overcome obstacles in conducting online promotions. Then, how to overcome obstacles related to various uses of digital technology. The speaker also explained how to overcome obstacles related to creating an AirBnB marketplace, such as the operating system on the cellphone must be the latest. Participants must know and agree to the policies imposed as sellers on AirBnB.

Participants who came were not only homestay owners, but also other small and medium business owners such as food vendors, shop owners, and local Maratua tour guides. The warm and familial atmosphere of the Maratua community added to the enthusiasm of this community service activity so that it would run well. The activities were interspersed with break times for prayer and lunch. After the break, the activities continued until the afternoon. Figure 3 can be seen below.



Figure 3: Discussion Activity on Digital-Based Promotion Methods

In Figure 4, participants practice creating a marketplace account while filling in the data contained in the AirBnb application. The resource person explains the steps. The explanation starts from how to download and install the application.

At the beginning of the session, participants are guided to create an account as a host (seller) first and then fill in data in the form of personal documents. The host (seller) provides the location point where the accommodation is located. Furthermore, the seller can also determine the buyer criteria and explain the conditions around the accommodation. Then, the seller is advised to provide a reward program. After that, there is a questions and answer session. Participants can determine the reward program to be selected. In the image below, there is a participant who chooses a discount and determines the amount themselves.

In this session, the resource person and other community service teams check and assist in the installation to filling in data on the AirBnb marketplace. At the end of the session, one of the participants conveyed the results of the practice of creating this AirBnb application. Participants also explained what had been implemented using the AirBnb marketplace. The results of the practice of creating a marketplace can be seen in Figure 5 and Figure 6.



Figure 4. AirBnb Marketplace Optimization Practice Activity

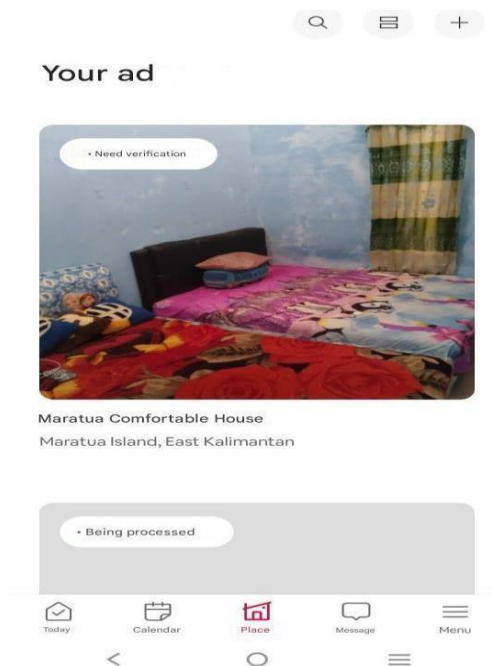


Figure 5: AirBnb Marketplace Optimization Results Display

Figure 5 below explains the display of the results of optimizing the use of the AirBnb marketplace. The AirBnb optimization carried out is by filling in detailed product photo data with a series of required data. In the image above, a notification display is displayed stating that the data filled in will be verified first. The length of the verification process depends on the information

center by AirBnB Indonesia. If the data is in accordance with existing provisions, the advertisement can be run. While waiting for the verification process, sellers can also fill in the type of room or other accommodation on the marketplace.

In the marketplace display above, as a host, there are place, message, calendar, and today features. The today feature provides information about other accommodations that are currently available. The place feature provides information about places to stay that have been created. The message feature is a place to chat/message between sellers and buyers. The image loaded is only one of several images that have been filled in. The image on the display can also be changed by the seller according to their wishes.



Figure 6. AirBnb Marketplace Rewards Program Optimization Display

In Figure 6, there is a display of the optimization of the reward program carried out by one of the participants. This reward program can be in the form of discounts, points, or cashback with a specified nominal price. The host can choose according to their wishes. In the discount display in the image above, the seller gives a 20% discount for the latest products with a 3-day stay and a 10% discount for superior products with a 7-day stay.

In this feature, the seller can also change or add reward programs that have been filled in. After filling in the platform with the fix, the seller (host) can continue to another part of the application. There is also an ask question menu to find out how to use the features in the application. The save & exit menu to save and exit the discount page.

CONCLUSION

Community service activities carried out in the form of education with 56eputusan56t and training in business promotion by utilizing digital technology. The 56eputusan56t provides knowledge about marketing tips and strategies, then continued with training with the practice of optimizing the use of digital technology. Training in this community service is to implement the use of the AirBnB marketplace for tourism promotion. The training is that participants carry out optimization

practices in the form of managing and providing reward programs as one way to attract and increase customer loyalty as tourists.

The results or achievements of this community service are that the Maratua community who have businesses can learn how to promote and utilize the types of digital platforms used as the latest promotional tools that can reach the market widely and globally. The community can take advantage of the various conveniences available on the digital platform to attract purchasing power and customer loyalty.

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The development of company profile website for Micro, Small and Medium Enterprises (MSMEs) in Banyuwangi

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Abstract

Banyuwangi is one of the provinces in Indonesia located at the tip of the island of Java. Banyuwangi's economic base is placed on 3 main components, namely agriculture, tourism and Micro, Small and Medium Enterprises (MSMEs). The percentage of micro businesses that have experienced business development has continuously increased achievements. From the last 5 years until 2020, micro businesses that have experienced business development have increased to 20 percent. AKRAB, one of the largest MSME associations in Banyuwangi, has more than 600 MSMEs. Currently, AKRAB does not have an official website of the association, making it difficult for the public to get information and services provided by AKRAB. Of the 600 MSMEs that are members of AKRAB, only 5% have a website. The community service team has carried out community service activities by creating a company profile website for 5 partners, namely AKRAB, Dbeja cake shop, Wibow Coffee, Banjarwangi batik shop and Banyuwangi Creative Craft accessory store. The website is created using the Content Management System Wordpress

6.4. The website development process uses extreme programming methods so that the website can be completed in a short time through several stages, namely planning, designing, development and testing. The website is carried out through a project-based learning scheme in the web programming course at the Banyuwangi State Polytechnic Digital Business study program involving 40 students and 4 supervisors. Students learn to apply the knowledge and skills they learn to solve real problems in society and develop soft skills such as communication and project management to overcome obstacles faced in completing projects. This website is expected to help promote and market MSME products in Banyuwangi so that they can compete in today's digital era.

Keywords: MSMEs, websites, digital marketing

Introduction

Banyuwangi is one of the provinces in Indonesia located at the tip of the island of Java. Banyuwangi's economic base is placed on 3 main components, namely 1) Agriculture in a broad sense which includes food crop agriculture, fisheries and marine, forestry, plantations, and horticulture, 2) Tourism, in this case natural and cultural tourism with all its peculiarities in Banyuwangi, 3) Micro, Small and Medium Enterprises (MSMEs), as a forum for the processing industry and a means of adding value from agricultural products and is expected to be able to

become a tourist attraction in itself. The percentage of micro businesses that have experienced business development has continuously increased achievements. From the last 5 years until 2020, micro businesses that have experienced business development have increased to 20 percent (RPJMD Banyuwangi 2022-2025). AKRAB is a combination of associations, groups, SMEs as well as the Parent Association of MSEs and SMEs of Banyuwangi Regency. AKRAB, one of the largest MSME associations in Banyuwangi, has more than 600 MSMEs. AKRAB itself is an Association, Culinary, T-shirts, Crafts, Accessories, and Batik which was established in 2013. AKRAB is the parent of MSME associations in Banyuwangi. The MSME actors who joined AKRAB are the most in order from culinary, handicraft, batik, accessories, and t-shirt MSME actors, but these MSME actors have not made good use of digital technology to maximize their business.

In today's digital landscape, establishing an online presence is essential for small and medium enterprises (SMEs) to compete effectively. A website acts as the digital storefront for a business, allowing potential customers to learn about products and services at their convenience. By having a professionally designed website, SMEs can showcase their offerings and communicate their brand identity, which is important for attracting and retaining customers. This visibility is crucial in a marketplace where consumers increasingly turn to the internet to find local businesses and explore their options before making purchasing decisions. One of the primary advantages of having a website is the credibility it lends to a business. In an era where consumers are vigilant about where they spend their money, an informative and well-maintained website can enhance a brand's reputation. It conveys professionalism and reliability, helping to build trust with potential customers. Moreover, featuring customer testimonials, case studies, and transparent business practices on the website further strengthens this trust. As a result, potential customers are more likely to choose a business that invests in its online presence over one that lacks a website.

Additionally, a website provides SMEs with valuable tools for marketing and engagement. Through search engine optimization (SEO) strategies, businesses can improve their visibility on search engines, drawing more traffic to their site. Social media integration, email marketing campaigns, and targeted digital advertising can all be executed more effectively with a website as the central hub. Furthermore, a website allows for data collection and analytics, enabling SMEs to gain insights into customer behavior and preferences, facilitating targeted marketing strategies and improving overall customer experience. Lastly, the rise of e-commerce presents a significant opportunity for SMEs to grow their revenue streams. By integrating e-commerce functionality into their websites, businesses can sell products directly to consumers, reaching a much broader audience. This capability is particularly advantageous in times when physical store visits may be limited or inconvenient for customers. Additionally, having an online sales platform can be more cost-effective, allowing SMEs to operate without the overhead costs associated with maintaining a physical storefront. Overall, building a website is not just a beneficial step for SMEs; it is essential for fostering growth, competitive advantage, and long-term sustainability in today's market.

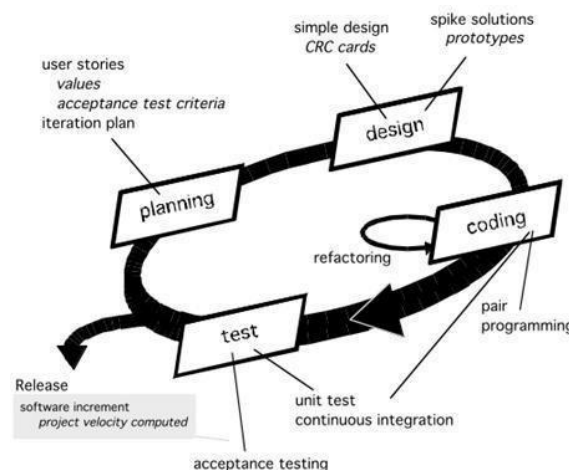
Currently, AKRAB does not have an official website of the association, making it difficult for the public to get information and services provided by AKRAB. Of the 600 MSMEs that are members of AKRAB, only 5% have a website. Based on the explanation above, we are interested in helping AKRAB and several MSMEs under it by creating a company profile website to help market these MSME products. We chose 5 partners, namely AKRAB, Wibow Coffee,

Banjarwangi Batik Shop, Dbeja Cake Shop and Banyuwangi Creative Craft (BCC) accessory store.

Methodology

Extreme Programmings

The website development method applied in community service is one of the Agile methods, namely eXtreme Programmings (XP). This method is a suitable approach for the initial development of an application, looking at the deadline for the process. The XP method was developed with the aim of producing high-quality and more productive software. XP also aims to reduce costs as long as there are changes in software development using a short software development cycle (stages) (Suryantara, 2017). This model tends to use an Object-Oriented approach. The stages that must be passed include: Planning, Design, Developing, and Testing.



Gambar 1. Metode Extreme Programming

As explained earlier, there are four stages that must be done in the extreme programming (XP) method, namely:

- Planning.** This stage is a stage where the data collection process starts from theory, the object that is the purpose of making this application so that all needs will be met. The process will get a new design. In the creation of the application, the author collected as much data as possible from several related studies. These data will be a reference for the analyst system in developing a website
- Design.** At this stage of design, the process that will be carried out at this stage is to design the design of the display and the tools that exist in the HIPAM complaint and payment application. The author called the design of the application wireframe using the Figma application.
- Website development.** At this stage, website development is the implementation stage of the design that has been made. So that it produces a website that can be accessed by users

- d. Testing. After the system is formed, a system test is carried out to determine the shortcomings and weaknesses of the system which is then reassessed and improved to make the system better.

WordPress

WordPress is a widely adopted open-source Content Management System (CMS) that accounts for over 40% of websites globally, according to W3Techs (2023). Initially developed in 2003 as a blogging tool, WordPress has expanded its capabilities to serve as a robust CMS for websites of varying complexity, from personal blogs to large-scale e-commerce platforms. One of its key strengths lies in its modular design, which enables users to enhance functionality through a vast ecosystem of plugins and themes (Rinaldi & Zanella, 2021). Studies also emphasize WordPress's intuitive user interface, which reduces the technical barrier for content creation and management (Rahman et al., 2022). This accessibility has made it an essential tool for small businesses, non-profits, and developers seeking cost-effective and scalable web solutions.

Recent research highlights WordPress's adaptability to modern web development trends. The introduction of the Gutenberg block editor in 2018 revolutionized content creation by offering a more flexible and visual editing experience (Smith & Patel, 2020). Additionally, WordPress's REST API supports headless CMS configurations, enabling developers to use the platform as a backend for delivering content to diverse front-end applications, including mobile and IoT devices (Jones et al., 2023). However, concerns about security and performance optimization persist, as vulnerabilities often arise from outdated plugins and themes (Kumar et al., 2022). To mitigate these risks, experts recommend regular updates, secure hosting, and adherence to best practices in development and maintenance. As WordPress continues to evolve, it remains a critical subject of study for its impact on democratizing web publishing and fostering innovation in digital content management.

Results and Discussion

User Requirement analysis

The first step is to get data on user needs and facilities owned in the context of creating a website. The results of the needs analysis show that the website company profile to be created must be able to:

1. Displaying an Organizational Description: Provides comprehensive information about the company, including its history, organizational structure, and goals.
2. Contains a Vision and Mission: Clearly presents the company's vision and mission to guide the direction and values held.
3. Activity Information: Displays the schedule of activities and events held by the company to make it easier for users to follow and participate.
4. Product Catalog: Displays a catalog of products offered by the company, including product information, pricing, and how to purchase.
5. Relevant Information: Provides additional information about the company such as current news, articles, and other useful information that is relevant.

Website design

Based on the results of the needs analysis, a website solution design is made that will be made including website mockups, use cases and database designs. This process is repeated until the solution design is agreed upon before starting the website development stage. An example of a design in the form of a use case diagram is shown in figure 2.

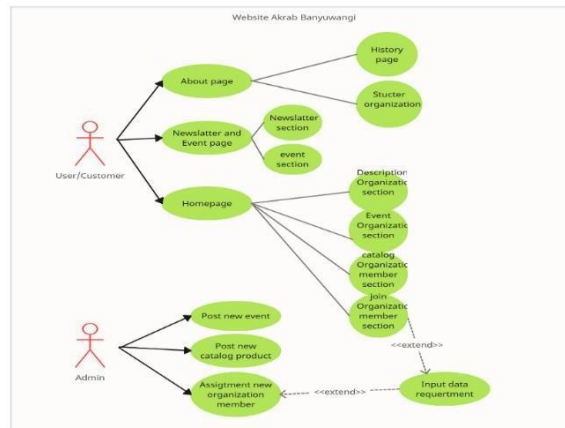


Figure 2: Use case diagram website design

Website development.

The website is created using the Wordpress 6.4 Content Management System based on the agreed design. We created 5 websites for 5 partners, namely AKRAB, Wibow Coffee, Banyuwangi Creative Craft, Dbeja Cake Shop and Banjarwangi batik shop. The website is carried out through a project-based learning scheme in basic web programming courses by 40 students divided into 5 groups guided by 4 supervisors at the Digital Business Study Program, Banyuwangi State Polytechnic. Project-based learning provides great benefits for students because they learn through solving real problems in society. In addition, students also have the opportunity to build networks and work experience in the industry so as to increase their chances of being accepted for work after finishing college. Some of the obstacles that arise in the development of these 5 websites include the distance of partners, incomplete website content materials, and the busyness of partners. Students also learn to deal with these obstacles through good communication and project management skills.

Testing

Testing is carried out together with partners to ensure that the website created is in accordance with the needs of users. Testing is carried out with a web demonstration that has been created and then matched with the agreed website mockup design. Figures 3 and 4 show screenshots of the front page of the web that have been created for each partner.

ICRAC 1.0
Persidangan Antarabangsa Pertama
Kerjasama Akademik Serantau antara Budiman Malaysia & DKLPT
Indonesia, Perak, Malaysia, 23 November 2024.



Figure 3: AKRAB (Association of MSMEs in Banyuwangi) website which can be accessed through <https://ta.poliwangi.ac.id/~ti22003/akrabbwi/>

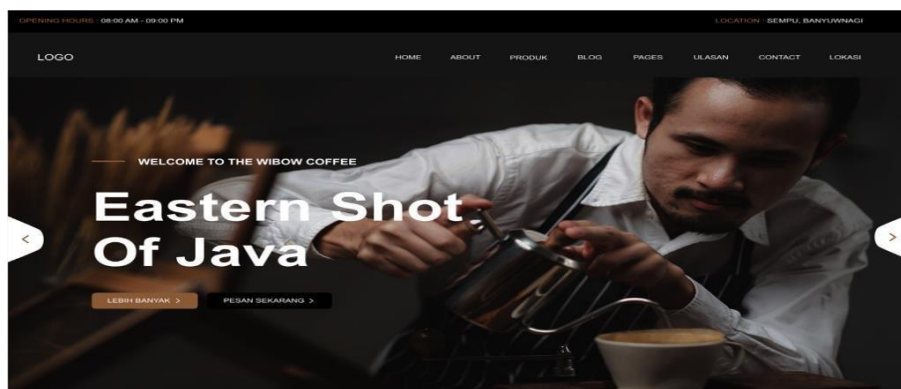


Figure 4: Wibow Coffee website that can be accessed through https://ta.poliwangi.ac.id/~ti22014/?page_id=268

Conclusion

The community service team has carried out community service activities by creating a company profile website for 5 partners, namely AKRAB, Dbeja cake shop, Wibow Coffee, Banjarwangi batik shop and Banyuwangi Creative Craft accessory store. The website is created using the Content Management System Wordpress 6.4. The website development process uses extreme programming methods so that the website can be completed in a short time through several stages, namely planning, designing, development and testing. The website is carried out through a project- based learning scheme in the web programming course at the Banyuwangi State Polytechnic Digital Business study program involving 40 students and 4 supervisors. Students learn to apply the knowledge and skills they learn to solve real problems in society and develop soft skills such as communication and project management to overcome obstacles faced in completing projects. This website is expected to help promote and market MSME products in Banyuwangi so that they can compete in today's digital era.

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**KETERAMPILAN KARYA ILMIAH DOSEN DALAM
MEWUJUDKAN KEUNGGULAN PRODI PENDIDIKAN AGAMA
ISLAM
IAIN SULTAN AMAI GORONTALO**

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Abstrak

Kajian ini bertujuan menganalisis implementasi keterampilan karya ilmiah dosen dalam mewujudkan keunggulan Prodi PAI IAIN Sultan Amai Gorontalo. Pendekatan fenomenologi dalam kajian ini guna memberikan 66eputusa yang kaya, mendalam, dan kontekstual tentang hubungan antara keterampilan karya ilmiah dosen dan 66eput mewujudkan keunggulan Prodi PAI. Hal ini penting untuk menghasilkan temuan yang relevan dan aplikatif bagi pengembangan prodi tersebut. Hasil penelitian: Implementasi keterampilan karya ilmiah dosen dalam mewujudkan keunggulan Prodi PAI IAIN Sultan Amai Gorontalo terdiri atas tiga aspek yaitu keterampilan dalam meneliti, menulis, dan mempublikasikan karya ilmiahnya. Keterampilan dosen dalam meneliti dilihat dari jumlah proposal yang diterima dalam penelitian melalui litapdimas terbatas dan penelitian mandiri. Keterampilan menulis dosen dilihat dari bimbingan skripsi dan tesis yang masih kurang sehingga diberikan pelatihan. Keterampilan publikasi ilmiah dilihat dari jenjang kepangkatan dosen tinggi lebih aktif dan banyak artikel terbit di jurnal nasional maupun internasional bereputasi. Implikasi penelitian ini mengharuskan pimpinan 66eputusan hingga perangkat Prodi untuk melakukan evaluasi diri secara menyeluruh terhadap berbagai kekuatan dan kelemahan serta tantangan dan hambatan yang sudah banyak dinarasikan di borang akreditasi agar diperoleh 66eputu yang komprehensif atas berbagai faktor penghambat yang berkaitan dengan kinerja dosen dalam mewujudkan keunggulan Prodi.

Kata kunci: Keterampilan Karya Ilmiah, Dosen, Keunggulan Prodi

Abstract

This study aims to analyze the implementation of lecturers' scientific work skills in realizing the excellence of the PAI IAIN Sultan Amai Gorontalo Study Program. The phenomenological approach in this study is to provide a rich, in-depth, and contextual picture of the relationship between the skills of lecturers' scientific work and efforts to realize the excellence of the PAI Study Program. This is important to produce relevant and applicable findings for the development of the study program. Research results: The implementation of lecturers' scientific work skills in realizing the excellence of the PAI IAIN Sultan Amai Gorontalo Study Program consists of three aspects, namely skills in researching, writing, and publishing their scientific papers. The lecturer's skills in researching are seen from the number of proposals received in research through limited liturgy and independent research. Lecturers' writing skills are seen from thesis and thesis guidance which is still lacking, so training is given. Scientific publication skills are seen from the rank level of higher lecturers are more active and many articles are published in reputable national and

international journals. The implications of this research require the leaders of the institute to the study program apparatus to conduct a thorough self-evaluation of the various strengths and weaknesses as well as the challenges and obstacles that have been widely narrated in the accreditation form in order to obtain comprehensive solutions to various inhibiting factors related to the performance of lecturers in realizing the excellence of the study program.

Keywords: *Scientific Work Skills, Lecturers, Study Program Excellence*

Pengenalan

Era globalisasi ini menuntut adanya persaingan di segala bidang dalam mewujudkan keunggulan sehingga perguruan tinggi di mana pun berada sudah harus melaksanakan tri dharma perguruan tinggi yang berdaya saing. Perguruan tinggi dalam mengelola kegiatan tri dharma perguruan tinggi terutama dosen didorong agar memiliki keunggulan kompetitif khususnya dalam melaksanakan penelitian dan publikasi karya ilmiah.(Fitrah et al., 2018)

Salah satu 67eputusan keberhasilan penyelenggaraan pendidikan tinggi adalah bergantung pada 67eput dosen untuk meningkatkan keterampilan karya ilmiah dalam kegiatan penelitian. Selain itu, menjadi penentu kualitas suatu bangsa karena dosen sebagai salah satu komponen terpenting dan utama dalam melaksanakan Tridharma Perguruan Tinggi.(Tosepu, 2018)

Apalagi perguruan Tinggi harus memiliki kesiapan menghadapi tantangan melalui sumber daya manusia khususnya dosen agar terwujud keunggulan secara internal maupun eksternal, keunggulan di kancah nasional bahkan internasional.(Harto, 2018) Dosen harus memiliki keterampilan karya ilmiah terpublikasi pada jurnal bereputasi sehingga mampu bersaing dalam kancah Internasional.

Dosen terkadang ditemukan karya ilmiahnya kurang berkualitas sehingga menimbulkan dampak rusaknya komunitas akademis yang ditandai dengan (1) kegagalan menghasilkan pengetahuan baru, (2) menjadi model buruk untuk generasi selanjutnya dan (3) merusak citra dunia akademik, baik di dalam maupun luar negeri. Implementasi keterampilan karya ilmiah menjadi penting dalam perwujudan keunggulan perguruan tinggi.(Liu, 2008)

Keunggulan perguruan tinggi secara implementatif maupun konseptual dikuatkan oleh keterampilan karya ilmiah dosen sebagai tanggungjawab untuk menjalankan tugas Tri Dharma Perguruan Tinggi yang didedikasikan di antaranya adalah menguasai, memanfaatkan, mendiseminasikan, mentransformasikan dan mengembangkan ilmu pengetahuan, teknologi, dan seni.(Asy'ari, 2015)

Perwujudan perguruan tinggi unggul dan berkualitas maka dosen harus menampilkan kinerja penelitiannya yang terukur sesuai dengan standar akreditasi nasional bahkan internasional. Tanpa implementasi keterampilan karya ilmiah dosen maka sulit terpenuhinya standar keunggulan minimal tersebut dan dipastikan suatu perguruan tinggi akan mengalami kerancuan tata 67eputu (*good governance*). (Abrori, 2018)

Perguruan tinggi yang tidak mampu menjamin keunggulannya secara serius dan terus menerus maka dapat dipastikan akan sulit mendapatkan kepercayaan masyarakat dan dana sehingga tentu ditinggalkan pelanggan atau *stakeholder*-nya sehingga berakibat gulung tikar atas ketidakmampuan memberikan jaminan keunggulan atau daya saing pendidikan sesuai tuntutan global.

Sebagian besar perguruan tinggi kurang mengalokasikan anggarannya kepada kebijakan yang menunjang akreditasi secara unggul. Proses penyusunan borang serta dokumen pendukung akreditasi kurang ditunjang oleh karya ilmiah dosen yang banyak dan berkualitas. Akhirnya nilai akreditasi institusi tidak mampu mencapai peringkat unggul.(Abrori, 2018) Padahal suatu perguruan tinggi disebut unggul apabila mampu menciptakan dan mengembangkan kualitas dosen yang memiliki daya saing khususnya dalam menghasilkan karya ilmiah di jurnal bereputasi nasional dan internasional baik dari sisi jumlah maupun kualitas.(Abrori, 2018)

Program Studi Pendidikan Agama Islam sebagai Prodi tertua di IAIN Sultan Amai Gorontalo tengah berjuang mewujudkan akreditasi unggul melalui berbagai 68eput kolaborasi dan kompetensi khususnya bagi dosen sebagai sumber daya utama meraih keberhasilan di antaranya melalui peningkatan keterampilan karya ilmiah dosen. Kendati demikian dalam observasi awal ditemukan data implementasi karya ilmiah dosen belum menjadi skala prioritas oleh seluruh dosen di lingkungan Prodi tersebut.

White, James dalam Garnasih menyebutkan, dosen yang memiliki prestasi penelitian yang tinggi akan memiliki nilai yang tinggi terhadap aktivitas dan implementasi karya ilmiahnya khususnya keterampilan meneliti 68eputusan68 yang memiliki prestasi yang rendah, dan peneliti yang memiliki prestasi penelitian yang tinggi lebih memungkinkan mencapai promosi ke jenjang yang lebih tinggi daripada peneliti yang memiliki prestasi meneliti yang rendah.(Garnasih, 2017)

Hasil observasi awal menunjukkan bahwa masih kurangnya keterampilan karya ilmiah dosen karena penelitian lebih banyak diserahkan kepada dosen sebagai tanggungjawabnya dalam mewujudkan salah satu tri dharma perguruan tinggi. Penelusuran dokumen melalui aplikasi Sinta diperoleh data 68eputusa dosen terjadi penurunan jumlah penelitian tiga tahun terakhir. Begitu pula dengan kuantitas karya ilmiah yang dokumennya tercatat pada aplikasi Sinta tiga tahun terakhir dengan rincian scopus sebanyak 13 artikel, Gscholar 353 artikel, buku 38 dan sitasi 5079 artikel. Apabila melihat keberadaan tulisan IAIN Gorontalo yang terindeks Scopus, setiap tahunnya masih sangat minim, total hanya 24 Scopus, jika dibandingkan dengan 24 kampus setara IAIN, berada diperingkat 3 paling bawah, bahkan dilampaui oleh kampus-kampus swasta yang ada di Gorontalo.

Sorotan Literatur

Secara garis besar dosen sudah mampu menulis atau membuat outline artikel dengan mengikuti standar penulisan jurnal online kendati masih belum sempurna sehingga masih perlu pembinaan dan pelatihan. Tidak hanya itu, dosen juga mampu menelusuri berbagai jurnal online melalui google, website dan mampu memahami berbagai kesalahan penulisan artikel yang akan dipublikasikan di jurnal. Kegiatan semacam mampu mendorong seluruh dosen meningkatkan kemampuan menulis demi mewujudkan pendidikan yang berkualitas.(Tafonao Talvin & Irwan Widjaja, 2021)

Penelitian lain membuktikan keberhasilan pengetahuan, keterampilan, dan kesadaran tentang penyusunan karya tulis ilmiah terakreditasi Sinta karena dosen mampu menerapkan keterampilan praktis yang diperoleh dalam 68eputusa karya tulis ilmiah berkualitas tinggi. Evaluasi kepuasan peserta juga menunjukkan hasil positif, menegaskan keberhasilan kegiatan dalam mencapai tujuan yang diharapkan. Kegiatan ini memberikan manfaat signifikan dalam

meningkatkan pengetahuan, keterampilan, dan kesadaran peserta dalam penyusunan karya tulis ilmiah terakreditasi Sinta.(Irawan et al., 2023)

Hasil kegiatan yang diteliti oleh penulisnya memperkirakan sekitar 60 persen keberhasilannya karena ada beberapa kendala yang dihadapi pada saat pelaksanaan kegiatan yakni para mitra/dosen signal internetnya kurang stabil karena media yang di gunakan adalah zoom. Sekalipun aktifitas ini dilakukan pada pandemi, namun kegiatan ini sangat berdampak positif kepada mitra/dosen dalam menumbuhkan minat dalam menulis karya ilmiah sekalipun kinerja mereka tidak semaksimal yang diharapkan.(Tafonao Talvin & Irwan Widjaja, 2021)

Hasil penelitian ini menemukan konsep *balanced scorecard dalam konteks world class university (WCU)* memiliki fungsi: a) sebagai alat ukur pencapaian visi dan misi; b) sebagai alat ukur keunggulan kompetitif; c) sebagai panduan strategis untuk menjalankan bisnis; d) alat analisis efektifitas strategi yang telah digunakan; e) memberikan 69eputusa terkait SWOT bagi perguruan tinggi; f) sebagai alat *key performance indicator* Perguruan Tinggi; dan g) sebagai *feedback* terhadap *stakeholder* Perguruan Tinggi.(Arifudin et al., 2021)

Hasil penelitian membuktikan bahwa terdapat *keunikan sumber daya berpengaruh signifikan terhadap kolaborasi, dan kolaborasi berpengaruh terhadap keunggulan bersaing perguruan tinggi. Semakin unik sumber daya yang dimiliki Perguruan Tinggi Swasta maka akan membuka peluang meningkatnya kolaborasi dan pada ahirnya mampu menciptakan keunggulan bersaing Perguruan Tinggi Swasta. Namun keunggulan bersaing tidak berpengaruh signifikan secara langsung terhadap keunggulan bersaing, artinya bahwa kolaborasi menjadi 69eputusa intervening yang baik bagu keunikan sumber daya terhadap keunggulan bersaing Perguruan Tinggi Swasta.*(Gunarto & Mawardah, 2023)

Selain itu, penelitian lain lebih fokus kepada faktor penyebab plagiat yang dibedakan menjadi dua yaitu secara sengaja dan tidak sengaja. Ketidaksengajaan plagiarisme dipengaruhi karena faktor waktu yang terbatas dalam menyelesaikan tugas, keterampilan menulis yang kurang, anggapan bahwa dosen tidak akan memperdulikan sitasi pada tugas, hingga 69eput menghindari pengetahuan tentang plagiarisme. Plagiarisme secara sengaja terjadi karena mengakui ide atau tulisan orang lain sebagai tulisan pribadi. Contoh lain yang paling fatal terjadi yaitu adanya jasa joki penulisan.(Wibowo, 2012) Penelitian lain fokus pada tata 69eputu mahasiswa dalam mengatasi integritas akademik,(Rohmanu, 2017) dan 69eput perpustakaan dalam mewujudkan integritas akademik di perguruan tinggi.(Sholihah, 2019)

Peneliti belum menemukan kajian tentang keterampilan karya ilmiah dosen di perguruan tinggi. Semua penelitian hanya fokus pada pengaruh yang signifikan dari *self-efficacy*, religiusitas, kode etik, usia, jenis kelamin. Dengan kata lain belum ada penelitian yang menghubungkan dengan fokus penelitian yakni keunggulan prodi dalam kaitannya dengan keterampilan karya ilmiah dosen.

Metodologi

Penelitian ini menggunakan pendekatan kualitatif dengan jenis penelitian deskriptif. Pendekatan ini dipilih untuk menggali dan memberikan 69eputusa yang kaya, mendalam, dan kontekstual tentang hubungan antara keterampilan karya ilmiah dosen dan 69eput mewujudkan keunggulan Prodi PAI. Hal ini penting untuk menghasilkan temuan yang relevan dan aplikatif bagi pengembangan prodi tersebut.

Subjek penelitian meliputi: Dosen Program Studi PAI yang aktif menulis karya ilmiah, Mahasiswa Prodi PAI yang terlibat atau mendapatkan manfaat dari karya ilmiah dosen, dan Pihak manajemen Prodi PAI (Ketua Prodi dan/atau Sekretaris Prodi). Data dikumpulkan melalui: **wawancara mendalam** terhadap dosen, mahasiswa, dan pengelola prodi untuk menggali pandangan, pengalaman, dan kontribusi keterampilan karya ilmiah dalam meningkatkan keunggulan Prodi PAI. **Observasi partisipatif** terhadap aktivitas akademik seperti seminar, lokakarya, atau publikasi ilmiah yang melibatkan dosen PAI. **Studi Dokumentasi yakni** analisis dokumen seperti jurnal, buku, atau karya ilmiah yang telah dipublikasikan oleh dosen Prodi PAI. Instrumen utama dalam penelitian ini adalah peneliti sendiri, yang didukung oleh pedoman wawancara, lembar observasi, dan format dokumentasi.

Analisis data diawali **reduksi data**; menyortir dan menyederhanakan data yang relevan dengan fokus penelitian. **Penyajian data**; 70eputusa data dalam bentuk narasi deskriptif atau 70eput untuk memudahkan pemahaman. **Penarikan Kesimpulan sesuai** hubungan yang ditemukan dalam data. Keabsahan data dijaga melalui: **Triangulasi sumber**; membandingkan data dari wawancara, observasi, dan dokumentasi. **Member Checking**; mengonfirmasi hasil wawancara kepada narasumber untuk memastikan akurasi data. **Kredibilitas Peneliti dengan** berusaha memahami konteks penelitian secara mendalam dan menjaga objektivitas.

Dapatan dan Perbincangan

2. Keterampilan Karya Ilmiah Dosen

Keterampilan karya ilmiah dosen di bidang penelitian ini dapat dikaitkan juga dengan jenjang tertinggi atau jabatan fungsional tertinggi dosen tetap Prodi PAI yang sudah mencapai Guru Besar adalah tiga orang dan selebihnya adalah lektor kepala dan lektor sebagaimana ditunjukkan pada data dosen pada uraian sebelumnya.

Berdasarkan data pangkat akademik dosen DTSP PAI bahwa jumlah dosen dengan pangkat akademik guru besar sebanyak tiga orang, 13 orang berpangkat lektor kepala, dan lektor sebanyak 4 orang, sudah tidak ada lagi dosen tetap Prodi PAI yang berpangkat asisten ahli dan dosen tanpa pangkat akademik 0%. Salah satu indikasi keterampilan dosen dalam penelitian adalah tingginya capaian jabatan akademik dan fungsional dari dosen prodi PAI yang lebih banyak 70eputu kepala dan 70eputu tergolong sedikit.

Kasim Yahiji mengakui lebih banyak memberikan keuntungan bagi dosen yang jenjang jabatan fungsionalnya masih 70eputu kepala dan 70eputu dalam hal pengajaran, penelitian, dan pengembangan 70eputusan70ti. Selain itu, pangkat akademik ini menjadi faktor penting dalam penilaian kinerja dan promosi dosen di masa depan. Tingginya jumlah dosen yang memiliki jabatan fungsional 70eputu kepala ini tentu menjadi harapan besar bagi prodi PAI untuk mewujudkan keunggulan.

Keterampilan dosen Prodi PAI dalam meneliti diukur dari hasil penilaian asesor ketika naik pangkat atau penilaian tim reviewer terhadap proposal penelitian dosen yang diajukan melalui litapdimas. Hal ini disebabkan penilaian asesor maupun tim reviewer dilakukan berdasarkan kriteria yang bebas dari pengaruh subjektivitas dengan menggunakan kriteria dan prosedur yang jelas dan dipahami oleh peneliti. Akan tetapi diakui penilaian tersebut hasilnya belum dapat

diakses oleh semua pemangku kepentingan karena terkesan ditutupi sehingga memunculkan keraguan dari beberapa informan.

Penjelasan Herson Anwar wakil dekan 1, memberikan pendampingan kepada dosen terkait penelitian kendati masih belum sesuai dengan harapan. Apalagi saat ini penelitian sudah berbasis aplikasi sebagaimana pengisian kenaikan pangkat maupun 71eputu akreditasi. Dekan bersama jajarannya terus mendorong dosen untuk meneliti dengan segala 71eput yang dilakukan. Ketua Prodi PAI bahwa dosen prodi PAI terampil meneliti, 71eputus penelitian yang diperoleh, belum lagi ada yang menjadi reviewer penelitian serta melakukan riset mandiri dengan kolaborasi pihak lain di luar kampus. Capaian jabatan fungsional hingga 71eputu kepala bahkan guru besar sebagai bukti dosen PAI tidak diragukan lagi keterampilan karya ilmiahnya.

Tabel: Data Penelitian Dosen PAI Melalui Litapdimas Tahun 2022

No.	Nama Tim Peneliti	Jumlah Bantuan	Klaster
1.	Jhems Richard Hasan (Ketua) Alvons Habibie (Anggota)	Rp. 30.000.000,-	Penelitian dasar program studi
2.	Said Subhan Posangi, (Ketua) Damhuri (Anggota)	Rp. 40.000.000,-	Penelitian dasar interdisipliner
3.	Siti Asiah (Ketua) Putriani L. Maliki (Anggota)	Rp. 30.000.000,-	Penelitian dasar interdisipliner
4.	Alfian Erwinsyah (Ketua) Amelia Rizki Pautina (Anggota)	Rp. 30.000.000,-	Penelitian dasar interdisipliner
5.	Muh. Ramoend Manahung (Ketua) Rinaldi Datunsolang (Anggota)	Rp. 30.000.000,-	Penelitian dasar interdisipliner
6.	Najamuddin Petta Solong (Ketua) Nur Gamar (Anggota)	Rp. 30.000.000,-	Penelitian dasar interdisipliner
7.	Rahmawati (Ketua) Kasim Yahiji, (Anggota)	Rp. 20.000.000,-	Penelitian dasar interdisipliner
8.	Mujahid Damopolii (Ketua) Hasyim Wantu (Anggota)	Rp. 20.000.000,-	Penelitian Terapan/Kajian Strategis Nasional
9.	Sulaiman Ibrahim (Ketua) Khairul Asfar (Anggota)	Rp. 20.000.000,-	Penelitian Terapan/Kajian Strategis Nasional
10.	Herson Anwar (Ketua) Syafrin Ngiode (Anggota)	Rp. 40.000.000,-	Penelitian Terapan/ Pengembangan Nasional
11.	Lian G. Ota (Ketua) Rahmin T. Husain (Anggota)	Rp. 30.000.000,-	Penelitian Pengembangan Pendidikan Tinggi

Sumber Data: SK Penelitian Litapdimas

Keterampilan karya ilmiah dosen dalam bentuk penulisan proposal penelitian litapdimas yang dinyatakan lolos dari dosen Prodi PAI terdapat sebelas 71eputus penelitian dengan bantuan biaya yang beragam dan 71eputus yang berbeda-beda yaitu penelitian dasar prodi, penelitian dasar interdisipliner, penelitian terapan kajian strategis nasional, dan penelitian terapan pengembangan

nasional serta penelitian pengembangan pendidikan tinggi. Akan tetapi pada 2023 jumlah proposal dari dosen Prodi PAI mengalami penurunan dari sebelas judul penelitian menjadi tiga judul dengan 72eputus yang terdiri atas penelitian dasar prodi dan penelitian dasar interdisipliner sehingga dilakukan evaluasi secara menyeluruh terkait dengan jumlah penelitian yang lolos dalam seleksi litapdimas tahun anggaran 2023.

Tabel: Data Penelitian Dosen PAI Melalui Litapdimas Tahun 2023

No.	Nama Tim Peneliti	Jumlah Bantuan	Klaster
1.	Buhari Luneto (Ketua) Ratna Hestiana (Anggota)	Rp. 35.000.000,-	Penelitian dasar program studi
2.	Arten Mobonggi (Ketua) Fatimah Djafar (Anggota)	Rp. 40.000.000,-	Penelitian dasar interdisipliner
3.	Alfian Erwinsyah (Ketua) Putriani L. Maliki (Anggota)	Rp. 40.000.000,-	Penelitian dasar interdisipliner

Sumber Data: SK Penelitian Litapdimas

Terdapat tiga 72eputus penelitian pada tahun 2023 yang berhasil lolos proposal penelitiannya pada Litapdimas yaitu satu judul pada 72eputus penelitian prodi, dan dua judul pada 72eputus penelitian dasar interdisipliner. Adapun biaya yang diterima sebagai bantuan penelitian yaitu tiga puluh lima juta rupiah untuk penelitian prodi, dan empat puluh juta rupiah untuk penelitian dasar interdisipliner. Sedangkan indikasi lainnya terkait keterampilan karya ilmiah dosen di bidang penelitian yang dapat ditunjukkan di antaranya pada kinerja dosen PAI sebagai reviewer penelitian Litapdimas tahun 2023

Tabel: Data Dosen DTPS PAI Sebagai Reviewer Penelitian Litapdimas

No.	Nama Dosen DTPS PAI	Jabatan	Keterangan
1.	Kasim Yahiji	Reviewer Litapdimas	
2.	Rahmawati Caco	Reviewer Litapdimas	
3.	Herson Anwar	Reviewer Litapdimas	
4.	Suleman Ibrahim	Reviewer Litapdimas	

Sumber Data: SK Reviewer Litapdimas, 2023.

Keterlibatan dosen baik homebase maupun DTPS PAI sebagai tim reviewer penelitian litapdimas maupun tim reviewer artikel jurnal sinta menjadi bukti bahwa keterampilan karya ilmiah tidak diragukan lagi. Sebab reviewer yang menilai adalah memiliki kompetensi yang baik karena terpilihnya dirinya sebagai reviewer adalah sudah sesuai dengan standar penilaian yang ditetapkan yaitu memiliki kecakapan di bidang penelitian terutama penguasaan metodologi penelitian.

Terdapat dua 72eputusan yang membuktikan seorang dosen memiliki keterampilan karya ilmiah dalam bentuk penelitian yaitu kualifikasi akademik yang bersangkutan hasil penelitiannya yang memenuhi syarat dan standar kelayakan sesuai dengan penilaian tim reviewer. Itulah

sebabnya dirinya mengakui bahwa Prodi PAI telah memiliki keterampilan dimaksud karena dilihat dari dua kriteria penilaian tersebut.

Penelitian Berbasis Standar Biaya Keluaran pada Direktorat Pendidikan Tinggi Keagamaan Islam merupakan proses dan mekanisme penelitian yang sekurang-kurangnya memenuhi 4 aspek mendasar, pertama, Sumber pembiayaan penelitian berasal dari Anggaran Pendapatan Negara, Kedua, proses seleksi, mekanisme penetapan penerima, kelayakan hasil, dan keluaran penelitian didasarkan atas regulasi penelitian, ketiga, satuan biaya penelitian didasarkan atas alokasi yang merujuk pada Standar Biaya Keluaran Sub Keluaran Penelitian, dan keempat, mekanisme pembayaran dan pertanggungjawaban.

Terkait penilaian keterampilan karya ilmiah dosen pada penelitian litapdimas yang cenderung tidak mudah diakses dosen dibenarkan Muhdar selaku reviewer disebabkan karena pihak yang berwenang tidak membuka nilai yang diperoleh ke 73eputu. Hal ini memberikan kesulitan peneliti untuk memastikan secara detail terkait keterampilan yang dipandang masih memerlukan perhatian khusus. Namun diakui pernah ada perintah 73eputu ke LP2M melalui grup WA untuk mengumumkan nilai perolehan atas penilaian proposal dari tim reviewer namun tidak ada dalam kenyataannya.

Selain penelitian litapdimas terdapat pula penelitian mandiri yang dilakukan oleh dosen prodi PAI. Hanya saja untuk penelitian mandiri ini masih belum terlapor secara baik di LP2M maupun aplikasi sinta. Akibatnya sudah tidak banyak yang melakukannya ditambahkan tidak memiliki surat tugas meneliti sehingga tidak terdata dengan baik karena peneliti juga tidak memasukkan datanya di sinta atau melaporkannya ke pihak terkait. Hanya saja dengan data yang terbatas peneliti berusaha untuk menemukan melalui online khususnya terkait dengan sinta yang di dalamnya meliputi data tulisan dosen di berbagai jurnal dan karya ilmiah lainnya.

3. Keterampilan Menulis Karya Ilmiah

Tugas utama dosen adalah melaksanakan tridharma perguruan tinggi dengan beban kerja paling sedikit sepadan dengan 12 SKS dan paling banyak 16 SKS pada setiap semester. Pelaksanaan tugas utama tersebut perlu selalu dievaluasi dan dilaporkan secara 73eputusa sebagai bentuk akuntabilitas kinerja dosen kepada para pemangku kepentingan. Penilaian kinerja ini dilakukan untuk mengetahui seberapa baik dosen tersebut dalam melaksanakan kegiatan tridharma termasuk penelitian.

Karya ilmiah jenis penelitian yang dilakukan dosen Prodi PAI maupun jenis karya ilmiah lainnya harus ditulis dengan petunjuk teknis dan pedoman penulisan yang dikeluarkan oleh pemerintah. Kondisi yang terjadi dengan latar belakang kampus yang berbeda-beda memiliki gaya selingkung yang tidak sama dalam pengalamannya menulis terutama tesis dan disertasi. Akhirnya ditemukan tidak konsistensi antara juknis dan pedoman penelitian dengan proposal maupun hasil penelitian yang ditulis oleh dosen prodi PAI.

Dosen Prodi PAI memiliki latar belakang kampus yang berbeda-beda terutama dalam hal gaya selingkung dan metode penelitiannya. Misalnya alumni dari PTKI cenderung menggunakan foot note dalam pengutipan sedangkan alumni Perguruan Tinggi Umum (PTU) justru menggunakan in note. Demikian halnya dengan metode yang digunakan cukup beragam namun lebih dominan metode kuantitatif untuk dosen alumni PTU dan metode kualitatif untuk dosen

alumni PTKI. Kendati saat ini untuk menulis sudah menggunakan aplikasi misalnya mendelay sehingga memudahkan dalam proses penulisan daftar 74eputus dan catatan kaki.

Saat ini sudah ada penilaian kinerja dosen untuk menilai keterampilan dosen dalam tri dharma perguruan tinggi dan implementasinya yang salah satunya adalah keterampilan menulis karya ilmiah. Keterampilan ini dibutuhkan untuk proses selanjutnya yaitu publikasi ilmiah sehingga antara keterampilan meneliti, menulis dan publikasi ilmiah adalah satu kesatuan yang tidak dapat dipisahkan karena saling mendukung keberhasilan dosen PAI meraih kinerja unggul demi keunggulan prodinya.

Kemampuan untuk melaksanakan penelitian dan mengembangkan karya ilmiah merupakan salah satu syarat kompetensi yang harus dimiliki oleh dosen sebagaimana dinyatakan dalam Bab 1 Pasal 1 Ayat 1 Undang-Undang Nomor 14 Tahun 2005 tentang Guru dan Dosen. Dengan demikian, dosen harus memiliki keahlian, 74eputusan, serta kecakapan untuk melakukan penelitian serta 74eputusa karya ilmiah yang berkualitas.

Selain untuk memenuhi amanat undang-undang, keharusan kepemilikan keterampilan untuk melakukan penelitian dan penulisan karya ilmiah pada diri dosen Prodi PAI dikemukakan Habibie Yusuf sekretaris jurusan PAI yaitu karena adanya tuntutan profesi, yaitu yang berkaitan dengan tugas utama dosen untuk membimbing dan menguji tugas akhir penelitian mahasiswa. Menurut dosen prodi PAI sudah memiliki kompetensi tersebut sehingga itu dirinya mampu menjadi pembimbing dan penguji tugas akhir mahasiswanya.

Kendati keterampilan dosen prodi PAI dalam menulis karya ilmiah telah ditunjukkan dari keterampilan membimbing mahasiswa dalam menyelesaikan tugas akhir akan tetapi dalam pengamatan penulis dan penelusuran dokumen ditemukan masih belum berbanding lurus dengan kualitas karya ilmiah yang disusun dan ditulis oleh mahasiswa dalam pelaksanaan tugas sehingga masih terbilang rendah. Hal ini dibuktikan oleh tidak konsistensi antara pedoman penulisan dengan karya ilmiah berupa skripsi mahasiswa.

Peneliti juga melakukan cross cek melalui wawancara dengan informan ditemukan jawaban yang sama bahwa masih belum sinkron antara penjelasan dosen Mariaty Podungge dan buku pedoman penulisan karya ilmiah dengan dokumen proposal maupun skripsi mahasiswa baik saat bimbingan maupun setelah ujian dan revisi atau perbaikannya. Hal yang sama diakui oleh mahasiswa bahwa masih merasa sulit mengikuti arahan dosen saat bimbingan dan ujian terkait dengan 74eputu penulisan proposal maupun skripsi.

Keterampilan dosen menulis hasil penelitian maupun pemikirannya dalam bentuk buku, artikel, paper dan sejenisnya memang diakui masih beragam. Artinya tidak sama intensitas dan kualitas yang dimiliki oleh dosen dari aspek penulisan karya ilmiah sehingga berdampak kepada jumlah dan kualitas publikasi ilmiah yang dihasilkannya. Dosen yang menganggap dirinya masih belum berjuang untuk mendapatkan jabatan fungsional 74eputu kepala misalnya belum tertarik untuk menulis artikel di jurnal nasional terakreditasi sinta 2 atau bahkan jurnal internasional bereputasi karena merasa belum digunakan.

Pernyataan ini terlontar dari Anugrah Lestari dosen prodi PAI yang menyatakan belum berminat menulis artikel sinta 2 atau scopus karena masih lama untuk naik pangkat ke 74eputu kepala. Dirinya khawatir ketika masih lama kemudian jurnal tersebut mengalami discontinue sehingga tidak dapat digunakan lagi saat pengurusan kenaikan pangkat. Sebaliknya dosen yang lain menyatakan telah memiliki scopus kendati pun belum saatnya mengajukan ke guru besar terutama karena sebagai syarat ketika menyelesaikan studi S3.

Terdapat sesuatu yang menarik yaitu pelibatan mahasiswa dalam menulis dan menghasilkan karya ilmiah yang dipublikasikan baik dalam bentuk buku maupun artikel. Hal ini karena ketika memberikan kuliah salah satu out putnya yang ditekankan oleh dosen adalah menghasilkan karya ilmiah berupa artikel yang terpublikasi sehingga dengan mata kuliah yang diampu dibekali mahasiswa dengan keterampilan menulis karya ilmiah dosen bersama mahasiswa.

Dari jawaban yang berbeda tersebut dapat ditarik 75putusan75 bahwa keterampilan dosen dalam menulis karya ilmiah tidak ada kaitannya dengan naik pangkat atau tidak melainkan dorongan kuat untuk menuangkan hasil pemikirannya sehingga ketika pada suatu waktu dirinya harus mengajukan kenaikan jabatan atau pangkat tidak perlu lagi dipusingkan dengan kejar tulisan karena sudah dimulai sejak awal. Dosen Prodi PAI dalam hal ini dipandang 75putusa besar telah memiliki keterampilan meneliti dan menulis karya ilmiah demi untuk kepentingan dirinya sendiri dan kepentingan peningkatan kualitas pendidikan di tingkat perguruan tinggi.

Menurut Pedoman Beban Kerja Dosen dan Evaluasi Pelaksanaan Tridharma Perguruan Tinggi yang disusun oleh Departemen Pendidikan Nasional (Depdiknas), kemampuan yang harus dimiliki oleh dosen dalam bidang penelitian dan pengembangan karya ilmiah setidaknya mencakup 5 (lima) aspek: (1) menghasilkan karya penelitian; (2) menerjemahkan/menyadur karya ilmiah; (3) mengedit/menyunting karya ilmiah; (4) membuat rancangan dan karya teknologi; dan (4) membuat rancangan karya seni.

Tabel: Lembar Observasi Jenis Karya Ilmiah Dosen

No	Aspek Yang Diamati	Hasil Pengamatan
1	Menulis Tesis/Disertasi	Dari 20 orang dosen seluruhnya sudah selesai menulis disertasi dan terdapat 1 orang yang sementara menyelesaikan disertasi
2	Menulis Buku	Buku ajar dan buku referensi ditulis oleh dosen secara pribadi atau kolaborasi misalnya book chapter, ada juga ditulis bersama mahasiswa
3	Menulis Artikel	Artikel yang ditulis ada yang tidak dipublikasikan karena tertolak oleh pihak jurnal namun lebih banyak yang diterima di jurnal nasional dan internasional bereputasi
4	Menulis Berita	Jarang dosen yang menulis berita melalui media nasional baik media online maupun media massa.
5	Menulis Kamus/Ensiklopedia	Jarang ditemukan karya ilmiah dosen berupa Kamus atau ensiklopedia
6	Menulis Paper	Terkadang paper yang ditulis dosen hanya untuk diseminarkan tanpa dipublikasikan melalui jurnal
7	Menulis Laporan Penelitian	Laporan penelitian dosen selama ini menghasilkan output atau luaran sehingga berefek kepada publikasi ilmiah dan sitasi dosen yang bersangkutan

Sumber Data: Hasil Observasi Penelitian, 2024

Karya ilmiah yang ditulis oleh dosen Prodi PAI masih didominasi oleh jenis karya ilmiah pendidikan dan karya ilmiah penelitian sedangkan karya ilmiah panduan dan referensi masih

terbilang kurang seperti menulis berita, buku panduan, kamus, dan ensiklopedia. Hal ini disebabkan kurangnya ketertarikan dosen prodi PAI untuk menulis pada jenis karya ilmiah tersebut.

Terkait dengan penulisan artikel diakui belum semua dosen Prodi PAI yang mengikuti tahapan penulisan karya ilmiah secara sempurna karena masih ada juga yang terkendala dalam menghasilkan dan mempublikasikan karya ilmiah disebabkan oleh keterampilannya dalam menulis. Kesulitan yang dialami dosen terletak pada proses pencarian, penelaahan, pemilahan, dan penggunaan referensi yang tepat untuk karya ilmiahnya.

Proses penelusuran referensi maupun informasi yang dibutuhkan dalam penelitian maupun publikasi karya ilmiah bagi 76eputusa dosen yang sudah terampil selain mengajak kolaborasi dengan dosen yang memiliki keterampilan lebih dari dirinya juga menggunakan *software* pengelola referensi. Banyak aplikasi yang menunjang keterbatasan dosen dalam menuliskan karya ilmiahnya seperti 76eputusa atau google translate.

Masing-masing dosen dalam mengimplementasikan keterampilan karya ilmiah dalam mewujudkan keunggulan prodi PAI memang memiliki caranya yang berbeda. Misalnya ada dosen yang masih menggunakan cara manual misalnya mencari referensi di perpustakaan atau berbagai tempat yang menyediakan referensi yang dibutuhkan terutama referensi yang tidak lagi diterbitkan seperti buku referensi yang sudah lama. Hal ini membutuhkan waktu dan biaya yang cukup besar, sehingga terkadang menyulitkan dosen yang masih memiliki tanggungjawab untuk mengajar.

Sementara terdapat dosen prodi PAI yang sudah menggunakan *software* pengelola referensi kendati diakui juga bahwa awalnya memiliki permasalahan, yaitu terkait perlunya dosen untuk mempelajari terlebih dahulu mekanisme kerja dan praktik penggunaan *software* tersebut. Akhirnya setelah dilalui dan dibiasakan maka hal ini bukan lagi menjadi permasalahan namun justru sangat membantu penulisan karya ilmiah.

Pelaksanaan forum ilmiah seperti perkumpulan prodi PAI Indonesia dan pelatihan penulisan serta pengenalan 76eputu publikasi karya ilmiah sangat membantu keterampilan dosen dalam menulis karya ilmiah. Lembaga Penelitian dan Pengabdian Masyarakat telah melaksanakan pelatihan penulisan artikel dan 76eputu publikasi di Jurnal Internasional dengan tujuan untuk meningkatkan kualitas dan kuantitas penelitian dosen melalui keterampilan menulis yang dimilikinya.

Secara lebih spesifik, pelatihan tersebut perlu dilakukan sebagai bagian dari 76eput untuk mendorong dosen dalam memenuhi beban kerjanya terkait bidang penelitian, memenuhi persyaratan kenaikan pangkat dosen, memenuhi kelayakan profesi dosen, dan untuk meningkatkan kesejahteraan dosen hingga mewujudkan akreditasi unggul bagi prodinya.

4. Keterampilan Publikasi Ilmiah

Dosen homebase dan dosen Prodi PAI dalam pengamatan penulis selama ini tidak hanya dipersyaratkan atau diwajibkan untuk mampu meneliti dan menulis karya ilmiah saja, namun juga harus mampu mempublikasikannya hasil penelitiannya baik melalui artikel nasional yang bereputasi maupun artikel internasional bereputasi. Hal ini secara tidak langsung menuntut dosen untuk mampu menghasilkan karya ilmiah yang berkualitas sesuai dengan persyaratan publikasi yang ditetapkan oleh penerbit karya ilmiah tersebut.

Dosen prodi PAI lebih banyak memilih mempublikasi karya ilmiah berupa jurnal. Sedangkan publikasi karya ilmiah berupa buku referensi masih sedikit bahkan ada yang tidak memilikinya. Hal ini beragam jawaban yang diperoleh dari dosen di antaranya buku hanya dituntut satu dalam setahun sedangkan jurnal banyak dipilih oleh dosen karena beragam manfaat dan implikasi penting yang dapat diperoleh dari publikasi jurnal tersebut.

Secara umum pilihannya jatuh pada jurnal nasional baik yang sudah terakreditasi maupun belum. Dosen memilih jurnal paling tidak yang sudah memiliki ISSN dan menyebarkan hasil penelitian atau pemikirannya berupa konsep ilmiah yang ditujukan pada masyarakat ilmiah atau peneliti yang lainnya secara kolaboratif. Rata-rata jurnal menjadi pilihan bagi dosen untuk publikasi ilmiah karena menunjang kenaikan pangkatnya dan aman karena diterbitkan oleh badan ilmiah atau perguruan tinggi. Apalagi jika mempunyai dewan redaksi yang ahli di bidangnya yang melakukan *peer review process* sehingga terjamin kualitas tulisan yang disubmitnya.

Kendati tidak semua merasa mudah memasukkan artikelnya untuk dipublikasikan di jurnal sebab banyak yang terkendala pada Bahasa Inggris. Kepala Pusat Bahasa mengaku banyak menerima tulisan dari dosen untuk diterjemahkan ke dalam bahasa Inggris sebelum disubmit ke jurnal karena aspek bahasa menjadi tuntutan jurnal yang sudah terakreditasi nasional maupun internasional apalagi jurnal bereputasi seperti scopus.

Prodi PAI sudah memiliki empat orang guru besar yang secara otomatis dituntut untuk memiliki karya ilmiah yang dipublikasikan di jurnal internasional bereputasi. Sementara untuk dosen dengan jabatan fungsional 77eputu kepala juga 77eputusa dari 13 orang sudah memiliki publikasi jurnal internasional bereputasi, bahkan ada satu orang yang masih 77eputu kepala namun sudah memiliki karya ilmiah yang diterbitkan di jurnal scopus.

Buhari Luneto menyatakan sudah memiliki beberapa artikel terbit di jurnal internasional bereputasi karena kewajiban yang harus dipenuhi untuk menuju guru besar selain memiliki beberapa buku yang diterbitkan secara berkala. Selain itu masih terdapat beberapa artikel yang ditulis dan dipublikasi ke jurnal internasional dan nasional termasuk karya lainnya sehingga sangat membantu jurusan dalam meningkatkan predikat akreditasinya menuju unggul.

Kesulitan 77eputusa dosen homebase maupun dosen Prodi PAI untuk menerbitkan artikelnya di scopus karena jurnal internasional bereputasi ini memiliki beberapa tambahan selain ciri-ciri yang dimiliki jurnal internasional di atas, antara lain terindeks pada *Web of Science* dan/atau Scopus/SciDirects; dan mempunyai faktor dampak (*impact I*) dari ISI *Web of Science* (Thomson Reuters), Scimago Journal Rank (SJR), Art & Humanities Citation Index (AHCI) dan tidak tergolong jurnal predator.

Akhirnya inisiatif dari beberapa dosen Prodi PAI agar bisa menerobos kesulitan tembus di jurnal scopus dalam mempublikasikan karya ilmiahnya maka dilakukan serangkaian kegiatan yang memberikan pengalaman dan sharing dengan ahlinya seperti Prof. Dr. Irwan Abdullah dosen sekaligus reviewer dan Dr. Jumintono sebagai Direktur rumah scopus yang dihadirkan pada acara pelatihan penulisan scopus. Begitu pula kegiatan yang bertaraf internasional lainnya dilakukan untuk memberikan kesempatan kepada dosen homebase dan dosen Prodi PAI untuk mempresentasikan paper untuk selanjutnya dipublikasikan di jurnal internasional.

Pengakuan dari dosen Prodi PAI dalam menghasilkan karya ilmiah diperlukan keterampilan menulis yang saat ini sudah banyak berbasis aplikasi baik dalam mengutip referensi, menterjemahkan, mengatur footnote dan daftar 77eputus dengan Mendeley, menturnitin yaitu sebuah aplikasi yang biasanya digunakan untuk mendeteksi keaslian karya tulis dan mencegah plagiarisme dalam penulisan karya ilmiah.

Tabel: Jenis Kegiatan Diklat Prodi PAI dan Kerjasama

Tanggal	Jenis Kegiatan	Narasumber Utama	Jumlah Peserta
25 Sept 2023	Seminar Nasional Pendidikan Islam di Kampus 2	Idah Syahidah Rusli Habibie	200 Orang dari dosen dan mahasiswa
26 Sept 2023	Dialog Riset Antar Bangsa di Kampus 2	Dr. Kassim Bahali (UKM) Dr. Ahmad Fakhurrazi (UKM)	100 orang dosen dan mahasiswa
	Pelatihan Penulisan Scopus di UNG	Prof. Dr. Irwan Abdullah, M.Ag.	30 orang dosen
14 Nov. 2023	Annual Conference/ Prossiding Internasional di Kampus 1	Dr. Kassim Bahali (UKM) Dr. Ahmad Fakhurrazi (UKM) Apollinario Magno, MBA (Timor Leste)	100 orang dosen dan mahasiswa
Oktober 2023	Training Proofreading and Academic Writing di Kota Gorontalo	Dr. Jumintono Suwardi Joyo Sumarto, M.Pd. dan Dr. Rosmiati, M.Si. (Rumah Scopus Yogyakarta)	40 orang dosen
31 Okt 2023	Seminar Internasional di Bolsel	Dr. Ahmad Fakhurrazi (UKM) Abi Azman (Malaysia)	100 orang Guru/Pengawas
25-26 Des 2023	Seminar Internasional Pendidikan Islam di Boalemo	Dr. Ahmad Fakhurrazi (UKM)	120 orang Guru/Pengawas
5-6 Feb 2024	Coaching Klinik di UMG	Dr. Lukman Laliyo, M.Pd. Dr. Razak Umar, M.Pd.	40 Dosen

Sumber Data: Website PAI

Data di atas bahwa dosen difasilitasi oleh jurusan untuk mengikuti diklat terkait dengan penelitian. Terlepas dari keberhasilan kegiatan dimaksud namun yang menarik adalah kesungguhan dari dosen Prodi PAI untuk mengasah keterampilan karya ilmiahnya dengan menambah pengalaman dan pengetahuan serta jejaring karena merasa bahwa hal ini adalah kebutuhan yang tidak dapat dihindarkan bagi seluruh dosen yang menginginkan karir akademiknya selalu meningkat dan berharap terwujudnya akreditasi prodi yang unggul.

Ketua Prodi PAI mengapresiasi kegiatan annual conference yang digagas oleh prodi PAI yang menghadirkan pembicara dari dalam dan luar negeri seperti Kassim Bahali dan Ahmad Fakhurrazi. Kegiatan ini selain menjadi program jurusan juga memberikan kesempatan kepada dosen untuk meningkatkan keterampilan menulis dan memberikan akses untuk dimuat tulisannya di prosiding internasional. Setidaknya dengan sulitnya menembus scopus sudah bisa disiasati dengan berbagai kegiatan yang menunjang dan menghasilkan karya ilmiah yang bertaraf internasional kendati belum mencapai level scopus.

Keterampilan publikasi karya ilmiah dosen dapat dilihat dari capaian yang diraih selama ini dari 79eputusa besar dosen Prodi PAI yang artikelnya tembus di scopus. Kendati 79eputusa lagi dosen masih terus berupaya artikelnya terterima di jurnal internasional bereputasi karena dianggap sebagai syarat ke guru besar setidaknya satu sebagai penulis pertama sesuai bidang yang digelutinya. Scopus memang memiliki kualitas yang cenderung lebih baik daripada jurnal internasional biasa atau jurnal nasional.

Menurut Ibnu Rawandhi bahwa salah satu parameter untuk mengukur dan membandingkan kualitas karya ilmiah dosen adalah pada evaluasi atas skor faktor dampak (*impact I*) yang hanya ada pada jurnal internasional bereputasi, di samping keharusan untuk terindeks di *Web of Science* dan/atau Scopus/SciDirects merupakan penerbit jurnal terpercaya untuk menghasilkan jurnal berkualitas tinggi. Saat ini dosen Prodi PAI umumnya sedang mempersiapkan artikel scopus untuk mencapai pangkat fungsional tertinggi yaitu guru besar karena baru tiga dari dua puluh dosen Prodi PAI yang meraih gelar 79eputusan.

Menurut wakil dekan 1 Herson Anwar, dosen yang meraih guru besar sudah memiliki artikel yang dipublikasikan di jurnal internasional bereputasi yaitu scopus. Sedangkan dosen yang 79eputu kepala tidak semua memiliki artikel scopus namun sedang menunggu terbit dalam waktu dekat ini. Informan mengakui sudah memiliki scopus dan tinggal menunggu waktu untuk mengusulkan ke guru besar karena semua persyaratan sudah terpenuhi. Menurutnya untuk tembus di jurnal internasional bereputasi diperlukan keterampilan karya ilmiah dosen sehingga Prodi PAI mampu mewujudkan predikat unggul.

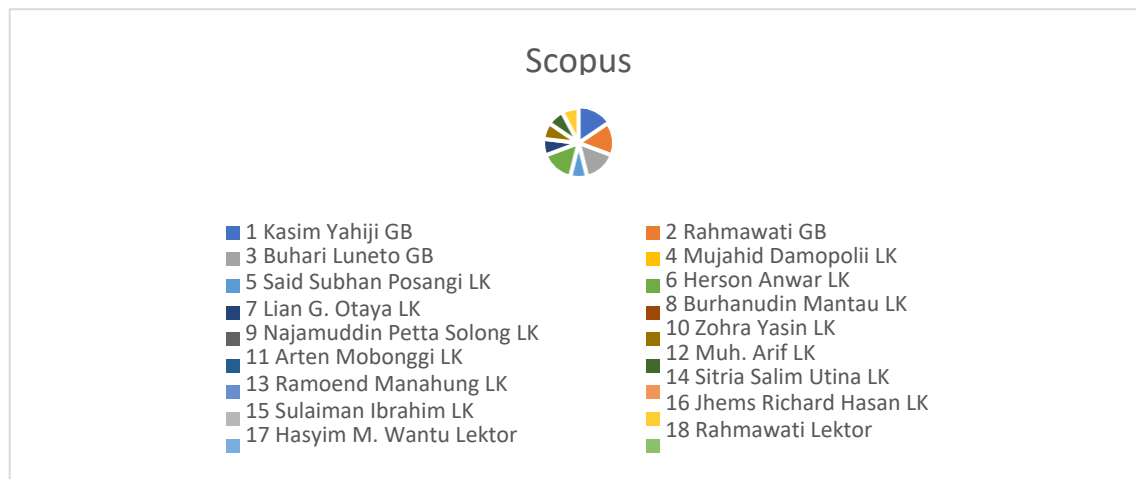
Tabel: Jumlah Artikel Dosen Prodi PAI yang Tembus Scopus

No	Nama Dosen	Pangkat Fungsional	Jumlah Artikel Scopus
1	Kasim Yahiji	Guru Besar	2
2	Rahmawati Caco	Guru Besar	2
3	Buhari Luneto	Guru Besar	2
4	Said Subhan Posangi	Lektor Kepala	1
5	Herson Anwar	Lektor Kepala	2
6	Lian G. Ota	Lektor Kepala	1
7	Zohra Yasin	Lektor Kepala	1
8	Muh. Arif	Lektor Kepala	1
9	Jhems Richard Hasan	Lektor Kepala	1

Sumber: Sinta

Dari 20 orang dosen Prodi PAI dalam tiga tahun terakhir ternyata sudah terdapat 9 orang yang memiliki artikel scopus sedangkan 11 orang lainnya masih sementara menunggu publish untuk menuju pengajuan kepangkatan ke guru besar. Sementara dari 9 orang tersebut menghasilkan 13 artikel yang sudah terbit di scopus sehingga secara prosentase adalah mencapai 65 persen sementara yang dipersyaratkan untuk mencapai nilai 4 dalam penilaian akreditasi hanya 50 persen saja sehingga dari penelitian dosen tersebut mampu mewujudkan keunggulan Prodi PAI.

Ibnu Rawandhi untuk penilaian akreditasi pada aspek penelitian mengacu kepada buku 4 yang mempersyaratkan untuk meraih nilai 4 diperlukan 50 persen artikel dosen dan mahasiswa yang terbit di jurnal scopus sebagai jurnal internasional bereputasi, demikian halnya dengan penelitian yang terbit di jurnal nasional bereputasi sehingga dengan data tersebut Prodi PAI mampu mewujudkan keunggulan dilihat dari aspek penelitian dosen dan mahasiswa.



Dari 20 orang dosen Prodi PAI terdapat 9 orang yang memiliki artikel yang diterbitkan di jurnal terindeks scopus dan 11 orang lainnya belum memiliki artikel yang terbit di jurnal terindeks scopus. Namun saat ini ada yang sudah submit dan ada pula yang sedang menulis artikelnya untuk diterbitkan di jurnal internasional bereputasi. Keterampilan karya ilmiah dosen dalam publikasi ilmiah sebagai hasil dari kolaborasi maupun mengikuti pelatihan scopus yang diadakan oleh kampus maupun di luar kampus.

Bagi dosen yang belum pengajuan ke guru besar namun sudah mengikuti program 80eputu yang mempersyaratkan kelulusan dalam hal wajib publikasi jurnal internasional bereputasi maka menambah pengalaman dan keterampilan serta hasil publikasinya. Selain itu, manfaat penting diperoleh dosen yang melakukan publikasi di jurnal internasional antara lain meningkatkan reputasi dosen dan perguruan tinggi tempat dosen tersebut mengajar dan memperluas jaringan serta membuka kesempatan kerjasama dengan peneliti dari seluruh dunia.

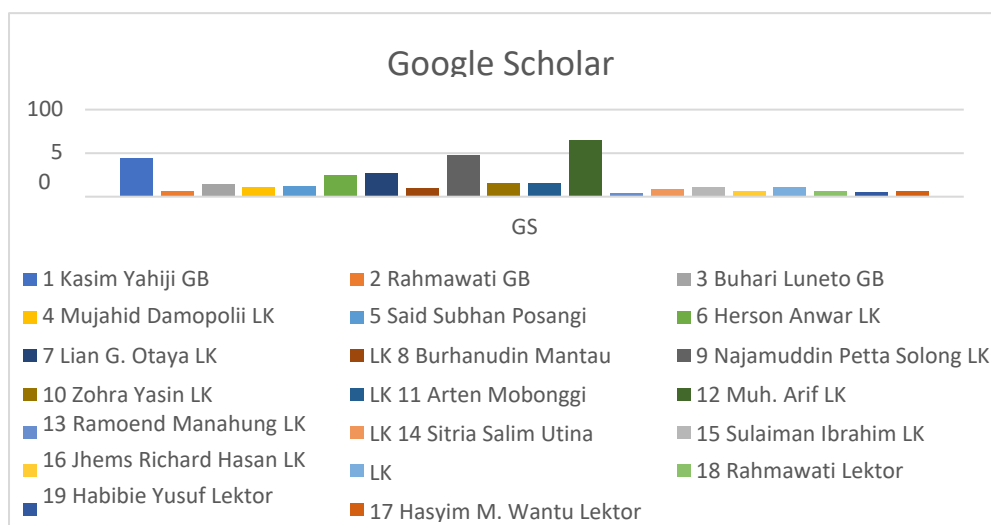
Beberapa dosen Prodi PAI diakui oleh ketua Prodi PAI saat ini banyak yang sudah submit tulisannya dan bahkan sudah terbit di jurnal nasional maupun internasional baik yang sudah terindeks maupun belum sehingga dengan karya ilmiah yang dipublikasikan tersebut bukan saja memberikan kemudahan baginya untuk mengurus kenaikan pangkat namun juga memberikan efek terhadap peningkatan peringkat akreditasi jurusan yang saat ini sedang mengajukan penialain. Selain tulisan yang dipublikasi pada jurnal internasional bereputasi terdapat pula karya ilmiah dosen yang dipublikasikan di google scholar yang pada umumnya sudah terindeks pada sinta.

Tabel: Jumlah Tulisan Dosen Publikasi Google Scholar

No	Nama Dosen	Pangkat Fungsional	Google Scholar
1	Kasim Yahiji	Guru Besar	44
2	Rahmawati Caco	Guru Besar	6
3	Buhari Luneto	Guru Besar	14
4	Mujahid Damopolii	Lektor Kepala	11
5	Said Subhan Posangi	Lektor Kepala	12
6	Herson Anwar	Lektor Kepala	25
7	Lian G. Ota	Lektor Kepala	27
8	Burhanudin Mantau	Lektor Kepala	10
9	Najamuddin Petta Solong	Lektor Kepala	48
10	Zohra Yasin	Guru Besar	16
11	Arten Mobonggi	Lektor Kepala	15
12	Muh. Arif	Lektor Kepala	65
13	Ramoend Manahung	Lektor Kepala	4
14	Sitria Salim Utina	Lektor Kepala	9
15	Sulaiman Ibrahim	Lektor Kepala	11
16	Jhems Richard Hasan	Lektor Kepala	7
17	Hasyim M. Wantu	Lektor	11
18	Rahmawati	Lektor	6
19	Habibie Yusuf	Lektor	5
20	Alfian Erwinsyah	Lektor	7

Sumber Data: Google Scholar, 2021-2023

Data tersebut mengindikasikan adanya keterampilan dosen dalam publikasi karya ilmiah yang ditunjang oleh keterampilan meneliti dan menulis karya ilmiah sebagaimana ditampilkan pada data sebelumnya. Hal ini memungkinkan untuk mewujudkan keunggulan Prodi PAI karena dari 20 orang DTPS tersebut semua sudah memiliki artikel yang terindeks di google scholar sehingga memberikan kemudahan dalam mewujudkan keunggulan Prodi PAI.



Dari 20 orang dosen Prodi PAI terlihat hasil publikasi ilmiah melalui jurnal nasional sudah sangat baik apabila menggunakan 82 keputusan lamdik maka disimpulkan bahwa secara keseluruhan dosen telah memiliki keterampilan karya ilmiah yang mampu mewujudkan keunggulan Prodi PAI dilihat dari aspek penelitian dan publikasi karya ilmiah. Hal ini terlihat dari capaian yang secara garis besar sudah mencapai standar yang ditentukan dalam penilaian akreditasi untuk menuju unggul. Di sini peran penting dilakukan kolaborasi antara dosen dalam menghasilkan karya ilmiah sehingga bagi yang kurang dapat menyesuaikan dengan kerjasama yang dilakukan.

Dosen Prodi PAI dapat mencapai predikat unggul karena banyaknya karya ilmiah yang dihasilkan oleh dosen terutama yang berpangkat fungsional sebagai guru besar dan 82 keputusan kepala. Menurutnya geliat Prodi PAI untuk meningkatkan predikat akreditasi dari baik sekali menuju unggul sangat dimungkinkan dengan mencermati perolehan publikasi ilmiah yang ditunjukkan oleh dosen baik pada jurnal internasional berreputasi maupun jurnal nasional bereputasi.

Buku ini hanya bisa dinilai satu tahun satu buku sehingga kalau terdapat empat jenis buku maka masing-masing satu buku yang bisa dinilai sebab apabila tidak dibatasi maka dicurigai dosen tersebut sudah tidak masuk akal karena masih harus mengajar dan melaksanakan pengabdian masyarakat serta meneliti. Karya ilmiah yang baik bila isi kajiannya berada pada lingkup pengetahuan ilmiah, karya tulis tersebut menggunakan metode ilmiah. Namun bagi ketua jurusan PAI bahwa menulis buku bukan sekedar mengembangkan keterampilan karya ilmiah dosen melainkan juga sebagai penyaluran hobi menulis untuk menuangkan ide dan gagasan agar tersimpan dan bisa dibagikan kepada orang lain sebagai bentuk publikasi ilmu pengetahuan.

Dosen sudah memberikan kuliah dan menghasilkan karya berupa buku yang ditulis bersama dengan mahasiswa yang dianggap memiliki kompetensi di bidang menulis sehingga dengan kemampuan tersebut menjadikan buku sebagai luaran perkuliahan yang dilakukan. Selain itu hal ini menjadi contoh yang baik bagi mahasiswa dalam melakukan kolaborasi dengan dosen karena diterbitkan dan memiliki ISBN.

Keterampilan karya ilmiah dosen dalam mempublikasikan tulisannya melalui penerbit buku tampaknya sudah cukup tinggi dan terkadang tidak dijadikan sebagai contoh yang melibatkan mahasiswa sehingga ke depan perlu dilakukan penulisan bersama antara dosen dan

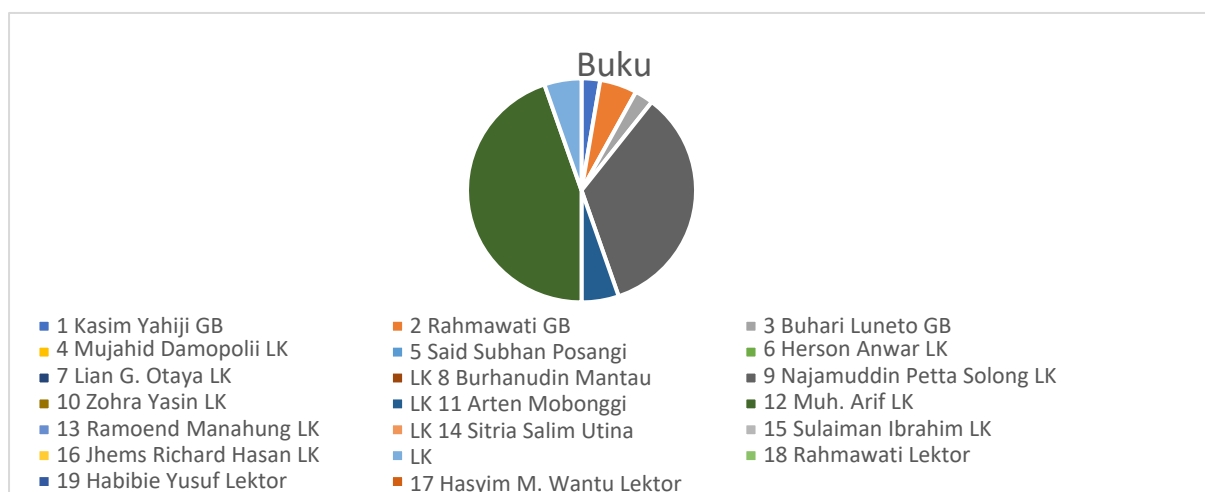
mahasiswa lebih banyak lagi untuk mendukung penilaian akreditasi khususnya pada Prodi PAI sebagai prodi yang tertua dan terbanyak mahasiswanya.

Tabel: Jumlah Buku Ilmiah Dosen Prodi PAI

No	Nama Dosen	Jumlah Buku
1	Kasim Yahiji	1
2	Rahmawati Caco	2
3	Buhari Luneto	1
4	Mujahid Damopolii	1
6	Herson Anwar	2
7	Lian G. Ota	2
8	Najamuddin Petta Solong	13
9	Arten Mobonggi	2
10	Muh. Arif	17
11	Hasyim M. Wantu	2
12	Habibie Yusuf	1

Sumber Data: Sinta dan Google Scholar

Jumlah buku yang dihasilkan oleh dosen dalam kurun tiga tahun terakhir adalah 43 buah buku dalam berbagai bentuk mulai dari buku referensi, monograf, buku ajar, book chapter. Perolehan jumlah buku yang dicetak dan diterbitkan dengan baik oleh dosen dan lebih banyak dengan menggunakan biaya mandiri sehingga di sini terlihat kemauan dan kesungguhan dosen cukup tinggi dalam mewujudkan keunggulan Prodi PAI dengan karya yang dihasilkannya.



Dari keseluruhan dosen belum semua dalam tiga tahun terakhir memiliki karya ilmiah karena masih ada sedikit dosen yang belum menulis buku dan menerbitkannya baik secara mandiri

maupun kolaborasi dengan yang lain. Dosen yang sudah terbit bukunya terkadang tidak melakukan pembaharuan data di sinta sehingga tidak terbaca oleh peneliti.

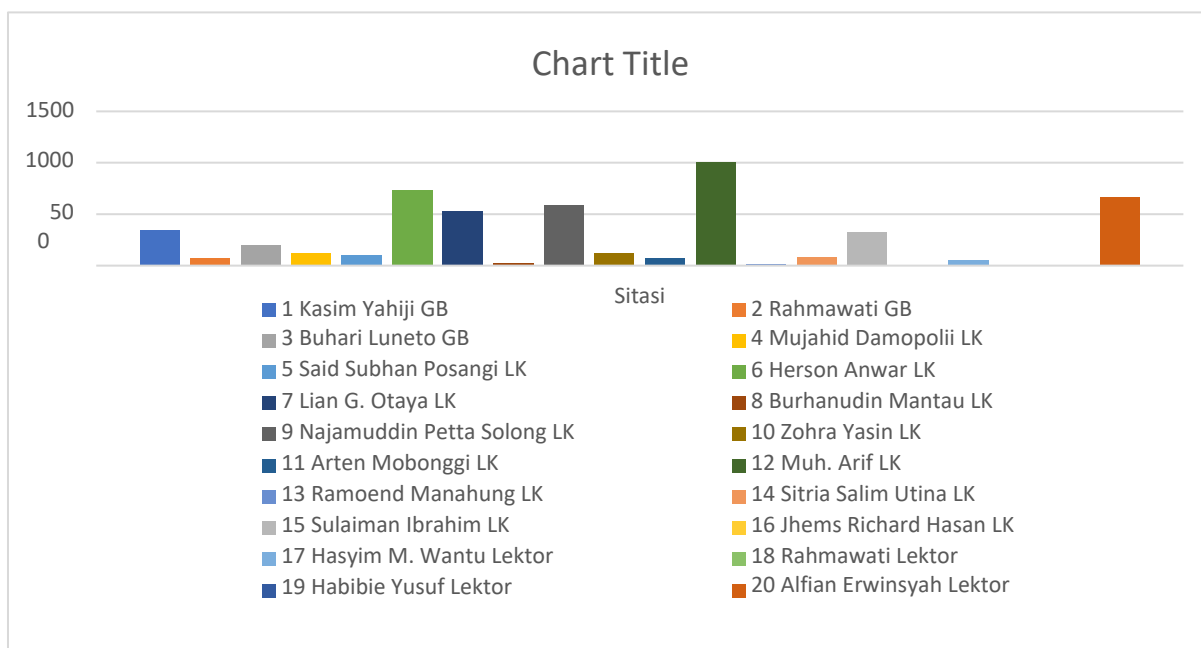
Dosen sudah memiliki publikasi ilmiah berupa artikel dan bahkan sudah disitasi oleh orang lain yang terdapat datanya di sinta. Seperti dinyatakan oleh dosen DTPS bahwa dirinya bersyukur sudah memiliki karya terpublikasi secara luas melalui google scholar maupun scopus dan lebih bersyukur lagi ketika tulisannya tersebut disitasi oleh penulis lain sehingga dianggap memiliki kualitas dan layak dikutip. Mahasiswa sering ketika menulis artikel atau makalah selalu mengutip tulisan dosen selain karena terkait dengan mata kuliah juga karena banyak tulisan dosen yang bagus untuk dikutip sebagai pemenuhan syarat dalam membuat makalah yaitu menghasilkan output berupa artikel.

Tabel: Jumlah Sitasi Dosen Prodi PAI

No	Nama Dosen	Pangkat Fungsional	Jumlah Sitasi
1	Kasim Yahiji	Guru Besar	342
2	Rahmawati Caco	Guru Besar	75
3	Buhari Luneto	Guru Besar	201
4	Mujahid Damopolii	Lektor Kepala	120
5	Said Subhan Posangi	Lektor Kepala	105
6	Herson Anwar	Lektor Kepala	732
7	Lian G. Ota	Lektor Kepala	533
8	Burhanudin Mantau	Lektor Kepala	25
9	Najamuddin Petta Solong	Lektor Kepala	591
10	Zohra Yasin	Guru Besar	124
11	Arten Mobonggi	Lektor Kepala	70
12	Muh. Arif	Lektor Kepala	1006
13	Ramoend Manahung	Lektor Kepala	19
14	Sitria Salim Utina	Lektor Kepala	83
15	Sulaiman Ibrahim	Lektor Kepala	322
16	Jhems Richard Hasan	Lektor Kepala	9
17	Hasyim M. Wantu	Lektor	49
18	Habibie Yusuf	Lektor	8
19	Alfian Erwinsyah	Lektor	665

Sumber Data: Sinta

Dari data yang tersebut di atas diperjelas dalam diagram yang penulis tampilkan berikut ini:



Terdapat 20 orang dosen Prodi PAI yang sudah memiliki sitasi hanya 19 orang dengan jumlah yang beragam mulai dari di atas seribu dan yang terkecil adalah 8 sitasi. Namun demikian dari banyaknya sitasi yang diperoleh dosen atas karya ilmiah yang dipublikasikannya selama ini masih perlu ditingkatkan lagi hingga di atas lima ratus sehingga memiliki kompetisi yang lebih tinggi lagi dengan perguruan tinggi yang lain.

Mencermati buku panduan dan matrik penilaian akreditasi maka capaian prodi PAI dalam mewujudkan keunggulan dilihat dari jumlah penelitian maupun publikasi ilmiah yang dihasilkan serta sitasi yang ditunjukkan melalui data di atas maka penilaian terhadap program studi PAI pada program sarjana bidang kependidikan dapat dilakukan dengan sebaik-baiknya, jujur, dan berdasarkan pada ketentuan dan peraturan tentang akreditasi program studi sebagai 85eput peningkatan mutu secara berkelanjutan yang tentunya tidak hanya ditentukan oleh bidang penelitian dan publikasi ilmiah dosen dan mahasiswa.

Ditegaskan Ibnu Rawandhi; Asesor Lamdik yang berasal dari IAIN Sultan Amai Gorontalo bahwa penilaian pada aspek penelitian sesuai dengan buku panduan yang dikeluarkan oleh Lamdik yaitu salah satunya terdapat pada buku 4 yang di situ terdapat matrik skor penilaian untuk jumlah karya ilmiah yang dihasilkan oleh dan mahasiswa.

Tabel: Penilaian Karya Ilmiah Dosen Prodi dan Mahasiswa

Kriteria	Elemen	Indikator	Harkat Penyebaran Butir			
			4	3	2	1
			NC1 = Jumlah tulisan mahasiswa di media massa wilayah. NC2 = Jumlah tulisan mahasiswa di media massa nasional. NC3 = Jumlah tulisan mahasiswa di media massa internasional. NM = Jumlah mahasiswa pada saat TS. Untuk program studi Diploma Tiga, Sarjana Terapan, Magister Terapan, dan Doktor Terapan NB1 = Jumlah presentasi mahasiswa di seminar wilayah/lokal/PT. NB2 = Jumlah presentasi mahasiswa di seminar nasional. NB3 = Jumlah presentasi mahasiswa di seminar internasional. NC1 = Jumlah presentasi mahasiswa di forum wilayah. NC2 = Jumlah presentasi mahasiswa di forum nasional. NC3 = Jumlah presentasi mahasiswa di forum internasional			
	Karya ilmiah DTPS dan mahasiswa yang disitasi (2,8)	80. Karya Ilmiah (hasil penelitian, PkM, dan/atau pemikiran) DTPS dan mahasiswa disitasi oleh orang lain dalam 3 tahun terakhir.	Rerata jumlah sitasi karya ilmiah DTPS dan mahasiswa ≥ 50	$30 \leq$ Rerata jumlah sitasi karya ilmiah DTPS dan mahasiswa < 50	$10 \leq$ Rerata jumlah sitasi karya ilmiah DTPS dan mahasiswa < 30	Rerata jumlah sitasi karya ilmiah DTPS dan mahasiswa < 10
	Produk atau jasa DTPS dan mahasiswa yang diadopsi oleh masyarakat (3,0)	81. Produk atau Jasa DTPS dan/atau mahasiswa (hasil penelitian, PkM dan/atau pemikiran) diadopsi oleh Masyarakat dalam 3 tahun terakhir.	jumlah karya DTPS dan/atau mahasiswa yang diadopsi oleh masyarakat ≥ 10	$7 \leq$ jumlah karya DTPS dan/atau mahasiswa yang diadopsi oleh masyarakat < 10	$4 \leq$ jumlah karya DTPS dan/atau mahasiswa yang diadopsi oleh masyarakat < 7	jumlah karya DTPS dan/atau mahasiswa yang diadopsi oleh masyarakat < 3
	Produk atau jasa DTPS dan mahasiswa yang ber-HKI atau paten (3,0)	82. Produk atau Jasa (hasil penelitian, PkM dan/atau PkM pemikiran) DTPS dan/atau mahasiswa mendapatkan	HKI/Paten-DTPS dan/atau mahasiswa ≥ 8	$4 \leq$ HKI/Paten-DTPS dan/atau mahasiswa < 8	$0 \leq$ HKI/Paten-DTPS dan/atau mahasiswa < 3	Tidak ada Skor 1

Sumber Data: Buku Panduan Akreditasi Lamdik Buku 4.

Keterampilan karya ilmiah dosen yang tergabung dalam Prodi PAI ditunjukkan dari intensitas dan jumlah penelitian yang dihasilkan, keterampilannya dalam menulis dengan menggunakan berbagai aplikasi online serta keterampilan mempublikasikan penelitian dan tulisannya ke dalam jurnal nasional maupun internasional bereputasi untuk mewujudkan keunggulan Prodi PAI. Ketiga bentuk keterampilan tersebut sudah dilakukan oleh dosen Prodi PAI sehingga ke depan pada saatnya pengajuan 86eputu akreditasi memperoleh predikat unggul.

Kesimpulan

Implementasi keterampilan karya ilmiah dosen dalam mewujudkan keunggulan Prodi PAI IAIN Sultan Amai Gorontalo terdiri atas tiga aspek yaitu keterampilan dalam meneliti, menulis, dan mempublikasikan karya ilmiahnya. Keterampilan dosen dalam meneliti dilihat dari jumlah proposal yang diterima dalam penelitian melalui litapdimas yang masih terbatas karena ketatnya kompetisi dan keterbatasan anggaran sehingga 86eputusa dosen melakukan penelitian mandiri. Keterampilan menulis dosen dilihat dari bimbingan skripsi dan tesis yang diberikan kepada mahasiswa sehingga dilakukan pelatihan. Sedangkan keterampilan publikasi ilmiah dilihat dari jenjang kepangkatan dosen yang tertinggi sehingga lebih aktif dilihat dari banyaknya artikel yang terbit di jurnal nasional maupun internasional bereputasi.

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Empowerment of Tedung Craftsmen Business in Pakseballi Village Based on Partnership Economy

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ABSTRACT

Hinduism in Bali often performs yadnya, carrying out yadnya ceremonies that use several complementary upakara, one of which is tedung. The use of tedung in Hindu religious ceremonies shows the importance of symbolism and ritual in Hinduism, this has a deep meaning and a specific purpose to strengthen spiritual ties with God and the universe. Seeing this potential, Ganesha University of Education as an educational institution also contributes to preserving and developing the potential of tedung craftsmen. Development and assistance both from the provision of facilities and infrastructure, training and learning related to the preparation of financial reports, marketing are expected to provide benefits for the sustainability of the tedung business in the future. The tedung craftsman group chaired by Mrs. Ketut Ariani who is located in Pakseballi Village, Dawan District, Klungkung Regency is expected to feel the contribution of the program by increasing production capacity, increasing marketing through social media applications and, increasing the quality of human resources, increasing sales and company assets. The implementation method is by providing assistance in creating and designing a simple financial reporting system, assistance in improving the quality and quantity of production, training in using WhatsApp Business and location points on Google Maps, and procurement of damaged equipment.

Keywords: Empowerment, Business, Tedung Craftsmen, Pakseballi Village, Based on Partnership Economy

INTRODUCTION

Hinduism in Bali often performs yadnya, carrying out yadnya ceremonies that use several complementary upakara, one of which is tedung. The use of tedung in Hindu religious ceremonies shows the importance of symbolism and ritual in Hinduism, this has a deep meaning and a specific purpose to strengthen spiritual ties with God and the universe. Tedung or pajeng which is used in traditional and religious ceremonies as a protector of pelinggih – pelinggih in merajan or in temples (Sudiatmika, Sadia, & Supir, 2017). Tedung crafts are spread almost in various places in Bali. The type of tedung produced is tedung for Hindu religious ceremonies. It should be noted that in making tedung, it does not only display artistic elements with various ornaments, attractive colors, but craftsmen must understand the correct tedung philosophy according to the teachings of Hindu

literature (Kusumawijaya, 2017) (Amrita & Handayani, 2021). The teachings are contained in Asta-Kosala Kosali which includes: the type, shape, size of tedung, kober, and umbul-umbul that are right and ideal, especially for those categorized as sacred (Nuriarta & Bratanatyam, 2018). Tedung crafts in Klungkung Regency are carried out by craftsmen from Pakseballi Village, Pakseballi Tengah Village, Dawan District. The production of tedung from Pakseballi Village, in general, does not show any differences with tedung from other regencies. However, when viewed from the decorative motifs, tedung produced by Pakseballi Village, Klungkung, has differences from tedung from other regencies, namely the decorative motifs are made more complicated and flexible.

Micro, Small and Medium Enterprises (MSMEs) in the Indonesian economy are the business group with the largest number. MSMEs are trading businesses managed by individuals or business entities that refer to productive economic businesses according to the criteria set out in Law Number 8 of 2008. Meanwhile, MSMEs have also proven to be able to withstand various economic crisis shocks. This is what makes strengthening the MSME group very necessary (Amalia, 2020). The Covid 19 Pandemic that has attacked Indonesia since early 2019 has indeed had a major impact on the Indonesian people from all areas of livelihood. Starting from the many who lost their jobs to the many businesses that suffered losses due to the pandemic, one of which is the Tedung MSME in Pakseballi Village which is managed by Mrs. Kadek Arini and friends who were also affected. Because during this pandemic there are government policies such as PPKM and working from home, many people are forced to become unemployed because many jobs have been forced to close, especially people who work in the tourism sector. The impact on Tedung MSMEs is a decrease in income and orders received, due to restrictions on Traditional and Religious Ceremonies, where Tedung is one of the facilities needed for Traditional and Religious Ceremonies. In Pakseballi Tengah Village with a population of 1990 people, and 117 people or around 5.88% are self-employed, most of whom are Tedung craftsmen (Pakseballi Tengah Village, 2022).

Tedung crafts in Pakseballi village are carried out by 3 craftsmen by employing workers ranging in age from 20 to 50 years. This weaving craft business is managed by Mrs. Ni Ketut Ariani as the head of the tedung craftsmen group in Pakseballi village with group members Komang Putrawan and Ni Komang Sumerti. Most of the workers from the craftsmen are female and only a few are male. Here is some documentation related to the situation at the Tedung UMKM in Pakseballi Village.



Figure 1: White and Yellow Tedung Products of UMKM in Pakseballi Village



Tedung is only needed by Hindus. Therefore, consumers are very limited. This causes price competition in the market, considering that almost all districts in Bali have tedung craftsmen. People also do not buy tedung every day, so this also makes it increasingly difficult to market tedung. This causes craftsmen to lose confidence and pride in the results they produce. This causes a gap between craftsmen and their consumers (Roy, 2013). In relation to partner management, the condition of the partner can be described as follows: 1) Partners have not yet carried out professional management because it is still managed as a family and there is a lack of understanding of management or corporate governance. In relation to human resource management, there is still no clear/definite division of work between one and another. 2) Partners have not recorded costs, expenses, income, profit and loss, so they do not know for sure the condition and financial position of their business. 3) Partners do not yet have a good promotion system in marketing their products, both offline and online. 4) The facilities owned include inadequate workplaces, a number of equipment ranging from several types of saws, chisels, small knives (mutik), large drills, small drills that are obsolete because they have not been used for a long time.

IMPLEMENTATION METHOD

The implementation of this program is carried out through an individual approach. The implementation methods related to the solutions offered to overcome the partner's problems include: First, exploring the partner's understanding of bookkeeping, then continuing by providing material and understanding of what a simple financial book looks like and what the contents of a simple financial book are. Then, partners are invited to find out what is needed if they want to know how much net profit is generated and how much real costs are spent and to create a simple financial report book. According to (Kasmir, 2019) the definition of a financial report is a report that shows the financial condition and business results of a company at a certain time or time period. The meaning of a financial report that shows the current condition of a company is the financial condition of the company on a certain date (for the balance sheet) and a certain period (for the profit and loss statement). After providing an understanding, partners are then given a blank book to be invited to compile a simple financial report book.

Second, helping partners in marketing their products, where so far partners have opened shops in industrial houses, and relying on orders from customers in marketing their products. Marketing comes from the word market or can also be interpreted in the traditional context of "a

place where people buy and sell” (Kotler & Keller, 2010). A more modern opinion “marketing is the process of planning and implementing the concept of price, promotion, and distribution of products, services, ideas aimed at creating satisfaction between the company and its customers” (Alma, 2016). Based on the individual approach taken, it is known that partners are people who do not understand information technology and do not know how to use this information technology. Therefore, the proposing team (member leader) will provide training on marketing strategies, by changing personal WhatsApp to WhatsApp business. So that product marketing is easier to do because you can directly enter photos of tedung as a product catalog and can be seen directly by customers. And also help create location points on Google Maps, to make it easier for customers to search for or find the address of their tedung production house.

Finally, Layout is one of the key decisions that determine long-term operational efficiency. Layout has strategic implications because it establishes the organization’s competitive priorities in terms of capacity, process, flexibility, and cost, as well as good work quality, customer contact, and image. An effective layout can help an organization achieve strategies that support differentiation, low cost, or responsiveness (Jay & Render, 2017).

Based on the field survey and initial observation, it is known that the condition of the partner’s business premises is not well organized. The layout and storage of equipment are irregular. To overcome this problem, the proposing team (chairman and members) will provide assistance to organize the business premises. The proposing team will organize the business premises well and help provide the necessary facilities and infrastructure such as providing wood cutting saws so that the production process can be carried out according to plan and smoothly.

RESULTS AND DISCUSSION

The community partnership program service activities provide several economic and social impacts to partners, including:

Table 1. PKM Activity Achievement Indicators

No	Infomation	Before PKM	After PKM	Progress
1.	Asset	35 million	39 million	+/- 11%
2.	Average turnover / month	87 million	105 million	+/- 20%
3.	Average Number of Products Sold / month	2,700 sets	3,500 sets	+/- 30%

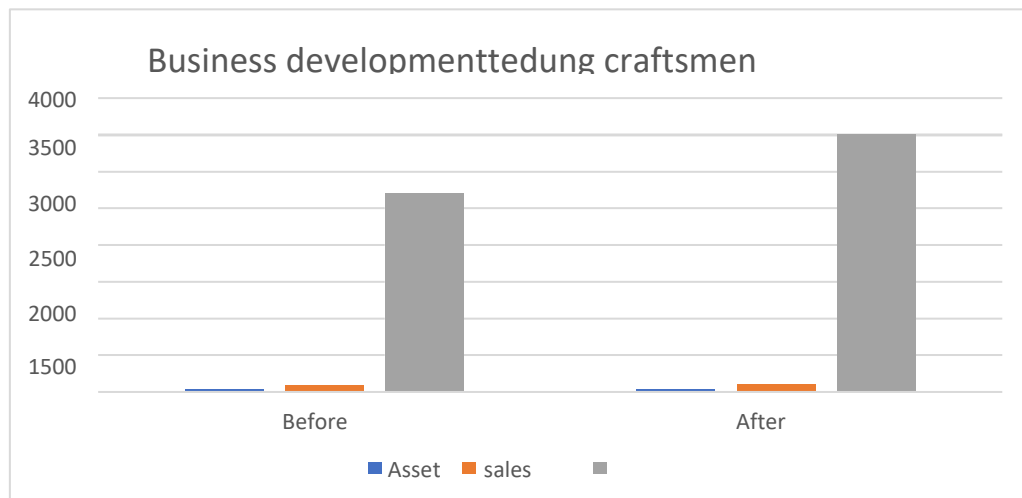


Figure 3: Graph of the Development of the Tedung Craftsmen Group Business

In the implementation of Community Service activities where partners greatly contribute in preparing a place to carry out training and demonstrations of marketing and promoting online- based products using the Whatsapp Business application, partners are very enthusiastic about participating in the daily cash book making training. The PKM Team from Ganesha University of Education, in addition to providing an understanding of the importance of daily financial recording in a cash book, also acts as a companion and provides direction if there is something that is not understood in making a cash book and after completion, we from the team will evaluate and if there is anything that is still lacking, the team will provide direction and improvements.



Figure 4: Opening of PKM Activities Accompanied by the Head of Pakseballi Village



Figure 5: Marketing Training Activities, Financial Report Preparation and Layout Arrangement

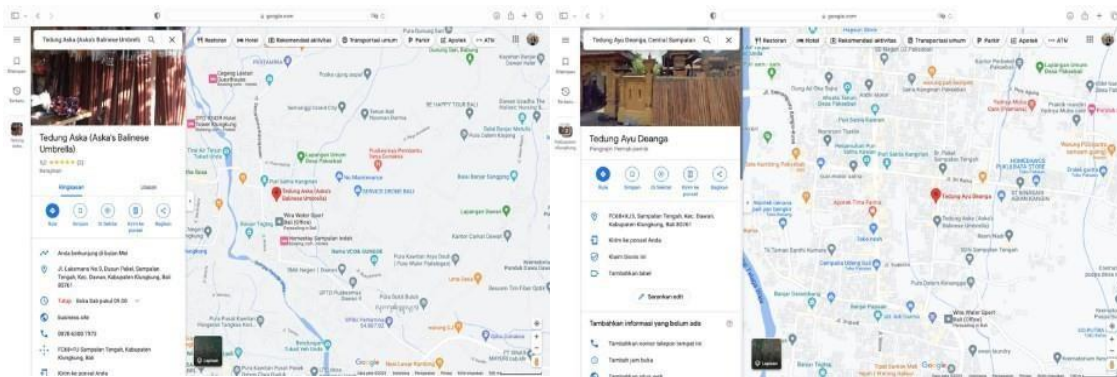


Figure 6: Creating a Partner Business Location Point on Google Maps

CONCLUSION AND SUGGESTIONS

The conclusions of this community service activity are as follows: 1) Partners are increasingly motivated to develop their businesses by recording financial flows in daily cash books; 2) Partners can increase their production results with more modern and new equipment; 3) Partners are very enthusiastic about following the demonstration of implementing online marketing and promotions in developing marketing and increasing customers.

The limited education, ability and comprehension of partners in understanding the training materials delivered by the mentors in the implementation of mentoring, with an average education level of junior high school graduates which is a major obstacle in communicating in implementing mentoring and also because of limited IT skills, especially the use of computers and mobile phones, is also another obstacle in implementing mentoring, because the basis of this

mentoring is very closely related to online media so that it should take quite a long time to implement mentoring.

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INTEGRASI TEKNOLOGI DIGITAL DALAM PEMBELAJARAN UNTUK MEMBANGUN KARAKTER RELIGIUS DAN SPIRITUAL PESERTA DIDIK

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Abstrak

Artikel ini membahas pengembangan model pembelajaran berbasis teknologi digital untuk membangun karakter religius dan spiritual peserta didik. Penelitian dilakukan dengan pendekatan kepustakaan, menggunakan analisis tematik terhadap literatur terkait integrasi teknologi dalam pendidikan karakter. Hasil menunjukkan bahwa teknologi digital, seperti aplikasi keagamaan, video edukatif, dan komunitas daring, dapat mendukung penguatan nilai-nilai religius dan spiritual melalui pembelajaran reflektif dan interaktif. Tantangan yang dihadapi meliputi kurangnya literasi digital, resistensi budaya terhadap teknologi, dan kebutuhan akan infrastruktur yang memadai. Strategi seperti blended learning dan flipped classroom direkomendasikan untuk mengoptimalkan integrasi teknologi. Simpulan menunjukkan bahwa teknologi digital adalah alat penting dalam pendidikan karakter religius dan spiritual, tetapi penggunaannya harus dilandasi pendekatan pedagogi yang kontekstual dan strategis. Implikasi penelitian ini adalah perlunya kolaborasi antara pendidik, lembaga pendidikan, pemerintah, dan masyarakat untuk memastikan infrastruktur, literasi digital, serta kebijakan yang mendukung pembelajaran berbasis teknologi yang sejalan dengan nilai-nilai religius dan spiritual.

Kata Kunci: pendidikan karakter, teknologi digital, religiusitas, spiritualitas, pembelajaran interaktif.

Abstract

This article explores the development of digital technology-based learning models to cultivate students' religious and spiritual character. The study adopts a literature review approach, employing thematic analysis of literature related to the integration of technology in character education. The findings indicate that digital technologies, such as religious applications, educational videos, and online communities, can effectively enhance religious and spiritual values through reflective and interactive learning. However, challenges persist, including limited digital literacy, cultural resistance to technology, and the need for adequate infrastructure and educator preparedness. Strategies such as blended learning and flipped classrooms are recommended to optimize the integration of technology. The conclusion highlights that digital technology is a vital tool for religious and spiritual character education, but its application must be grounded in contextual and strategic pedagogical approaches. The implications of this research emphasize the need for collaboration among educators, educational institutions, government, and society to ensure infrastructure, digital literacy, policy alignment, and teacher readiness that support technology-based learning aligned with religious and spiritual values.

Keywords: character education, digital technology, religiosity, spirituality, interactive learning.

Pengenalan

Pada era transformasi digital, pendidikan menghadapi tantangan untuk tidak hanya mendidik aspek intelektual peserta didik tetapi juga memperkuat aspek karakter, terutama yang religius dan spiritual. Pendidikan karakter religius berfokus pada pembentukan etika dan moral yang didasarkan pada nilai-nilai keagamaan, sementara pendidikan spiritual melibatkan pengembangan kesadaran diri dan refleksi etis (Rahman & Idris, 2021). Teknologi digital menghadirkan berbagai metode baru dalam menyampaikan materi yang memungkinkan pembelajaran karakter menjadi lebih personal dan adaptif. Namun, beberapa penelitian menunjukkan bahwa lembaga pendidikan belum optimal dalam memanfaatkan teknologi ini untuk pengembangan karakter religius dan spiritual peserta didik (Hidayat et al., 2022).

Dalam konteks transformasi digital, pendidikan karakter religius dan spiritual menghadapi tantangan dalam mengoptimalkan penggunaan teknologi. Berbagai studi menunjukkan bahwa pengembangan karakter religius dapat diperkuat melalui manajemen pendidikan yang melibatkan semua pemangku kepentingan, seperti yang ditunjukkan oleh RA Sunan Ampel di Probolinggo yang memanfaatkan aplikasi digital untuk mengelola kegiatan religius dengan efektif (Sandiko et al., 2022). Dalam konteks yang lebih luas, transformasi spiritual di masyarakat digital menekankan pentingnya moderasi agama melalui pendekatan kontekstual yang memungkinkan penggunaan teknologi digital dalam pendidikan keagamaan, yang dapat mengatasi masalah intoleransi dan radikalisme (Marpaung & Hwang, 2023).

Selain itu, kolaborasi antara sekolah dan orang tua terbukti penting dalam pendidikan karakter di era digital. Pengawasan dan bimbingan yang diberikan orang tua, bersama dengan dukungan program sekolah, dapat memaksimalkan perkembangan karakter religius peserta didik, khususnya melalui kegiatan ekstrakurikuler dan kebiasaan baik yang diatur secara kolaboratif (Adawiyah, 2023). Studi lain juga menunjukkan bahwa literasi digital dalam lingkungan yang religius dapat meningkatkan pemahaman etis peserta didik, meskipun tetap membutuhkan perhatian pada etika digital agar tidak memicu perilaku negatif seperti akses konten yang tidak sesuai (Aflahah, 2022).

Transformasi digital membuka peluang signifikan dalam pendidikan karakter religius dan spiritual, namun optimalisasi ini memerlukan pendekatan manajerial yang kolaboratif antara institusi pendidikan dan keluarga serta perhatian pada etika digital agar sejalan dengan tujuan pembentukan karakter moral dan religius yang baik.

Permasalahan yang muncul dalam penerapan teknologi digital untuk pendidikan karakter religius dan spiritual sangat dipengaruhi oleh tantangan etis dan keterbatasan pada sistem pendidikan yang ada. Pertama, pemanfaatan teknologi yang tidak bijak dapat melemahkan nilai etika dan moral, sehingga penting bagi pendidik untuk memperkuat kesadaran etis dalam penggunaan teknologi bagi peserta didik, guna menciptakan lingkungan pendidikan yang bertanggung jawab dan bernilai tinggi (Amriani et al., 2023). Dalam konteks ini, kolaborasi antara sekolah dan orang tua diperlukan agar karakter religius dan spiritual peserta didik dapat dikembangkan secara optimal meskipun dalam lingkungan digital (Adawiyah, 2023).

Selain itu, perubahan pada proses pembelajaran berbasis digital membawa dampak pada model pembelajaran tradisional yang berpotensi melemahkan posisi teks dan nilai-nilai spiritual yang biasanya ditanamkan melalui metode konvensional. Digitalisasi memunculkan tantangan epistemologis di mana informasi cepat dapat menggeser pemahaman mendalam yang biasanya menjadi landasan pendidikan religius (Sajjadi, 2008).

Kemajuan teknologi digital juga memperkenalkan risiko pengurangan waktu interaksi langsung yang dapat mengurangi kemampuan komunikasi serta menurunkan minat peserta didik pada sumber informasi cetak dan kehadiran nilai-nilai spiritual yang kokoh (Shityakova et al., 2020). Hal ini menunjukkan bahwa tantangan implementasi teknologi digital dalam pendidikan karakter religius dan spiritual tidak hanya memerlukan adaptasi teknis, tetapi juga strategi yang memastikan bahwa nilai-nilai moral tetap menjadi inti dari proses pendidikan ini.

Secara keseluruhan, munculnya permasalahan ini menuntut pendekatan yang integratif, di mana teknologi tidak hanya menjadi alat, tetapi digunakan dengan mempertimbangkan aspek etis dan religius yang dapat mendukung tujuan pendidikan karakter yang holistik.

Sorotan Literatur

Teknologi digital mengacu pada perangkat dan sistem elektronik yang digunakan untuk menyimpan, memproses, dan menyebarkan informasi secara efisien (Hwang, Lai, & Wang, 2022). Dalam konteks pendidikan, teknologi digital telah mengalami perkembangan pesat, mencakup berbagai alat seperti komputer, perangkat lunak pembelajaran, internet, dan teknologi mobile yang memungkinkan proses belajar-mengajar menjadi lebih interaktif dan mudah diakses. Menurut penelitian oleh Muñoz-Cristóbal et al. (2021), teknologi digital memberikan peluang besar dalam pembelajaran karena dapat mendukung pencapaian hasil yang lebih baik melalui metode yang adaptif dan interaktif, memungkinkan peserta didik untuk belajar dengan cara yang disesuaikan dengan kebutuhan mereka.

Dalam pendidikan agama, teknologi digital tidak hanya sebagai media pengajaran tetapi juga sebagai instrumen untuk membangun karakter dan nilai-nilai religius. Studi dari Al-Jenaibi (2022) menunjukkan bahwa teknologi digital, seperti aplikasi pendidikan berbasis Islam, telah memungkinkan akses yang lebih luas ke materi-materi keagamaan, sehingga mendukung proses pembelajaran yang lebih mendalam dan kontekstual bagi peserta didik. Teknologi ini juga memainkan peran penting dalam memfasilitasi diskusi interaktif dan refleksi yang diperlukan untuk membentuk karakter religius yang kuat.

Teori adopsi teknologi dalam pendidikan, terutama teori Unified Theory of Acceptance and Use of Technology (UTAUT), menjadi salah satu landasan penting dalam memahami bagaimana teknologi digital diterima dan digunakan dalam pendidikan (Venkatesh et al., 2003). UTAUT berfokus pada empat elemen utama yang mempengaruhi penerimaan teknologi: ekspektasi kinerja, ekspektasi usaha, pengaruh sosial, dan kondisi fasilitasi. Dalam konteks pendidikan agama, UTAUT relevan untuk memahami bagaimana pendidik dan peserta didik mengadopsi teknologi digital dalam pembelajaran, di mana kepercayaan bahwa teknologi dapat meningkatkan kualitas pendidikan berperan penting.

Selain UTAUT, teori tentang literasi digital juga penting dalam pembahasan ini. Menurut Belshaw (2014), literasi digital melibatkan keterampilan teknis, kognitif, dan sosial yang diperlukan untuk menggunakan teknologi digital secara efektif. Dalam pendidikan agama, literasi digital tidak hanya mencakup keterampilan teknis, tetapi juga kemampuan untuk menyaring dan menggunakan informasi religius yang tersedia secara online. Hal ini sangat relevan dalam konteks pendidikan Islam, di mana akses ke berbagai sumber informasi agama yang terpercaya dapat mendukung pembentukan karakter religius peserta didik.

Pembelajaran berbasis teknologi digital tidak sekadar menggabungkan perangkat

teknologi dalam kelas, tetapi juga mencakup desain instruksional yang memanfaatkan teknologi untuk meningkatkan keterlibatan, partisipasi aktif, dan pemahaman yang mendalam pada peserta didik (Means et al., 2020). Menurut penelitian oleh Sharma et al. (2023), pembelajaran berbasis teknologi digital menciptakan lingkungan pembelajaran yang lebih inklusif, di mana peserta didik dapat belajar sesuai dengan kecepatan dan gaya belajar mereka sendiri.

Teknologi digital juga mendukung pembelajaran berbasis eksplorasi, di mana peserta didik didorong untuk menemukan jawaban melalui pencarian mandiri dan pemahaman yang dalam. Al-Khatib et al. (2021) menyebutkan bahwa pembelajaran ini memungkinkan peserta didik untuk lebih terbuka dalam mengekspresikan pandangan mereka mengenai topik-topik keagamaan. Dalam konteks pendidikan agama, pendekatan ini dapat mendukung perkembangan intelektual dan spiritual peserta didik secara bersamaan.

Teori pembelajaran yang mendukung penggunaan teknologi digital dalam pendidikan meliputi teori konstruktivisme sosial oleh Vygotsky (1978), yang menekankan bahwa pengetahuan dibangun melalui interaksi sosial. Konstruktivisme sosial sangat relevan dalam pendidikan berbasis teknologi digital, di mana media digital memungkinkan kolaborasi yang lebih luas di antara peserta didik. Dalam pendidikan agama, teknologi digital menyediakan platform bagi peserta didik untuk berdiskusi dan mengkritisi pandangan yang berbeda, yang kemudian dapat membentuk pemahaman yang lebih dalam tentang nilai-nilai religius.

Selain itu, teori kognitif multimedia dari Mayer (2001) menekankan bahwa pembelajaran akan lebih efektif jika menggunakan kombinasi gambar dan teks dibandingkan dengan teks saja. Mayer mengemukakan bahwa multimedia dapat meningkatkan pemahaman peserta didik dengan menyajikan informasi secara visual dan verbal. Dalam konteks pendidikan agama, misalnya, video interaktif atau aplikasi yang menampilkan cerita-cerita religius dalam format multimedia dapat lebih efektif dalam menyampaikan pesan-pesan spiritual dan moral daripada teks saja (Mayer, 2001).

Karakter religius mencerminkan nilai-nilai keagamaan yang dianut seseorang dan menjadi panduan bagi perilakunya dalam kehidupan sehari-hari (Zahra & Salim, 2022). Dalam pendidikan Islam, membangun karakter religius pada peserta didik adalah tujuan utama yang diharapkan dapat menciptakan generasi yang berakhlak mulia dan taat beribadah. Berdasarkan kajian oleh Rahman & Fahmi (2023), pengintegrasian teknologi digital dalam pembelajaran agama memungkinkan pendidikan karakter religius melalui media yang lebih menarik bagi peserta didik, seperti aplikasi pembelajaran interaktif, video edukasi, dan permainan digital bernuansa religius.

Penggunaan teknologi yang berorientasi pada pendidikan karakter religius juga mencakup penanaman nilai-nilai ketakwaan dan ketaatan melalui materi-materi ajaran agama yang disampaikan dengan cara yang relevan bagi generasi milenial (Hidayatullah, 2021). Teknologi memungkinkan akses terhadap informasi agama yang mudah diakses oleh peserta didik, sehingga mereka dapat memperoleh pengetahuan agama yang memadai untuk membangun fondasi karakter religius.

Pembangunan karakter religius didasarkan pada teori pendidikan karakter yang berfokus pada pembentukan kebiasaan baik yang mencerminkan nilai-nilai moral dan religius (Lickona, 1991). Teori pendidikan karakter oleh Lickona menekankan bahwa pendidikan harus mencakup tiga aspek utama: pengetahuan moral, perasaan moral, dan tindakan moral. Dalam pendidikan agama Islam, konsep ini diterapkan melalui pengajaran nilai-nilai keislaman yang diintegrasikan dalam pembelajaran sehari-hari.

Menurut penelitian Berkowitz dan Bier (2005), pengajaran karakter religius memerlukan pendekatan yang terencana dan sistematis, termasuk penggunaan teknologi sebagai alat untuk menyampaikan nilai-nilai tersebut. Teknologi digital, seperti aplikasi pembelajaran Islam atau konten video yang menyajikan kisah-kisah inspiratif, dapat mendukung teori ini dengan menyediakan materi yang mendorong peserta didik untuk merenungkan dan meneladani nilai-nilai keagamaan.

Karakter spiritual dalam konteks pendidikan mencakup kemampuan peserta didik untuk mengenali dan menghargai aspek-aspek kehidupan yang tidak hanya bersifat fisik atau material, tetapi juga batiniah dan transendental (Al-Jenaibi, 2022). Karakter ini ditandai oleh nilai-nilai seperti empati, kesadaran moral, dan kedamaian batin. Dalam pendidikan agama, karakter spiritual dapat ditumbuhkan melalui pemahaman yang mendalam tentang hakikat kehidupan dan hubungan manusia dengan Sang Pencipta.

Menurut studi oleh Chen et al. (2020), teknologi digital berperan dalam membangun karakter spiritual dengan memberikan ruang refleksi yang mendalam melalui materi-materi pembelajaran yang membangkitkan kesadaran spiritual peserta didik. Aplikasi yang menyediakan fitur-fitur seperti meditasi Islami, doa-doa harian, serta pembelajaran tentang konsep-konsep teologis berperan penting dalam membantu peserta didik mengembangkan karakter spiritual. Al-Khatib et al. (2021) menekankan bahwa teknologi dapat menjadi media yang efektif untuk menguatkan spiritualitas melalui eksplorasi konten-konten yang menginspirasi kesadaran religius dan moralitas.

Teori kecerdasan spiritual oleh Zohar dan Marshall (2000) menyebutkan bahwa kecerdasan spiritual adalah kecerdasan yang membantu individu memahami tujuan hidup yang lebih dalam dan menghubungkan diri mereka dengan aspek yang transendental. Kecerdasan spiritual bukan hanya tentang kesadaran agama, tetapi lebih luas mencakup pemahaman tentang makna dan tujuan hidup yang bersifat universal. Dalam konteks pendidikan, teori ini menginspirasi pendekatan pengajaran yang membantu peserta didik mengembangkan karakter spiritual melalui refleksi dan pemahaman diri yang lebih mendalam.

Selain itu, pendekatan pedagogi reflektif oleh Noddings (2005) menyatakan bahwa karakter spiritual dapat dikembangkan melalui pengajaran yang menekankan kepedulian, empati, dan kesadaran moral. Penggunaan teknologi digital dalam pendidikan karakter spiritual dapat mencakup aplikasi yang mendorong refleksi diri, seperti aplikasi meditasi Islami atau konten yang merangsang kesadaran moral. Hal ini mendukung pemikiran Noddings bahwa pendidikan harus melibatkan lebih dari sekadar transfer pengetahuan, melainkan juga pengembangan aspek spiritual dan emosional peserta didik.

Integrasi teknologi digital dalam pendidikan mengacu pada proses penggabungan teknologi informasi dan komunikasi secara strategis dalam kegiatan pembelajaran guna meningkatkan efektivitas pengajaran dan memperluas pengalaman belajar peserta didik (Kozma, 2011). Integrasi ini melibatkan pemanfaatan perangkat digital, seperti komputer, aplikasi, dan platform e-learning, untuk mendukung proses belajar mengajar secara interaktif dan kontekstual. Dalam konteks pendidikan agama, teknologi digital memungkinkan akses yang lebih luas dan beragam ke sumber-sumber pembelajaran religius, yang membantu peserta didik mendalami nilai-nilai agama dengan cara yang lebih menarik dan relevan dengan perkembangan zaman (Chen et al., 2020).

Pembelajaran dengan integrasi teknologi digital berfokus pada penggunaan perangkat digital bukan hanya sebagai alat bantu, tetapi juga sebagai sarana untuk mengembangkan

pemahaman moral dan nilai-nilai keagamaan (Kumar & Nanda, 2021). Dalam pendidikan Islam, misalnya, penggunaan teknologi interaktif seperti aplikasi Al-Qur'an digital, permainan edukasi berbasis Islam, dan video pembelajaran religius dapat memperdalam pemahaman peserta didik terhadap ajaran agama dan nilai-nilai moral yang berkaitan dengan perilaku sehari-hari (Al-Jenaibi, 2022). Melalui media ini, peserta didik dapat merenungkan dan mengaplikasikan ajaran agama dalam konteks yang mereka alami secara langsung, yang pada gilirannya berkontribusi terhadap pengembangan karakter religius.

Karakter religius dapat dipahami sebagai dimensi kepribadian yang berkaitan dengan keyakinan agama, ketakwaan, dan pemahaman yang mendalam terhadap nilai-nilai spiritual (Lickona, 1991). Pengembangan karakter religius dalam pendidikan bertujuan untuk membentuk pribadi yang memiliki kesadaran moral dan etika sesuai dengan prinsip-prinsip agama. Dalam konteks pembelajaran berbasis teknologi, karakter religius dapat dikembangkan melalui konten digital yang mendukung pemahaman peserta didik tentang pentingnya nilai-nilai keagamaan, seperti kesabaran, kejujuran, dan tanggung jawab. Integrasi ini memungkinkan pendidikan agama menjadi lebih kontekstual dan mudah diakses, sehingga membantu peserta didik menginternalisasi nilai-nilai religius dalam kehidupan sehari-hari (Rahman & Fahmi, 2023).

Sementara itu, karakter spiritual mencakup kemampuan untuk menghargai dan terhubung dengan aspek-aspek kehidupan yang bersifat transendental atau di luar materialisme, seperti ketenangan batin, empati, dan kedamaian (Zohar & Marshall, 2000). Dalam pendidikan, karakter spiritual dikembangkan untuk memperkuat kesadaran moral dan nilai-nilai etika peserta didik, yang tidak hanya berorientasi pada kesuksesan duniawi tetapi juga pada makna dan tujuan hidup yang lebih dalam. Integrasi teknologi digital dalam pendidikan agama berfungsi untuk memberikan ruang reflektif bagi peserta didik, seperti melalui aplikasi meditasi Islami atau konten video inspiratif yang mengajak peserta didik untuk berpikir lebih mendalam mengenai nilai-nilai spiritual. Dengan teknologi ini, peserta didik dapat mengeksplorasi pemahaman mereka mengenai makna hidup dan hubungan dengan Tuhan, sehingga karakter spiritual mereka semakin terbentuk (Noddings, 2005).

Secara keseluruhan, konsep "Integrasi Teknologi Digital dalam Pembelajaran untuk Membangun Karakter Religius dan Spiritual Peserta Didik" dapat didefinisikan sebagai penerapan perangkat dan media digital dalam proses pendidikan yang dirancang untuk menguatkan dan memperdalam pemahaman peserta didik terhadap nilai-nilai agama dan moralitas, sehingga membentuk karakter religius dan spiritual yang kokoh. Pendekatan ini tidak hanya memperkaya metode pembelajaran, tetapi juga memberikan kontribusi penting terhadap pembentukan pribadi yang berakhlak mulia dan memiliki kesadaran spiritual yang tinggi.

Metodologi Kajian

Pendekatan penelitian kepustakaan dengan metode analisis kualitatif adalah salah satu metode yang sangat cocok untuk mengeksplorasi tema integrasi teknologi digital dalam membangun karakter religius dan spiritual. Dalam penelitian ini, metode analisis kualitatif memungkinkan peneliti untuk secara mendalam memahami konsep, prinsip, dan implikasi dari literatur yang ada, terutama dengan mempertimbangkan relevansi dan kontribusinya terhadap pendidikan agama.

Proses Pengumpulan dan Analisis Literatur

Penelitian ini dilakukan dengan mengumpulkan sumber-sumber literatur meliputi studi-studi terkait pendidikan berbasis teknologi, pembangunan karakter religius dan spiritual, serta integrasi teknologi digital dalam pendidikan agama. Artikel-artikel dari jurnal bereputasi tersebut dianggap penting untuk memastikan kualitas dan keakuratan data yang digunakan, karena mereka telah melewati proses peer-review yang ketat.

Analisis dengan Teknik Tematik

Analisis tematik adalah metode yang sangat bermanfaat untuk mengidentifikasi dan mengeksplorasi tema-tema kunci dari kumpulan literatur yang besar. Dalam konteks ini, teknik analisis tematik digunakan untuk menemukan tema-tema utama yang berkaitan dengan integrasi teknologi digital dalam pembelajaran karakter religius dan spiritual. Proses analisis ini melibatkan langkah-langkah sebagai berikut:

- a. Membaca dan Mengkaji Literatur Secara Mendalam: Literatur yang relevan dibaca dan dikaji dengan seksama untuk memahami konteks dan konsep utama yang dibahas.
- b. Identifikasi Tema-Tema Kunci: Setelah memahami literatur secara keseluruhan, langkah selanjutnya adalah mengidentifikasi tema-tema yang sering muncul, misalnya peran teknologi digital dalam memfasilitasi pembelajaran agama, dampaknya terhadap karakter religius dan spiritual, serta potensi dan tantangan dalam penerapan teknologi tersebut.
- c. Pengelompokan Tema Berdasarkan Fokus Penelitian: Tema-tema yang diidentifikasi kemudian dikelompokkan sesuai dengan topik utama penelitian, seperti “Peran Teknologi dalam Pendidikan Karakter”, “Strategi Integrasi Teknologi dalam Pendidikan Agama”, dan “Peningkatan Religiusitas dan Spiritualitas Melalui Teknologi”.
- d. Analisis Mendalam dan Sintesis Tema: Setelah tema-tema kunci diidentifikasi dan dikelompokkan, langkah selanjutnya adalah menganalisis hubungan antara tema-tema tersebut dan bagaimana masing-masing tema mendukung tujuan penelitian. Analisis ini menghasilkan pemahaman yang lebih mendalam tentang peran dan efektivitas teknologi digital dalam pendidikan karakter religius dan spiritual.

Pendekatan ini diharapkan dapat memberikan wawasan menyeluruh mengenai integrasi teknologi digital dalam pendidikan karakter, serta membuka ruang untuk rekomendasi bagi para pendidik dan lembaga pendidikan agama dalam memanfaatkan teknologi secara optimal untuk tujuan pembentukan karakter peserta didik.

Dapatan dan Perbincangan

Peran Teknologi dalam Pendidikan Karakter

Teknologi digital memainkan peran penting dalam pendidikan karakter dengan menawarkan pendekatan yang lebih interaktif, personal, dan fleksibel. Berdasarkan penelitian Rahman et al. (2022), teknologi digital memungkinkan pendidik mengakses berbagai alat dan sumber daya yang dapat membantu dalam menyampaikan nilai-nilai moral secara lebih efektif, seperti modul daring dan aplikasi reflektif. Teknologi juga memungkinkan adanya pengalaman belajar yang

dipersonalisasi, di mana peserta didik dapat memilih tempo dan pendekatan yang paling sesuai dengan mereka untuk memahami materi karakter yang kompleks. Dalam konteks ini, teknologi tidak hanya berfungsi sebagai alat bantu, tetapi juga sebagai media utama dalam proses pembentukan karakter, terutama untuk generasi yang terbiasa dengan lingkungan digital.

Hasil penelitian dari Susanto dan Abdullah (2022) menunjukkan bahwa teknologi juga membantu dalam meningkatkan keterlibatan peserta didik dalam pembelajaran karakter melalui elemen-elemen interaktif seperti simulasi dan permainan edukatif. Fitur-fitur ini membantu peserta didik mengalami situasi moral yang menantang secara simulatif, yang memungkinkan mereka untuk mempraktikkan pengambilan keputusan etis dan menginternalisasi nilai-nilai karakter melalui refleksi mendalam. Penelitian ini memperlihatkan bahwa teknologi dapat memberikan dampak signifikan pada pembentukan karakter, terutama jika diintegrasikan dengan pendekatan pedagogi yang tepat.

Literatur sebelumnya menyoroti peran penting teknologi digital dalam mengakomodasi pendekatan interaktif dan reflektif untuk pendidikan karakter, dengan potensi yang signifikan dalam memperdalam pemahaman peserta didik mengenai nilai-nilai moral. Hasil penelitian Rahman et al. (2022) sejalan dengan pandangan Lickona (1991), yang menegaskan pentingnya pengalaman langsung dalam pembentukan karakter. Dalam hal ini, teknologi digital menyediakan sarana untuk mensimulasikan situasi kehidupan nyata yang mengandung dilema moral, memungkinkan peserta didik menginternalisasi nilai-nilai melalui refleksi dan pengalaman virtual. Hal ini diperkuat oleh Mayer (2020), yang menemukan bahwa multimedia interaktif tidak hanya memudahkan pemahaman konsep-konsep abstrak tetapi juga menguatkan pembelajaran nilai etis melalui visualisasi dan simulasi yang menggugah emosi.

Selain itu, penelitian yang dilakukan oleh Susanto dan Abdullah (2022) mendukung studi oleh Bersin (2004), yang menunjukkan bahwa teknologi digital dapat menciptakan lingkungan pembelajaran yang personal dan adaptif, memungkinkan peserta didik untuk menyesuaikan tempo dan gaya belajar sesuai kebutuhan mereka. Dalam konteks pendidikan karakter religius, pendekatan yang personal ini penting karena proses internalisasi nilai-nilai religius memerlukan ruang untuk refleksi pribadi dan introspeksi, yang dapat difasilitasi dengan teknologi digital melalui platform seperti LMS atau aplikasi refleksi diri. Secara keseluruhan, literatur ini menunjukkan bahwa teknologi digital bukan hanya alat bantu teknis, tetapi juga sebagai medium pengembangan karakter yang kontekstual dan relevan.

Strategi Integrasi Teknologi dalam Pendidikan Agama

Strategi yang tepat dalam mengintegrasikan teknologi digital ke dalam pendidikan agama menjadi sangat penting untuk mencapai tujuan pembelajaran. Berdasarkan penelitian Widodo (2020), pendekatan blended learning merupakan salah satu strategi yang sangat efektif untuk menggabungkan pembelajaran tatap muka dan pembelajaran daring. Model ini memungkinkan peserta didik untuk mempelajari nilai-nilai agama secara mandiri melalui platform daring, sementara sesi tatap muka digunakan untuk diskusi yang lebih mendalam dan personalisasi pemahaman. Hal ini didukung oleh studi Sharma et al. (2023), yang menunjukkan bahwa kombinasi antara pembelajaran daring dan tatap muka memungkinkan penanaman nilai-nilai agama yang lebih mendalam dan relevan bagi peserta didik.

Selain blended learning, model flipped classroom juga muncul sebagai strategi yang

efektif, di mana peserta didik terlebih dahulu mempelajari materi agama secara mandiri melalui media digital sebelum mendiskusikannya di kelas. Menurut penelitian Bergmann dan Sams (2012), model ini meningkatkan keterlibatan peserta didik dalam pembelajaran agama karena mereka datang ke kelas dengan pemahaman dasar yang sudah matang, sehingga diskusi menjadi lebih produktif dan reflektif. Strategi ini memungkinkan pemahaman yang lebih mendalam tentang nilai-nilai agama, karena peserta didik tidak hanya memahami materi secara teoritis tetapi juga melalui refleksi dan dialog.

Strategi integrasi teknologi dalam pendidikan agama merupakan topik yang penting, terutama dengan model blended learning dan flipped classroom yang menjadi fokus banyak penelitian. Penelitian Widodo (2020) tentang blended learning menemukan bahwa kombinasi antara pembelajaran daring dan tatap muka memungkinkan pengalaman belajar yang lebih fleksibel dan interaktif, yang sejalan dengan penelitian oleh Garrison dan Kanuka (2004), yang menunjukkan bahwa blended learning menggabungkan kekuatan pembelajaran langsung dan digital untuk mendukung keterlibatan dan refleksi peserta didik. Dalam konteks pendidikan agama, fleksibilitas ini memungkinkan peserta didik untuk mempelajari materi keagamaan di luar jam sekolah secara daring, sementara kelas tatap muka difokuskan pada diskusi yang mendalam dan reflektif.

Penelitian Sharma et al. (2023) lebih lanjut menunjukkan bahwa model flipped classroom memungkinkan pemahaman yang lebih mendalam melalui refleksi mandiri, sejalan dengan temuan Bergmann dan Sams (2012) yang menemukan bahwa flipped classroom meningkatkan keterlibatan peserta didik dalam mempersiapkan diri sebelum kelas. Dalam konteks pendidikan agama, model flipped classroom memberikan waktu bagi peserta didik untuk merenungkan materi sebelum diskusi kelas, yang memperdalam pemahaman mereka tentang nilai-nilai religius dan meningkatkan partisipasi dalam diskusi. Hal ini sesuai dengan temuan Kolb (1984), yang menekankan pentingnya pembelajaran melalui pengalaman langsung dan refleksi dalam membangun pemahaman yang bermakna.

Peningkatan Religiusitas dan Spiritualitas Melalui Teknologi

Penelitian menunjukkan bahwa teknologi digital dapat berperan penting dalam meningkatkan religiusitas dan spiritualitas peserta didik. Menurut Chen et al. (2020), teknologi digital, seperti aplikasi keagamaan dan konten video inspiratif, dapat membantu peserta didik memperdalam pemahaman spiritual mereka melalui konten yang dirancang untuk memicu refleksi diri. Aplikasi yang menyediakan bacaan dan meditasi harian, misalnya, memungkinkan peserta didik untuk memulai atau mengakhiri hari mereka dengan aktivitas yang mendukung kesadaran religius dan spiritual.

Selain itu, penelitian oleh Al-Jenaibi (2022) menemukan bahwa teknologi dapat membantu peserta didik mengakses materi agama yang sulit dijangkau secara langsung, seperti ceramah ulama terkenal atau diskusi teologis mendalam. Hal ini berkontribusi pada penguatan identitas religius dan spiritual mereka, karena teknologi digital memungkinkan peserta didik belajar dari sumber terpercaya di mana saja dan kapan saja. Studi ini juga menemukan bahwa teknologi digital dapat mendukung komunitas spiritual daring di mana peserta didik dapat berinteraksi, berdiskusi, dan berbagi pengalaman spiritual dengan rekan-rekan mereka, yang mendukung pengembangan nilai religius secara kolektif.

Literatur menunjukkan bahwa teknologi digital juga berperan penting dalam meningkatkan religiusitas dan spiritualitas peserta didik melalui aplikasi dan platform yang mendukung refleksi diri. Studi Chen et al. (2020) menemukan bahwa konten video, aplikasi meditasi, dan platform keagamaan daring dapat memicu refleksi diri dan pemahaman spiritual. Temuan ini sejalan dengan pandangan Zohar dan Marshall (2000) tentang kecerdasan spiritual, di mana teknologi digital dapat memfasilitasi aktivitas reflektif yang mendalam dan menghubungkan peserta didik dengan aspek-aspek spiritual kehidupan.

Selain itu, penelitian Al-Jenaibi (2022) mendukung pentingnya komunitas spiritual daring dalam membantu peserta didik mengembangkan identitas religius. Hal ini juga dikonfirmasi oleh kajian yang dilakukan oleh Ellison et al. (2007), yang menemukan bahwa teknologi memungkinkan pembentukan komunitas virtual yang dapat memperkuat nilai-nilai spiritual dan identitas keagamaan peserta didik. Komunitas daring memungkinkan peserta didik untuk berinteraksi dengan teman-teman seiman dari berbagai latar belakang, berbagi pengalaman spiritual, dan membangun pemahaman bersama tentang ajaran agama. Dengan demikian, teknologi tidak hanya berperan sebagai alat reflektif tetapi juga sebagai media sosial yang mendukung perkembangan religiusitas peserta didik melalui interaksi antar individu.

Hasil penelitian ini mengindikasikan bahwa teknologi digital memiliki peran yang signifikan dalam pendidikan karakter, khususnya dalam konteks pendidikan agama. Melalui strategi integrasi yang tepat, teknologi tidak hanya membantu dalam penyampaian nilai-nilai moral tetapi juga memperkaya pengalaman pembelajaran melalui interaktivitas dan refleksi. Teknologi digital juga memiliki potensi besar dalam meningkatkan religiusitas dan spiritualitas peserta didik, dengan memberikan akses ke sumber-sumber agama yang inspiratif dan memungkinkan terjadinya komunitas spiritual daring. Namun, untuk mencapai hasil yang optimal, penggunaan teknologi dalam pendidikan karakter harus dilengkapi dengan pendekatan pedagogi yang bijaksana dan kontekstual agar nilai-nilai religius yang diajarkan tetap relevan dan efektif bagi peserta didik.

Dari analisis ini, dapat disimpulkan bahwa teknologi digital memiliki peran multifaset dalam pendidikan karakter religius dan spiritual. Literasi digital berperan penting dalam memperdalam pemahaman nilai-nilai moral dan etis peserta didik, sedangkan model pembelajaran blended dan flipped classroom memperkaya metode pembelajaran dengan fleksibilitas dan refleksi yang mendalam. Selain itu, teknologi juga dapat memperkuat identitas religius dan spiritual peserta didik melalui komunitas daring dan aplikasi reflektif.

Namun, tantangan yang dihadapi dalam implementasi teknologi dalam pendidikan karakter, termasuk keterbatasan infrastruktur dan keterampilan digital yang masih minim. Sejalan dengan penelitian Susanto & Abdullah (2022) dan Al-Khatib et al. (2021), penting untuk memastikan bahwa teknologi digunakan sebagai alat untuk mendukung nilai-nilai religius dan bukan sekadar media digital. Integrasi teknologi dalam pendidikan karakter harus didukung dengan strategi pedagogis yang bijak untuk mencapai tujuan pembelajaran yang efektif dan bermakna.

Dari analisis ini disimpulkan bahwa teknologi digital memiliki potensi besar untuk mendukung pembelajaran karakter religius dan spiritual, khususnya dalam konteks model blended learning yang menggabungkan pembelajaran daring dan tatap muka. Namun, keberhasilan implementasinya sangat tergantung pada infrastruktur yang memadai dan keterampilan pendidik dalam memanfaatkan teknologi secara efektif. Tantangan dalam hal akses dan pemahaman teknologi menuntut upaya kolaboratif antara lembaga pendidikan dan

pemerintah untuk mendukung pendidikan karakter berbasis teknologi yang sejalan dengan nilai-nilai religius

Kesimpulan

Teknologi digital berperan signifikan dalam pendidikan karakter dengan menyediakan pendekatan yang interaktif, personal, dan fleksibel untuk pembentukan nilai moral dan etis peserta didik. Dengan fitur-fitur seperti simulasi moral, permainan edukatif, dan aplikasi reflektif, teknologi membantu menciptakan pengalaman belajar yang relevan bagi generasi digital, memungkinkan mereka memahami dan menginternalisasi nilai-nilai karakter melalui pendekatan yang sesuai dengan kebutuhan individu.

Strategi Integrasi Teknologi dalam Pendidikan Agama, seperti blended learning dan flipped classroom menjadi metode yang efektif dalam mengintegrasikan teknologi ke dalam pendidikan agama. Blended learning memungkinkan perpaduan pembelajaran daring dan tatap muka, sehingga peserta didik dapat belajar secara mandiri sekaligus berdiskusi mendalam di kelas. Flipped classroom, di sisi lain, menguatkan keterlibatan siswa dengan mempelajari materi secara mandiri sebelum diskusi kelas. Strategi-strategi ini mendukung pemahaman mendalam mengenai nilai-nilai agama, memungkinkan peserta didik membangun keterhubungan yang lebih kuat antara teori dan praktik keagamaan.

Teknologi digital memiliki potensi untuk memperdalam religiusitas dan spiritualitas peserta didik dengan menyediakan akses ke sumber daya inspiratif, seperti aplikasi keagamaan, konten video reflektif, dan komunitas spiritual daring. Melalui platform ini, peserta didik dapat terlibat dalam kegiatan reflektif yang mendalam serta terhubung dengan komunitas yang memperkuat nilai-nilai religius. Teknologi juga memfasilitasi pengalaman spiritual kolektif, di mana peserta didik dapat berinteraksi dan berbagi pemahaman religius, mendukung perkembangan spiritualitas yang autentik dan bermakna.

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GROWTH PERFORMANCE AND SURVIVAL OF CATFISH (*Clarias* sp.) TO MICROPLASTIC EXPOSURE TYPE OF PVC IN FEED

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ABSTRACT

Microplastics that pollute the aquatic environment can disrupt the health and productivity of aquatic organisms, including farmed fish. This study aims to analyze the effect of exposure to PVC microplastics on the specific growth rate (SGR), feed conversion ratio (FCR), and survival rate (SR) of catfish (*Clarias* sp.). Catfish were maintained for 45 days by providing feed exposed to PVC microplastic at 0 mg/g (control), 1 mg/g, 2 mg/g, and 3 mg/g. The results showed that PVC microplastics significantly affected the three parameters tested. Feeding exposed to microplastics inhibits fish growth, increases FCR, and reduces SR, especially at high doses. Microplastics can damage the fish's digestive system, disrupt metabolism, and reduce nutrient absorption efficiency, leading to increased inefficient feed consumption. Although low doses did not show significant differences in SR in the short term, the accumulation of microplastics in the fish's body could cause organ damage and reduce body resistance in the long term. This research emphasizes the importance of reducing microplastic contamination in fish feed and farming environments to ensure the sustainability and efficiency of healthy fish production.

Keywords: microplastic, catfish, SGR, FCR, SR

INTRODUCTION

Microplastics, plastic particles with a size of less than 5 mm, have been identified as one of the primary contaminants in various aquatic ecosystems around the world (Boateng et al., 2024; Pereira et al., 2023; Toschkova et al., 2024). Microplastics, including those in fresh waters, mostly come from more significant plastic degradation and direct release from industrial and domestic products and other human activities (Graham et al., 2024; Sun et al., 2021). The type of microplastic commonly found in the aquatic environment is polyvinyl chloride (PVC), a plastic material widely used in everyday products. PVC contains additives such as phthalates, which have high potential toxicity, especially to aquatic organisms (Khan et al., 2022; Siddique et al., 2023).

Exposure to PVC microplastics in aquatic ecosystems raises serious concerns because apart from being persistent, these particles can also absorb and accumulate other dangerous chemicals, such as heavy metals and organic pollutants. The combination of physical and chemical properties of microplastics makes them a double threat to aquatic biota (Muhib & Rahman, 2023; Solomando et al., 2022). The mechanism of toxicity induced by PVC can range from mechanical injury to the digestive tract to metabolic disorders due to the release of additive

chemical compounds. This is becoming an increasingly complex problem, especially for species that are essential components in the food chain and aquaculture sector, such as catfish (*Clarias* sp.).

Catfish is a cultivated fish species that plays a significant role in Indonesia's fisheries economy. Apart from being an affordable source of animal protein, this fish also has a high level of adaptation to environmental conditions. However, exposure to PVC microplastics in water or feed can hurt catfish's physiology and growth performance. Microplastics can enter the fish's body through direct consumption or the food chain, affecting the digestive, reproductive, and immune systems (Ghosh, 2025; González-Doncel et al., 2022; Hasan et al., 2024).

Previous research has shown that exposure to microplastics can cause reduced feed efficiency, metabolic disorders, and reduced survival in fish (Banaee et al., 2025; Parker et al., 2023). In the case of catfish, the impact of PVC microplastics on growth performance and survival has not been specifically studied. However, it is known that fish exposed to microplastics often show physiological stress symptoms, including changes in hematological parameters, organ histopathology, and decreased digestive enzyme activity (Emon et al., 2024; Kelly et al., 2024). This is an urgent reason to conduct a more in-depth study of the topic.

Apart from the direct impact on catfish, the presence of microplastics in aquaculture has broader implications for the sustainability of the fishing industry. Microplastics accumulating in fish bodies can act as a medium for toxic compounds, which can ultimately be transferred to humans through fish consumption. This raises concerns not only on environmental aspects but also on food safety. Therefore, understanding the interaction of PVC microplastics with catfish is an important first step in overcoming this problem.

LITERATURE REVIEW

Increasing microplastic pollution in aquatic environments is a global issue that affects various aquatic organisms, including fish. Microplastics, such as Polyvinyl Chloride (PVC), are dangerous pollutants because their small size allows them to be ingested by aquatic organisms. Catfish (*Clarias* sp.), one of the economically important freshwater aquaculture species, can potentially be exposed to microplastics through the feed route. Therefore, research on the impact of PVC microplastics on the growth performance and survival of catfish is very relevant to identifying ecological risks and implications for the sustainability of cultivation.

Microplastics: Characteristics and Impact on Aquatic Ecosystems

Microplastics are plastic particles less than 5 mm in size originating from various sources, including macroplastic degradation. PVC, one commonly found type of microplastic, has high toxicity because it contains additives such as phthalates, which are endocrine disruptors (Bucci et al., 2024). When they enter water, microplastics can be suspended, deposited, or consumed by organisms. Long-term exposure to microplastics can affect the physiological function of fish through mechanical disturbances in the digestive tract, decreased nutrient absorption, and accumulation of toxins in body tissues (Wang et al., 2024).

Catfish (*Clarias* sp.): Biology and Sensitivity to Pollutants

Catfish is an omnivorous species with good environmental adaptability, making it an essential subject in ecotoxicological studies. Its flexible digestive system allows it to consume various types of feed, including those contaminated with microplastics. However, studies show that exposure to microplastic pollutants can cause reduced feed efficiency, oxidative stress, and significant metabolic changes (Abd El-Hack et al., 2025). Considering the importance of catfish in aquaculture production, the impact of microplastics on physiological aspects and productivity needs serious attention.

Mechanism of the Impact of PVC Microplastics on Catfish

Exposure to PVC microplastics in feed can directly and indirectly impact catfish. Direct impacts include mechanical irritation of the digestive tract, obstruction, and disruption of the digestive process. Meanwhile, indirect impacts include bioaccumulating dangerous chemical compounds attached to microplastics, which can affect the fish's endocrine and immune systems (Hamed et al., 2023). Previous research shows that the consumption of microplastics can reduce growth efficiency, increase mortality, and cause histopathological changes in fish organs (Zink & Wood, 2024).

Experimental Studies on Microplastic Exposure in Aquaculture

Various experimental studies have been carried out to evaluate the impact of microplastics on farmed fish. Most studies involve laboratory testing with controlled doses of microplastics to measure physiological responses, such as growth, survival rates, and biochemical parameters. Studies on tilapia (*Oreochromis niloticus*) and goldfish (*Cyprinus carpio*) show that exposure to microplastics can reduce feed conversion ratio (FCR) and metabolic energy efficiency (Putrajab et al., 2024; Zink et al., 2025). However, specific data on catfish against PVC microplastics is still limited, so further research is needed to understand the mechanism in depth.

Implications and Recommendations

Understanding the impact of PVC microplastics on catfish has important implications for aquaculture sustainability and environmental management. Plastic waste management must be tightened to mitigate this impact, especially around cultivation areas. Developing alternative feed free of microplastics is a strategic step in supporting the sustainability of catfish production. Further research integrating aspects of toxicology, molecular biology, and cultivation technology will provide a more substantial scientific basis for microplastic risk management in the future.

METHOD

This study used an experimental approach to evaluate the effect of exposure to PVC microplastics in feed on catfish growth performance and survival (*Clarias* sp.). The methodology used was designed systematically to ensure the validity and reliability of research results. The

methodological stages include microplastic preparation, test feed preparation, experimental design, fish rearing, feeding, parameter measurements, and data analysis.

Preparation of Microplastics

The PVC microplastic used in this research was obtained through a fragmentation process of PVC material to produce particles smaller than 5 mm. This process is carried out using a mechanical crusher (hand grinder) and continued using a blender to ensure particle size homogeneity. The microplastic particles were filtered using an 80 mesh filter, then washed using distilled water and sterilized using 70% ethanol to remove other contaminants that could affect the research results. The sterilized particles are then dried and stored in an airtight container until ready to use.

Test Feed Preparation

Test feed was prepared by mixing PVC microplastics into commercial fish feed HI-PRO-VITE 781-2 with a minimum protein content of 31%, fat of 5%, crude fiber of 5%, ash of 13%, and moisture content of 12%. The microplastic concentrations used were P1 (control), P2 (1 mg/g), P3 (2 mg/g), and P4 (3 mg/g) of feed weight. Commercial feed is first ground finely using a machine and then mixed with microplastics according to the treatment concentration using a mixing tool. After mixing evenly, add 2% CMC binder and a little water to make the mixture ready to print. Next, the feed is molded using a feed printing machine and air-dried for 1 hour under direct sunlight. After that, the feed was stored in dry and cool conditions to maintain its stability until it was given to the fish during the research.

Experimental Design

This study used a completely randomized design (CRD) with four treatments based on microplastic concentration and three replications for each treatment. Each replication consisted of one container with a capacity of 45 liters filled with 15 catfish with an average initial weight of 10 grams. The fish placement was carried out randomly to avoid bias. The container has an adequate aeration system to support the fish's oxygen needs.

Pisciculture

The catfish are first acclimatized for 7 days in a 3-ton capacity round pond. Next, the fish were transferred and kept for 45 days in containers prepared according to the treatment. The container water is changed regularly, 10% of the total volume every two days, to maintain optimal water quality. Water quality parameters such as temperature, pH, and dissolved oxygen levels are monitored regularly using calibrated measuring instruments. The range of water quality parameters is maintained within suitable limits for catfish growth.

Feeding

Fish are fed thrice daily at 8 a.m., 12 a.m., and 4 p.m. at a dose of 3% of body weight per day. The feed given is adjusted to each group's treatment. Each feeding is carried out carefully to ensure all fish have sufficient access to the feed and minimize leftover feed that could contaminate the container water.

Parameter Measurement

The specific growth rate (SGR) is calculated using the formula (Setyono et al., 2024a):

$$SGR = \frac{(\ln W_t - \ln W_0)}{t} \times 100\%$$

Note:

W_t = final

weight (g) W_0
 = initial

weight (g)

t = research time

(days)

The feed conversion ratio (FCR) is calculated to evaluate feed efficiency with the formula (Setyono et al., 2024a):

$$FCR = \frac{\sum f}{\sum W_t - \sum W_0}$$

Note:

Σ_{feed} = total weight of feed

(g) W_t = final weight (g)

W_0 = initial weight (g)

f
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D = total weight of fish that died during the experiment (g)

The survival rate is calculated using the percentage of the number of fish alive at the end of the study compared to the initial number of fish (Setyono et al., 2024a):

$$SR = \frac{N_t}{N_0} \times 100\%$$

Note:

N_t = number of fish at the end of

rearing N_0 = number of fish at the start
 of rearing

Data analysis

The research data were analyzed using analysis of variance (ANOVA) to identify the effect of treatment on the observed parameters. If the study shows significant differences between treatments, Duncan's further test is carried out to determine specific differences between treatment groups. All analyses were carried out using statistical software with significance

levels.

RESULT

Specific Growth Rate (SGR)

Specific growth rate (SGR) is an important parameter for evaluating feed efficiency in increasing fish biomass. Based on this research, there was a significant difference in the SGR value of catfish (*Clarias* sp.) between the control group (without exposure to microplastics) and the group fed with various doses of PVC microplastics. The control group (P1) showed the highest SGR value. In

contrast, the SGR value decreased gradually with increasing doses of PVC microplastics, where treatment P4 (the highest dose of microplastics) had the lowest SGR value. Statistical analysis showed that there was a significant difference ($P < 0.05$) between P1 and other treatments (P2, P3, P4). Duncan's further test confirmed that the SGR value in P1 was significantly higher than in the different treatment groups.

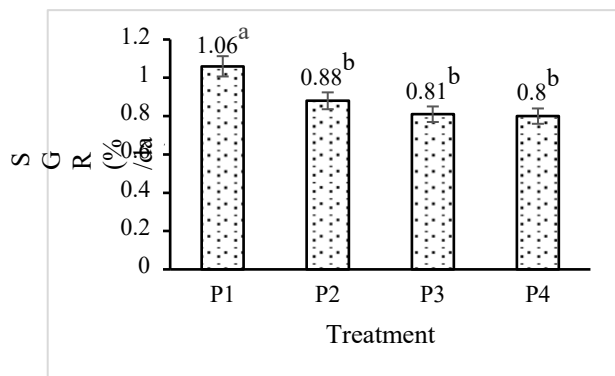


Figure 1: Specific Growth Rate of Catfish Exposed to PVC Microplastics at Different Doses

Feed Conversion Ratio (FCR)

Feed conversion ratio (FCR) is an essential parameter in fish farming that evaluates the efficiency of converting feed into biomass. The lower the FCR value, the more efficient the fish is in utilizing feed. In this study, catfish were reared for 45 days with feed containing various doses of PVC microplastics, showing significantly different FCR results ($P < 0.05$) between the control treatment (P1) and the treatment with exposure to microplastics (P2, P3, P4).

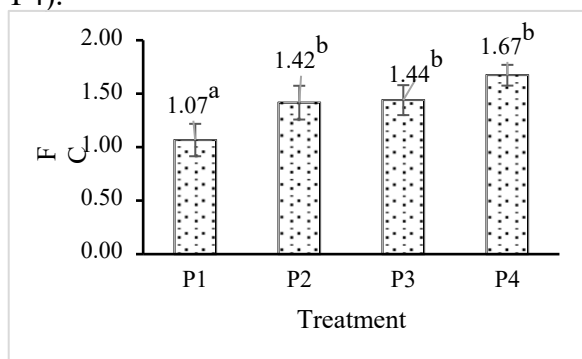


Figure 2: Feed Conversion Ratio of Catfish Exposed to PVC Microplastics at Different Doses

The results showed that the FCR value at P1 (without exposure to microplastics) was the lowest at control (1.07), followed by P2 (1.42), P3 (1.44), and the highest P4 (1.67). Duncan's statistical test results show that P1 significantly differs from P2, P3, and P4. The FCR value, which consistently increases with the dose of microplastics, indicates that the higher the exposure to microplastics in feed, the worse the feed conversion efficiency to biomass.

Survival Rate (SR)

Survival rate (SR) is one of the main parameters used to evaluate the success of fish farming, and it reflects the ability of fish to survive under certain conditions. In this study, catfish (*Clarias* sp.) were reared for 45 days with feed containing Polyvinyl Chloride (PVC) microplastics at different doses. The results of the ANOVA statistical analysis showed that there was a significant effect ($P < 0.05$) on the survival rate of fish given a dose of PVC microplastic, with the highest dose P4 (3 mg/g feed) showing a significant decrease in survival compared to the control group (P1) who were not exposed to microplastics. However, at lower microplastic doses P2 (1 mg/g) and P3 (2 mg/g), no significant difference was found in survival rates compared to the control group (P1).

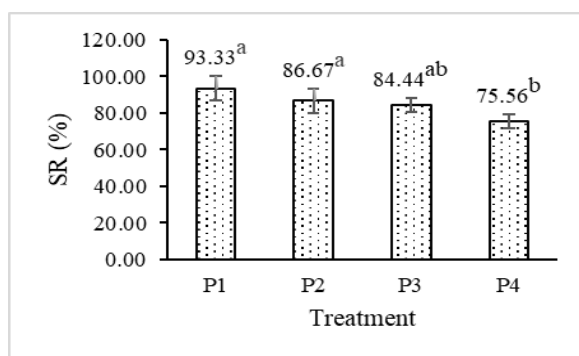


Figure 3: Survival Rate of Catfish Exposed to PVC Microplastics at Different Doses

DISCUSSION

Specific Growth Rate (SGR)

Exposure to PVC microplastics is known to impact catfish growth through several physiological mechanisms significantly. First, microplastics ingested by fish can cause damage to digestive tract tissue. This damage results in a decrease in the fish's ability to digest and absorb nutrients, which ultimately affects metabolic processes. Rahayu et al. (2017) explain that disturbed metabolism can inhibit growth because the body's organs do not work optimally. Second, microplastics affect fish appetite. Ingested PVC microplastics can cause a false feeling of fullness due to their effect on nerve receptors in the digestive tract, as Bakhasha et al. (2025) reported. This decrease in appetite reduces the intake of nutrients needed for growth, thereby inhibiting the increase in fish biomass.

Apart from that, exposure to microplastics also affects the physiological condition of catfish by causing anemia. Fish-fed food exposed to microplastics experiences a decrease in the number of erythrocytes or red blood cells, which directly impacts the blood's ability to transport oxygen and nutrients throughout the body. Pratiwi et al. (2019) explain that anemia inhibits metabolic processes due to the low efficiency of energy distribution to vital organs. This condition further worsened fish growth in treatment groups P2, P3, and P4. The cumulative impact of digestive tract damage decreased appetite and anemia, which explains why the SGR

value in the group with microplastic exposure was lower than in the control group.

From an ecosystem perspective, these findings suggest that exposure to microplastics in fish feed not only harms individual fish but can also impact the sustainability of the aquatic food chain. Microplastics ingested by fish can accumulate in body tissues and potentially be transferred to higher trophic levels through bioaccumulation and biomagnification processes. This raises concerns about the quality of aquaculture products, mainly if catfish are used as a source of protein for humans.

Feed Conversion Ratio (FCR)

Disturbances in the digestive system and nutrient absorption cause the increased FCR values in catfish-fed food exposed to PVC microplastics. Microplastics that enter the digestive tract of fish can clog and damage digestive tissue, as explained by Muhib & Rahman (2023). This physical damage reduces the digestive tract's ability to process and absorb nutrients from feed, so the feed consumed is not utilized optimally. As a result, fish require more feed to achieve the same growth, reflected in the increasing FCR value.

In addition, PVC microplastics are known to cause toxic effects on fish's digestive tract. Coarse microplastic particles can irritate the intestinal lining, affecting the efficiency of nutrient absorption and inhibiting fish metabolic processes. This further worsens the conversion of feed into biomass. Microplastics can also influence fish appetite by creating a false sense of fullness, as Putrajab et al. (2024) described, so fish feed consumption becomes irregular and reduces feed efficiency.

A high FCR value, as seen in P4, indicates that the fish do not utilize the feed provided efficiently. This increases production costs because more feed is needed for the same growth. In the context of fish farming, feed efficiency is one of the main factors determining a business's economic sustainability. Exposure to microplastics in feed poses a serious threat to the sustainability of fish farming because it affects feed efficiency and can potentially reduce the quality of production results.

The results of this study are consistent with the findings of Setyono et al. (2024b), which show that increasing the dose of microplastics in feed is directly related to increasing the FCR value. This research also supports the report by Muhib & Rahman (2023), which states that the consumption of microplastics can cause physical damage to the fish's digestive tract and disrupt other biological processes, such as nutrient absorption and metabolism.

Survival Rate (SR)

The survival of catfish-fed food exposed to PVC microplastics showed apparent differences, especially at the highest dose. At the P4 dose (3 mg/g), fish survival experienced a significant decrease, which could be indicated by the toxic effect of microplastics in the fish's body. The decrease in survival at high doses is related to the physical and chemical effects caused by microplastics that accumulate in the fish's body. For example, microplastics can damage fish digestive systems, affecting the efficiency of nutrient absorption. As explained by Nisa et al. (2023), microplastics that accumulate in the digestive tract of fish can disrupt digestive function, reduce the fish's ability to utilize feed optimally, and ultimately reduce fish survival.

At doses P2 (1 mg/g) and P3 (2 mg/g), although there was a slight negative effect, the fish

survival rate remained within a reasonable range. It was not significantly different from the control group (P1). This suggests that the impact on fish survival may not be evident in the short term at low doses of microplastics. However, the cumulative effects of continuous exposure to microplastics can impact fish health in the long term. Continuous exposure to microplastics can cause chronic stress, which has the potential to reduce the fish's resistance to pathogens and other stress factors.

Microplastics that accumulate in fish bodies can have detrimental physical effects, such as blockages and damage to the digestive tract. Impaired digestive processes reduce the fish's capacity to absorb nutrients for growth and survival. In addition, microplastics can damage fish body tissue, cause inflammation, and reduce the function of internal organs, including the liver and kidneys, which play an essential role in fish metabolism. As explained by Nisa et al. (2023), exposure to microplastics can cause chronic inflammation that damages internal organs, ultimately shortening fish's lifespan.

At the subcellular level, microplastics can trigger oxidative stress that damages fish cells and body tissues. Exposure to microplastics can cause the production of free radicals, which increase cell damage and reduce the fish's body's ability to repair damaged tissue. This oxidative stress can reduce fish's capacity to survive poor environmental conditions, worsen the effects of microplastic exposure, and reduce fish survival rates.

Although in this study, lower doses of microplastics did not show a significant effect on survival rates in the short term (45 days), the long-term effects of microplastic accumulation in fish bodies need further attention. Continuous exposure to microplastics over a long period can cause a decrease in the fish's overall quality of life, reducing the body's resistance to infection, decreasing appetite, and interfering with the fish's physical activity. In this context, microplastics can worsen fish health, increase their susceptibility to pathogens, and reduce their survival ability.

CONCLUSION

This research shows that exposure to PVC microplastics significantly negatively impacts catfish's Specific Growth Rate (SGR), Feed Conversion Ratio (FCR), and Survival Rate (SR). Microplastics inhibit fish growth, increase FCR, and reduce survival, especially at high doses. They damage the digestive system and disrupt fish metabolism, reducing feed efficiency and causing a long-term decrease in fish immunity. Therefore, reducing microplastic contamination in fish feed and farming environments is important to maintain sustainable, healthy fish production.

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Author Contributions

Conceptualization, B.D.H.S., A.M.T., and N.M.; data curation, A.M.T.; formal analysis, N.M.; funding acquisition, B.D.H.S.; investigation, N.M.; methodology, B.D.H.S. and A.M.T.; project administration, N.M.; resources, B.D.H.S.; software, A.M.T.; supervision, B.D.H.S. and N.M.; validation, B.D.H.S., A.M.T., and N.M.; visualization,

A.M.T. and N.M.; writing –original draft, A.M.T. and N.M.; writing –review & editing, B.D.H.S. All authors have read and agreed to the published version of the manuscript.

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Conflicts of Interest

The authors declare no conflict of interest

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PENGELOLAAN HUTAN MANGROVE BERBASIS MASYARAKAT

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Abstrak

Pengelolaan hutan mangrove merupakan hal yang penting dalam mengupayakan pelestarian lingkungan di kawasan pesisir. Penelitian ini bertujuan untuk 1) mengetahui kondisi hutan mangrove pasca rehabilitasi, 2) mengetahui dampak kegiatan rehabilitasi hutan mangrove terhadap masyarakat, 3) mengetahui bentuk partisipasi masyarakat terhadap hutan mangrove, 4) mengetahui alternative strategi pengelolaan hutan mangrove secara ideal. Penelitian ini menggunakan pendekatan 120eputu dengan wawancara dan pengamatan lapangan. Populasi adalah seluruh penduduk pesisir di daerah penelitian, 120eputu sampling menggunakan “*cluster random sampling*”. Metode pengumpulan data menggunakan wawancara dan observasi lapangan sedangkan analisi data strategi pengelolaan sumberdaya pesisir dilakukan dengan pendekatan Analisis SWOT. Hasil penelitian menunjukkan bahwa 1) bentuk partisipasi berupa pikiran sebesar (39.45%), tenaga (52.94%), keahlian (65.91%), dan barang/uang (50.88%), 2) strategi Pengelolaan mangrove di Desa Tanggul Tlare, Kabupaten Jepara terdiri dari 4 Prioritas utama yaitu pengembangan masyarakat dalam melakukan penanaman berdasarkan potensi yang ada, peningkatan sosialisasi kepada masyarakat tentang bahaya penebangan mangrove secara sembarangan, memberikan penyuluhan dan sosialisasi tentang lingkugan dan ekosistem mangrove, memberikan sosialisasi tentang penerapan peraturan pemerintah tentang lingkungan.

Kata kunci: Hutan Mangrove, Masyarakat, Pengelolaan

Abstract

Mangrove forest management is an important thing in pursuing environmental conservation in coastal areas. This study aims to 1) determine the condition of mangrove forests after rehabilitation, 2) determine the impact of mangrove forest rehabilitation activities on the community, 3) determine the form of community participation in mangrove forests, 4) find out the ideal alternative mangrove forest management strategy. This study used a survey approach with interviews and field observations. The population is the entire coastal population in the study area, sampling techniques using “cluster random sampling”. Data collection methods using interviews and field observations while data analysis of coastal resource management strategies is done with SWOT Analysis approach. The results showed that 1) the form of participation in the form of thoughts amounted to (39.45%), energy (52.94%), expertise (65.91%), and goods / money (50.88%), 2) mangrove management strategy in Tlare Embankment Village, Jepara Regency consists of 4 main priorities, namely community development in planting based on existing potential, increasing socialization to the public about the dangers of cutting mangroves carelessly, providing counseling and socialization about the environment and mangrove ecosystems, providing socialization about the application of government regulations on the environment.

Keywords: Mangrove Forest, Community, Management

Pengenalan

Hutan mangrove merupakan ekosistem yang penting dan unik yang tumbuh di wilayah pesisir di sepanjang kawasan tropis dan subtropics (Jati & Pribadi, 2017). Ekosistem ini terdiri dari beragam spesies tumbuhan yang dapat hidup di daerah air payau, di antara daratan dan laut.

Mangrove memiliki peran yang sangat penting dalam menjaga keseimbangan lingkungan pesisir dengan menyediakan habitat bagi berbagai jenis hewan dan tumbuhan, melindungi pantai dari abrasi dan badai, serta menyediakan sumber daya bagi masyarakat setempat (Al Idrus et al., 2018; Eddy et al., 2017). Namun, hutan mangrove semakin terancam akibat dari aktivitas manusia seperti penebangan untuk pembangunan pantai, pertambakan, dan industri. Oleh karena itu, perlindungan dan rehabilitasi hutan mangrove menjadi sangat penting untuk menjaga keberlangsungan ekosistem ini dan manfaatnya bagi manusia dan lingkungan (Sirait & Silaban, 2021; Vatria, 2013). Kerusakan hutan mangrove disebabkan oleh berbagai faktor, termasuk tekanan dan pertumbuhan populasi yang cepat, terutama di daerah pesisir (Koda, 2021; Wardhani, 2011). Hal ini menyebabkan perubahan dalam penggunaan lahan dan eksploitasi berlebihan terhadap sumber daya alam yang mengakibatkan penipisan dan kerusakan hutan mangrove dengan cepat. Selain itu, permintaan yang meningkat untuk produksi kayu juga menyebabkan eksploitasi yang berlebihan terhadap hutan mangrove (Mangunjaya, 2006). Salah satu kegiatan lain yang menyebabkan kerusakan adalah pembukaan tambak untuk budidaya perikanan yang secara signifikan menyebabkan hilangnya habitat dasar dan fungsi mangrove. Kerusakan kawasan hutan mangrove di Pantai Utara Provinsi Jawa Tengah mencapai tingkat yang sangat mengkhawatirkan, dengan 96,5% area mengalami kerusakan (62,5% berat dan 32,0% ringan), sementara hanya 3,5% yang masih utuh (Fadhilah & Susilowati, 2015).

Pengrusakan ekosistem hutan mangrove di pesisir Pulau Jawa semakin meningkat sejalan dengan pertumbuhan kegiatan ekonomi yang lebih fokus pada wilayah pantai (Harefa et al., 2020; Haryanto, 2008). Transformasi yang terjadi di daerah pesisir telah mengorbankan ribuan hektar hutan mangrove menyebabkan banyak area mangrove kehilangan fungsi alaminya. Kerusakan ini utamanya disebabkan oleh aktivitas manusia yang menggunakan dan menebang mangrove untuk kegiatan pertambakan, industri, pertanian, pemukiman, dan wisata dengan hanya sedikit bagian yang disebabkan oleh bencana alam seperti banjir, kekeringan, dan badai tsunami, serta serangan hama dan penyakit (Purnobasuki, 2005).

Desa Tanggul Tlare, sebuah pemukiman pesisir di Kecamatan Kedung, Kabupaten Jepara, memiliki ekosistem mangrove seluas 0,81 hektar terletak pada koordinat 110° 38' 47" Bujur Timur dan 6° 38' 57" Lintang Selatan. Salah satu masalah lingkungan yang membutuhkan perhatian serius di desa ini adalah abrasi yang terus menerus memanjangkan garis pantai sepanjang tahun menyebabkan luas daratan desa tersebut menyusut. Awalnya, Desa Tanggul dan Desa Tlare adalah dua desa terpisah yang berhadapan langsung dengan laut, tetapi karena abrasi yang parah, kedua desa tersebut digabung karena daratan mereka yang tergerus oleh abrasi. Aktivitas seperti pengambilan batu karang, penebangan mangrove untuk kayu bakar, dan penggunaan jaring cantrang oleh nelayan menjadi penyebab utama abrasi. Kondisi ini menyebabkan ketidaknyamanan bagi penduduk Desa Tanggul Tlare yang mengalami peningkatan masalah setiap tahunnya akibat abrasi, bahkan sampai pada tingkat mengancam akses jalan utama masyarakat. Abrasi sebelumnya tidak terlalu parah karena adanya Pulau Karang Bokor di tengah laut Pantai Kedung, tetapi karena pulau tersebut sudah hilang, gelombang tidak terhalangi lagi menyebabkan abrasi semakin parah.

Di Desa Tanggul Tlare, masalah abrasi pantai yang berkesinambungan sepanjang tahun menyebabkan pengurangan luas daratan. Seperti yang dikenal, hutan mangrove memiliki peran fisik penting, termasuk mengurangi abrasi pantai, melindungi dari angin kencang dan gelombang laut, meningkatkan sedimentasi untuk pembentukan tanah timbul, dan mengontrol intrusi air laut. Melihat kerusakan hutan mangrove untuk berbagai kepentingan, penting untuk mengelola hutan mangrove secara berkesinambungan. Pengelolaan berbasis masyarakat menjadi salah satu strategi untuk meningkatkan efisiensi dan keadilan dalam penggunaan dan pengelolaan sumber daya alam, dengan memperhatikan nilai strategis hutan mangrove bagi masyarakat setempat.

Sorotan Literatur

Sorotan literatur dalam makalah ini menganalisis literatur terdahulu sama ada di dalam atau di luar negara tentang pengelolaan hutan mangrove. Hutan mangrove memiliki peran yang sangat penting dalam menjaga keseimbangan ekosistem pesisir. Sebagai ekosistem yang kaya akan keanekaragaman hayati, hutan mangrove berfungsi sebagai pelindung dari erosi dan perubahan iklim, serta menyediakan habitat bagi berbagai spesies. Dahdouh-Guebas dan Koedam (2008) menekankan bahwa keberadaan mangrove tidak hanya memberikan perlindungan fisik terhadap pesisir, tetapi juga berkontribusi pada 122eputusan ekosistem secara keseluruhan. Oleh karena itu, pengelolaan yang efektif dan berkesinambungan sangat diperlukan untuk memastikan kelestarian hutan mangrove.

Rehabilitasi hutan mangrove telah menjadi fokus banyak penelitian, yang menunjukkan bahwa evaluasi berkesinambungan pasca rehabilitasi sangat penting. Lewis (2005) mencatat bahwa keberhasilan projek rehabilitasi harus diukur dengan cermat, baik dari segi lingkungan maupun sosial. Penelitian ini bertujuan untuk mengevaluasi kondisi hutan mangrove setelah rehabilitasi dan dampaknya terhadap masyarakat di sekitarnya.

Dampak sosial ekonomi dari rehabilitasi hutan mangrove juga menjadi perhatian utama. Menurut Barbier (2007), rehabilitasi mangrove dapat meningkatkan pendapatan masyarakat pesisir, terutama melalui sektor perikanan dan pariwisata. Dengan demikian, pengelolaan yang baik tidak hanya berfokus pada aspek lingkungan, tetapi juga pada peningkatan kesejahteraan masyarakat 122eput.

Partisipasi masyarakat merupakan elemen kunci dalam keberhasilan pengelolaan sumber daya alam, termasuk hutan mangrove. Berkes (2009) menunjukkan bahwa keterlibatan masyarakat dalam berbagai bentuk, seperti tenaga, keahlian, dan kontribusi material, sangat penting untuk memastikan keberlanjutan program rehabilitasi. Penelitian ini menemukan bahwa bentuk partisipasi masyarakat di 122eputu studi cukup bervariasi, dengan kontribusi terbesar berasal dari keahlian dan tenaga.

Strategi pengelolaan hutan mangrove yang ideal harus melibatkan pendidikan lingkungan dan sosialisasi mengenai dampak negatif dari penebangan liar. Kumar dan Singh (2016) mengemukakan bahwa pendekatan berbasis masyarakat, yang mencakup peningkatan kesadaran tentang pentingnya ekosistem mangrove, sangat diperlukan untuk mendorong tindakan kolektif dalam pelestarian lingkungan.

Metodologi yang digunakan dalam penelitian ini, termasuk 122eputu dan analisis SWOT, memberikan kerangka kerja yang komprehensif untuk mengevaluasi kondisi hutan mangrove dan merumuskan strategi pengelolaan yang efektif. Ghazali et al. (2018) menekankan bahwa analisis

SWOT membantu dalam memahami kekuatan, kelemahan, peluang, dan ancaman yang terkait dengan pengelolaan sumber daya pesisir.

Secara keseluruhan, pentingnya pengelolaan hutan mangrove yang berkelanjutan dan partisipatif tidak dapat diabaikan. Penelitian ini menunjukkan bahwa keberhasilan rehabilitasi hutan mangrove bergantung pada keterlibatan masyarakat, pendidikan, dan strategi pengelolaan yang tepat. Dengan demikian, pengelolaan hutan mangrove yang efektif tidak hanya akan melindungi ekosistem pesisir tetapi juga meningkatkan kesejahteraan masyarakat setempat.

Metodologi Kajian

Penelitian tentang pengelolaan hutan mangrove di Desa Tanggul Tlare, Kabupaten Jepara, dilakukan dengan tujuan memahami kondisi hutan pasca rehabilitasi, dampak terhadap masyarakat, partisipasi masyarakat, serta strategi pengelolaan yang ideal. Untuk mencapai tujuan tersebut, peneliti menggunakan metodologi yang sistematis dan terstruktur.

Pendekatan yang diambil adalah 123eputu, yang menggabungkan metode kuantitatif dan kualitatif. Metode ini memungkinkan pengumpulan data yang mendalam dan komprehensif mengenai kondisi hutan mangrove serta keterlibatan masyarakat. Populasi dalam penelitian ini mencakup seluruh penduduk pesisir di daerah tersebut, dan pemilihan sampel dilakukan dengan 123eputu “cluster random sampling”. Teknik ini bertujuan untuk mendapatkan sampel yang 123eputusan123tive, sehingga hasil penelitian dapat digeneralisasi bagi populasi yang lebih luas. Pengumpulan data dilakukan melalui wawancara langsung dengan masyarakat dan observasi lapangan. Wawancara memberikan informasi mendalam mengenai kondisi hutan mangrove dan dampak rehabilitasi, sedangkan observasi lapangan memungkinkan peneliti untuk melihat langsung partisipasi masyarakat dalam kegiatan rehabilitasi. Data yang diperoleh kemudian dianalisis menggunakan pendekatan deskriptif, baik kualitatif maupun kuantitatif, dengan Analisis SWOT sebagai alat untuk mengidentifikasi kekuatan, kelemahan, peluang, dan ancaman dalam pengelolaan hutan mangrove. Hasil penelitian menunjukkan bahwa partisipasi masyarakat bervariasi, dengan kontribusi dalam bentuk pikiran, tenaga, keahlian, dan barang/uang. Selain itu, strategi pengelolaan yang diusulkan mencakup pengembangan penanaman mangrove, peningkatan sosialisasi tentang bahaya penebangan hutan sembarangan, serta penyuluhan mengenai ekosistem mangrove dan penerapan peraturan pemerintah yang terkait.

Secara keseluruhan, metodologi penelitian ini berhasil memberikan 123eputusa yang jelas mengenai pengelolaan hutan mangrove dan dampaknya terhadap masyarakat di Desa Tanggul Tlare. Penelitian ini tidak hanya berkontribusi terhadap pengembangan ilmu pengetahuan, tetapi juga memberikan panduan praktis untuk pengelolaan dan rehabilitasi hutan mangrove di masa depan.

Dapatan dan Perbincangan

Dampak Kegiatan Rehabilitasi Hutan Mangrove Terhadap Masyarakat

Luas hutan mangrove di Kabupaten Jepara mencapai 7 hektar dan secara umum dalam kondisi baik. Kondisi ekosistem mangrove terluas berada di Kecamatan Kedung (32.92 ha).
Pada awalnya

kegiatan rehabilitasi ini dilakukan oleh masyarakat secara mandiri, tetapi seiring kondisi semakin rusak akibat abrasi maka sejak itulah ada tindak lanjut dan partisipasi dari LSM/Organisasi bahkan dari pemerintah untuk memberikan dukungan dalam proses rehabilitasi hutan mangrove. Hasil penelitian di Desa Tanggul Tlare, Kecamatan Kedung, Kabupaten Jepara yang melibatkan peninjauan dan wawancara dengan responden dari masyarakat dan pemerintah menunjukkan bahwa program rehabilitasi dan pengelolaan hutan mangrove dianggap akan memberikan dampak positif langsung pada kehidupan masyarakat. Responden menyatakan bahwa upaya rehabilitasi mangrove dapat berhasil jika mendapat dukungan penuh dari masyarakat yang memandang penanaman mangrove sebagai sumber ekonomi yang berkelanjutan, bukan hanya untuk keuntungan ekonomi sesaat. Upaya rehabilitasi hutan mangrove dianggap penting sebagai langkah untuk mengurangi dampak bencana alam langsung yang terjadi di sekitar ekosistem pantai. Kegiatan rehabilitasi ini bertujuan untuk memulihkan kondisi ekosistem mangrove yang rusak di Desa Tanggul Tlare agar dapat kembali menjalankan fungsinya dengan baik. Dalam pelaksanaan upaya rehabilitasi ini, partisipasi seluruh lapisan masyarakat yang terkait dengan kawasan mangrove dianggap sangat penting.

Berdasarkan hasil wawancara dan kuesioner kepada masyarakat bahwa dampak yang ditimbulkan dengan adanya rehabilitasi hutan mangrove sangat banyak. Salah satunya yaitu mengurangi abrasi pantai, menahan tiupan angin besar yang berasal dari laut, semakin banyaknya tangkapan biota seperti udang, kepiting dan kerang (Munaji, 2022). Selain itu dengan adanya rehabilitasi hutan mangrove bisa menjadikan kawasan tersebut banyak ditanami tanaman mangrove sehingga penghijauan akan sangat mudah didapat sehingga bisa menjadi daya tarik tersendiri bagi masyarakat sekitar untuk melakukan jalan-jalan ataupun berwisata di Desa Tanggul Tlare. Setelah dilakukannya rehabilitasi maka di lokasi tersebut akan memberikan manfaat untuk warga sekitar yang bermatapencaharian sebagai petani tambak/garam, hal ini dikarenakan dengan penanaman bibit-bibit mangrove yang masih kecil berupa semai ataupun pancang apabila dirawat dengan baik maka tanaman mangrove akan bisa tumbuh besar sehingga dapat memberikan manfaat terutama produksi garam ataupun ikan akan meningkat.

Tabel 1. Dampak Rehabilitasi Hutan Mangrove Terhadap Masyarakat

Skor	Kategori	Jumlah Responden	Persentase (%)
5-10	Rendah	7	13 %
11-15	Sedang	20	37 %
16-20	Tinggi	27	50 %
Total skor		54	100 %

Sumber: Analisis Data Primer 2017

Berdasarkan pada tabel 1 menyatakan bahwa dampak rehabilitasi terhadap masyarakat pada kategori rendah mempunyai nilai 13 %, kategori sedang 37 %, dan untuk kategori tinggi 50

%. Pada kategori tinggi merupakan dampak rehabilitasi yang mempunyai nilai tertinggi daripada lainnya, hal ini disebabkan karena masyarakat sudah sadar akan manfaat apabila daerah tersebut akan dilakukan rehabilitasi. Sehingga dengan adanya rehabilitasi maka kesejahteraan ekonomi masyarakat akan semakin meningkat. Rehabilitasi hutan mangrove tidak lepas dari peran masyarakat sekitar untuk mengelola.

Bentuk Partisipasi Masyarakat

Partisipasi masyarakat dalam pengelolaan hutan mangrove memainkan peran kunci dalam menjaga keberlanjutan dan keberhasilan upaya konservasi (Siahaya et al., 2016). Masyarakat dapat berpartisipasi dalam berbagai bentuk, termasuk penyuluhan, penanaman mangrove, pemeliharaan, pengawasan, serta menyumbangkan keahlian, tenaga, atau sumber daya finansial. Dengan berpartisipasi aktif, masyarakat merasa memiliki tanggung jawab langsung terhadap lingkungan mereka dan merasa terlibat dalam proses pengambilan keputusan yang memengaruhi ekosistem mangrove di sekitar mereka. Melalui kolaborasi antara pemerintah, lembaga non-pemerintah, dan masyarakat lokal, upaya pengelolaan hutan mangrove dapat menjadi lebih efektif dan berkelanjutan, dengan memperhatikan kebutuhan ekologis, sosial, dan ekonomi masyarakat setempat. Menurut hasil penelitian, partisipasi masyarakat di Desa Tanggul Tlare meliputi kontribusi berupa ide, tenaga, keterampilan, serta sumbangan materi atau finansial.

a) Pikiran

Partisipasi pikiran adalah bentuk keterlibatan aktif di mana individu menyumbangkan ide, gagasan, dan pandangan mereka untuk mendukung perencanaan dan pelaksanaan suatu program atau kegiatan. Melalui partisipasi ini, individu dapat berkontribusi dalam merancang solusi, merumuskan strategi, dan mengevaluasi progres suatu inisiatif. Dengan berbagi pengalaman dan pengetahuan mereka, partisipasi pikiran membantu memperkaya perspektif serta memajukan kemajuan dan efektivitas suatu kegiatan.

Partisipasi ini melibatkan memberikan masukan atau ide, memberikan saran, dan berkontribusi dalam menyusun rencana untuk kegiatan rehabilitasi hutan mangrove. Masyarakat di Desa Tanggul Tlare sebagian besar memberikan kontribusi berupa memberikan saran kepada pemerintah mengenai penyebab abrasi di lokasi dan solusi apa yang harus dilakukan oleh pemerintah. Bentuk partisipasi ini sudah sering diberikan dari masyarakat lewat perundingan desa dan setelah dimusyawarahkan maka dari pihak desa memberikan saran kepada pemerintah/LSM/Organisasi yang langsung terlibat dalam pengelolaan mangrove.

b) Tenaga

Partisipasi melalui pemberian tenaga untuk mendukung usaha-usaha yang mendukung keberhasilan program merupakan sumbangan aktif dalam berbagai kegiatan yang bertujuan untuk perbaikan atau pembangunan, serta memberikan pertolongan kepada orang lain secara sukarela. Posisi masyarakat sangat penting dalam proses pembangunan yang dilakukan oleh pemerintah, karena tujuan pembangunan adalah mencapai kesejahteraan bagi masyarakat. Keberhasilan pembangunan ditentukan oleh sejauh mana pembangunan itu membawa perubahan kesejahteraan bagi masyarakat. Dalam konteks ini, partisipasi masyarakat menjadi kunci dalam menentukan keberhasilan proses pembangunan, karena pembangunan yang sukses adalah hasil dari negosiasi antara kebutuhan masyarakat dan kebijakan pemerintah.

Bentuk partisipasi tenaga meliputi kegiatan seperti menanam mangrove, merawatnya, dan menjaga keamanan dalam proses rehabilitasi hutan mangrove. Partisipasi ini dilakukan oleh masyarakat dalam mengelola hutan mangrove agar hutan mangrove di Desa Tanggul Tlare terjaga dari hal-hal yang tidak diinginkan. Dalam bentuk partisipasi ini merupakan swadaya yang

dilakukan atas kesadaran dari masyarakat akan pentingnya memelihara dan menjaga kelestarian hutan mangrove.

c) **Keahlian**

Partisipasi keahlian terjadi ketika seseorang di masyarakat yang memiliki keterampilan khusus dalam pengelolaan hutan mangrove turut serta dalam proses tersebut. Peran masyarakat dalam pengelolaan hutan mangrove menjadi sangat vital karena mereka memiliki hubungan langsung dengan kawasan tersebut, seperti dalam kegiatan penanaman, pembibitan, pengamanan, dan pemeliharaan. Kontribusi keahlian tersebut bisa berupa pemberian bantuan dalam bidang keterampilan yang dimiliki untuk mendukung perkembangan program rehabilitasi hutan mangrove.

Bentuk partisipasi keahlian mencakup kontribusi masyarakat yang memiliki keahlian khusus dalam pengelolaan hutan mangrove. Dimana masyarakat menyumbangkan keahlian yang dimiliki untuk rehabilitasi mangrove berupa keahlian dalam pemeliharaan, keahlian dalam penanaman, dan keahlian dalam pengamanan hutan mangrove. Partisipasi ini dilakukan oleh warga masyarakat karena di Desa Tanggul Tlare hanya ada beberapa orang yang mempunyai keahlian dalam hal mengelola hutan mangrove agar hutan mangrove.

d) **Barang/Uang**

Partisipasi dalam bentuk sumbangan materi, seperti uang, barang, dan penyediaan fasilitas, merupakan kontribusi yang diberikan untuk mendukung program. Ini mencakup sumbangan dalam bentuk uang atau barang, baik barang jadi maupun bahan mentah, untuk membangun atau memperbaiki fasilitas bersama.

Salah satu contoh partisipasi dalam bentuk sumbangan uang atau barang adalah memberikan bibit mangrove kepada LSM atau pemerintah untuk ditanam di lokasi yang sering mengalami abrasi. Selain itu bentuk partisipasi yang disumbangkan berupa lahan tambak yang terkadang diberikan kepada masyarakat untuk dipergunakan untuk menanam bibit mangrove. Di Desa Tanggul Tlare sebagian besar masyarakat jarang menyumbang berupa uang, karena sebagian besar uang diberikan dari pemerintah kepada masyarakat untuk menanam bibit mangrove di lokasi yang sering terjadi abrasi dan masyarakat akan diberikan uang lelah Rp 25.000/hari dan insentif bonus setiap penanaman 10.000 bibit mangrove dan ini dilakukan pemerintah setiap tahunnya.

Strategi Pengelolaan Hutan Mangrove

Manajemen ekosistem mangrove berfokus pada tiga tahapan, yakni evaluasi kondisi hutan mangrove, dampak dari upaya rehabilitasi, dan tingkat partisipasi masyarakat dalam pengelolaannya (Amir et al., 2021). Pentingnya pengelolaan dan perlindungan hutan mangrove menekankan perlunya upaya konservasi yang berkelanjutan. Upaya perlindungan dan rehabilitasi hutan mangrove dianggap penting untuk memastikan kelangsungan ekosistem tersebut. Salah satu strategi untuk melindungi hutan mangrove adalah dengan mengalokasikan beberapa area sebagai kawasan wisata. Sementara itu, rehabilitasi hutan mangrove dilakukan bersama oleh masyarakat dan pemerintah untuk memulihkan ekosistem yang telah rusak memungkinkan fungsi ekosistem

mangrove dapat kembali pulih. Dengan demikian, pengelolaan hutan mangrove yang berkelanjutan dan ideal dapat diwujudkan. Selain melakukan upaya rehabilitasi, masyarakat Desa Tanggul Tlare di Kecamatan Kedung juga terlibat dalam kegiatan pemeliharaan dan pengawasan. Kegiatan tersebut meliputi observasi terhadap kondisi tanaman mangrove di lahan hutan mangrove dengan tujuan untuk memastikan apakah tanaman mangrove masih dalam kondisi yang baik atau tidak, terutama tanaman baru hasil rehabilitasi yang rentan terhadap serangan hama.

Kesimpulan

Kesimpulannya, kondisi hutan mangrove hasil rehabilitasi di Desa Tanggul Tlare belum optimal namun pengelolaan hutan mangrove berbasis masyarakat sudah berjalan dengan baik. Berdasarkan hasil analisa data maka hal faktual yang mendukung kesimpulan tersebut yaitu: (1) Dampak kegiatan rehabilitasi terhadap pengelolaan hutan mangrove di Desa Tanggul Tlare berdasarkan hasil pengamatan di lapangan dan wawancara terhadap masyarakat makadampak kegiatan rehabilitasi memberikan manfaat yang positif diantaranya yaitu dapat mengurangi abrasi pantai, menahan tiupan angin, menambah tangkapan biota (udang, kepiting, kerang), menambah penghijauan sehingga dapat dijadikan objek wisata, dan dapat menambah produksi garam/ikan sehinggadampak rehabilitasi hutan mangrove terhadap masyarakatmasuk pada kategori tinggi. (2) Masyarakat Desa Tanggul Tlare telah aktif berpartisipasi dalam berbagai bentuk, termasuk memberikan kontribusi berupa ide, tenaga, keahlian, serta sumbangan materi atau dana. Oleh karena itu, strategi yang direkomendasikan adalah progresif, yang berarti lokasi penelitian dapat terus berkembang dan mencapai kemajuan optimal dalam pengelolaan hutan mangrove berbasis masyarakat dengan memanfaatkan potensi dan peluang yang ada.

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ADVOKASI TEMAN SEBAYA DALAM PERMASALAHAN HAK-HAK REPRODUKSI PEREMPUAN USIA PRA NIKAH SEBAGAI USAHA PENCEGAHAN STUNTING DI PANTI ASUHAN ‘AISYIYAH KOTA PAYAKUMBUH

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ABSTRAK

Anak-anak Panti Asuhan ‘Aisyiyah Payakumbuh, belum pernah menerima pengetahuan tentang advokasi teman sebaya dalam permasalahan hak-hak reproduksi perempuan. Pengabdian ini secara umum bertujuan untuk membangun kesadaran dan memberdayakan anak-anak panti melalui proses peningkatan kesadaran hak-hak reproduksi yang membawa perubahan (*transformative*), mandiri dalam memelihara keputusan reproduksinya, mampu membuat keputusan tepat dan bebas diskriminasi, paksaan dan kekerasan. Secara khusus, PKM ini bertujuan mewujudkan pembangunan berkelanjutan/*Sustainable Development Goals (SDGs)* yaitu kehidupan yang sehat dan keputusan dengan membangun kemitraan. Pengabdian ini menggunakan metode sosialisasi, pelatihan dan kerja sama berkelanjutan untuk menghasilkan luaran berupa artikel Nasional dan Internasional, rekognisi SKS mahasiswa, publikasi di media massa elektronik, unggah video kegiatan di *youtube* universitas, dan poster PKM yang di HKI-kan serta Perjanjian Kerja Sama dan MoA dengan Program Studi Hukum Keluarga dan Fakultas Agama Islam Universitas Muhammadiyah Sumatera Barat untuk program berkelanjutan.

Kata Kunci: *Stunting*, hak-hak reproduksi, Panti Asuhan ‘Aisyiyah Payakumbuh dan *SDGs*.

ABSTRACT

The children of ‘Aisyiyah Payakumbuh Orphanage have never received knowledge about peer advocacy in women’s reproductive rights issues. This service generally aims to build awareness and empower orphanage children through a process of increasing awareness of reproductive rights that brings change (transformative), independent in maintaining reproductive health, able to make the right decisions and free of discrimination, coercion and violence. In particular, this PKM aims

to realize sustainable development / Sustainable Development Goals (SDGs), namely a healthy and prosperous life by building partnerships. This service uses socialization, training and sustainable cooperation methods to produce outputs in the form of national and international articles, recognition of student credits, publications in electronic mass media, uploading videos of activities on university youtube, and PKM posters that are IPR-ed as well as Cooperation Agreements and MoAs with the Family Law Study Program and the Faculty of Islamic Religion, Muhammadiyah University of West Sumatra for ongoing programs.

Keywords: *Stunting, reproductive rights, 'Aisyiyah Payakumbuh Orphanage and SDGs.*

METODE PENGABDIAN

PKM ini menggunakan metode: (1). Sosialisasi hak-hak reproduksi perempuan untuk mencegah stunting, (2). Advokasi teman sebaya untuk kesadaran hak-hak reproduksi perempuan. Metode ini dilaksanakan dengan tiga tahapan berikut:

Tahap I perencanaan, 130eputu tim melakukan 130eputu dan observasi serta diskusi-diskusi, mengolah data dan fakta yang ditemukan serta membuat pemetaan untuk menentukan focus permasalahan sebagai bahan dalam penyusunan proposal PKM. Tahap II pelaksanaan, yaitu melakukan kegiatan sosialisasi dan pelatihan advokasi teman sebaya. Tahap III evaluasi, yaitu mulai dari merencanakan dan melaksanakan evaluasi, serta memberikan rekomendasi demi keberlanjutan dengan merefleksi dan mendapatkan umpan balik dari peserta PKM. Tahap IV pelaporan dan luaran PKM serta rekomendasi untuk perbaikan di masa depan.

HASIL PENGABDIAN

Kegiatan PKM yang dihadiri oleh 50 orang peserta ini telah mengikuti kegiatan dari awal sampai akhir. Para peserta merupakan remaja yang bersekolah di level SMP dan SMA sederajat yang tersebar di beberapa sekolah di Kota Payakumbuh. Pada saat 130eputu awal, tim menemukannya peserta berada pada 75% tingkat pengetahuan yang tidak baik tentang stunting dan hak-hak reproduksi. Pelaksanaan PKM dapat dilaporkan sebagai berikut:

3.1 PELAKSANAAN KEGIATAN

Pada hari pertama, diberikan sosialisasi hak-hak reproduksi perempuan untuk mencegah *stunting* dimulai dengan pembahasan pada segi proses, fungsi dan alat reproduksi. Sosialisasi ini bertujuan untuk memberikan pengetahuan tentang alat-alat reproduksi dan bagaimana cara menjaga kebersihannya, agar siswa, memahami bagaimana cara melindungi 130eputusan reproduksi sejak dini dari penyakit-penyakit reproduksi.

Penjelasan awal tentang hak-hak reproduksi yang dimiliki oleh siswa adalah 130eputusan akan dirinya dalam hal reproduksi, memberikan keyakinan kepada siswa bahwa hanya dirinya yang bisa menjadi penjaga bagi dirinya sendiri, mereka memiliki hak untuk menolak dan mengatakan tidak atas tindakan orang lain yang mengancam reproduksinya, seperti pernikahan di bawah umur, hak untuk tidak hamil dalam kondisi tertentu, hak untuk mendapatkan informasi

pendidikan 131eputusan, hak mendapatkan pelayanan 131eputusan, hak berfikir kritis, hak ilmu pengetahuan, hak untuk menentukan jumlah dan jarak anak, hak bebas diskriminasi, hak untuk kerahasiaan pribadi dan lain sebagainya.



Foto: Nara sumber Rezi Prima, S.Kep., M.Kep.
Menyajikan materi hak-hak reproduksi anak panti usia pra nikah,

Sosialisasi dilanjutkan dengan materi: Penyakit HIV/AIDS dan penyakit menular seksual lainnya serta dampaknya pada kondisi 131eputusan reproduksi. Tujuannya agar siswa panti terhindar dari penyakit menular yang menyerang organ reproduksi.



Foto: Nara sumber Yuliza Anggraini, S.Keb., M.Keb
Menyajikan materi: 1. Proses, fungsi, dan sistem alat reproduksi, 2. Penyakit HIV/AIDS dan penyakit menular seksual lainnya serta dampaknya pada kondisi 131eputusan organ reproduksi

Pada hari kedua, diadakan pelatihan advokasi teman sebaya dengan metode *role playing*. Materi pelatihan terdiri atas: 1) Pengaruh media sosial terhadap aktivitas seksual dan kebermanfaatannya untuk advokasi hak-hak reproduksi perempuan. Tujuannya adalah

memberikan edukasi tentang bahaya efek negatif media sosial jika diakses tidak bertanggung jawab dan bagaimana menjadi remaja yang pandai menjaga asupan media sosial.



Foto: Nara sumber: Dr. Desi Asmaret, M.Ag.
Menyajikan materi: Pengaruh media sosial terhadap aktivitas seksual dan kebermanfaatannya untuk advokasi hak-hak reproduksi perempuan

2) Kemampuan berkomunikasi, membentuk kepercayaan diri, materi ini bertujuan untuk melatih cara berkomunikasi dengan kepercayaan diri untuk dapat menyuarakan hak-hak reproduksi siswa sehingga menghindari perilaku beresiko dan bersedia melakukan kampanye digital untuk pencegahan *stunting*.



Foto: Nara sumber Dr. Syaflin Halim, M.A
Menyajikan materi: Kemampuan berkomunikasi, membentuk kepercayaan diri dengan tujuan untuk menghindari perilaku beresiko dan melakukan kampanye digital untuk pencegahan.

Pemanfaatan media digital adalah berguna untuk memantau kondisi 132eputusan reproduksi (Pengenalan Aplikasi sehat dari Kemenkes). Tujuan materi ini adalah siswa mendapatkan informasi tentang 132eputusan dan hak-hak reproduksinya sehingga dapat mendampingi teman sebaya dalam mencegah terjadinya gangguan dan penyakit terhadap

reproduksinya. Tim berharap siswa semakin sadar tentang hak-hak reproduksinya, sekaligus memberikan dampingan atau advokasi terhadap teman sebaya dalam menghindari terjadinya gangguan seksual, penyakit seksual, dan lain-lain yang dapat mengganggu 133 keputusan reproduksi. Sehingga dapat menghindari terjadinya *stunting* bila mereka menikah dan memiliki anak.

Kegiatan PKM ditutup dengan “sharing session” dengan anak-anak panti dan pengasuh panti dengan harapan, anak-anak panti bisa lebih terbuka dengan teman sebaya yaitu sebuah momen berbagi pengetahuan sesama penghuni panti dan diskusi ringan menyampaikan isi hati untuk melatih kekuatan komunikasi sesama siswa memupuk kepercayaan diri hingga akhirnya menumbuhkan kemampuan dalam peningkatan hak-hak reproduksi mereka. Rangkaian kegiatan dilaksanakan dengan ringan diselang-selingi dengan ice breaking yang menarik serta role play yang menyegarkan komunikasi antara anak-anak panti. Hal ini membuat mereka memiliki kepercayaan diri dalam menyuarakan hak-hak mereka.

3.2 TAHAP AKHIR KEGIATAN

Data Pretest sebelum kegiatan PKM dilakukan, ditemukan hasil sekitar 70% siswa memiliki pengetahuan yang kurang baik tentang *stunting* advokasi teman sebaya hak-hak reproduksi, setelah dilakukan kegiatan sosialisasi dan pelatihan advokasi dengan metode *role play* diadakan kembali post tes ditemukan hasil yang luar biasa signifikan kenaikan pengetahuan siswa yaitu 90 % dan hanya 10 % saja siswa yang memiliki pengetahuan yang kurang baik terhadap pencegahan *stunting* melalui advokasi teman sebaya tentang hak-hak reproduksi perempuan usia pra nikah.

Ada beberapa alasan yang ditemukan sebagai analisis mengapa PKM dengan metode sosialisasi dan pelatihan tersebut sangat bermanfaat bagi anak-anak panti asuhan ‘Aisyiyah Kota Payakumbuh. Diantaranya adalah:

1. **Terjadinya peningkatan kesadaran**, bahwa sosialisasi pelatihan ini telah membantu siswa dalam memahami hak-hak mereka terkait kesehatan reproduksi dan memiliki kesadaran yang bertanggungjawab.
2. **Antisipasi terhadap masalah kesehatan**, bahwa sosialisasi dan pelatihan telah memberikan pengetahuan yang tepat kepada anak-anak panti sehingga mereka dapat menyiapkan langkah-langkah untuk melindungi diri dari masalah kesehatan reproduksi, seperti infeksi menular seksual (IMS) dan kehamilan yang tidak direncanakan.
3. **Mengurangi stigma**, bahwa sosialisasi dan pelatihan dengan diskusi secara terbuka tentang hak-hak reproduksi telah membantu mengurangi stigma yang sering menyertai isu-isu terkait, memungkinkan siswa untuk lebih nyaman membicarakan topik ini.
4. **Mengembangkan keterampilan siswa dalam pengambilan keputusan**, bahwa sosialisasi dan pelatihan telah mampu mereduksi pengetahuan siswa tentang advokasi teman sebaya dalam hak-hak reproduksi untuk mampu membuat keputusan yang informatif dan bertanggung jawab dalam kehidupan.
5. **Empowerment**, bahwa sosialisasi dan pelatihan ini berhasil memberdayakan anak-anak panti untuk memperjuangkan hak-hak mereka dan orang lain, menciptakan generasi yang lebih peka dan peduli terhadap isu-isu sosial.

6. **Dukungan untuk pendidikan seksual yang komprehensif**, bahwa pengetahuan tentang hak-hak reproduksi adalah penting dari pendidikan seksual yang komprehensif berbagai aspek 134eputusan seksual dan hubungan yang sehat.
7. **Persiapan untuk masa depan**: Dengan pengetahuan ini, siswa akan lebih siap menghadapi tantangan di masa depan terutama terkait hubungan dan 134eputusan reproduksi.

Sementara itu, media digital yang diperkenalkan kepada anak-anak panti meliputi beberapa aplikasi 134eputusan, platform media sosial, situs web, dan *telemedicine*. Dalam kegiatan ini, anak-anak panti diminta untuk mendownload dan mensimulasikanlah perkelompok penggunaan media digital untuk memantau 134eputusan reproduksi yaitu **aplikasi pelacak siklus menstruasi** yang dapat membantu wanita melacak siklus menstruasi, ovulasi, dan tingkat kesuburan, https://youtu.be/b4WgyaU_C0A?si=Cq74zrj8xccKshWD,

aplikasi kehamilan:
memberikan informasi

perkembangan janin, saran 134eputusan, dan pemantauan kondisi kehamilan, <https://youtu.be/AdOqpb21Ibw?si=1pR9x68yqcr54FeO>, aplikasi **telemedicine**: memungkinkan konsultasi 134eputusan dengan dokter secara online terkait masalah 134eputusan reproduksi, <https://youtu.be/gbDaAv5XJmQ?si=Ii2r44fhGqFanFV6>, contoh Sehat: https://youtu.be/nv216AxrePY?si=eV8GGgtG8_nylltW



Gambar 2: Sosialisasi, Pelatihan Penyusunan Konten Advokasi dan Pendampingan teman sebaya

HASIL YANG DICAPAI

Berdasarkan hasil 135eputus univariat menggunakan hasil ukur rerata untuk menetapkan kategori hasil 135eputus: KURANG BAIK jika nilai ≤ 7 dan dikatakan BAIK, Jika nilai > 7 , sebagaimana tergambar pada 135eput berikut ini:

Tabel 3 Distribusi Frekuensi Tingkat Pengetahuan Mitra Sebelum pelaksanaan PKM

No	Kualitas	frekuensi	(%)
1.	Kurang Baik	35	70%
2.	Baik	15	30%
	Total	50	100%

Tabel 3 menunjukkan lebih dari separoh responden memiliki tingkat pengetahuan kurang baik yaitu 35 orang atau 70 % dan sekitar 15 orang saja atau 30% yang memiliki pengetahuan baik.

Tabel 4 Distribusi Frekuensi Tingkat Pengetahuan Mitra Sesudah pelaksanaan PKM

No	Kualitas	frekuensi	(%)
1.	Kurang Baik	5	10%
2.	Baik	45	90%
	Total	50	100%

Tabel 4 di atas, terlihat peningkatan signifikan pengetahuan 90 % dari keseluruhan responden setelah mengikuti PKM, hanya sebagian kecil memiliki tingkat pengetahuan kurang baik yaitu 5 orang atau 10 % dan sekitar 45 orang.

Hasil Analisis kuisioner kepuasan mitra terhadap pelaksanaan PKM **menggunakan skala likert dengan 5 kategori**, yaitu: yaitu 1: Sangat Tidak Puas, 2: Tidak Puas, 3: Cukup, 4: Puas, dan 5: Sangat Puas. Hasil ukur di masukkan dalam dua kategori yaitu tidak puas jika interval nilai 0- 12, Jika puas nilai 13-25. Sebagaimana terlihat pada 135eput 5 berikut:

Tabel 5 Distribusi Frekuensi Tingkat Kepuasan Mitra PKM

No	Tingkat Kepuasan	frekuensi	%
1	Tidak Puas	0	0%
2	Puas	50	100%
	Total	50	100%

Pada 135eput 2 di atas terlihat peningkatan signifikan pengetahuan dan sebanyak 100 % responden merasa puas, setelah dilakukan PKM tentang Advokasi Teman Sebaya Dalam Permasalahan Hak-Hak Reproduksi Perempuan Usia Pra Nikah sebagai Usaha Pencegahan Stunting di Panti Asuhan 'Aisyiyah Kota Payakumbuh.

RENCANA TAHAPAN SELANJUTNYA

Tim PKM berencana untuk memberikan dampingan secara berkelanjutan dengan cara memberikan dampingan dan monitoring evaluasi tentang pendampingan teman sebaya kepada anak-anak panti agar terbentuk rasa peduli teman sebaya dalam memberikan edukasi dan advokasi mandiri hak-hak reproduksi. Komitmen ini ditandai dengan *Memorandum of Agreement* (MoA) dengan Fakultas Agama Islam dan Perjanjian Kerja Sama (PKS) dengan Program Studi Hukum Keluarga Universitas Muhammadiyah Sumatera Barat.

KESIMPULAN

Setiap perempuan dan laki-laki memiliki *hak* untuk menentukan keputusan dengan bebas dan bertanggung jawab mengenai reproduksi. Oleh sebab itu pengetahuan tentang advokasi atau pendampingan teman sebaya sangat dibutuhkan agar pencegahan *stunting* sejak dini bisa dilakukan.

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Empowering Older Adults: A Key to Achieving the Sustainable Development Goals (Literature Review)

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Abstract

As the global population ages, the empowerment of older adults becomes increasingly pivotal not only for individual well-being but also for achieving broader societal goals, including the Sustainable Development Goals (SDGs). This literature review explores the multifaceted concept of empowering older adults and its intersection with the SDGs. Empowerment in this context encompasses enhancing autonomy, promoting active aging, ensuring social inclusion, and improving overall quality of life through various interventions, policies, and technologies. The review synthesizes current literature from diverse disciplines, highlighting key themes such as health and well-being, social participation, economic security, and rights protection. It underscores the importance of recognizing older adults as active agents of change rather than passive recipients of care, emphasizing their contributions to sustainable development across multiple dimensions. Key findings suggest that empowering older adults aligns with several SDGs, particularly SDG 1 (no poverty), SDG 3 (Good Health and Well-being), SDG 8 (Decent work & economic growth), SDG 5 & 9 (Technological Innovation), SDG 10 (Reduced Inequalities), SDG 11 (Sustainable Cities and Communities), and SDG 16 (Peace, Justice, and Strong Institutions). Strategies such as promoting healthy aging through healthcare innovations, fostering intergenerational solidarity, enhancing access to lifelong learning, and safeguarding older adults' rights are essential components of achieving these goals. In conclusion, empowering older adults is not only a matter of social justice but also a strategic imperative for sustainable development. By prioritizing their empowerment, policymakers, researchers, and practitioners can contribute significantly to advancing the SDGs while ensuring dignity, well-being, and meaningful participation for older adults in societies worldwide.

Keywords: Older Adults, SDGS

1. Introduction

The global demographic landscape is undergoing a profound shift, marked by an unprecedented increase in the population of older adults. This demographic transformation presents both opportunities and challenges for societies worldwide, particularly in the context of achieving the Sustainable Development Goals (SDGs) set forth by the United Nations. As nations strive to meet these ambitious targets by 2030, understanding and addressing the diverse needs and contributions of older adults is not only a matter of social justice but also a strategic imperative for sustainable development.

According to projections by the United Nations, the number of people aged 60 and above is expected to nearly double by 2050, reaching two billion globally (UN, 2019). This demographic transition has significant implications across various sectors, including healthcare, social protection, economic policies, and human rights. Understanding and addressing the unique needs and contributions of older adults are essential for formulating effective policies and strategies that foster their well-being and integration into society.

Central to addressing the needs and harnessing the potential of older adults is the framework provided by the Sustainable Development Goals (SDGs), a set of 17 interconnected global objectives aimed at achieving a more sustainable and inclusive future by 2030. While the SDGs encompass a broad spectrum of issues ranging from poverty alleviation to environmental sustainability, the specific challenges and contributions of older adults are increasingly recognized as integral to achieving several key goals.

2. Objectives

These objectives outline the systematic approach of the article on older adults related to Sustainable Development Goals (SDGs), aiming to contribute valuable insights, evidence-based recommendations, and policy implications for advancing sustainable development goals that benefit older adults globally and in the context of Indonesia, as well as to explore the multifaceted aspects of aging populations in the context of SDGs through literature review. By addressing these objectives through a comprehensive literature review, the article seeks to inform and inspire action towards creating inclusive and age-friendly societies that prioritize the well-being, contributions of older adults, examining the intersections of health, economic participation, social inclusion, and technological innovation, it underscores the imperative of empowering older adults as integral contributors to sustainable development efforts worldwide.

3. Method

A systematic literature review (SLR) using in this research article on older adults in relation to the Sustainable Development Goals (SDGs) involves a rigorous methodological approach to identifying, evaluating, and synthesizing existing research. Researchers systematically search multiple databases using predefined search terms related to both older adults and specific SDGs from 2018-2024, such as demographic, health, wellbeing, economic security, justice, inequity, and technology. Relevant studies are then screened based on inclusion criteria to ensure they meet the review's objectives. Data extraction and synthesis methods are applied to analyze findings across studies, identifying common themes, trends, and gaps in knowledge. This method ensures a comprehensive understanding of how existing research contributes to addressing SDGs concerning older adults, offering insights for policy-making and future research directions.

4. Result and Discussion

4.1. Global Perspective

1) Demographic Shift and Aging Population

The global population is aging rapidly, with profound implications for Sustainable Development Goals (SDGs). The United Nations reports that by 2050, the number of people aged 60 and above will reach two billion globally (UN, 2019). This demographic shift underscores the need for policies and strategies that address the unique challenges and opportunities presented by aging populations. Furthermore, the 21st century is witnessing a significant demographic shift towards older populations. Factors such as declining fertility rates, improved healthcare, and increased life expectancy contribute to this global phenomenon. According to the United Nations, the number of people aged 60 years and older is expected to reach two billion by 2050, surpassing the number of children under the age of 14 for the first time in history (UN, 2019). This demographic transition has profound implications for various sectors, including healthcare, social services, labor markets, and economic growth.

2) The Intersection of Aging and Sustainable Development Goals

The Sustainable Development Goals (SDGs) provide a comprehensive framework for addressing global challenges, encompassing goals such as poverty eradication, health promotion, gender equality, environmental sustainability, and social inclusion. While these goals are interconnected and interdependent, the specific issues affecting older adults cut across multiple SDGs:

Goal 1: No Poverty and Goal 8: Decent Work and Economic Growth

Older adults contribute significantly to economies as workers, entrepreneurs, consumers, and caregivers. Policies that support their continued economic participation are essential for achieving Sustainable Development Goal (SDG) 1 (No Poverty) and SDG 8 (Decent Work and Economic Growth) emphasize the importance of social protection systems, pension reforms, and age-friendly employment practices to support economic security and promote active aging. However, older workers often face age discrimination, limited access to training opportunities, and inadequate social protection systems. Ensuring decent work conditions, promoting lifelong learning, and fostering inclusive economic policies are crucial for harnessing the potential of older adults as active contributors to sustainable development (ILO, 2018).

Goal 3: Good Health and Well-being

Promoting healthy aging is central to achieving Sustainable Development Goal (SDG) 3, which aims to ensure healthy lives and promote well-being for all ages. Older adults often face unique health challenges, including chronic diseases, disabilities, and mental health issues. Access to quality healthcare services, preventive care, and age-appropriate treatment are critical for maintaining the health and well-being of older populations. Addressing these health disparities is essential for achieving SDG 3 targets related to reducing premature mortality, improving health

outcomes, and achieving universal health coverage, since aging is associated with increased healthcare needs, including chronic diseases and disabilities. Achieving SDG 3 (Good Health and Well-being) requires ensuring access to quality healthcare services, promoting healthy aging, and addressing the specific health challenges faced by older adults (WHO, 2020).

Goal 9 and 5: Technological Innovation

Advancements in technology, such as telemedicine and assistive devices, hold promise for enhancing the quality of life for older adults. Sustainable Development Goal (SDG) 9 (Industry, Innovation, and Infrastructure) and SDG 5 (Gender Equality) emphasize leveraging technology to improve healthcare access, promote digital literacy among older populations, and foster social connectivity (ITU, 2020).

We can learn the implementation of technology for older adults known as Geron-technology from Korea and Japan as an innovations as well as its implications. Geron-technology, the intersection of gerontology and technology, has gained significant traction in East Asia, particularly in Korea and Japan, two nations known for their rapidly aging populations. In response to demographic shifts and societal challenges posed by aging, both countries have invested heavily in developing innovative technologies tailored to improve the quality of life and independence of older adults. In Japan, initiatives such as the Silver ICT Project have pioneered the integration of information and communication technologies (ICT) to support aging in place, enhance healthcare access, and foster social connectivity among older populations (Aoki & Murata, 2019).

Similarly, Korea's Smart Senior City initiative focuses on creating age-friendly environments through smart technologies, promoting active aging, and addressing the diverse needs of older adults in urban settings (Park et al., 2020). These efforts underscore a shared commitment to leveraging technology as a solution to aging-related challenges, reflecting broader strategic agendas aligned with sustainable development goals and enhancing the well-being of older adults.

The adoption of geron-technology in Korea and Japan not only addresses immediate healthcare and social care needs but also stimulates economic growth through innovation and entrepreneurship in the eldercare sector. Both nations have fostered ecosystems that support startups and research institutions specializing in aging-related technologies, fostering a vibrant landscape of innovation. Moreover, these advancements have implications beyond national borders, influencing global discourse and policy on aging and technology integration. As Korea and Japan continue to lead in geron-technology research and implementation, collaboration with international partners and knowledge sharing becomes increasingly vital to maximize the benefits of technological innovation for aging populations worldwide (Cabinet Office, Government of Japan, 2021; Ministry of Health and Welfare, Republic of Korea, 2020).

Goal 10: Reduced Inequalities

Older adults, particularly those from marginalized groups such as women, minorities, and persons with disabilities, are disproportionately affected by inequalities in access to healthcare, employment, and social services. Achieving Sustainable Development Goal (SDG) 10 requires addressing these disparities and promoting social inclusion for all population groups, including older adults. Efforts to combat ageism, promote intergenerational solidarity, and create age-

friendly environments are essential for reducing inequalities and ensuring equal opportunities for older adults (UNDESA, 2019).

Goal 11: Sustainable Cities and Communities

Focuses on making cities and human settlements inclusive, safe, resilient, and sustainable. In the context of empowering older adults, this goal emphasizes creating urban environments that cater to their needs and ensure their active participation in community life.

Key Aspects of SDG 11 Relevant to Empowering Older Adults:

- 1. Age-Friendly Urban Planning:** SDG 11 promotes the development of age-friendly cities and communities that are accessible and safe for older adults. This includes infrastructure improvements such as pedestrian-friendly streets, accessible public transportation, and housing designed to accommodate mobility and sensory impairments (United Nations, 2020).
- 2. Social Inclusion:** Empowering older adults under SDG 11 involves fostering social inclusion and combating ageism. It encourages community engagement initiatives that promote intergenerational activities, volunteering opportunities, and social networks that enhance older adults' sense of belonging and well-being (WHO, 2021).
- 3. Resilience and Safety:** Older adults are particularly vulnerable to environmental and societal disruptions. SDG 11 emphasizes building resilience in cities and communities to ensure older adults can withstand and recover from shocks and stresses. This includes disaster preparedness, access to emergency services, and inclusive urban development planning (UNDP, 2021).

Goal 16: Peace, Justice, and Strong Institutions

Respecting the rights of older adults and ensuring their full participation in society are fundamental to achieving Sustainable Development Goal (SDG) 16 highlight the importance of combating ageism, promoting intergenerational solidarity, and protecting the rights of older adults through inclusive policies and legal frameworks (UNDESA, 2019).

Moreover, older adults are often vulnerable to neglect, abuse, and exploitation, highlighting the need for robust legal frameworks and institutional mechanisms to protect their rights. Promoting access to justice, combating age discrimination, and strengthening institutions that advocate for older adults' rights are critical for fostering inclusive societies and upholding the principles of justice and equality (UN, 2021).

4.2. Indonesia Perspective

Now we will see the Sustainable Development Goals (SDGs) related to older adults from Indonesia Perspective:

1). Demographic Trends and Policy Landscape

Indonesia, like many developing countries, is experiencing demographic aging amid rapid urbanization and socioeconomic changes. The country's National Medium-Term Development

Plan (RPJMN) emphasizes the need for inclusive development that addresses the growing needs of older adults (Bappenas, 2020).

2). Healthcare, Long-term care and Social Protection

The aging population places increasing pressure on healthcare systems, particularly in terms of chronic disease management, long-term care services, and palliative care. Policy interventions aimed at promoting healthy aging, improving healthcare infrastructure, and enhancing geriatric care training for healthcare professionals are essential for meeting the growing healthcare needs of older adults (WHO, 2020).

Indonesia faces challenges in healthcare infrastructure and access, particularly in rural areas. Improving healthcare services and expanding social protection programs are critical for addressing the health and well-being of older adults (Kementerian Kesehatan RI, 2021). The government also provided the provision of long-term care (LTC) for older adults is increasingly supported through BPJS Kesehatan (health insurance), the country's national health insurance scheme. While primarily focusing on acute healthcare services, BPJS Kesehatan has begun integrating long-term care services into its coverage framework to meet the growing needs of the aging population. This includes coverage for essential LTC services such as home care, nursing care, and rehabilitation services, aimed at enhancing the quality of life and addressing the healthcare challenges faced by older adults. However, challenges such as a shortage of specialized facilities and trained caregivers, alongside financial sustainability concerns, highlight the ongoing need for further development and enhancement of LTC provisions within Indonesia's healthcare system (BPJS Kesehatan, 2022).

3). Economic Participation and Employment

Older adults often face economic challenges such as inadequate pensions, limited access to employment opportunities, and financial insecurity. Strengthening social protection systems, expanding access to retirement benefits, and promoting inclusive economic policies are crucial for ensuring economic security and reducing poverty among older populations (UNDESA, 2020).

Informal employment is prevalent among older adults in Indonesia, posing challenges for income security and pension coverage. Policies promoting formal employment opportunities and retirement savings schemes are essential for enhancing economic security (Kementerian Ketenagakerjaan RI, 2020).

4). Cultural Context and Ageism

Ageism, or prejudice and discrimination based on age, remains a pervasive issue affecting older adults worldwide. Negative stereotypes about aging can hinder older adults' access to healthcare, employment, and social participation. Promoting awareness, challenging ageist attitudes, and advocating for age-friendly policies are essential steps towards combating ageism and promoting the rights and dignity of older adults (WHO, 2021).

Ageism remains a significant barrier to social inclusion in Indonesia, influencing attitudes towards older adults in employment, healthcare, and community participation. Promoting respect for older adults' rights and dignity is crucial for achieving SDG targets related to social inclusion and equality (Bappenas, 2020).

Meanwhile, ageism in Indonesia, older adults face harmful stereotypes (helpless, unproductive), prejudice (exclusion, disrespect), and discrimination (workplace rejection, limited

access to opportunities). This stigma leads to low self-esteem, depression, and anxiety in affected individuals, and even physical and mental health problems. Addressing ageism requires education and awareness campaigns to promote respect for all ages. The media has a role in portraying positive images of older persons, and government policies should support their rights.

in technology offer promising opportunities to enhance the quality of life for Ultimately, the goal is a more inclusive and fair society where age doesn't hinder individual well-being (Dinni A, 2024)

5). Technological Integration and Digital Inclusion

Advancements older adults. From telemedicine and wearable health monitoring devices to social connectivity platforms and assistive technologies, digital solutions can support independent living, improve access to healthcare services, and foster social inclusion. However, addressing the digital divide and ensuring older adults have the skills and resources to access and utilize technology are critical for harnessing the benefits of digital innovation (ITU, 2020).

Indonesia is advancing in digital technology adoption, offering opportunities to enhance healthcare delivery and social connectivity for older adults. Policies promoting digital literacy and access to telehealth services can improve health outcomes and quality of life (Kementerian Komunikasi dan Informatika RI, 2021).

6). Global Commitment and Collaborative Efforts

Achieving the Sustainable Development Goals (SDGs) requires coordinated efforts at local, national, and international levels. Governments, civil society organizations, academia, and the private sector play crucial roles in developing evidence-based policies, mobilizing resources, and monitoring progress towards achieving sustainable development outcomes that benefit older adults. Multi-stakeholder partnerships, knowledge sharing initiatives, and advocacy efforts are essential for advancing the rights, well-being, and inclusion of older populations in global development agendas (UN, 2022).

This literature review provides a comprehensive overview of the global and Indonesia-specific perspectives on aging populations in relation to the SDGs, highlighting key issues, challenges, and policy recommendations for achieving sustainable development outcomes for older adults. By prioritizing the empowerment and inclusion of older adults, both globally and within national contexts like Indonesia, societies can harness the demographic dividend of aging populations and advance towards a more equitable, inclusive, and sustainable future for all. Embracing the diversity of aging experiences and recognizing older adults as valuable assets will pave the way for resilient communities and prosperous societies in the decades to come.

5. Evaluation

The literature review on older adults in relation to Sustainable Development Goals (SDGs) demonstrates a commendable effort in synthesizing existing research on the topic. The review effectively scopes the breadth of SDGs relevant to older adults, encompassing aspects such as health, wellbeing, economic security, and social inclusion. The systematic search strategy appears robust, utilizing multiple databases and predefined search terms to gather a diverse range of studies. However, there is room for improvement in the quality assessment of included studies, as

transparency regarding criteria for evaluating study quality and potential biases could enhance the review's rigor. The synthesis of findings is thorough, identifying key themes and gaps in knowledge, but could benefit from a more critical analysis of conflicting evidence and implications for policy and practice. Overall, while the review provides a comprehensive overview, further refinement in methodological transparency and critical analysis would strengthen its impact and applicability to advancing SDGs for older adults.

6. Conclusion

As the global community strives towards a sustainable and inclusive future, empowering older adults emerges as a critical priority. By recognizing their diverse contributions, addressing their unique needs, and promoting their rights and dignity, societies can harness the potential of older adults as active agents of change in achieving the Sustainable Development Goals (SDGs) by 2030 and beyond. Embracing the principles of equity, solidarity, and social justice will pave the way for a more inclusive and prosperous world for all generations.

The empowerment of older adults is not merely a demographic necessity but a moral imperative and strategic opportunity for achieving sustainable development globally. As the world grapples with an unprecedented demographic shift towards aging populations, understanding and addressing the specific needs and contributions of older adults are essential for advancing the SDGs.

In a global context, the challenges and opportunities presented by aging populations intersect with multiple SDGs, including health and well-being, economic growth, social inclusion, and sustainable cities. Older adults play crucial roles as caregivers, workers, consumers, and community leaders, contributing to economic productivity and social cohesion. Empowering them through policies that promote healthy aging, protect their rights, combat ageism, and foster inclusive environments is key to unlocking their potential as active participants in sustainable development efforts.

In Indonesia context, specific challenges such as healthcare access, economic security, ageism, and technological integration require targeted interventions to ensure older adults' inclusion and well-being. By aligning national policies with global development agendas and fostering multi-stakeholder collaborations, countries can leverage the demographic dividend of aging populations and create more resilient and inclusive societies.

7. Recommendations

Global Perspective:

1. **Policy Integration:** Governments and international organizations should integrate aging considerations into national development agendas and Sustainable Development Goal implementation strategies. This includes developing age-responsive policies that address healthcare needs, promote economic security, and enhance social inclusion for older adults.
2. **Research and Data:** There is a need for more robust research and data collection on aging demographics, trends, and impacts on sustainable development. Enhanced data availability and analysis will support evidence-based policymaking and resource allocation.

3. Partnerships and Collaboration: Foster multi-stakeholder partnerships involving governments, civil society, academia, and the private sector to share knowledge, resources, and best practices in aging policy and programming. Collaboration can accelerate progress towards achieving inclusive and sustainable outcomes for older populations.

Indonesia Perspective:

1. Strengthen Healthcare Systems: Enhance healthcare infrastructure and services tailored to the needs of older adults, including preventive care, chronic disease management, and mental health support.
2. Social Protection: Expand social protection systems to ensure older adults have access to adequate pensions, healthcare coverage, and social welfare programs.
3. Combat Ageism: Raise awareness and promote policies that challenge ageist attitudes and stereotypes, ensuring older adults' rights and dignity are respected in all sectors of society.
4. Promote Lifelong Learning and Employment Opportunities: Develop training programs and employment initiatives that enable older adults to remain active in the workforce and contribute to economic growth.

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PENGUATAN LITERASI BAHASA INDONESIA DI DAERAH PELOSOK: TANTANGAN DAN STRATEGI PEMBERDAYAAN

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Abstrak

Penelitian ini bertujuan untuk menganalisis faktor-faktor yang menghambat penguatan literasi bahasa Indonesia di daerah pelosok. Penelitian ini menggunakan metode kualitatif dengan pendekatan studi kasus untuk mengkaji secara mendalam faktor-faktor yang menghambat penguatan literasi bahasa Indonesia di daerah pelosok, strategi yang efektif untuk meningkatkan literasi bahasa Indonesia di daerah pelosok, dan peran pemerintah dan masyarakat dalam mendukung penguatan literasi bahasa Indonesia di daerah pelosok. Penelitian ini diharapkan dapat memberikan kontribusi dalam meningkatkan pemahaman mengenai tantangan dan peluang dalam penguatan literasi bahasa Indonesia di daerah pelosok, memberikan rekomendasi strategi yang efektif untuk meningkatkan literasi bahasa Indonesia di daerah pelosok, dan meningkatkan peran pemerintah dan masyarakat dalam mendukung penguatan literasi bahasa Indonesia di daerah pelosok.

Kata kunci: penguatan literasi, daerah pelosok, tantangan daerah pelosok, strategi pemberdayaan

Abstract

This study aims to analyze the factors that hinder the strengthening of Indonesian literacy in remote areas. This study uses a qualitative method with a case study approach to deeply examine the factors that hinder the strengthening of Indonesian literacy in remote areas, effective strategies to improve Indonesian literacy in remote areas, and the role of the government and society in supporting the strengthening of Indonesian literacy in remote areas. This research is expected to contribute to increasing understanding of the challenges and opportunities in strengthening Indonesian literacy in remote areas, providing effective strategy recommendations to improve Indonesian literacy in remote areas, and increasing the role of the government and society in supporting the strengthening of Indonesian literacy in remote areas.

Keywords: strengthening literacy, Remote Areas, Challenges in Remote Areas, Empowerment Strategies

Pendahuluan

Penguatan literasi bahasa Indonesia di daerah pelosok merupakan isu penting yang memerlukan perhatian serius. Indonesia sebagai negara dengan beragam suku bangsa dan budaya memiliki

tantangan tersendiri dalam menjamin akses dan kualitas pendidikan bahasa Indonesia, terutama di daerah pelosok. Tingkat kualitas suatu Negara juga ditentukan oleh bagaimana peran masyarakat membangun negerinya (Safitri, dkk., 2022). Terdapat kesenjangan antara harapan dan kenyataan pendidikan di kota dan daerah pelosok Indonesia. Lega (2023) secara keseluruhan masyarakat desa maupun kota memiliki harapan agar sama-sama mengeyam pendidikan tanpa memperhatikan suku, ras, agama, maupun adat-istiadat dan budaya. Berbeda dengan pendidikan di kota yang begitu mudah mengakses pendidikan, di daerah terpencil dan termarginalkan memiliki banyak persoalan, diantaranya minimnya sarana dan prasarana, kurangnya tenaga pengajar, tidak adanya teknologi informasi dan komunikasi, serta sulitnya akses transportasi.

Minimnya akses pendidikan ini sangat berpengaruh terhadap pola hidup masyarakatnya, seperti mudah dibodohi dan tidak kreatif. Hal ini menunjukkan bahwa pemerataan pendidikan dan peningkatan kualitas pendidikan sangat sulit untuk diwujudkan. Masalah pemerataan pendidikan masih menjadi salah satu masalah yang serius yang ada di Indonesia (Ningsih, 2024). Hal tersebut serupa dengan Mammeso, Desa Bissoloro yang memiliki sekolah dengan lokasi antara sebagian besar rumah siswa dan sekolah menempuh jarak yang cukup jauh bukan hanya itu, tenaga pendidik pun juga mengalami masalah yaitu kekurangan tenaga guru. Penyebabnya lagi karena banyak siswa yang harus membantu orang tua bekerja yang menjadi penyebab putus sekolah dan juga masalah materi. Dari segi bangunan sekolah pun banyak sekali yang sudah rusak bahkan bisa dikata kurang layak untuk dijadikan tempat belajar dan mengajar, fasilitas yang tidak memadai juga menjadi salah satu penyebab rendahnya pendidikan di pelosok Mammeso.

Rendahnya tingkat literasi bahasa Indonesia di daerah pelosok menjadi permasalahan yang kompleks, dengan berbagai faktor yang saling terkait. Hal ini dibuktikan oleh hasil penelitian (Amriani, 2023) yang menunjukkan bahwa rendahnya tingkat literasi bahasa Indonesia di daerah pelosok disebabkan oleh terbatasnya akses terhadap sumber belajar, kurangnya motivasi belajar, dan kurangnya dukungan dari lingkungan sekitar. Kondisi ini diperparah oleh kurangnya sumber daya pendidikan dan kurangnya perhatian pemerintah terhadap pengembangan pendidikan bahasa Indonesia di daerah pelosok. (Alik, 2024) dalam penelitiannya mengungkapkan bahwa rendahnya tingkat literasi bahasa Indonesia di daerah pelosok berdampak pada rendahnya kualitas sumber daya manusia dan menghambat kemajuan pembangunan daerah (Kurniawati, 2022). Sekolah adalah rumah kedua bagi anak-anak, disadari atau tidak, dan diharapkan dapat memberikan pendidikan yang terbaik. Sekolah membekali anak dengan pendidikan dalam bidang keterampilan, pengetahuan, keterampilan emosional, kecakapan hidup, dan pendidikan karakter. Dengan berkembangnya teknologi informasi, setiap orang mulai dari pelosok hingga perkotaan kini dapat mengakses berbagai informasi yang berguna dalam kehidupannya apabila memiliki tingkat literasi yang memadai (Alfiyanto & Hidayati, 2022).

Pentingnya literasi bahasa Indonesia sebagai alat komunikasi dan integrasi nasional menjadi dasar urgensi penelitian ini. Penguasaan bahasa Indonesia yang baik memungkinkan individu untuk berpartisipasi aktif dalam kehidupan sosial, ekonomi, dan politik. (Nurfadillah, 2024) dalam penelitiannya menekankan bahwa literasi bahasa Indonesia menjadi kunci bagi individu untuk mengakses informasi, meningkatkan pengetahuan, dan mengembangkan potensi diri. Penelitian ini bertujuan untuk menganalisis faktor-faktor yang menghambat penguatan literasi bahasa Indonesia di daerah pelosok, mengembangkan strategi yang efektif untuk meningkatkan literasi bahasa Indonesia di daerah pelosok, dan menganalisis peran pemerintah dan masyarakat dalam mendukung penguatan literasi bahasa Indonesia di daerah pelosok. Penelitian ini diharapkan dapat memberikan kontribusi dalam meningkatkan pemahaman mengenai tantangan

dan peluang dalam penguatan literasi bahasa Indonesia di daerah pelosok, memberikan rekomendasi strategi yang efektif untuk meningkatkan literasi bahasa Indonesia di daerah pelosok, dan meningkatkan peran pemerintah dan masyarakat dalam mendukung penguatan literasi bahasa Indonesia di daerah pelosok.

Tinjauan Literatur

Literasi dapat diartikan sebagai kemampuan membaca dan kemampuan menulis atau dapat disebut dengan melek aksara atau keberaksaraan (Harras, 2011). Saat ini, makna literasi sudah mengalami perkembangan, yaitu mencakup berbagai bidang ilmu yang digunakan. Terdapat beberapa komponen literasi (Surangga, 2017) yaitu literasi dini, dasar, perpustakaan, media, teknologi, dan visual (Yuliana, 2020). Jalan utama mempersiapkan skill penguatan literasi yang paling mudah ditempuh adalah mempunyai perilaku yang baik (behavioral attitude), menaikan kompetensi diri dan memiliki semangat literasi (Dafid, 1993 & Gurven, 2006). Pemberdayaan berasal dari kata "*power*" yang berarti wewenang atau kekuasaan. Oleh karena itu, ide dasar pemberdayaan berkaitan dengan konsep kekuasaan. Sehingga kekuasaan itu sendiri sering dikaitkan dengan kemampuan untuk membuat orang lain melakukan apa yang diinginkan, apapun keinginan atau kepentingan mereka. Pemberdayaan mengacu pada kemampuan masyarakat, terutama kelompok rentan, untuk melakukan lebih dari satu hal. Hal ini membawa praktik pemberdayaan masyarakat ke dalam ranah gerakan literasi (Agustino, 2019).

Metodologi Penelitian

Penelitian ini menggunakan metode kualitatif dengan pendekatan studi kasus untuk mengkaji secara mendalam faktor-faktor yang menghambat penguatan literasi bahasa Indonesia di daerah pelosok, strategi yang efektif untuk meningkatkan literasi bahasa Indonesia di daerah pelosok, dan peran pemerintah dan masyarakat dalam mendukung penguatan literasi bahasa Indonesia di daerah pelosok. Pendekatan studi kasus dipilih karena memungkinkan peneliti untuk menggali informasi secara mendalam dan menyeluruh mengenai fenomena yang diteliti. Sumber data dalam penelitian ini adalah: Guru, Peserta didik, Orang Tua, Tokoh Masyarakat, dan Dokumen berupa dokumen resmi seperti kurikulum, peraturan pemerintah, dan laporan terkait pendidikan bahasa Indonesia di daerah pelosok. Sampel dipilih dengan menggunakan teknik purposive sampling, yaitu pemilihan sampel berdasarkan kriteria tertentu yang relevan dengan tujuan penelitian. Kriteria pemilihan sampel meliputi: Guru Bahasa Indonesia yang memiliki pengalaman mengajar di daerah pelosok minimal 5 tahun (1), Siswa yang memiliki motivasi belajar yang tinggi dan aktif dalam kegiatan literasi bahasa Indonesia (2), Orang tua yang peduli terhadap pendidikan anak dan aktif dalam mendukung kegiatan literasi bahasa Indonesia (3), Tokoh masyarakat yang berpengaruh di daerah pelosok dan memiliki kepedulian terhadap pendidikan bahasa Indonesia (4), Instrumen yang digunakan dalam penelitian ini meliputi:

- 1) Pedoman Wawancara: Pedoman wawancara digunakan untuk menggali informasi dari guru, siswa, orang tua, dan tokoh masyarakat.
- 2) Lembar Observasi: Lembar observasi digunakan untuk mengamati kegiatan literasi bahasa Indonesia di sekolah dan di masyarakat.

3) Dokumentasi: Dokumentasi digunakan untuk mengumpulkan data dari berbagai sumber seperti dokumen resmi, laporan, dan artikel.

Metode pengumpulan data yang digunakan dalam penelitian ini meliputi: 1) Wawancara: Wawancara dilakukan dengan guru, siswa, orang tua, dan tokoh masyarakat untuk menggali informasi mengenai faktor- faktor yang menghambat penguatan literasi bahasa Indonesia di daerah pelosok, strategi yang efektif untuk meningkatkan literasi bahasa Indonesia di daerah pelosok, dan peran pemerintah dan masyarakat dalam mendukung penguatan literasi bahasa Indonesia di daerah pelosok. 2) Observasi: Observasi dilakukan di sekolah dan di masyarakat untuk mengamati kegiatan literasi bahasa Indonesia. 3) Dokumentasi: Dokumentasi dilakukan untuk mengumpulkan data dari berbagai sumber seperti dokumen resmi, laporan, dan artikel. Teknik analisis data yang digunakan dalam penelitian ini adalah analisis data kualitatif dengan model Miles dan Huberman (1994). Analisis data dilakukan melalui beberapa tahap, yaitu:

- a. Reduksi Data: Merangkum data yang diperoleh dari wawancara, observasi, dan dokumentasi.
- b. Penyajian Data: Menyusun data yang telah direduksi dalam bentuk tabel, matriks, dan narasi.
- c. Penarikan Kesimpulan: Menarik kesimpulan dari data yang telah disajikan berdasarkan temuan penelitian. Analisis data dilakukan secara sistematis dan berkelanjutan untuk menemukan makna dan pola yang tersembunyi dalam data. Peneliti akan melakukan triangulasi data, yaitu membandingkan data dari berbagai sumber untuk meningkatkan kredibilitas dan validitas data.

Hasil dan Pembahasan

Penelitian ini mengkaji faktor-faktor yang menghambat penguatan literasi bahasa Indonesia di daerah pelosok, strategi yang efektif untuk meningkatkan literasi bahasa Indonesia di daerah pelosok, peran pemerintah dan masyarakat dalam mendukung penguatan literasi bahasa Indonesia di daerah pelosok serta strategi pemberdayaan.

Tabel 3.1 Hasil Penelitian

Faktor-Faktor yang Menghambat Literasi	1. Faktor Internal
Strategi Penguatan Literasi	2. Faktor Eksternal
	1. Meningkatkan motivasi belajar Peserta Didik
	2. Meningkatkan Keterampilan Membaca dan Menulis Peserta Didik
Peran Pemerintah dan Masyarakat	3. Meningkatkan Akses terhadap Sumber Belajar.
	4. Meningkatkan Dukungan dari Pemerintah dan Masyarakat.
	1. Membuat Kebijakan yang Mendukung Penguatan Literasi Bahasa Indonesia.
	2. Membangun Infrastruktur Pendidikan yang Memadai.
	3. Memberikan Bantuan Dana untuk Program Literasi.
Strategi Pemberdayaan	Implementasi Media Pembelajaran ‘Petak Literasi’

1. *Faktor-Faktor yang Menghambat Penguatan Literasi Bahasa Indonesia di Daerah Pelosok*
Bahasa Indonesia merupakan bahasa resmi bangsa Indonesia. Saat ini keberadaan bahasa

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Indonesia mendapat tantangan yang serius baik itu tantangan internal maupun tantangan eksternal

(Susanto, H., 2016). Hasil penelitian menunjukkan bahwa terdapat beberapa faktor yang menghambat penguatan literasi bahasa Indonesia di daerah pelosok, yaitu:

1.1 Faktor Internal

1.1.1 Kurangnya Motivasi Belajar: Hasil wawancara dengan siswa menunjukkan bahwa sebagian besar siswa di daerah pelosok kurang termotivasi untuk belajar bahasa Indonesia. Hal ini disebabkan oleh beberapa faktor, seperti:

1.1.1.1 Kurangnya Kesadaran Akan Pentingnya Bahasa Indonesia: Siswa kurang menyadari pentingnya bahasa Indonesia sebagai alat komunikasi dan integrasi nasional.

1.1.1.2 Kurangnya Dukungan Orang Tua: Orang tua kurang memberikan dukungan terhadap kegiatan literasi bahasa Indonesia anak.

1.1.1.3 Kurangnya Minat terhadap Bahasa Indonesia: Siswa lebih tertarik pada kegiatan lain yang dianggap lebih menarik, seperti bermain game atau menonton televisi.

1.1.2 Kurangnya Keterampilan Membaca dan Menulis: Hasil observasi di sekolah menunjukkan bahwa sebagian besar siswa di daerah pelosok memiliki keterampilan membaca dan menulis yang rendah. Hal ini disebabkan oleh beberapa faktor, seperti:

1.1.2.1 Kurangnya Latihan Membaca dan Menulis: Siswa kurang mendapatkan kesempatan untuk berlatih membaca dan menulis.

1.1.2.2 Kurangnya Bahan Bacaan: Terbatasnya akses terhadap bahan bacaan yang menarik dan sesuai dengan minat siswa.

1.1.2.3 Kurangnya Bimbingan Guru: Guru kurang memberikan bimbingan yang efektif dalam meningkatkan keterampilan membaca dan menulis siswa.

1.2 Faktor Eksternal

1.2.1 Terbatasnya Akses terhadap Sumber Belajar: Hasil wawancara dengan guru dan orang tua menunjukkan bahwa akses terhadap sumber belajar di daerah pelosok sangat terbatas. Hal ini disebabkan oleh beberapa faktor, seperti:

1.2.1.1 Kurangnya Fasilitas Perpustakaan: Terbatasnya jumlah perpustakaan di daerah pelosok dan kurangnya koleksi buku yang lengkap dan menarik.

1.2.1.2 Kurangnya Akses Internet: Terbatasnya akses internet di daerah pelosok sehingga siswa sulit untuk mengakses sumber belajar online.

1.2.1.3 Kurangnya Bahan Ajar yang Relevan: Kurangnya bahan ajar yang relevan dengan kebutuhan dan minat siswa di daerah pelosok.

1.2.1.4 Kurangnya Dukungan dari Pemerintah dan Masyarakat: Hasil wawancara dengan tokoh masyarakat menunjukkan bahwa dukungan dari pemerintah dan masyarakat terhadap penguatan literasi bahasa Indonesia di daerah pelosok masih kurang. Hal ini disebabkan oleh beberapa faktor, seperti:

1.2.1.4.1 Kurangnya Prioritas Pemerintah: Pemerintah kurang memprioritaskan pengembangan pendidikan bahasa Indonesia di daerah pelosok.

1.2.1.4.2 Kurangnya Kesadaran Masyarakat: Masyarakat kurang menyadari pentingnya literasi bahasa Indonesia bagi kemajuan daerah.

1.2.1.4.3 Kurangnya Program Literasi: Kurangnya program literasi yang dijalankan oleh pemerintah dan masyarakat di daerah pelosok.

2. *Strategi Penguatan Literasi Bahasa Indonesia di Daerah Pelosok*

Berdasarkan hasil analisis data, penelitian ini menyusun beberapa strategi yang efektif untuk meningkatkan literasi bahasa Indonesia di daerah pelosok, sebagai berikut:

2.1 Meningkatkan Motivasi Belajar Siswa:

- 2.1.1 Menanamkan Kesadaran Akan Pentingnya Bahasa Indonesia: Melalui kegiatan seminar, workshop, dan penyuluhan tentang pentingnya bahasa Indonesia.
- 2.1.2 Memberikan Dukungan dari Orang Tua: Melalui program edukasi orang tua tentang pentingnya literasi bahasa Indonesia.
- 2.1.3 Menciptakan Lingkungan Belajar yang Menyenangkan: Melalui kegiatan literasi yang menarik dan menyenangkan, seperti lomba menulis, membaca puisi, dan drama.

2.2 Meningkatkan Keterampilan Membaca dan Menulis Siswa:

- 2.2.1 Memberikan Latihan Membaca dan Menulis yang Cukup: Melalui kegiatan membaca di kelas, menulis cerita, dan membuat surat.
- 2.2.2 Menyediakan Bahan Bacaan yang Menarik: Melalui program perpustakaan keliling, donasi buku, dan akses internet.
- 2.2.3 Memberikan Bimbingan Guru yang Efektif: Melalui pelatihan guru tentang strategi pembelajaran literasi bahasa Indonesia.
- 2.2.4 Meningkatkan Akses terhadap Sumber Belajar: Membangun Fasilitas Perpustakaan yang Lengkap: Melalui program pembangunan perpustakaan di daerah pelosok.
- 2.2.5 Meningkatkan Akses Internet: Melalui program internet desa dan penyediaan perangkat komputer.
- 2.2.6 Mengembangkan Bahan Ajar yang Relevan: Melalui program pengembangan bahan ajar yang sesuai dengan kebutuhan dan minat siswa di daerah pelosok.
- 2.2.7 Meningkatkan Dukungan dari Pemerintah dan Masyarakat:
- 2.2.8 Meningkatkan Prioritas Pemerintah: Melalui program penganggaran untuk pengembangan pendidikan bahasa Indonesia di daerah pelosok.
- 2.2.9 Meningkatkan Kesadaran Masyarakat: Melalui program sosialisasi dan edukasi tentang pentingnya literasi bahasa Indonesia.
- 2.2.10 Mengembangkan Program Literasi: Melalui program literasi yang melibatkan pemerintah, masyarakat, dan sekolah.

3. *Peran Pemerintah dan Masyarakat*

Penelitian ini menunjukkan bahwa peran pemerintah dan masyarakat sangat penting dalam mendukung penguatan literasi bahasa Indonesia di daerah pelosok. Pemerintah memiliki peran dalam beberapa hal sebagai berikut:

- 3.1 Membuat Kebijakan yang Mendukung Penguatan Literasi Bahasa Indonesia: Melalui kebijakan yang mengatur tentang pengembangan pendidikan bahasa Indonesia di daerah pelosok.
- 3.2 Membangun Infrastruktur Pendidikan yang Memadai: Melalui program pembangunan sekolah dan perpustakaan di daerah pelosok.

- 3.3 Memberikan Bantuan Dana untuk Program Literasi: Melalui program penganggaran untuk kegiatan literasi bahasa Indonesia di daerah pelosok.
- 3.4 Memberikan Dukungan terhadap Kegiatan Literasi: Melalui program edukasi orang tua dan kegiatan literasi di masyarakat.
- 3.5 Memanfaatkan Fasilitas Pendidikan yang Tersedia: Melalui program peningkatan penggunaan perpustakaan dan akses internet.
- 3.6 Menjadi Relawan dalam Program Literasi: Melalui program pelatihan dan pendampingan untuk meningkatkan kemampuan literasi masyarakat.

4. Strategi Pemberdayaan

Anak-anak serta orang tua yang berada di daerah pelosok kurang memiliki jiwa ketertarikan terhadap peningkatan wawasan dalam bidang pendidikan apalagi dalam situasi pandemi seperti saat ini, semangat belajar anak pelosok menurun karena belajar di rumah dengan alat tulis seadanya sehingga keterlambatan membaca menjadi pemicu bagi anak untuk tidak melanjutkan pendidikan. Padahal daerah pedalaman memiliki potensi untuk dikembangkan menjadi daerah pelosok yang memiliki pengetahuan yang relevan bagi anak karena faktor sosial yang baik berdasarkan aspek sosial setiap keluarga.

Anak akan senang jika diberi permainan. Hal tersebut tentu membuat anak merasa bahagia dan sangat menikmati permainannya. Bermain merupakan salah satu kebutuhan juga dapat menjadi ruang belajar bagi anak. Akhir-akhir ini para ahli menemukan bahwa bermain bukan sekadar memudahkan anak bersosialisasi dengan lingkungan tetapi juga menjadi ruang bagi anak untuk berkomunikasi dengan anak lainnya mengenai perasaan dan pemikiran mereka dengan pemahaman yang mereka miliki kegiatan bermain dapat meningkatkan kemampuan kognitif, kreativitas, bahasa dan sosial emosional bagi anak. Pendidikan yang dilakukan dengan cara bermain dan disesuaikan dengan usia anak, akan memudahkan orangtua dan tenaga pendidik dalam pembelajaran. Saat dipasangkan dengan teks dan audio narasi, ilustrasi seperti gambar, simbol, dan tanda menjadi efektif (Lekshmi, 2022). Selain itu, dapat menciptakan nuansa kebahagiaan dalam memainkan media permainan tersebut. Oleh sebab itu, kegiatan belajar membaca sebaiknya dilaksanakan sejak kecil dengan pemilihan metode yang tepat agar anak tidak merasa terpaksa saat mengikuti pembelajaran baik di rumah maupun di sekolah. Proses pembelajaran sebaiknya meningkatkan kemampuan pengetahuan, keterampilan, nilai-nilai dan sikap dalam diri setiap peserta didik untuk membiasakan mereka berpikir dan bertindak. Kemampuan tersebut perlu dimahirkan dan dikembangkan sesuai dengan kebutuhan anak. Salah satu solusi yang tepat untuk mengatasi permasalahan anak pelosok serta menguatkan literasi Bahasa Indonesia di daerah pelosok ialah dengan mengimplementasikan media Petak Literasi yang dibuat dengan konsep bermain belajar bahagia. bahwa gambar lebih mudah dipahami daripada kata-kata.

Petak literasi merupakan Petak literasi merupakan permainan literasi yang menggagas konsep bermain, belajar, bahagia dalam satu petak bermain yang difokuskan bagi anak yang mengalami keterlambatan membaca atau sekadar ingin meningkatkan keterampilan membaca khususnya bagi anak pelosok.



Gambar 3.1 Petak Literasi

Permainan ini mula-mula dimainkan di atas petak mulai pada abjad A dan berjalan seterusnya sesuai dengan huruf yang tertuju di kotak huruf. Pemain yang berhenti di atas petak abjad, wajib membaca ataupun menyebut setiap huruf, kata, maupun kalimat yang tertera dalam masing-masing petak. Jika pemain berhasil membaca ataupun menyebut setiap huruf, kata, maupun kalimat, maka pemain dikategorikan boleh melaju ke arah abjad selanjutnya. Namun, jika pemain belum mampu menyebut ataupun membaca huruf, kata, maupun kalimat pada alat maka akan ada pengarah atau pembimbing yang akan membantunya hingga bisa melewati abjad dalam setiap kategorinya.

Pemain yang terhenti pada salah satu abjad setelah melempar kotak huruf, maka pemain wajib mengambil kartu sesuai kode yang tertera pada alas petak kotak yang disinggahi.

Pemain yang berhasil melewati satu level dikategorikan mampu melaju pada level selanjutnya dengan tingkatan mengeja ataupun membaca. Pemain yang berada pada petak “Z” disetiap levelnya baik kategori awal, menengah maupun akhir, maka dinyatakan BERHASIL menyelesaikan misi dalam permainan petak literasi. Adapun tujuan umum dan tujuan khusus permainan petak literasi, sebagai berikut.

Tujuan Umum

“Terwujudnya proses pembelajaran yang asyik dan menyenangkan dengan konsep bermain belajar bahagia.”

Tujuan Khusus

- Meningkatkan mutu kualitas pendidikan pelosok di Indonesia.
- Penguatan anak pelosok dalam upaya mengatasi problem keterlambatan membaca.
- Menjadikan petak literasi unggul sebagai media pembelajaran yang dicintai anak secara global.

Pembahasan

Kemahiran berbahasa Indonesia merupakan elemen penting dalam membangun negara yang berbudaya dan berpikiran terbuka. Namun, akses terhadap pendidikan dan sumber daya yang sesuai seringkali terbatas di daerah terpencil, sehingga menghambat pengembangan kemahiran berbahasa Indonesia. Organisasi Pendidikan, Ilmu Pengetahuan dan Kebudayaan Perserikatan Bangsa-Bangsa (UNESCO) dan Organisasi untuk Kerja Sama dan Pembangunan Ekonomi (OECD) telah menerbitkan data mengenai topik ini. Berdasarkan data yang diunggah UNESCO, indeks minat baca penduduk Indonesia hanya 0,001 persen (<https://kompas.id>). Hal ini dapat diartikan bahwa hanya 1 dari 1000 orang yang berminat membaca. Sementara itu, OECD melakukan serangkaian tes. Data berdasarkan hasil tes Program International Student Assessment (PISA) menunjukkan bahwa kemampuan literasi anak Indonesia (membaca, matematika, sains) masih tertinggal dibandingkan negara tetangga seperti Singapura, Malaysia, Vietnam, Thailand. Ironisnya, Indonesia setara dengan negara-negara termiskin di Afrika (<https://www.oecd.org/pisa/pisa>). Rendahnya kecerdasan membaca dan kemampuan membaca ini tidak hanya terjadi pada anak-anak tetapi juga pada orang dewasa. Indeks membaca orang dewasa juga berada pada level terendah, menurut penelitian. Hal ini terungkap dari penelitian yang dilakukan oleh International Assessment of Adult Competencies, sebuah tes keterampilan sukarela untuk orang dewasa. Dari 40 negara yang diuji, Indonesia menduduki peringkat terakhir. Terkait dengan beberapa temuan tersebut, World Economic Forum menyatakan bahwa tingkat literasi dasar yang harus diperoleh orang dewasa meliputi literasi, numerasi, keuangan, sains, budaya dan kewarganegaraan, serta teknologi informasi dan komunikasi (<https://www.oecd.org/pisa/pisa>) (Setyanta, 2020). Penelitian ini bertujuan untuk mengkaji tantangan dan strategi pemberdayaan dalam upaya penguatan literasi bahasa Indonesia di daerah pelosok.

Hasil penelitian menunjukkan bahwa terdapat beberapa tantangan dalam penguatan literasi bahasa Indonesia di daerah pelosok, antara lain: (1) Keterbatasan akses terhadap sumber belajar: Kurangnya buku bacaan, fasilitas internet, dan guru yang berkualitas di daerah pelosok menjadi kendala utama dalam pembelajaran bahasa Indonesia. (2) Rendahnya motivasi belajar: Faktor ekonomi, budaya, dan lingkungan keluarga yang kurang mendukung dapat menyebabkan rendahnya motivasi belajar siswa, khususnya dalam mempelajari bahasa Indonesia. (3) Kurangnya pemahaman tentang pentingnya literasi: Masyarakat di daerah pelosok belum sepenuhnya memahami pentingnya literasi bahasa Indonesia dalam kehidupan sehari-hari. Penelitian ini juga mengidentifikasi beberapa strategi pemberdayaan yang dapat diterapkan; (1) Pengembangan program literasi berbasis komunitas: Program ini melibatkan masyarakat setempat dalam kegiatan literasi, seperti membaca bersama, menulis cerita, dan menyelenggarakan festival budaya. (2) Pemanfaatan teknologi informasi dan komunikasi. Solusi dicari secara ad-hoc, tanpa berpikir dan merenung, yang dipaksa oleh dinamika situasi dan pengenalan pembelajaran (Ziemba, 2023): Penggunaan internet, media sosial, dan platform pembelajaran daring dapat meningkatkan akses terhadap sumber belajar dan materi pembelajaran bahasa Indonesia. (3) Pelatihan dan pengembangan kapasitas guru: Peningkatan kompetensi dan pengetahuan guru dalam metode pembelajaran bahasa Indonesia yang inovatif dan menarik dapat meningkatkan kualitas pembelajaran. Selain itu, Orang tua dapat berperan sebagai pendukung utama dalam pengembangan keterampilan digital anak-anak mereka di rumah (Inayah, 2024). Temuan penelitian ini dapat diintegrasikan dengan teori-teori pendidikan dan

sosiolinguistik. Teori pendidikan tentang pedagogi kontekstual menekankan pentingnya pembelajaran yang relevan dengan budaya dan konteks siswa. Dalam konteks daerah pelosok, strategi pemberdayaan berbasis komunitas dan pemanfaatan TIK sesuai dengan prinsip pedagogi kontekstual. Teori sosiolinguistik menjelaskan pengaruh faktor sosial dan budaya terhadap penggunaan bahasa. Rendahnya motivasi belajar dan kurangnya pemahaman tentang pentingnya literasi bahasa Indonesia di daerah pelosok dapat dijelaskan melalui teori ini. Faktor-faktor sosial dan budaya seperti kemiskinan, isolasi geografis, dan kurangnya kesadaran akan pentingnya literasi bahasa Indonesia dapat menjadi penyebabnya. Padahal factor-faktor tersebut sangat penting untuk menunjang penguatan literasi seseorang. Rahayu & Dahlan (2016) Aktivitas dari literasi mencakup kompetensi membaca juga menulis yang berkorelasi dengan bahasa, pengetahuan, dan budaya.

Strategi pemberdayaan yang ditawarkan untuk menguatkan dan meningkatkan literasi aspek keterampilan membaca di daerah pelosok sebagai berikut.

Strategi pemberdayaan kepada Masyarakat pelosok dilakukan melalui tiga tahapan umum, yakni:

(1) Tahap Perencanaan/Persiapan, (2) Tahap Pelaksanaan meliputi pelatihan dan pendampingan, dan (3) Tahap Evaluasi. Pengabdian dilaksanakan selama 2 (dua) bulan. Rangkaian tiga tahapan pelaksanaan kegiatan yang telah disebutkan akan dilaksanakan secara bertahap ketika setiap tahap telah mencapai target yang diinginkan. Untuk mencapai target capaian setiap tahapan pemantauan dan monitoring dilaksanakan sepanjang pelaksanaan program. Metode pelaksanaan kegiatan yang menggambarkan tahapan-tahapan dan metode kegiatan digambarkan dalam bagan berikut ini.



Bagan 3.1 Metode Pelaksanaan Petak Literasi

1. Tahap Perencanaan

Tahap perencanaan dilakukan untuk penyediaan sumber daya dan kesiapan tim dalam pelaksanaan program petak literasi yang dilakukan dalam jaringan. Kegiatan-kegiatan yang dilaksanakan pada tahap perencanaan; a) penyaman persepsi bersama tim tentang pelaksanaan kegiatan dan bentuk keterlibatan dalam kegiatan program petak literasi., b) perumusan rencana kegiatan dan pelaksanaan., c) penyusunan pedoman pelaksanaan pelatihan dan pendampingan petak literasi., d) target yang akan dicapai melalui tahapan ini adalah terbangunnya persepsi yang sama antara anggota tim dan kesepahaman tentang peran masing-masing.

2. Tahap Pelaksanaan

Pada tahap pelaksanaan, pelatihan ini bertujuan memberikan pemahaman kepada masyarakat terkait kemampuan membaca; peserta yang ditargetkan menjadi sasaran pelatihan adalah anak pelosok, tim pengabdian sebagai pengawas dan orangtua bertindak sebagai pelatih., pelatihan dirancang dengan metode yang interaktif melalui penyajian materi, diskusi, tanya jawab, dan latihan yang dilakukan secara luring, pendampingan setelah pelatihan bertujuan mengaplikasikan kegiatan selama program berlangsung., Tim memberikan pendampingan dan bimbingan selama kegiatan melalui video.

Adapun target yang akan dicapai melalui pelatihan dan pendampingan ini, yakni:

- a. Menyebarkan informasi tentang pentingnya kemampuan membaca bagi setiap anak.
- b. Meningkatkan kemauan dan semangat anak untuk bisa membaca.
- c. Tersusunnya konsep implementasi program petak literasi serta
- d. Rancangan diskusi terfokus sesama anggota tim.

3. Tahap Evaluasi (Keterlaksanaan dan Keberhasilan)

Kegiatan evaluasi bertujuan mengidentifikasi kendala yang ditemukan selama pelaksanaan kegiatan dan mendiskusikan alternatif solusinya. Tahap evaluasi dilaksanakan setiap akhir diskusi untuk memonitoring dan mengevaluasi setiap kegiatan yang dilakukan dengan melakukan diskusi kepada anggota tim. Setiap anggota melaporkan kegiatan yang menjadi tanggung jawab masing-masing, sehingga jika terdapat kendala pada kegiatan dapat didiskusikan solusinya. Selain itu, setelah kegiatan selama 2 bulan selesai akan diadakan rapat evaluasi akhir dengan melaporkan kemajuan video implementasi dan buku pedoman petak literasi sebelum dilaksanakan program serta membahas keberlanjutan media petak literasi agar dapat terlaksana secara efektif setelah pandemi berakhir dan penggunaannya bisa menyebar ke seluruh pelosok di Indonesia. Semua kegiatan dari awal hingga akhir akan dituang dalam bentuk artikel ilmiah dan video cara implementasi pelaksanaan program petak literasi sebagai bukti berjalannya petak literasi dengan baik. Tahap ini akan dilakukan setelah semua kegiatan telah selesai dilaksanakan.

Penelitian ini mengungkap temuan baru tentang pentingnya peran pemerintah daerah dalam mendorong penguatan literasi bahasa Indonesia di daerah pelosok. Pemerintah daerah memiliki peran penting dalam menyediakan akses terhadap sumber belajar, melatih guru, dan mengkampanyekan pentingnya literasi bahasa Indonesia. Selain itu, penelitian ini juga menunjukkan bahwa kolaborasi antar stakeholder sangat penting dalam upaya penguatan literasi bahasa Indonesia di daerah pelosok. Kolaborasi antara pemerintah, lembaga pendidikan, organisasi masyarakat, dan perusahaan swasta dapat meningkatkan efektivitas program literasi.

Temuan penelitian ini memiliki implikasi teoritis dan praktis. Secara teoritis, penelitian ini memperkuat teori pedagogi kontekstual dan sosiolinguistik dalam konteks pembelajaran bahasa Indonesia di daerah pelosok. Secara praktis, temuan penelitian ini dapat digunakan untuk merancang program literasi bahasa Indonesia yang lebih efektif dan berkelanjutan di daerah pelosok. Program tersebut harus memperhatikan faktor-faktor sosial dan budaya, melibatkan masyarakat setempat, dan memanfaatkan TIK.

Kesimpulan

Penguatan literasi bahasa Indonesia di daerah pelosok menghadapi berbagai tantangan, seperti keterbatasan akses terhadap sumber belajar, rendahnya motivasi belajar, dan kurangnya pemahaman tentang pentingnya literasi. Namun, penelitian ini menunjukkan bahwa strategi pemberdayaan berbasis komunitas, pemanfaatan media literasi, dan pelatihan guru dapat menjadi solusi untuk mengatasi tantangan tersebut. Penelitian ini juga mengungkap temuan baru tentang pentingnya peran pemerintah daerah dan kolaborasi antar stakeholder/komunitas pendidikan literasi dalam mendorong penguatan literasi bahasa Indonesia di daerah pelosok. Selain itu, tawaran strategi pemberdayaan kepada siswa pelosok melalui media petak literasi yang memiliki implikasi teoritis dan praktis yang dapat digunakan untuk merancang program literasi yang lebih efektif dan berkelanjutan.

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Development and multiplication of *Trichoderma* sp. as a solution to control Fusarium Wilt Disease in Chili Plants at the Sae Makmur Farmer Group Association, Wringin Rejo Village, Gambiran District.

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Abstract

Trichoderma is one of the fungi that has been widely developed as a biological agent to combat plant pathogens. *Trichoderma* is a soil saprophyte that has the innate ability to attack pathogens on plants. *Trichoderma trichoderma* is known as a beneficial fungus because of its strong antagonistic properties that inhibit the growth of pathogenic fungi. The use of *trichoderma* sp in agriculture is very helpful because of its role as a biological agent and biodecomposer. The magnitude of the existing benefits is an attraction to be developed and propagated. *Trichoderma* sp propagation activities on solid media of corn rice or ground corn were carried out at BPP tile which was then socialized to the Sae Makmur Farmer Group Association of Wringin Rejo Village, Gambiran District. Community service activities initiated by BPP Genteng District, students and lecturers have been carried out by involving 13 chili farmers of Wringin Rejo Village, Gambiran District. This activity contains counseling related to the multiplication of *Trichoderma* sp. fungi in a simple way and sustainable agriculture with the concept of Back to Nature. Chili farmers still depend on the use of synthetic pesticides. After receiving counseling, chili farmers are willing to implement environmentally friendly agriculture by utilizing biological agents *Trichoderma* sp.

Keywords: biological agent, chili, fusarium wilt, trichoderma

Introduction

Trichoderma sp. is one of the fungi that is widely developed as a biological agent to control pathogens in plants (sumitro, et al. 2020). *Trichoderma* sp. is a saprophytic fungus in the soil that naturally has the ability to attack pathogenic fungi on plants. *Trichoderma* sp. *Trichoderma* is known as a beneficial fungus because of its strong antagonistic properties in inhibiting the growth of pathogenic fungi (karim, et al., 2022). The use of *trichoderma* sp. in agriculture is very helpful because of its role as a biological agent and biodecomposer. The magnitude of the existing benefits is an attraction to be developed and propagated. Development and propagation of *trichoderma* sp is easiest using solid media such as Potato Dextrose Agar (PDA) and corn rice. *Trichoderma* sp propagation activities on solid media of corn rice or ground corn are carried out at BPP tile.

Based on data from BPS, the total planting area of cayenne pepper in East Java is around 8,000 hectares. The largest are in Banyuwangi, Kediri, Trenggalek, Tuban, Lamongan, Mojokerto and spread evenly throughout East Java. The average productivity per hectare for large red chilies ranges from 8-10 tons, while cayenne pepper is around 6-7 tons, it is noted that the consumption

of large red chili peppers in East Java depends on production from 1. 200-1. 300 hectares per month is sufficient. Or equivalent to 9. 600-15. 000 tons per month. Meanwhile, the consumption of cayenne pepper comes from 4,000 hectares per month or the equivalent of 24,000 tons.

One of the chili plant diseases that is often faced by farmers in Gambiran District is fusarium wilt disease. Based on research by Musa et al. (2005) in Nurzannah et al. (2014), wilt disease due to fungal infection *Fusarium oxysporum* is a disease that is often found in plantations, where this disease can significantly reduce chili production to cause crop failure (Rostini, 2011). The rapid spread of chili wilt disease makes farmers use synthetic pesticides such as fungicides to inhibit or relieve the attack. However, the use of synthetic fungicides can pollute the environment; even according to Wasilah et al. (2005), it has caused up to 40% of human deaths in the world. In addition, this can threaten the ecosystem because it results in the death of natural enemies and pathogen resistance. Biological agents can be utilized to reduce *Fusarium* sp. attack and are the most recommended solution. Besides being environmentally friendly, it is also more cost efficient. One of the biological agents proven to suppress the spread of *Fusarium* sp. is the fungus *Trichoderma* sp. (Putra et al., 2019). *Trichoderma* sp. fungal isolates are known as antagonistic agents that can suppress various soil-borne diseases including *Fusarium* wilt. In addition, this fungus is also known to produce several growth hormones, namely cytokinin and auxin (Tronsmo, 1996 in Putra et al., 2019).

Literature Highlights

Trichoderma has been studied for over 200 years since its discovery by Persoon in 1794. *Trichoderma* has been widely studied due to its efficacy. The ability to monopolize habitats is also due to the nature of competitors. *Trichoderma* is well studied as follows: related to distribution and phylogeny, defense mechanisms, and interactions. Both beneficial and harmful to the host, production, and secretion Enzymes, sexual development, and response to environmental conditions such as food and light. Evaluation is done in the following way. There are many species in this genus, including *Trichoderma*. is the most studied fungus with three genomes currently available (Schuster and Schmoll, 2010).

Trichoderma is often used as a biological control agent. Biological control agents do not allow pathogens to reach populations large enough to cause a higher disease severity value (Kartikowati et al., 2019); bioactive ingredients take time to have a positive impact on the process. Adaptation and development to achieve optimal population colonizing plants. Biological drug antagonists can be used to reduce the number of plant pathogens in the soil, promoting plant growth (Muzdalifah et al., 2017). *Trichoderma* application can be done on three types of plants. Seedlings, garden plants, perennial plants. And in other words, *Trichoderma* can be used on many plant species. *Trichocompost* is an organic fertilizer Improved by adding *Trichoderma* to the fertilizer. *Tricocompost* is spread on farmland.

Study Methodology

The method of implementing community service is divided into several stages including the following:

a) *Stage 1 (PKM Activity Preparation)*

The implementer of community service activities (PKM) conducted a survey both directly and indirectly to Gambiran District through the Genteng District BPP Center. Furthermore, digging up information related to chili farmers and inviting representatives of chili farmers to take part in PKM activities.

b) *Stage 2 Socialization*

The socialization was conducted to the Sae Makmur Farmer Group Association of Wringin Rejo Village, Gambiran District. This socialization explained how to make *Trichoderma* sp and the application of *Trichoderma* sp.

Results and Discussion

1. *Preparation of Trichoderma Preparation Materials*

The initial stage in the trichoderma fungus propagation activity is the preparation of materials. The material used is ground corn or corn rice as much as 2kg. corn that has been prepared needs to be cleaned by washing it thoroughly. The clean corn is then soaked for 24 hours. This is done to break down the starch in the corn so that the corn rice is easier to process and make the trichoderma fungus easier to grow. After the corn rice has been soaked for 24 hours, the drained corn is then into a 1kg thick plastic bag with 6-7 tablespoons of corn rice per plastic bag.



Figure 1.1: Corn rice

2. *Maize Rice Sterilization*

Sterilization in the manufacture of trichoderma mushrooms is carried out on corn rice or ground corn that has been soaked for 24 hours. sterilization is carried out by steaming corn rice that has been put into heat-resistant plastic for 2 hours at a temperature of 100 degrees Celsius. This sterilization is done to kill pathogens that are not expected to exist in trichoderma media. So that the trichoderma media is sterile and not contaminated with unwanted pathogens.



Figure 1.2: Sterile corn rice

After steaming for 2 hours, the corn rice is cooled and the next step is inoculation.

3. *Inoculation*

Inoculation is a technique of transferring microorganisms from their place or source of origin to a new medium that has been made. Inoculation is done by transferring a small part of the trichoderma fungus isolate to a new sterilized ground corn medium using an ose needle. During inoculation, hands and inoculation tools must be sterilized. Hands are sprayed using alcohol and inoculation tools such as ose needles and lab spatels are burned over a spirtus flame. In addition to burning the tools used to take isolates, burning is also done at the end of the isolate tube, this is done to minimize contamination of trichoderma fungi. Inoculation activities are carried out in a tool called laminar air flow cabinet

Inoculation is done by transferring a small part of the trichoderma fungus in the isolate to the sterilized corn rice. Trichoderma isolates come from trichoderma that has been purified in the lab and developed on Potato Dextrose Agar (PDA) media. Trichoderma isolate is F0 which will be used as a medium in trichoderma propagation. The use of isolates in trichoderma propagation will produce F1 trichoderma.

The inoculated corn needs to be placed in a humid and dark place or not exposed to direct sunlight. The process of growing trichoderma fungi on corn rice media lasts for 14 days. Where on day 7 it necessary to check and mix. Because the fungus grows on the uppermost medium of corn rice, while the corn rice below is not infected with trichoderma, it is necessary to mix or distribute the fungus on day 7.



Figure 1.3: Trichoderma of ground corn after 7 days

After equalization on day 7, the ground corn is placed back in a dark and humid place and left for 7 days. The ground corn is left until all the corn is bluish green in color. When the corn is bluish green, the trichoderma can be used and applied on the farm.



Figure 1.4: trichoderma of ground corn after 14 days

4. *Socialization*

The socialization was conducted to the Sae Makmur Farmer Group Association of Wringin Rejo Village, Gambiran District. In this socialization, it was explained how to make *Trichoderma* sp and the application of *Trichoderma* sp. The first application method is the tugal method. the tugal method of applying trichoderma is done by digging a hole around the chili plant and giving ground corn trichoderma into the hole. Penugalan is done by digging a 5cm deep hole around the plant or around the base of the chili plant. The dose of trichoderma given in the tugal method is 10 grams or 2-3 tablespoons. The hole that has been made can be inserted into the trichoderma fungus and done hoarding when finished inserting the fungus into the hole. The application of trichoderma to chili can be done at intervals of 2-4 weeks, the aim is to maintain the population of trichoderma fungi in the soil.



Figure 1.5: Trichoderma application by tugal method

The second way of applying trichoderma is done by dikocor or watered. things that need to be prepared before leaking is to prepare clean water that will be used. Each 5 spoons of trichoderma are diluted or dissolved in 10 liters of water. The use of leaking can also be done if the plant has been affected by fusarium wilt. Watering or leaking is done in the morning or evening. The time interval for the leaking method is every 1-2 weeks.



Figure 1.6: Application of trichoderma in a leaking method



Figure 1.7: Socialization of trichoderma application in a leaking method

Conclusion

The process of making F1 trichoderma using corn rice at the roof tile agricultural extension center went well. Proven by the success of inoculation marked by the growth of trichoderma fungi that are blue-green in the solid medium of corn rice. trichoderma making process can be done easily and simply so that it can be replicated and practiced by farmers. Making F1 trichoderma takes about 2 weeks for the trichoderma to be ready for use. In the manufacturing process, sterilization is the main factor determining the success of trichoderma production. The use of trichoderma in plants is very easy, it can be applied by tugal or kocor with an application interval of 2-4 weeks for tugal and 1-2 weeks for kocor. In its application, trichoderma is needed in chili cultivation where fusarium fungus is one of the causes of the failure of chili cultivation.

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Examining the Interrelationship Between Trust, Satisfaction, and e-WOM in The Context of e-Services: A Survey on Market Places.

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Abstract

In today's digital age, e-services have become an integral part of our daily lives, and trust, satisfaction, and Electronic Word-of Mouth (e-WOM) are important factors influencing the success of e-services. This study aimed to examine the interrelationship between these variables in the context of e-services. A sample of 200 e-service users completed a survey measuring their levels of trust in e-services, customer satisfaction with e-services, and e-WOM. Structural Equation Modelling (SEM) was used to test the proposed model of the interrelationship between these variables. The results of the analysis revealed a significant positive relationship between trust in e-services and customer satisfaction with those services. This suggests that higher levels of trust in e-services are associated with higher levels of customer satisfaction with those services. Customer satisfaction with e-services was also found to be positively related to e-WOM, and e-WOM was found to lead to increased customer satisfaction. These findings demonstrate the importance of customer satisfaction in shaping positive e-WOM and the influence of e-WOM on customer satisfaction. In addition, the results showed that trust, satisfaction, and e-WOM were interconnected, with each variable influencing the others. Similarly, positive e-WOM was associated with increased customer satisfaction, which further enhanced trust in e-services. These findings highlight the complex relationship between trust, satisfaction, and e-WOM in e-service contexts and suggest that efforts to enhance trust and satisfaction may lead to positive e-WOM and increased customer loyalty.

Keywords: e-services; e-WOM; Trust in e-services; Customer's satisfaction.

Abstrak

Di era digital saat ini, layanan elektronik telah menjadi bagian yang tidak terpisahkan dari kehidupan sehari-hari, dan kepercayaan, kepuasan, serta Electronic Word-of Mouth (e-WOM) merupakan faktor penting yang mempengaruhi keberhasilan layanan elektronik. Penelitian ini bertujuan untuk menguji keterkaitan antara variabel-variabel tersebut dalam konteks layanan elektronik. Sampel sebanyak 200 pengguna layanan elektronik menyelesaikan survei yang mengukur tingkat kepercayaan mereka terhadap layanan elektronik, kepuasan pelanggan terhadap layanan elektronik, dan e-WOM. Structural Equation Modelling (SEM) digunakan untuk menguji model yang diusulkan mengenai keterkaitan antara variabel-variabel tersebut. Hasil analisis menunjukkan adanya hubungan positif yang signifikan antara kepercayaan terhadap layanan elektronik dan kepuasan pelanggan terhadap layanan tersebut. Hal ini menunjukkan bahwa tingkat kepercayaan yang lebih tinggi terhadap layanan elektronik berhubungan dengan tingkat kepuasan

pelanggan yang lebih tinggi terhadap layanan tersebut. Kepuasan pelanggan dengan layanan elektronik juga ditemukan berhubungan positif dengan e-WOM, dan e-WOM ditemukan dapat meningkatkan kepuasan pelanggan. Temuan ini menunjukkan pentingnya kepuasan pelanggan dalam membentuk e-WOM yang positif dan pengaruh e-WOM terhadap kepuasan pelanggan. Selain itu, hasil penelitian menunjukkan bahwa kepercayaan, kepuasan, dan e-WOM saling berhubungan, dengan masing-masing variabel mempengaruhi variabel lainnya. Demikian pula, e-WOM yang positif dikaitkan dengan peningkatan kepuasan pelanggan, yang selanjutnya meningkatkan kepercayaan pada layanan elektronik. Temuan ini menyoroti hubungan yang kompleks antara kepercayaan, kepuasan, dan e-WOM dalam konteks layanan elektronik dan menunjukkan bahwa upaya untuk meningkatkan kepercayaan dan kepuasan dapat mengarah pada e-WOM yang positif dan meningkatkan loyalitas pelanggan.

Kata kunci: Layanan elektronik; e-WOM; Kepercayaan pada layanan elektronik; Kepuasan pelanggan.

INTRODUCTION

The use of e-services has become an integral part of modern life, with many individuals relying on the internet to access a variety of services, such as online shopping, social media, and banking (Bulawa & Jacob, 2021). Given the increasing reliance on e-services, it is important to understand the factors that their success and that contribute to customer satisfaction and loyalty (Zhou et al., 2019; Uzir et al., 2021).

Trust, satisfaction, and electronic word-of-mouth (e-WOM) are important factors that influence the success of e-services, including online shopping, social media, and other internet-based services (Goraya et al., 2021; Babić Rosario et al., 2020). Trust refers to the belief in the reliability, integrity, and credibility of a service provider, and it is essential for the development of long-term relationships between customers and service providers (Komiak & Benbasat, 2003; Ranaweera & Prabhu, 2003). Satisfaction, on the other hand, is a measure of the overall evaluation of a service, the value received, and the fulfillment of customer expectations. E-WOM is the online sharing opinions, recommendations, and experiences about products and services, and it can have a significant impact on the perceived value and attractiveness of those product and services (Chai et al., 2022; Kim, 2021).

Thus, satisfaction, and online word-of-mouth (e-WOM) have been identified as important factors in the context of e-services. Trust in e-services refers to the belief that the service will perform as expected and that it is reliable and secure (Goraya et al., 2021; Babić Rosario et al., 2020; Chai et al., 2022; Siguaw et al., 2021). Customer satisfaction with e-services, on the other hand, refers to the extent to which the service meets or exceeds the customer's expectations (Wojnicki & Godes, 2017; Wu et al., 2017; Howarth, 2015). E-WOM refers to the sharing of information and opinions about products and services through online channels, such as social media and online reviews (Yamaguchi et al., 2018; Lopez et al., 2020; Babić Rosario et al., 2020). Recent research has demonstrated the importance of trust, satisfaction, and e-WOM in the context of e-services. For example, a study by Zhang et al., (2010) found that trust in e-commerce websites was positively related to customer satisfaction and that satisfaction, in turn, was positively related to e-WOM. Similarly, a study by Yan et al., (2019) found that trust in social media

platforms was positively related to customer satisfaction and that satisfaction was a significant predictor of positive e-WOM.

Another research has shown that trust in e-services is positively related to customer satisfaction (Goyette et al., (2010) and that positive e-WOM can lead to increased customer satisfaction and can influence the decisions of other potential customer (Putu Yudi Setiawan, 2014; P.Y. Setiawan, 2014; Lita & Ma'ruf, 2019). However, there is still a lack of understanding about the specific mechanisms through which trust, satisfaction, and e-WOM are related to one another in the context of e-services.

Despite the growing body of research on trust, satisfaction, and e-WOM in the context of e-services, there is still a lack of understanding about the specific mechanisms through which these variables are related to one another (Chai et al., 2022; Babić Rosario et al., 2020) The purpose of this study is to explore the link between trust, satisfaction, and e-WOM in the context of e-services. Especially, this research aims to fill the gap in the existing literature by examining the relationship between these variables and by identifying the mechanisms through which they are related. The main argument of claim of this research is that trust in e-services is positively related to customer satisfaction, which in turn leads to positive e-WOM, and that positive e-WOM can lead to increased customer satisfaction.

LITERATURE REVIEW DIS

Trust, satisfaction, and e-WOM have been widely studied in the context of e-services. A review of the existing literature on these topics reveals a number of key findings, theories, and debates.

One of the main findings in literature is that trust in e-services is positively related to customer satisfaction (Yan et al., 2019; Zhang et al., 2010). This relationship is supported by several theories, including the social exchange theory (Meira & Hancer, 2021) and the trust model for consumer internet shopping. According to these theories, trust is an essential element in any interpersonal relationship, including those involving e-services, and trust in e-services is likely to lead to increased customer satisfaction.

There is also a growing body of research on the relationship between customer satisfaction and e-WOM. Many studies have found that customer satisfaction with e-services is positively related to positive e-WOM (Lin et al., 2018). This relationship is supported by the theory of interpersonal influence (Meira & Hancer, 2021; Lambe et al., 2001), which suggests that e-WOM can have a significant impact on an individual's attitude and behavior, including their satisfaction with e-services.

Despite the growing body of research on trust, satisfaction, and e-WOM in the context of e-services, there are still a number of gaps in the literature, for example, much of the existing researches have focused on the relationship between these variables in the context of specific types of e-services, such as e-commerce or social media. There is a need for more research that examines these relationships across different type of e-services. Additionally, there is a lack of research on the specific mechanism through which trust, satisfaction, and e-WOM are related to one another. Understanding these mechanisms could help to identify the factors that contribute to customer satisfaction and could inform the development of strategies for building trust and promoting positive e-WOM.

The existing research on trust, satisfaction, and e-WOM in the context of e-services has a number of strengths and limitations (Chai et al., 2022; Siano et al., 2011; Sotiriadis & van Zyl, 2013). One strength of this research is that it has employed a variety of research methods, including surveys, experiments, and case studies. This has allowed researchers to collect a range of data and to test their hypotheses in different contexts. However, there are also limitations to this research. For examples, many studies have relied on self-reported measures of trust, satisfaction, and e-WOM, which may be subject to biases and may not always reflect an individual's true attitudes or behaviors (Liébana-Cabanillas et al., 2018; Kunst & Vatrapu, 2019; Wang, 2017). Additionally, much of the existing research has been conducted in specific cultural contexts, which may limit the generalizability of the findings.

Thus, the literature on trust, satisfactions, and e-WOM in the context of e-services suggests that these variables are closely related to one another and that they play a key role in the success of e-services (Khare et al., 2020; Ozansoy Çadırcı & Sağkaya Güngör, 2021; Xiang et al., 2022). Trust in e-services is positively e-WOM can lead to increased customer satisfaction. However, there is still a need for more research that examines these relationships across different types of e-services and that explores the specific mechanisms through which trust, satisfaction, and e-WOM are related to one another. Furthermore, future research should consider the potential limitations of self-reported measures of these variables and should examines the role of culture in shaping the relationship between trust, satisfaction, and e-WOM. By addressing these gaps in the literature, researchers can contribute to a more comprehensive understanding of the factors that influence the success of e-services and can inform the development of strategies for building trust, enhancing customer satisfaction, and promoting e-WOM.

Overall, the literature review has provided an overview of the current state of knowledge on the topic of trust, satisfaction, and e-WOM in the context of e-services. It has identified gaps in the literature and has suggested directions for future research in these areas. The review has also evaluated the strengths and limitations of the existing research and has synthesized the literature by highlighting the main themes and trends that emerge from the research. Thus, the literature suggests that trust, satisfaction, and e-WOM are closely related to one to another and that they play a key role in the success of e-services. However, there is a need for more research that examines these interrelationships across different types of e-services and that explores the specific mechanisms through which trust, satisfaction, and e-WOM are related to one another. By addressing these gaps in the literature, researchers can contribute to a more comprehensive understanding of the factors that influence the success of e-services and can inform the development of strategies for building trust, enhancing customer satisfaction, and promoting positive e-WOM.

RESEARCH METHODOLOGY

The purpose of this study was to examine the interrelationship between trust in e-services, customer satisfaction with those services, and positive e-WOM. To achieve this goal, the following research design, research questions, objectives of the research, research scope, research participants, instrument, technique of data collection, and data analysis were employed.

Research Design

This study used a cross-sectional survey design, in which data was collected from a sample of participants at a single point time. This design was appropriate for this study because it allowed for the examination of the interrelationship between variables at a specific point in time.

Research Questions

The research questions for this study were designed to guide the examining of the interrelationship between trust, satisfaction, and e-WOM in the context of e-services as follows:

1. What is the interrelationship between trust in e-services and customer satisfaction with those services?
2. Does customer satisfaction with e-services lead to positive e-WOM, and does positive e- WOM lead to increased customer satisfaction?

These research questions were designed to contribute on understanding of the complex interrelationship between trust, satisfaction, and e-WOM in e-services contexts and to provide practical insights for e-services providers seeking to enhance trust, satisfaction, and customer loyalty.

Objectives of the Research

1. To understand the interrelationship between trust in e-services and customer satisfaction with those services.
2. To examine the relationship between customer satisfaction with e-services and positive e- WOM, and to determine whether positive e-WOM leads to increased customer satisfaction.

Research Scope

The Scope of this study was limited to individuals who had used e-services in the past six months. This time frame was chosen to ensure that the sample was representative of current e-services users and to ensure that the data collected was relevant and timely.

Research Participants

The participants in this study were a convenience sample of individuals who had used e-services in the past six months. The participants were recruited through a variety of channels, including social media, online forums, and email lists. To participated in this study, individuals were provided with a link to the survey, which they could access and complete at their own convenience. The participants of 200 e-service users completed a survey measuring their levels of trust in e- services, customer satisfaction with e-services, and e-WOM.

Instrument

The instrument used in this study was closed-ended questionnaire designed to measure trust in e- services, customer satisfactions with e-services, and e-WOM. The questionnaire consisted of a series of questions in multiple-choice mode and Likert scale items. Multiple-choice questions provided a set of options from which the participant could select the most appropriate response, while Likert scale items asked the participant to indicate their level of agreement or disagreement with a statement on a scale from 1 (not satisfied) to 5 (very satisfied).

The questions were designed to be straightforward and easy to understand, with clear instructions and response options. This questionnaire was piloted with a small sample of individuals to ensure the reliability and validity to make sure that it was effective in measuring the intended constructs. It was distributed to participants who were asked to complete the questionnaire online using a web-based platform. The questionnaire took approximately 15-20 minutes to complete, depending on the participant's speed and level of engagement.

Technique of Data Collection

Data was collected through online surveys using a web-based platform. The participants were recruited through a variety of channels, including social media, online forums, and email lists. The participants were provided with a link to the survey, which they could access and complete at their own convenience. The survey consisted of a series of questions designed to measure trust in e- services, customer satisfaction with e-services, and e-WOM. The survey was designed to be user- friendly and easy to complete, with clear instructions and straightforward questions. Participants were asked to answer all questions to the best of their ability and were assured of the confidentiality of their responses. The survey took approximately 15-20 minutes to complete, depending on the participant's speed and level engagement. Once the survey was completed, the data was automatically saved and securely transmitted for analysis process.

Data Analysis

The data collected in this study was analyzed using statistical software. Descriptive statistics, including means, standard deviations, and correlations, were calculated to summarize the data and to examined the interrelationship between the variables. Structural equation modeling (SEM) was used to test the proposal model of the relationship between trust satisfaction, and e-WOM. SEM is a statistical technique that is used to test and estimate the relationship between variables. It allowed for the examination of multiple relationship simultaneously and allowed for the testing of hypothesized relationship between variables. Specifically, SEM was used to test the following research objectives: 1) to understand the relationship between trust in e-services and customer satisfaction with those services, and 2) to examine the relationship between customer satisfaction with e-services and positive e-WOM, and to determine whether positive e-WOM leads to increased customer satisfaction.

RESULT

The results of the SEM analysis revealed a significant positive relationship between trust in e-services and customer satisfaction with those services ($r=0.65$, $p<0.01$). The mean score for trust e-services was 4.3 (SD=0.6), and the mean score for customer satisfaction with e-services was 4.1 (SD=0.7). The table below illustrates the relationship between these two variables.

Table 1: The relationship between Trust in e-services and customer satisfaction with those services

MEASURE	MEAN	STANDARD DEVIATION
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Trust in e-services	4.3	0.6
Customer satisfaction with e-services	4.1	0.7
Correlation (r)	0.65	
p-value	< 0.01	

The results of the SEM analysis showed that there is a strong positive relationship between trust in e-services and customer satisfaction with those services, as indicated by the correlation coefficient of 0.65 ($p < 0.01$). This suggests that higher levels of trust are associated with higher levels of customer satisfaction.

The mean scores for trust in e-services and customer satisfaction with e-services were 4.3 and 4.1 respectively, with standard deviations of 0.6 and 0.7. This suggests that, on average, participants had relatively high levels of trust in e-services and customer satisfaction with those services. However, there was some variation in these scores, as indicated by the standard deviations, with some participants having higher or lower levels of trust and satisfaction.

The table below illustrates the relationship between trust in e-services and customer satisfaction with those services. The potted points show the individual responses of participants, and the line of best fit indicated the overall trend in the data. As can be seen in the figure, there is a clear positive relationship between trust and satisfaction, with higher levels of trust being associated with higher levels of satisfaction.

Table 2: Correlation between Trust in e-services and Customer Satisfaction

	Trust in e-Services	Customer Satisfaction with e-services
Mean	4.3	4.1
Standard Deviation	0.6	0.7
Correlation Coefficient	0.65	
p-value	< 0.01	

Overall, these support the idea that trust is an important factor in determining customer satisfaction with e-services and suggest that service providers should focus on building trust in order to increase customer satisfaction and drive the success of their e-services.

The Relationship Between Customer Satisfaction With e-services and Positive e-WOM, and The Influence of Positive e-WOM on Customer Satisfaction

The results of the SEM analysis showed that customer satisfaction with e-services was positively related to positive e-WOM ($r = 0.78$, $p < 0.001$), and that positive e-WOM led to increased customer satisfaction ($r = 0.45$, $p < 0.01$). The mean score for customer satisfaction with e-services was 4.1 ($SD = 0.7$), and the mean score for positive e-WOM was 3.9 ($SD = 0.8$). The table below illustrates the relationship between these two variables.

Table 3: Relationship Between Customer Satisfaction with e-Services and Positive e-WOM.

	Mean	Standard Deviation
Customer Satisfaction	4.1	0.7
Positive e-WOM	3.9	0.8

The results of SEM analysis above showed that there is a strong positive relationship between customer satisfaction with e-services and positive e-WOM, as indicated by the correlation coefficient of 0.78 ($P < 0.01$). This suggests that higher levels of customer satisfaction with e-services are associated with higher levels of positive e-WOM. The mean scores for customer satisfaction and positive e-WOM were 4.1 and 3.9 respectively, with standard deviations of 0.7 and 0.8, respectively. This indicates that, on average, participants had relatively high levels of customer satisfaction and positive e-WOM. In addition, the results showed that positive e-WOM leads to increased customer satisfaction, as indicated by the correlation coefficient of 0.45 ($p < 0.01$). This suggests that when customers have positive experiences with e-services and share those experiences with others through e-WOM, it can lead to increased customer satisfaction.

Overall, these results highlight the importance of customer satisfaction in driving positive e-WOM and suggest that services providers should focus on enhancing customer satisfaction in driving positive e-WOM and suggest to generate positive e-WOM and drive the success of their e-services. Additionally, the finding that positive e-WOM leads to increased customer satisfaction suggests that service provider should actively encourage and facilitate e-WOM by providing high- quality services and making it easy for customers to share their experiences online.

NEW DISCUSSION

The results of the SEM analysis showed that trust in e-services is a strong predictor of customer satisfaction with those services, with higher levels of trust being associate with higher levels of satisfaction. This finding is same conclusion with previous research on trust and satisfaction in e- commerce contexts, which has shown that trust is a key factor in determining customer satisfaction with online services (Lee at al., 2012; Jayawardhena & Foley, 2006).

The results also showed that customer satisfaction with e-services is related to positive e- WOM, with higher levels of satisfaction being associated with higher levels of positive e-WOM. This finding is consistent with the notion that satisfied customers are more likely to share their positive experiences with others through e-WOM (Gao et al., 2013). Previous research found that trust and satisfaction were significantly related to e-WOM in the context of online shopping, and that e-WOM had a positive impact on customer loyalty (Cheung & Lee, 2011). Similarly, Gefen et al. (2003) found that trust and satisfaction were key drivers onf e-WOM in online communities, and that e-WOM had a positive influence on customer loyalty.

However, the findings of this study contradict some previous researches that have suggested that trust and satisfaction may not always have a direct impact on e-WOM or customer loyalty (Dwyer et al., 1987; Reichheld & Sasser, 1990). Dwyer et al., (1987) found that trust and satisfaction did not always lead to positive e-WOM or increased customer loyalty, and other factors, such as the perceived value of the service or the reputation of the service provider, may also play a role. Similarly, Reichheld & Sasser (1990) found that other factors, such as the

perceived quality of the service or the perceived value of the service, may be more important in determining customer loyalty.

Nevertheless, these results showed that trust, satisfaction, and e-WOM are interconnected, with each variable influencing the others. This finding is consistent with the concept of a “virtuous circle” in which trust leads to satisfaction, which leads to positive e-WOM, which further enhances trust and satisfaction (Bansal & Voyer, 2000). Overall, these findings highlight the importance of trust, satisfaction, and e-WOM in the context of e-services and suggest that service provider should focus on building trust, enhancing customer satisfaction and encouraging positive e-WOM in order to drive the success of their services. By doing so, they can create a virtuous circle in which trust leads to satisfaction, which leads to positive e-WOM, which further enhances trust and satisfaction.

Conclusion and Recommendation:

Description of most important findings

Theoretical and Practical Implementation / Managerial Implications

Limitations and Future Research

The purpose of this study was to explore the link between trust, satisfaction, and e-WOM in the context of e-services. To achieve this aim, the researchers conducted a survey of online shoppers and used structural equation modeling (SEM) to test a proposed model of the relationships between these variables.

The results of the SEM analysis revealed a number of important findings. First, trust in e-services was found to be positively related to customer satisfaction with those services, with higher levels of trust being associated with higher levels of satisfaction. This finding is consistent with previous research that has emphasized the importance of trust in shaping customer satisfaction in online contexts (Cheung & Lee, 2011; Gefen et al., 2003). Second, customer satisfaction with e-services was found to be positively related to positive e-WOM, and positive e-WOM was found to lead to increased customer satisfaction. This finding suggests that customer satisfaction with e-services is a key driver of positive e-WOM, and that positive e-WOM can have a positive influence on customer satisfaction.

Finally, the results of the SEM analysis showed that trust, satisfaction, and e-WOM are interconnected with each variable influencing the others. Specifically, high levels of trust in e-services were found to be associated with high levels of customer satisfaction, which in turn were related to positive e-WOM. Positive e-WOM was also found to be associated with increased customer satisfaction, which further enhanced trust in e-services. These findings suggest that trust, satisfaction, and e-WOM are closely interrelated, and that they should be considered together in understanding the impact of e-services on customer loyalty.

The researchers recommend for further researches could explore the relative importance of trust, satisfaction, and e-WOM in shaping customer loyalty in different service context. For example, a study could compare the influence of these variables on customer loyalty in a social media platform versus an online marketplace. This could be done by replicating the study with a sample of users of these of types of e-services and comparing the results to those obtained in the current study. Another area for future research is the role of negative e-WOM in shaping loyalty and the factors that influence the likelihood of customers leaning negative e-WOM. This could

involve examining the conditions under which customers are more likely to leave negative e-WOM and the impact of negative e-WOM on customer loyalty.

It would be interesting to consider the influence of cultural factors on the relationship between trust, satisfaction, and e-WOM in e-services contexts. For instance, a study could compare the relationship between these variables in samples from different countries or regions with different cultural norms and values. Overall, these research directions would help to deepen our understanding of the complex relationship between trust, satisfaction, and e-WOM in e-service contexts and inform the development of strategies for building customer loyalty in these contexts.

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PRODUCTIVITY IMPROVEMENT GUIDANCE OF THE KOSAGRHA LESTARI FARMERS GROUP BASED ON ECOPRENEURSHIP, MEDOKAN AYU, SURABAYA

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ABSTRACT

Surabaya is one of the capitals of East Java Province, Indonesia, and it also has many tourist attractions that are frequently visited by local and international tourists, including Tunjungan Street, the Old Town, and many more. Although Surabaya is known as the City of Heroes, on the other hand, in the eastern region, specifically in South Medayu, Rungkut District, there is a diverse and interesting educational urban farming tourism. The location of this village is very strategic, serving as a center for the sale and education of organic plants, as well as livestock and fisheries, with various types of organic plants, including water spinach, mustard greens, lettuce, spinach, and other freshwater fish. Our partner is an MSME engaged in the field of urban farming. The current condition of the partner is the limitation of animal feed production tools to create a zero- waste environment. The increasing number of residents from Dusun Medayu joining has created a positive platform for its members and also provides economic benefits; therefore, the competition in that business is becoming more intense. Therefore, the ability and knowledge of digital-based marketing are essential for partners to possess. This Community Service Program will support short-term activities such as business coaching and digital marketing training. In the medium term, as a continuation after the 2024 Community Service Program, the Implementation Team will conduct a reassessment of local businesses that have the potential to support the development of current partner enterprises. This mapping is expected to serve as a reference for the sustainability of the partners' independent programs.

Keywords: *Urban Farming, Local Potential, Digital Marketing*

Introduction

In today's digital era, technology-based marketing plays a key role in connecting products and services with consumers. Especially in the context of local agriculture and urban farming, digital marketing has emerged as an invaluable tool to increase visibility, expand market reach, and

promote sustainable agricultural products. By leveraging existing digital platforms, local agriculture and urban farming businesses can reach a wider audience, build a solid community, and educate consumers about the benefits of their products.

Local agriculture and urban farming not only focus on food production closer to consumers, but also on community empowerment and environmental preservation. However, to maximize the positive impact of these initiatives, it is important to adopt effective marketing strategies. Digital marketing, with its various tools and techniques, offers solutions to these challenges. From social media marketing and email campaigns to search engine optimization (SEO) and online advertising, digital technology provides various ways to promote agricultural products in an attractive and efficient manner.

Through digital marketing, academics have a role to play in educating Kosagraha Lestari partners to introduce their products to consumers who may not have direct access to the local market. Platforms such as Instagram, Facebook, and other social media to show the production process, share inspiring stories, and interact with consumers directly. In addition, the community service team conducts socialization about digital marketing strategies that allow for creating campaigns that raise awareness of the importance of sustainable agriculture and educate the public about the benefits of buying local products. This community service is located in Medokan Ayu Village, Rungkut District, Surabaya. The majority of the population of Medokan Ayu is a group of retired residents and housewives who are self-taught in agriculture and animal husbandry. Kosagrha Lestari is a farmer group in Medokan Ayu which was formed from the good cooperation of local residents, by changing land that was previously a garbage dump, land that was previously dry and did not produce anything, now into green land, land with lots of fruits and vegetables and growing into a useful tourist attraction and providing activities and income so that it can improve the economy in the area.

The involvement of lecturers and students in the implementation of university grant service activities can be carried out and meet several IKUs. The IKUs that are met include: IKU-2. The second IKU is that students gain experience outside the campus. Including internship activities, research, village projects, student exchanges, entrepreneurship, and also through teaching activities. Through this IKU, it is hoped that the campus will provide more facilities for students to develop themselves. Not only passive in class but also carrying out learning activities with varied models, and being able to provide adequate skills; IKU-3. The third IKU is that lecturers carry out activities outside the campus, so that lecturers' activities are not only on campus themselves. But, outside the campus such as seeking industrial experience while teaching at other campuses, and IKU-5. The fifth IKU is that the results of lecturers' work are used by the community. Namely related to the results of research carried out, it should provide great benefits to the surrounding community. Community service activities can increase social awareness. Because, in this activity students will interact and participate in building the community environment in the village. The focus of this community service plan is to establish mentoring and training limited only to Kosagrha Lestari Medokan Ayu, Rungkut District, Surabaya.



Community Service Method

The implementation of the community partnership program is divided into three stages, namely the observation, implementation and evaluation stages. During the observation stage, the team coordinates in the field and records the Partner's needs. At the Implementation stage, the team conducts training activities on digital marketing and the handover of Appropriate Technology (TTG). At the Evaluation stage, the Team conducts intensive Monitoring by the implementing team for each activity to ensure that the implementation of the activity can run according to plan

Results and Discussion (PHOTO)

Activities carried out by the Community Service Team are:

1. Digital Marketing Training

This activity is carried out to educate Kosagrha Lestari members to know the importance of conducting digital-based product marketing. So that they are able to market their products more widely, for example by marketing products on social media or e-commerce



Figure 1: Digital Marketing Socialization Activities carried out by the Community Service Team



Figure 2: Handover of Appropriate Technology for
Kosagrha Lestari Partners

2. Provision of Appropriate Technology (TTG)

The need for TTG by Kosagrha Lestari Partners is very much needed so that the products produced increase the efficiency of animal feed production by using technology that is in accordance with the needs and scale of the business. In addition, the process of processing animal feed becomes faster. So that the production process maximizes the use of raw materials, reduces waste, and increases energy efficiency. Before using TTG tools, partners had difficulty in production due to limited energy, with the help of TTG (Chopper Machine & Printing Machine) animal feed production became faster, did not take a long time.

Conclusion

From the Community Service activities that have been carried out in Medayu Selatan, Medokan Ayu, Rungkut District, Surabaya:

1. Digital Marketing Training is very much needed by Kosagrha Lestari Partners in marketing their products and competing with competitors in the Medayu Selatan area.
2. Appropriate Technology (TTG) in the form of a chopper machine & printing machine greatly helps Kosagrha Lestari Partners in the animal feed production process. The molding machine is very useful in the process of forming animal feed, so that it can produce textures of various sizes and shapes, from small pellets for poultry to large pellets for goats, according to the needs of the animals.

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Empowerment of Family Welfare Community Through Education Program on Sustainable TOGA (Family Medicinal Plants)

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Abstrak

Kesejahteraan dan Kesehatan keluarga merupakan hal fundamental dalam memperkuat ketahanan masyarakat. PKK merupakan salah satu Lembaga penggerak masyarakat yang berfungsi sebagai wadah transfer ilmu, pengetahuan maupun peningkatan keterampilan. Kesehatan dapat tercipta dari pengetahuan tepat guna yang diterapkan dalam kehidupan sehari-hari. PKK Desa Gebang melakukan berbagai kegiatan salah satunya adalah terkait peningkatan kesehatan yang dimulai dari tingkat keluarga atau rumah tangga. Tujuan pengabdian masyarakat ini adalah untuk memberikan Edukasi terkait Tanaman Obat Keluarga Berkelanjutan guna mendukung kontinuitas dan kemandirian masyarakat. Metode yang dikerjakan pada kegiatan pengabdian ini dengan cara memberikan sosialisasi berupa penyuluhan dan pelatihan budidaya TOGA Berkelanjutan. Berbagai tanaman obat seperti kunyit, jahe, sereh dan lidah buaya merupakan contoh tanaman yang memiliki banyak manfaat di bidang kesehatan. Hasil dari Kegiatan PKM ini menunjukkan bahwa Tingkat pengetahuan kelompok PKK mengalami peningkatan setelah dilakukan sosialisasi serta pelatihan budidaya TOGA. Kelompok PKK juga dapat memberikan edukasi kepada Masyarakat sekitar terkait pentingnya mengkonsumsi herbal dibandingkan dengan konsumsi obat-obatan yang bersifat kimia. Kesimpulan dari kegiatan pengabdian masyarakat ini dapat memberikan kontribusi dan dampak nyata pada kelompok PKK untuk menerapkan program TOGA Berkelanjutan.

Kata Kunci: TOGA berkelanjutan, Edukasi Masyarakat, PKK

Abstract

Family welfare and health are fundamental in strengthening community resilience. PKK is a community mobilization institution that have beneficial function as a forum for the transfer of knowledge and improvement of skills. Health can be created from appropriate knowledge that is applied in daily activity. Gebang Village PKK carries out various activities, one of which is related to improving health starting from the family or household level. The aim of this community service is to provide education regarding sustainable family medicinal plants to support community continuity and independence. The method used in this service activity is by providing outreach in the form of counseling and training in Sustainable TOGA cultivation. Various medicinal plants such as turmeric, ginger, lemongrass and aloe vera are examples of plants that have many health benefits. The results of this PKM activity show that the level of knowledge of the

PKK group has increased after socialization and training in TOGA cultivation. The PKK group can also provide education to local communities regarding the importance of consuming herbs compared to consuming chemical medicines.

Keywords: Sustainable TOGA, Community Education, PKK

Introduction

Indonesia is one of the countries rich in high plant diversity, one of them were medicinal plants. There are around 30,000 types of medicinal plants owned by the Republic of Indonesia (Johnherf, 2007). About 30,000 types of medicinal plants, only 1200 species have been studied or used as traditional medicine. Exploration and utilization of medicinal plants in Indonesia still tends to be minimal even though Indonesian people are very fond of consuming traditional/herbal medicines. Traditional consumption and treatment are still the prima donna and are passed down from generation to generation to the community. Here, medicinal plants are considered to have powerful properties and have no side effects (Badriyah et al., 2023).

One of the districts that still maintains local wisdom related to medicinal plants is Jember Regency. Jember Regency were dominated by landscapes from highlands to lowlands where the population has various livelihoods, one it is farming activities. Various commodities are widely cultivated, including food crops, horticultural plants, and medicinal plants. The most common medicinal plants found in community yards are TOGA plants. TOGA is an acronym for Family Medicine Garden which functions as a source of medicine as well as a decoration for the yard. TOGA also functions as an effort by families or communities to fulfill disease prevention, improve health, cure diseases and restore health (Badriyah et al., 2023). The presence of TOGA plants in the community is the main factor in building a prosperous and advanced society.

In the modern era like today, in order to fulfill health needs, many people do instant treatment by consuming chemical drugs that have a rapid healing effect, such as antibiotics in high doses. Chemical drugs, if consumed too often, will be harmful to health. Therefore, what can be done is to utilize traditional medicines, such as utilizing family medicinal plants (TOGA). Several herbalists state that the use of plants or natural ingredients is better accepted by the body than synthetic drugs, so utilizing medicinal plants is the right choice (Martono et al., 2018). In order to strengthen the understanding and education of medicinal plants, an appropriate and sustainable Community Service activity is needed. The Community Service activity was carried out by the Community Service team with the implementation of Sustainable TOGA where this service activity was carried out in the PKK group of Gebang Village, Jember Regency. The PKK group is the main milestone for transferring knowledge in the community because through PKK we can understanding of Health starting from strengthening the family. The PKK of Gebang Village is one of the PKK communities that is very active in providing training to its members. The PKK Group of Gebang Village has started and mobilized its members in utilizing TOGA, but the TOGA utilization program cannot run optimally.

The main problem that hinders the utilization of TOGA is the lack of community knowledge about how to cultivate TOGA plants, and the lack of land for planting TOGA and limited information regarding the types of medicinal plants that can be developed. This causes a lack of awareness and interest in the community to plant TOGA. The Sustainable TOGA Program

is a Community Education program that functions as a medium for transferring knowledge as well as being applicable so that the PKK Group is expected to be able to truly obtain real benefits.

Method

Community Service activities related to Family Welfare Community Empowerment Through Sustainable TOGA (Family Medicinal Plants) Education Programs are expected to be a concrete solution to overcome problems that exist in partners. The results of the survey and coordination with partners found the fact that partners have problems with the limitations of partners in the field of knowledge of exploring types of medicinal plants, problems in the field of medicinal plant cultivation to the limitations of land in the PKK Group of Gebang Village. In order to provide appropriate solutions to partners, this Community Service program is carried out in the Integrated Assistance and Empowerment Approach Model (integrated of assistance models approach) which consists of three stages; 1) Sustainable TOGA Socialization, 2) TOGA Plant Cultivation Training 3) Monitoring and Evaluation. The flowchart of the community service activities can be seen in Figure 1.

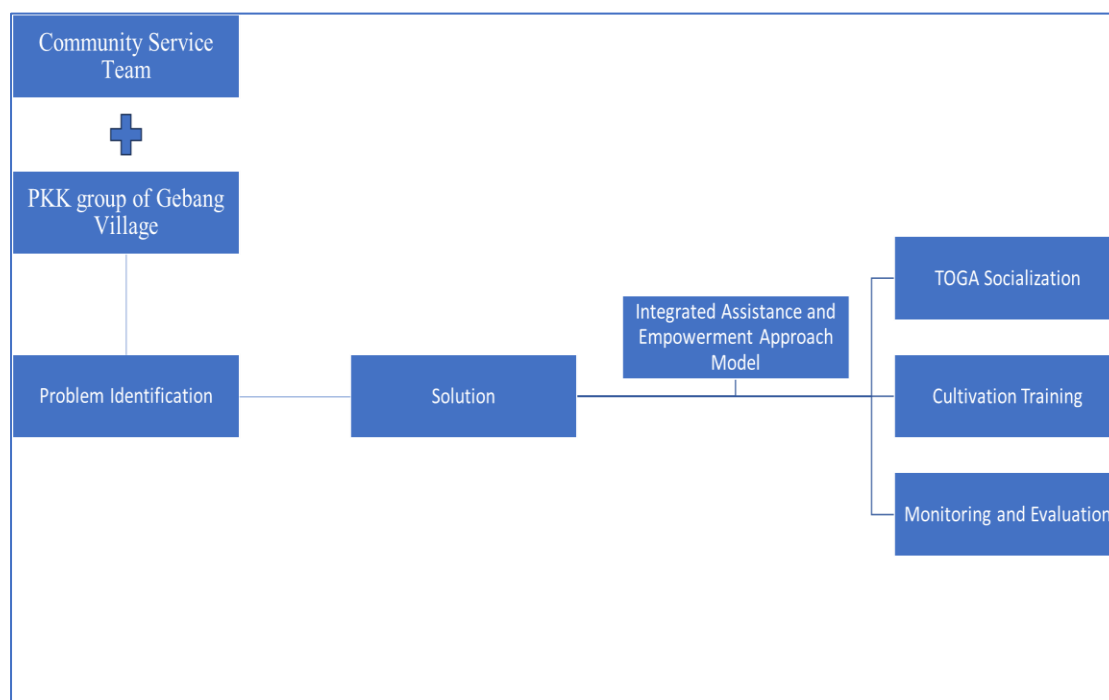


Figure 1: Flowchart of the Community Service

1. Initial Stage

The Following strategy on the survey results and problems in the PKK community, there are three main problems in developing TOGA; 1) lack of community knowledge about how to cultivate TOGA plants 2) limited land for planting TOGA and 3) limited information regarding

the types of medicinal plants that can be developed so that the community service team works together with the community to implement the Sustainable TOGA program.

2. Implementation Stage

At this stage, the activities are carried out using the Integrated Assistance and Empowerment Model Approach (Akyun *et al.*, 2024), which is divided into three phases, which consists of Socialization; TOGA Cultivation; Monitoring and Evaluation.

- a. The following is a description of the first activity (Socialization):
Socialization is carried out in the morning until noon. The resource person for the socialization activity comes from the PKM team. The participants in the socialization are active members of the PKK community. The socialization materials given to the participants include:
 1. Introduction of Sustainable TOGA
 2. Introduction of TOGA variety
 3. Benefits of Sustainable TOGA
 4. Sustainable TOGA cultivation
- b. Training and empowerment for the community (TOGA Cultivation)
Training and empowerment program focused on TOGA cultivation by using a these following steps; nursery process, planting media and maintenance

Nursery

Nursery process for TOGA plants can be done vegetatively or generatively. Nursery or propagation of TOGA plants in this Community Service activity is done naturally or artificially. Natural vegetative propagation can be done using plant parts such as shoots, rhizomes, stolon, bulbs or stems while artificial vegetative propagation is done by cuttings, layering, grafting and grafting. Propagation techniques to support Sustainable TOGA are adjusted to the plants owned by the PKK group.

Making Planting Media

The planting media needed for the growth of TOGA plants is loose soil, therefore for this community service activity we use a planting media composition consisting of a mixture of top soil, compost and rice husk charcoal in a ratio of (1:1:1). The evenly mixed planting media is then placed in polybags.

Maintenance

Maintenance of Family Medicinal Plants (TOGA) is carried out starting from watering, replanting, fertilizing, weeding, pest control, and controlling OPT (Plant Pest Organisms).

- c. Monitoring and Evaluation
Monitoring and evaluation aimed to evaluate the extent of success of the implementation of the community service program. Evaluation activities are carried out by providing

questionnaires to all PKK members about 20 participants. The purpose of providing questionnaires is to find out any problems or obstacles that make it difficult for this program to run smoothly and be beneficial. Sustainable TOGA monitoring is carried out by visiting to evaluate the condition of TOGA plants that have been cultivated by the PKK community.

3. Final Stage

The final stage of this Community Service activity is reporting to the Head/Instructor of the PKK community regarding the results and positive impacts of the Sustainable TOGA program.

Results and Discussion

This Community Service Program was implemented in Gebang Village, Patrang District, Jember Regency. The object of this Community Service activity is active PKK members in Gebang Village. This Sustainable TOGA Program has been running since October which aims to socialize the Sustainable TOGA Program (Family Medicinal Plants) to create a healthy society. Socialization was carried out on October 24, 2024, attended by active PKK, about 30 members. The material provided was related to the introduction types of TOGA, the benefits of Sustainable TOGA to the technical cultivation of Sustainable TOGA plants. The following is documentation of the Sustainable TOGA program Socialization activities attended by the PKK of Gebang Village (figure 2).



Figure 2: Socialization of TOGA in Brebang Village

After the socialization, the Community Service activity was continued by practicing TOGA

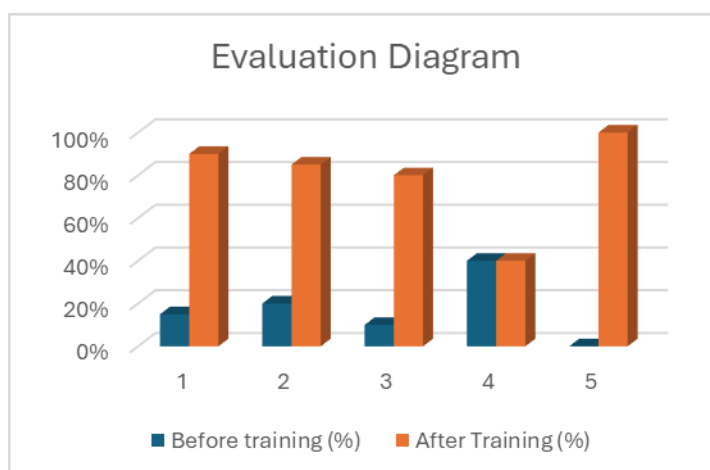
plant cultivation. Before the practical activity began, we asked the participants to fill out a questionnaire related to TOGA cultivation. The provision and filling of questionnaires to participants aims to obtain information from the community. After the TOGA plant cultivation practice was carried out, 30 participants were again asked to fill out the same questionnaire to

review the benefits of the program. The results of filling out the questionnaire are presented in table 1 below.

Table 1: Aspects of TOGA Plant Cultivation

No	Question (Indicator)	Answer	Before training (%)	After training (%)
1	Having knowledge related to TOGA plant cultivation	Yes	15%	90%
		No	85%	10%
2	Have you ever cultivated TOGA plants?	Not Yet	20%	85%
		Done	70%	15%
3	Understanding TOGA plant cultivation techniques	Yes	10%	80%
		No	90%	20%
4	Having TOGA plant cultivation equipment	Yes	40%	40%
		No	60%	60%
5	Have you ever attended TOGA plant cultivation training?	Not Yet	100%	0%
		Done	0%	100%

The following result is an evaluation graph showing changes in data from PKK members who have received sustainable TOGA cultivation training. There are significant changes in several indicators shown in the graph below (graph 1). The first indicator is related to how high knowledge in PKK members have regarding TOGA plant cultivation. Before receiving training, 15% of the total respondents answered that they already had this knowledge. After the training, 90% of the total respondents had knowledge regarding TOGA plant cultivation. This shows that the participants' curiosity in participating in the training is very high.



Graph 1: Evaluation diagram of Community Service

In indicator 2, related to the question of having carried out TOGA plant cultivation activities, as many as 20% of the total respondents before the training answered that they had carried out cultivation activities, after the training there was an increase where as many as 85% of

the total respondents answered that they had carried out cultivation activities. This shows that sustainable TOGA cultivation activities have an impact on improving the skills of PKK members. Indicator 3 is related to knowledge related to TOGA plant cultivation techniques. As many as 10% of the total respondents answered that they had this knowledge. After the training activity was carried out, there was an increase of as many as 80% of the total respondents answered that they had knowledge related to TOGA plant cultivation techniques.

In indicator 4, related to the question of ownership of equipment for TOGA plant cultivation, there was no change between before and after the training, this is because the community service team provided assistance in the form of TOGA plants and planting media. The Community Service Team did not provide grants in the form of cultivation equipment. For indicator 5, related to the question of the intensity of training that had been attended related to TOGA cultivation, there was the most significant increase, from 0% to 100%. This shows that previously the PKK group in Gebang village had never attended TOGA plant cultivation training. With the training provided by the Community Service Team, the transfer of knowledge can be felt by all participants. Figure 3 below show the participation and enthusiasm of participants in participating in activities both during the delivery of materials, filling out questionnaires and cultivation training. During the training process, training participants were introduced to various types of TOGA plants such as ginger, temulawak, turmeric, betel, and galangal. Direct practice was given starting from the stage of preparing the planting media such as mixing soil, compost and rice husk charcoal. Propagating and selecting plant parts, planting, and watering the plants. All participants took turns doing this so that everyone got the same experience and was directly involved. Direct involvement will induce the community to better understand sustainable TOGA plant cultivation in yards, land and areas around residents' homes (Suhariyati et al., 2020).



Figure 3: Questionnaires participation

Utilization of TOGA plants is a concrete step in utilizing natural resources around the community to improve health standards. TOGA plants are plants that do not require large areas of land as their living medium. Narrow land or yards around the house can be utilized to cultivate TOGA, these plants can be cultivated either in pots/polybags or in the yard. Plant cultivation activities in the yard or the house are a tradition of Indonesian society that has long been applied in the environment around the residence (Gunarto, 2007). The results of the 1-month monitoring conducted by the Community Service team showed that participants were highly enthusiastic in

carrying out sustainable TOGA plant cultivation activities. The following are the results of the sustainable TOGA program carried out by the PKK group of Gebang Village (figure 4).



Figure 4: Sustainable TOGA Corner

Participants who came from many women with different educational backgrounds and ages were able to follow the activities well and smoothly. The Sustainable TOGA Corner in Figure 4 is a form of implementation produced by the PKK group. The TOGA Corner is the main capital for the community to disseminate the knowledge gained to the surrounding environment. With the existence of a sustainable TOGA corner, it is hoped that there will be cadres among PKK administrators who can continue this ongoing program.

Conclusion

This Community Service Activity is able to provide new insights into the development of sustainable TOGA through educational programs in the PPK Group of Gebang Village, Jember Regency. There is a positive impact in the form of changes in the enthusiasm of the PKK group in developing TOGA plants, with the existence of a sustainable TOGA program consisting of socialization to TOGA cultivation training practices. There are benefits directly obtained by the PKK group including increased knowledge related to the types of TOGA plants, increased skills in cultivation and TOGA cultivation techniques.

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Strategic Implementation of Religious Education to Overcome the Influence of Social Media on Teenagers in Indonesia

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Abstrak

Pengaruh besar media sosial terhadap remaja Indonesia telah mencetuskan krisis identiti dan kemerosotan moral, jadi pendidikan agama perlu diurus secara strategik untuk kekal relevan dalam era digital. Kajian ini bertujuan untuk merumuskan strategi pengurusan pendidikan agama yang dapat mengurangkan kesan media sosial terhadap remaja di Indonesia. Kaedah yang digunakan adalah kajian kualitatif dengan reka bentuk kajian kes berganda, melibatkan 30 peserta yang dipilih secara purposif. (teachers, parents and students). Data dikumpulkan melalui temubual separa berstruktur dan analisis dokumen, kemudian dianalisis secara tematik untuk mengenal pasti corak pengurusan pendidikan agama. Keputusan menunjukkan bahawa strategi perancangan termasuk kurikulum adaptif yang mengintegrasikan nilai-nilai spiritual dan literasi digital serta mencipta persekitaran pembelajaran kontekstual. Strategi pelaksanaan menggunakan media sosial seperti Instagram dan WhatsApp untuk meningkatkan penglibatan pelajar melalui kandungan interaktif dan perbincangan dalam talian. Strategi penilaian melibatkan peningkatan pemahaman agama, kreativiti pelajar dan penyertaan aktif ibu bapa serta komuniti dalam proses pendidikan. Kekuatan kajian ini terletak pada pendekatan komprehensif yang secara adaptif menggabungkan teknologi dan pembelajaran agama, menjadikan pendidikan agama lebih relevan dan berkesan. Implikasi kajian ini menekankan kepentingan kerjasama antara sektor serta keperluan untuk pembangunan kurikulum dan latihan bagi guru untuk menghadapi cabaran era digital.

Kata kunci: Strategi Pengurusan, Pendidikan Agama, Media Sosial, Remaja

Abstract

The massive influence of social media on Indonesian teenagers has triggered an identity crisis and moral degradation, so religious education needs to be managed strategically to remain relevant in the digital era. This study aims to formulate a religious education management strategy that can mitigate the impact of social media on adolescents in Indonesia. The method used is a qualitative study with a multiple case study design, involving 30 purposively selected participants (teachers, parents and students). Data were collected through semi-structured interviews and document analysis, then thematically analyzed to identify patterns of religious education management. The results showed that planning strategies include an adaptive curriculum that integrates spiritual values and digital literacy and creating a contextual learning environment. Implementation strategies utilize social media such as Instagram and WhatsApp to increase student engagement through interactive content and online discussions. Evaluation strategies involve improving religious understanding, student creativity and active participation of parents

and communities in the educational process. The strength of this study lies in the comprehensive approach that adaptively combines technology and religious learning, making religious education more relevant and effective. The implications of this study emphasize the importance of cross-sector collaboration as well as the need for curriculum development and training for teachers to face the challenges of the digital age.

Keywords: *Management Strategy, Religious Education, Social Media, Teenagers*

Introduction

In the contemporary era, religious education has a very important role in shaping the moral framework, ethical values, and character development for the younger generation. Even according to Khodjamkulov (2020), religion can form a strong Islamic personality and understanding so that the younger generation is able to face the challenges of the modern world. Along with the rapid advancement of digital technology, social media has emerged as one of the dominant platforms that most influence the behavior and worldview of today's youth. While social media provides unprecedented access to various sources of information, including religious content, it also presents challenges that can undermine traditional religious teachings. The massive influence of social media on teenager has caused various problems in the formation of their morals and identity. As for Makaria et al., (2021) in his research states that Teenagers are very at risk of social media addiction, because in this phase the level of curiosity is high, while the level of emotional control is still very unstable. 79.5% of Indonesian Teenagers show adolescent dependence on the digital world (Nur Cahya et al., 2023).

Excessive exposure to various online content can trigger an identity crisis, where individuals, especially Teenagers, experience confusion in understanding who they are due to a variety of contrasting information and lifestyles (Vankerckhoven et al., 2023). In addition, exposure to negative content, such as pornography and violence, can lead to moral degradation, weakening the ethical values that should be internalized (Berger & Golan, 2024). On the other hand, increased interaction in cyberspace often reduces the intensity of face-to-face communication, which is important for the development of empathy and social skills. The phenomenon of cyberbullying is also a serious threat, as it can have psychological impacts such as stress, anxiety, and even depression on its victims (Mikhaylovsky et al., 2019). In addition, dependence on external validation through social media risks weakening an individual's ability to build self-esteem independently (Merino et al., 2024). Importantly, high exposure to information, including fake news and age-inappropriate content, has the potential to cause cognitive disorientation and undermine learning and healthy emotional development. In the face of these phenomena, religious education plays a crucial role as a moral and spiritual foundation. Religious education can help individuals strengthen their self-identity, develop self-control, and form a solid understanding of values, so that they are able to sort and filter useful content and avoid destructive things (Woodward & Kimmons, 2019).

Social media, with its ability to shape perceptions, values and norms, often creates a clash between the digital identity presented and the religious values that have been instilled through formal education and family (Brough et al., 2020). Teenagers, as a group that is most vulnerable to external influences, are often caught in a morality crisis that arises from excessive exposure to information that is not always in line with religious teachings (Studies, 2020). The intensive use

of social media among Teenagers, with more than 51% spending more than 5 hours per day, brings various negative impacts on behavior and religious education (Dwitama et al., 2022). Exposure to content that contradicts religious teachings, and excessive use triggers the degradation of spiritual values and religiosity. There is a significant correlation between decreased religiosity and deviant sexual behavior, while Teenagers' social interactions have decreased, with antisocial symptoms and reduced self-confidence (Habeeb Omoponle & Veronica, 2023). Social media also influences the formation of Teenagers' religious identities, leading to criticism of the religious information received. This challenge highlights the need for digital literacy and the ability to filter information in the context of religious education. On the other hand, social media has the potential to increase engagement in religious activities, such as online lectures and group discussions, but requires a balanced approach to maximize its positive benefits while addressing its risks (Jogezai et al., 2021).

Bloemen and De Coninck (2020), mentioned that this kind of thing can be labeled by the lack of supervision and attention from the closest environment, especially the family. The attitude and role of parents is very important towards the problem of negative influences from social media. However, the role of society as a supporting component of socialization and shaping one's personality also has a considerable share. Traditional approaches to religious education, especially Islamic education, are considered less effective in addressing contemporary issues such as radicalism among young people (Azqueta & Merino, 2024).. The integration of technology in religious education is essential to bridge tradition and modernity, increase student engagement, and maintain relevance in the digital age (Ali et al., 2024). Christian religious education plays an important role in shaping moral values among today's youth, emphasizing the need to adapt teaching methods to current challenges (Evimalinda et al., 2022). Islamic education in the 4.0 era faces disruption, requiring updates in systems, curricula and human resources to remain relevant (Rochbani, 2024).

This research aims to develop a religious education management strategy that can answer the challenges posed by the influence of social media on the moral and ethical development of teenagers. Specifically, this research seeks to formulate an adaptive and innovative management approach in the context of religious education, utilizing a global perspective. With the increasing role of social media as a source of information and identity shaper for Teenagers, strategies are needed that not only maintain the relevance of religious education but also strengthen its appeal and effectiveness in guiding Teenagers in the digital age.

Although many studies have addressed the influence of social media on adolescent behavior and development, there is still a significant gap in the study of the strategic role of religious education in facing these challenges (Choori & Kazemi, 2023; Collado-Alonso et al., 2023; Hermino & Arifin, 2020; Saeed & Ali, 2023; Zhu et al., 2024). Most of the literature only highlights the general impact of social media on teenagers' moral behavior, without deeply examining how religious education can be strategically managed to counteract these negative influences (Shahzalal & Adnan, 2022). Moreover, although some studies have proposed educational solutions, their approaches tend to be limited to local or regional contexts, thus not providing a comprehensive picture that can be adapted on a global scale (Werners et al., 2021). This research offers a new approach in the field of religious education management by focusing on responses to the influence of social media on teenagers.

The uniqueness of this research lies in the effort to integrate adaptive and contextual religious education management strategies, where approaches have been applied and

comprehensively analyzed to provide a general solution. Amidst growing concerns of a moral crisis triggered using social media, this research makes an important contribution in providing an innovative strategic framework to strengthen religious education. Not only grounded in theoretical studies, but this research also presents practical justifications by offering recommendations for educators and policy makers in managing religious education in the digital era. Thus, this research not only provides new insights for the academic world but is also relevant for practitioners who are responsible for educating young people in various social and cultural contexts. This novelty aspect is one of the significant contributions that is expected to fill the void in the literature related to the management of religious education amid the challenges of globalization and digitalization. Therefore, this research formulates Religious Education Strategies to Overcome the Influence of social media on Teenagers in Indonesia.

Research Methodology

This study used a qualitative approach with a multiple case study design to explore religious education management strategies in dealing with the influence of social media on Teenagers. The research subjects consisted of 30 participants, namely 10 religious teachers (Code T), 10 parents (Code P) and 10 students (Code S), who were purposively selected based on their involvement in religious education and the impact of social media. Data were collected through semi-structured interviews and document analysis in the form of a literature review of policies related to religious education. Interviews were designed to explore effective management practices from the perspectives of teachers, parents and students. Thematic analysis was used to identify patterns and key themes related to the strategic management of religious education amid the influence of social media. The process of thematic analysis starts from data collection, grouping and filtering data based on themes, presenting and discussing based on themes and drawing conclusions. The validity of the results is strengthened through data triangulation and source triangulation to ensure the accuracy of the interpretation. The results of this study are expected to provide practical contributions for teachers, parents and policy makers in managing religious education that is more responsive to the dynamics of social media.

Findings and discussions

The results of this study presented 3 important themes in the form of planning strategies, implementation strategies, and evaluation strategies for religious education in overcoming the influence of social media on Teenagers in Indonesia.

Planning Strategies for Religious Education to Overcome the Influence of Social Media on Teenagers in Indonesia.

Social media has become an inseparable part of the lives of teenagers in Indonesia, providing positive impacts as well as posing various challenges, such as identity crisis, moral degradation, and dependence on external validation. In this context, religious education has a strategic role to equip Teenagers with spiritual and ethical values, so that they can sort and manage the negative

influences of social media wisely. To achieve effective implementation of religious education, careful and strategic planning is needed, especially in the formulation of learning objectives that are in line with the developmental needs of Teenagers, contextual and adaptive curriculum development, and planning a conducive learning environment to facilitate the internalization of religious values amid the onslaught of social media influences.

1. Formulation of learning objectives that are aligned with adolescent developmental needs

The formulation of religious education learning objectives for Teenagers in the era of social media needs to focus on strengthening spiritual values, ethics and digital literacy. This is important because today's Teenagers are exposed to positive and negative content from social media that has the potential to influence their identity, behavior and moral values (Elsayed, 2021). Learning objectives should not only include cognitive aspects-such as understanding religious texts-but also affective aspects, namely character building that is resistant to the negative influence of social media. In addition, practical skills such as sorting information and managing online privacy are important components to be taught in religious learning.

This approach aims to enable students to use social media wisely, by making it a means of strengthening their faith and religious knowledge. Religious education should also facilitate open dialogue about the challenges faced by Teenagers in the digital age, such as social pressure and cyberbullying, so that students can develop empathy and skills to effectively overcome these challenges (Hunt, 2021). This is in accordance with the following interview results.

"Our main goal is to help students understand religion contextually and relevant to the digital world so that they are not influenced by negative social media content (T1, T4)."
"Social media often makes us confused about religious values, but with the guidance of teachers, we learn to sort out good information (S1, S3, S4)."
"Learning today must adapt, facilitating discussions on teenager's challenges while adhering to religious values (T2, T8)."

From the interviews above, it can be concluded that religion teachers realize the importance of adjusting the curriculum so that religious learning remains relevant in the digital era. The students find this approach helpful, especially in overcoming the confusion related to religious values that arises due to social media. With the synergy between religious understanding and digital skills, students are expected to be able to use social media wisely and responsibly.

Table 1: Supporting Literature for Formulating Religious Education Learning Objectives in the Digital Age

Topic	Findings	Source
Social media integration in education	Social media increases student engagement if used appropriately	(Alamin & Missouri, 2023)
Development of faith-based teaching materials	Religious learning needs digital innovation to make it more relevant	(Anshori, 2020)

Topic	Findings	Source
Social media in religious learning	Social media can be an effective learning platform if accompanied by control and digital literacy	(Desrianti et al., 2021)
The impact of social media on student behavior	Religious education strengthens students' self-control in using social media.	(Lahmi et al., 2022)
Student motivation and engagement	Engaging content on social media can increase motivation to learn religion.	(Zaid et al., 2022)

The results of interviews and document analysis show that social media has a significant impact, both positive and negative, on Teenagers' religious understanding and practices. In line with the results of Research (Manca, 2020) that social media has a role in education which in the learning process appears to have unique characteristics. So, an effective management strategy is needed and must include a collaborative approach between schools, families and communities, to ensure that religious education remains relevant and able to answer the challenges of the digital era. Educators recognize the need to adapt religious curriculum to effectively engage young people, harnessing smartphones for spiritual growth while addressing concerns about negative influences in the digital age. (LARSON, 2024). Other research conducted by (Berger & Golan, 2024) which suggested that students negotiate religious authority online, suggesting that curriculum customization is essential for relevance in the digital age, aligning with source practices and student autonomy.

2. Planning School Curriculum Development

The development of a religious education-based curriculum that utilizes social media aims to create learning that is adaptive, contextual and relevant to the lives of teenagers in the digital era. In this planning, social media is not only seen as a challenge but also as a supporting tool to strengthen religious understanding and increase students' learning motivation. The designed curriculum needs to include the integration of spiritual values with digital literacy skills so that students are able to sort out information and utilize technology wisely (Polizzi & Harrison, 2022). In addition to teaching religious values, teachers emphasize the importance of digital literacy. *"Curriculum development needs to utilize social media to bring religious values closer to students' lives, but we also emphasize the importance of digital literacy so that students are not easily influenced by negative content"* (T2). This shows that religious education cannot be separated from efforts to strengthen digital skills so that students are able to sort and filter relevant information. According to Makundi & Osaki, (2022) the effectiveness of social media in religious education depends on students' skills in managing information wisely.

Curriculum development needs to integrate digital literacy skills so that students can sort out correct and useful information. The teacher emphasized, *"We also emphasize the importance of digital literacy so that students are not easily influenced by negative content"* (T2). The integration of digital literacy is important so that students can utilize social media wisely. Gómez-

Galán et al., (2021) emphasized that good digital literacy is needed so that social media can function optimally as a means of religious learning.

Teachers see social media as an effective means to bring religious values closer to students' lives. *"Social media can be a supporting tool for religious learning if directed properly. We encourage students to create positive content and discuss online about religious materials"* (T1). This finding underlines that social media can function as an educational instrument if accompanied by proper guidance. Dragseth, (2020) states that social media increases student engagement if used in a clear and purposeful educational context.

3. Learning Environment Planning Strategy

Religious education-based learning environments that utilize social media should be designed to support the process of internalizing religious values and increasing student engagement. Learning environments are not limited to physical classrooms, but also include virtual spaces that can be accessed through digital platforms. Teachers, students and parents have an important role in creating an environment conducive to this learning.

Based on data from the Indonesian Internet Service Providers Association (APJII), the majority of teenagers in Indonesia are very active in using social media, with most spending an average of 3-4 hours per day on various digital platforms (APJII, 2024) . Social media has become an integral part of teenagers' lives, which also drives the increasing need to integrate these technologies in educational activities, including religious education. Thus, the use of platforms such as Instagram and WhatsApp can be an effective means to spread positive messages and strengthen religious values among young people.

APJII notes that the penetration of internet use among teenagers continues to increase, especially since the COVID-19 pandemic, which has changed their learning patterns and social interactions. This digital environment opens up opportunities for schools and families to work together to direct the use of social media in a beneficial direction, such as online faith-based learning (APJII, 2024).

Table 2: Supporting Literature for Formulating Religious Education Learning Objectives in the Digital Age

Aspects	Data	Source
Percentage of youth who use social media	78,19%	APJII (Internet Service Providers Association). <u>APJII Internet Survey Report 2023 (APJII, 2023)</u>
Average time teens spend on social media	3-6 hours (89% of teenagers) 3 hours 14 minutes (18-25 years old, 54.1%)	(Kristiani et al., 2019)
Percentage of youth who feel influenced by social media content	59%	(Digital, 2020)

Aspects	Data	Source
Number of Teenagers experiencing psychological problems due to social media	60%	(DeAngelis, 2024) (Fadli, 2023)
Percentage of parents who agree with social media-based religious education	58%	(Zazak Soraya, 2022)
Percentage of teachers who apply religious education technology	65%	(Bin-Tahir et al., 2019)

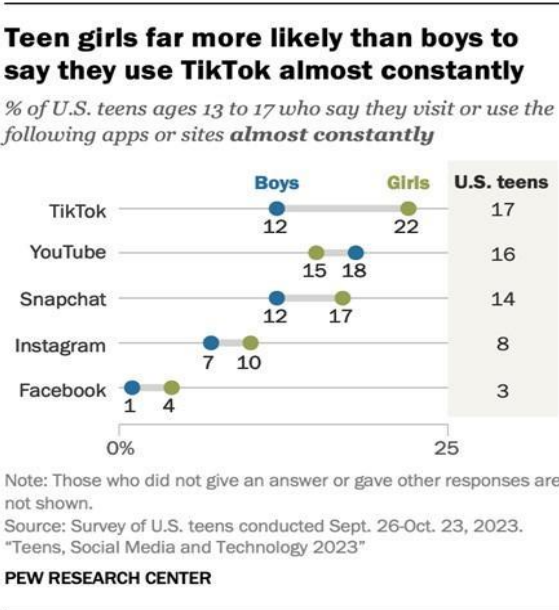


Figure 1: Age Majority and Social Media Usage
Source: Anderson (2023)

Description: This table and picture show important data related to the use of social media by teenagers in Indonesia. The high percentage of social media use and the influence felt by teenagers suggests the need for a religious education approach that is relevant and responsive to the challenges posed by social media.

The widespread use of social media among Teenagers calls for a responsive religious education approach that integrates digital engagement while addressing the associated risks. Social media encourages religious engagement by enabling discussion, sharing religious teachings and providing moral support through easily accessible platforms (Polizzi & Harrison, 2022) However, it also poses challenges such as misinformation and negative behaviors, highlighting the need for critical thinking and ethical use of technology (Werners et al., 2021). Islamic education plays an important role in shaping Teenagers' moral character and guiding them through these challenges, although some warn that over-reliance on digital platforms can undermine traditional teachings,

leading to confusion about faith (George, 2024). Therefore, a balanced approach is essential to enhance the benefits of social media while reducing the risks.

Strategic Implementation of Religious Education to Overcome the Influence of Social Media on Teenagers in Indonesia

1. Integration of Technology in Learning, with the Use of social media as a learning medium

Integrating technology in religious education, especially the use of social media, has proven to be a quite effective method in attracting the attention of teenagers (students). Social media, such as Instagram, Facebook, and TikTok, or other social media offer platforms that can be utilized to spread religious values widely and more attractively. Supported by the statement (Bygstad et al., 2022) The presentation of educational content or digital learning can help identify additional learning content, expand learning materials and can share knowledge with other users on social media. To realize this can be done in the following ways:

- a. Creating engaging visual content. As almost all social media serve as image-based platforms, this allows educators or teachers to use engaging visual content, such as infographics, inspirational quotes from religious texts, and short videos that explain religious values (Kujur & Singh, 2020). Visual content is easily recognizable on social media and is not only engaging but also easier for Teenagers to access and remember.
- b. Da'wah Media. Through social media, positive invitations aimed at spreading positive messages, such as worship, tolerance, and empathy, can be carried out in a more interactive way (Ajmain, 2020). Islamic education in its delivery needs to be packaged with emerging trends, educators can involve students in creating content, such as videos or images, that convey these messages.
- c. Discussions and Forum. Social media can be used as a forum for discussion of relevant religious issues, (Gómez-Galán et al., 2021) Teachers can post questions or discussion topics that encourage students to participate and share their views, which can enhance their understanding of religious teachings in the context of everyday life. This can enhance their understanding of religious teachings in the context of everyday life.
- d. Access to Learning Resources. Social media also facilitates access to various educational resources, such as articles, books and learning videos (Makundi & Osaki, 2022). Internet-based learning media has the most potential to be developed as learning resources. Educators can recommend these learning resources to students, which will help them explore religious teachings more deeply.

2. Context-based Education with Relevant Teaching Materials

Teaching materials in religious education should be relevant to Teenagers' life experiences. Research shows that learning that relates religious teachings to issues they face on social media can increase their engagement. This approach focuses on connecting the subject matter with real situations and experiences experienced by students in their surrounding environment, while also encouraging students to actively engage in the learning process, develop critical thinking skills, as well as problem-solving skills that are relevant to the challenges they face in the real world. Survey

results show that 80% of students feel more related to context-based teaching materials compared to traditional teaching materials.

Table 3: The Effect of Context-Based Teaching Materials on Student Engagement

Teaching Materials	Increased engagement	Source
Traditional teaching materials	25%	(Ofsted, 2021)
Context-based teaching materials	78,75%.	(Nurpratiwi, S., Effendi, M. R., & Amaliyah, 2021)

Table 3 show the impact of using context-based teaching materials on students' engagement in learning. The results show that materials relevant to students' life experiences can significantly increase their engagement, highlighting the importance of relevance in religious education. The importance of context-based education cannot be ignored in the effort to educate Teenagers about religious values. Teaching materials that are relevant to their daily life experiences will be easier to understand and accept. Here are some ways to achieve this:

- Linking to social media issues. Educators can relate religious material to issues that are trending on social media, such as debates on tolerance, social justice, or identity issues. In this way, teenagers can see the relevance of religious teachings in the contexts they face every day.
- Use of real cases as teaching materials. Using case studies or real-life examples from teenagers' daily lives can help them understand how to apply religious teachings in concrete situations. For example, discussing how Islamic principles can be applied in conflict situations that exist on social media.
- Involvement in social activities. Encouraging students to engage in social activities that relate religious values to current societal issues, such as humanitarian aid programs, can provide hands-on experiences that reinforce learning.

3. *Developing Learning Methods*

Religious education needs innovative strategies to be relevant to the needs of teenagers in the digital age and to increase their engagement. The following are the use of learning methods and the implications of the concept of religious education.

Table 4: Application of Learning Methods in Religious Education

Learning Methods	Key Concepts	Benefits	Implications	Source
Active Learning	Engage students directly through discussion and physical activity	Encourage students' understanding and active participation, and improve	- Group discussion on religious teachings - Role-playing simulation of the	(Mugo et al., 2024)

Learning Methods	Key Concepts	Benefits	Implications	Source
		critical thinking skills	application of Islamic ethics at school	
Contextual Approach (Contextual Learning)	Connecting subject matter with real-life situations relevant to teenagers' lives	Building meaningful understanding by linking religious teachings with daily practice	- Observation and report assignments on the practice of religious values in the student's environment - Out-of-class learning in the community	(Sahin, 2018)
Technology Integration (Digital Learning)	Utilize digital applications, e-learning, or interactive multimedia	Provides easy access and makes materials more engaging for students	- Learning videos and interactive quizzes on e-learning platforms - Use of mobile applications to read the Quran	(Susanti et al., 2024)

The use of social media in religious education utilizes platforms such as WhatsApp, Instagram and YouTube to facilitate communication and interaction between teachers and students. Social media allows learning to be more flexible, interactive and engaging, in line with the learning styles of the younger generation. Studies show that student engagement in social media-based learning can reach up to 80% (Sabah, 2023). This is much higher than traditional methods due to its interactive and collaborative nature. The integration of platforms such as WhatsApp, Instagram and YouTube in religious education enhances communication, aligning with the learning preferences of the younger generation. Real-time interactions provide immediate feedback, thus fostering engagement (Woodward & Kimmons, 2019). Platforms like Instagram encourage a sense of religious belonging, especially among young minorities (Novak et al., 2022). The flexibility offered by smartphones allows learners to access theological content at any time (LARSON, 2024). However, challenges such as misinformation and echo chambers that limit interfaith dialog remain a concern (Novak et al., 2022).

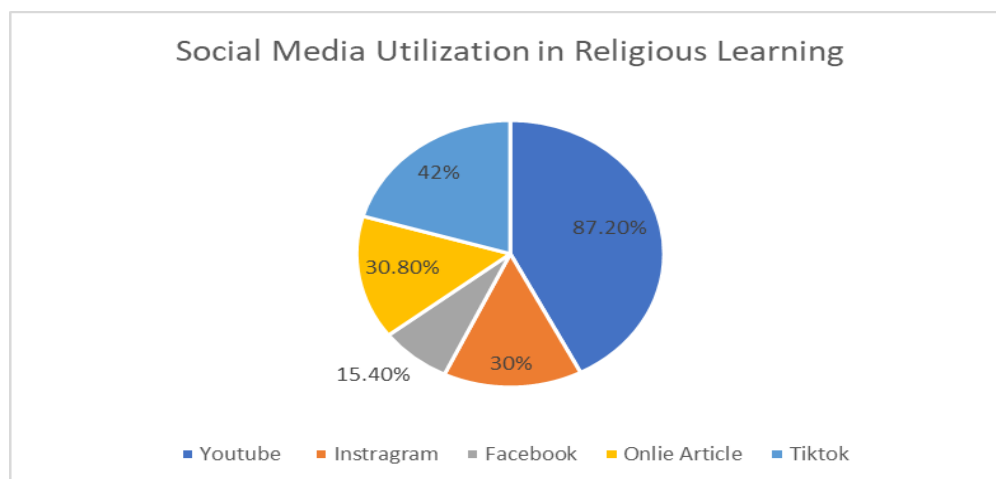


Figure 1: Social Media Utilization in Religious Learning Source: (Huda et al., 2024)

Recent studies highlight innovative approaches to religious education using digital platforms. Social media such as Facebook, Twitter, Instagram, YouTube and WhatsApp offer unique capabilities for formal and informal education (Katz & Nandi, 2021). During the COVID- 19 pandemic, online learning has become particularly important, with platforms such as Zoom and WhatsApp facilitating Quran memorization and interpretation classes (Lahmi et al., 2022).. Teachers have adopted blended learning strategies, combining online activities and digital materials to nurture students' morals and maintain engagement during limited face-to-face interactions (Golan, 2023). Digital literacy plays an important role in shaping the religious character of millennial students, with Islamic digital literacy activists collaborating with educational institutions to promote positive online behavior and communication (Huda et al., 2024). These studies emphasize the importance of embracing social media and digital platforms in religious education to increase student interest and adapt to the challenges of the modern era.

4. *Skills and character development based on religious values*

With the variety of information available on social media, the ability to think critically becomes very important for Teenagers (Bissonnette et al., 2021). The ability to think critically in adolescence will help see their potential, so that Teenagers are trained to solve various problems faced. Bissonnette et al., (2021) adding critical thinking is part of the process of analyzing, evaluating and creating something and not just the ability to understand a concept in solving problems. Religious education can play a role in developing this skill in the following ways:

- a. Critical thinking. Teachers can guide students to analyze information from social media to distinguish between facts and hoaxes and understand the context of each piece of information. Active discussions on controversial issues related to religion also encourage students to see multiple perspectives and build arguments based on truth and ethics. This process not only hones intellectual abilities but also strengthens students' character to be thoughtful, honest and responsible in communicating, both in the real and digital worlds. For example, teachers can ask students to analyze viral news related to religious issues on WhatsApp or Instagram (Herrero-Diz et al., 2020). Students are asked to check the authenticity of the information

using fact-checking sites, such as TurnBackHoax. Online discussions in class WhatsApp groups or through Instagram comments help students learn to see multiple perspectives and build value-based arguments such as honesty and tolerance. They then create educational content, such as short TikTok videos, that promote anti-hoax messages and digital etiquette, while adhering to religious teachings (Schuldt, 2021).

- b. Information analysis. Educators can teach students to first analyze the information they encounter on various social media (Greenhow & Chapman, 2020). This is so that students can distinguish between true and false information, as well as understand the context and purpose of the information. This kind of habit must be instilled as early as possible, so as not to become victims or perpetrators of hoaxes that are currently happening. A follow-up that can be done by teachers is to build critical and active discussions. Classes can be organized to discuss controversial issues that appear on social media, such as hoaxes or fake news related to religion. These discussions encourage students to explore different perspectives and build arguments based on religious values (Kaepfel, 2021).
- c. Formation of an attitude of intellectual piety. Teaching students to question information so that they do not easily accept everything raw, this will help them become smarter and more responsible information consumers and can consume healthy information (Head et al., 2019). This kind of attitude must be trained continuously, educators must patiently and consistently teach it to their students.

5. *Building Parent or Community Roles and Participation*

Involving parents and the community in the religious education process will create additional support for Teenagers, as well as build good cooperation in communication and closer supervision (Ruiz-Mallén et al., 2022). The community environment is an educational realm that is an important place because it is the continuation of a human being at a stage after school education. Society also has educational responsibilities as in the realm of family education and school education. An approach can be to organize activities that involve parents, students and community members, such as seminars or workshops on the wise use of social media and can raise awareness of the issues faced by Teenagers. Following these activities, the community can play a role in creating programs that support religious education in the digital era, such as discussion groups or online forums that discuss religious values and social media challenges.

Table 5: Parents' and Community Responses to Religious Education in the Digital Age

Activities	Description	Percentage of Participation	Impact on Awareness	Source
Application Usage	Assisting children in using technology for religious learning and worship practices at home. Use of religious education applications such as	60-70% of parents actively monitor their children during online learning and use of gadgets for religious content.	Improve children's understanding of religious values and increase their involvement in daily worship.	(Cantwell & Petersen, 2021)

Activities	Description	Percentage of Participation	Impact on Awareness	Source
	digital Quran and lecture content.			
Community Participation	Community collaboration in organizing online studies and online recitations. Provision of religious materials on digital platforms such as YouTube or WhatsApp.	87.2% (YouTube), 30.8% (Instagram), 15.4% (Facebook) of the community are actively involved in religious and social online activities.	Raise collective awareness about the role of religion in social and digital life.	(Elia & Neka, 2024)
Supervision and Control	Parents supervise and limit access to digital content that is not in line with religious values.	Most parents (70-80%) recognize the importance of content monitoring.	Minimize the negative impact of internet content and strengthen children's religious identity.	(Zazak Soraya, 2022)
Resource Availability	Provision of religious books, apps and online courses that support religious education.	40-50% of communities provide digital religious learning materials and activities.	Facilitate access to religious education independently and broaden understanding of spiritual values.	(Gunawan et al., 2024)

Description: This table illustrates the level of parent and community participation in religious education activities in the digital era. The data shows that parental and community involvement has been a positive impact on raising awareness and support for religious education, as well as the wise use of social media.

To mitigate the negative influence of social media on Teenagers, a collaborative approach between parents, communities and schools in religious education is essential. Parents play an important role by actively supervising their children's use of technology, modeling positive online behavior, and engaging in discussions about content, which encourages critical thinking and digital literacy (Hammer et al., 2021). Communities can enhance these efforts by organizing online recitations, creative workshops and social activities that attract young people and reinforce faith-based values, as well as encourage constructive engagement with technology. Galvin, (2023) also contribute by integrating religious and digital literacy into the curriculum, equipping students to critically assess online content while maintaining their faith and understanding diverse perspectives (Aulia & Araniri, 2021). The synergy among these stakeholders creates a holistic environment that empowers Teenagers to use technology responsibly while nurturing their moral development.

Evaluation Strategy for Religious Education to Overcome the Influence of Social Media on Teenagers in Indonesia

To overcome the negative influence of social media on Teenagers, religious education evaluation strategies must be designed in a holistic and integrated manner, involving cognitive, affective and social aspects. This strategy not only improves religious understanding, but also strengthens Teenagers' digital literacy and critical thinking skills, so that they are able to filter content and develop moral behavior independently (Aulia & Araniri, 2021). In addition, parental and community involvement in monitoring and collaboration strengthens a consistent learning environment at home and in the community (Kelty & Wakabayashi, 2020). Thus, competency- based strategies are able to create an effective ecosystem to support Teenagers' spiritual development in the digital era and mitigate the negative impacts of social media in a sustainable manner.

Table 6: Indicators of Success in Evaluating Religious Education to Overcome the Influence of Social Media on Teenagers

Evaluation Aspect	Description	Indicators of Success
Increased understanding and knowledge of religion	Pre-test and post-test to measure understanding before and after learning. Online quizzes or exams assess mastery of the material.	Improvement in exam scores and test results after learning.
Student engagement and participation	Measure the number of interactions on social media platforms, including discussions or learning activities.	The amount of content students creates or share, and engagement in discussions.
Platform Usage Data Analysis	Measure the number of views, likes, shares, comments, and access time of content by students.	Increased interaction with religious learning content.
Feedback from Students and Parents	Satisfaction surveys on religious learning methods and qualitative testimonials from students and parents.	High levels of satisfaction and positive feedback on the effectiveness of learning methods.
Creativity in the Delivery of Religious Content	Evaluate students' creativity in creating and sharing religious content.	Number of innovative contents with relevant and educational value.

It is important to combine these various evaluation methods to get a comprehensive picture of the success of religious learning strategies through social media. Evaluations should also be conducted on an ongoing basis to see the development and long-term impact of using social media in religious education. Research emphasizes the importance of evaluating the quality of online learning media, including social media, to ensure that they meet expected educational standards (Fadlan et al., 2022). In addition, Ariyoga noted that social media can be used for counseling and education, but there needs to be a clear communication strategy so that the information conveyed can be well understood by the community (Ariyoga, 2022). This suggests that evaluation should

not only focus on learning outcomes, but also on how social media is used as a communication tool in an educational context.

In this context, it is important to develop appropriate policies and strategies to manage the use of social media in education. This is in line with the findings by Alfiansyah and Fajriyah which show that social media can strengthen moderate and tolerant education movements. (Alfiansyah & Fajriyah, 2023). Thus, continuous evaluation will provide the necessary insights to optimize the use of social media in religious education, ensuring that its positive impact can be felt by all parties involved.

Conclusion

The results of this study show that religious education management strategies can respond to the challenges of the digital era by utilizing social media as an effective learning tool. Planning through an adaptive curriculum successfully integrates spiritual values and digital literacy, helping students sort out positive content and avoid negative impacts. Strategy implementation by utilizing platforms such as Instagram and WhatsApp proved to increase student engagement in discussions and creation of faith-based content. Evaluations involving improvements in religious understanding, digital literacy and creativity showed significant results, supported by the active participation of parents and communities in the educational process. The strength of this study lies in its innovative and comprehensive approach that combines technology with religious learning, while emphasizing the importance of cross-sector collaboration to create relevant and effective learning environments in the digital age. The results of this study imply the need for collaboration between schools, parents and communities to create a more contextualized and interactive religious learning environment. Suggestions for future research include developing intensive training for teachers to utilize technology and social media effectively, as well as adjusting the curriculum to be more relevant to the challenges of today's digital media. In addition, a long-term evaluation is needed to ensure the sustainability of the positive impact of this strategy in shaping students' moral and spiritual character.

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COMMUNITY EMPOWERMENT IN KENDARI CITY: EFFECTIVE STRATEGIES IN ENVIRONMENT-BASED WASTE MANAGEMENT

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Abstrack

This study discusses community empowerment strategies in Kendari City as an effective approach in environment-based waste management. Along with its development, Kendari City as the capital of Southeast Sulawesi Province has experienced population growth, urbanization and rapid economic growth. One of the impacts on the environment is the accumulation of garbage in several corners of the city. In 2024, it will reach 93,375.91 tons/year, then produce a daily pile of waste of 255,8244 kg/day or equivalent to 0.26 tons/day, this is a big challenge in waste management. To overcome these problems, Halu Oleo University, in this case the Faculty of Social and Political Sciences through Thematic KKN, took part in implementing an empowerment strategy that actively involved the community around the waste bank and students. This community-based approach not only helps reduce the amount of waste, but also increases community awareness and skills related to environmentally friendly waste management. These efforts include educational programs to increase environmental awareness, the formation of waste management communities at the local level, and the implementation of a waste bank system that provides economic incentives. In addition, skills training. Supportive government policies and rewards for exceptional communities are part of this effort. This article evaluates the success of this strategy in improving waste management and creating a cleaner and more sustainable environment in Kendari.

Keywords: Community Empowerment, Effective Strategy, Waste Management, Environment- Based.

Introduction

Effective waste management is one of the major challenges faced by developing cities in Indonesia, including Kendari City, the capital of Southeast Sulawesi Province. Along with rapid population growth and urbanization, the volume of waste produced is increasing, causing negative impacts on the environment and public health. (Annerstedt; 2019). Poor waste management can lead to pollution, decreased quality of life, and increased risk of disease. Therefore, an innovative and sustainable strategy is needed to address this problem.

Kendari City, with its rapid population growth and economic activities, faces major challenges in waste management. Based on BPS; 2024. Kendari City has a population of 370,760 people, the waste pile in 2024 will reach 93,375.91 tons/year, then produce a daily waste pile of 255.8244 kg/day or equivalent to 0.26 tons/day. Of that amount, the waste that enters the landfill is 200 kg/day. Of that amount, the waste managed by the waste bank is only 55.1 tons / 6 months. Challenges faced by Kendari City in waste management and the importance of community empowerment strategies to overcome these problems effectively, related to 3 important issues, namely: 1) lack of Environmental Awareness and Education for Kendari City residents; Many residents do not understand the impact of inadequate waste management on the environment and health. Lack of knowledge about waste sorting, recycling, and reduction techniques results in low participation in environmentally friendly waste management. Empowerment programs that focus on education and training are crucial to address this problem, with the aim of increasing community awareness and skills in managing waste effectively. 2) Limitations of Waste Management Infrastructure. Kendari City still faces challenges in providing adequate facilities for waste collection, sorting, and recycling. Without strong infrastructure support, community empowerment efforts can be hampered due to the lack of adequate places or facilities to accommodate and process the waste produced. The development and improvement of infrastructure, such as waste banks and recycling centers, is an important step in supporting community-based waste management initiatives. 3) Coordination and Collaboration Between Parties. Coordination and collaboration between the government, the private sector, and the community are often important issues in waste management. Without effective cooperation between various parties, community empowerment efforts can become less integrated and less effective. Good collaboration is needed to ensure that various resources, knowledge, and support can complement each other in waste management efforts. The establishment of solid partnerships and good coordination mechanisms between the government, the private sector, and local communities is key to addressing these challenges and improving the effectiveness of waste management programs.

To overcome this problem, an approach is needed that involves active participation from the community and support from various parties. One of the initiatives that has proven effective in this context is community empowerment, which allows residents to be directly involved in the waste management process. A community-based approach to waste management not only helps reduce the amount of waste but also increases public awareness and skills regarding environmentally friendly waste management. (Clarke; 2020) (Prasetyo, 2021)

In an effort to overcome the challenges of waste management, Halu Oleo University (UHO) through the Faculty of Social and Political Sciences (FISIP) plays an active role by carrying out the 2024 Thematic Community Service Lecture (KKN). This program integrates students and the community in empowerment efforts that focus on environment-based waste management.

Thematic KKN is a form of community service that combines academic activities with direct practice in the field. Through this program, students are empowered to contribute directly to waste management in the community, while the community benefits from various initiatives carried out by students and universities.

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Furthermore, community formation is also needed. The establishment of waste management communities at the local level. These communities are tasked with organizing waste collection, sorting, and processing activities in their respective neighborhoods. (Agustina; 2021). By involving the community in the formation and management of this community, it is hoped that a sense of responsibility and ownership of environmental cleanliness can be created. The establishment of these communities also facilitates the exchange of information and experiences between members, as well as creating a mutually beneficial support network. (Schilke, O., & Goerzen, A.; 2019). The formation of this community is expected to be active and independent in managing waste, increasing community participation in environmental management, and creating a sustainable positive impact in Kendari City. (Beaudin, M., & Borck, J.; 2022)

The implementation of the waste bank system is another innovation implemented in this program. The waste bank serves as a container to collect recyclable waste. (M., & Borck, J. 2022). People who deposit waste into waste banks will get economic incentives, such as points that can be exchanged for goods or money. This system not only motivates the community to be more active in waste sorting and collection, but also provides economic benefits that can increase community participation. (Dewi, L.M; 2021)

Skills training is another important aspect of the program. This training includes various practical skills related to waste management, such as composting, recycling goods, and organic waste processing. With these skills, people can be more independent in managing waste in their households, as well as create new economic opportunities through recycled products. (Yuliawan; 2019)

Method

In this thematic KKN, the method applied is a participatory approach, which aims to actively involve various parties in the process of planning, implementing, and evaluating activities. This approach includes involvement not only from the Waste Bank management but also from local community members, including residents directly involved in waste management and other local stakeholders. This method ensures that knowledge and program determination are carried out collaboratively. In the implementation of KKN, related parties, including the management of the Waste Bank, the surrounding community, and students, work together. The activity workflow includes several steps, namely: conducting a survey on site, planning community service activities according to the theme, carrying out activities according to the schedule agreed between the team and partners, visiting the Waste Bank to understand its profile, preparing a program sustainability

plan, evaluating the results of service activities, and compiling an accountability report for the implementation of these activities.

Results and Discussion

The service in this thematic KKN activity was carried out at 3 waste bank locations in Kendari City, namely the Nur Islami Talia Waste Bank, the Bajo Pesisir Waste Bank, and the Kodya Waste Bank. By carrying out the Kendari City community empowerment program in waste management, several activities have been carried out, namely:

1. Educating the Community

One of the main components of this program is community education. The education program aims to increase public awareness about the importance of good waste management. Educational materials include waste sorting techniques, recycling, and waste reduction. This education is provided through counseling involving various groups of society, including students, housewives, and workers. Effective education is expected to change people's behavior in managing waste, thereby reducing negative impacts on the environment.

The purpose of this educational activity is to increase public awareness and skills in managing waste more effectively, thereby reducing negative impacts on the environment. With the hope that there will be a change in behavior in waste management in the community, increased participation in waste management programs, and the creation of a cleaner and healthier environment in Kendari City.

Community education related to waste management in Watu-Watu Village. It begins by providing an understanding of the negative impacts of waste that is not managed properly, such as environmental pollution and health risks. The public is invited to see that waste is not only an aesthetic problem, but can also be a source of various health and social problems. Furthermore, residents are given practical knowledge on how to sort waste at home. This education includes how to separate organic waste that can be converted into compost and inorganic waste that can be recycled. The emphasis on the importance of sorting from home is very important because it is a crucial first step in an effective waste management system.

In addition, the implementation of education also includes an explanation of the economic benefits of waste management through waste banks. Residents are informed that depositing sorted waste into the waste bank will get a reward in the form of money or goods. In this way, they not only contribute to the cleanliness of the environment, but also gain direct economic benefits.

The educational materials include:

- Waste Sorting Techniques, which aims to teach how to separate waste based on its type (organic, inorganic, and hazardous), with the content of Explanation of the types of waste and how to separate waste in households.
- Recycling, with the aim of educating the public about the benefits of recycling and how to do it. Content: The process of recycling various types of materials, such as plastic, paper, and metal, as well as the manufacture of simple recycled products.

- Waste Reduction, with the objective: encouraging the community to reduce the amount of waste produced. The content is a waste reduction technique at the source, such as the use of fewer single-use items and the application of the 3R (Reduce, Reuse, Recycle) principle.

The education method carried out is counseling by presenting expert speakers in the field of waste management, such as academics, environmental practitioners, and government representatives. An awareness campaign was also carried out, with the format of disseminating educational materials through posters, brochures, and social media to reach a wider community. Furthermore, simulations and demonstrations were admitted, with the format of holding direct demonstrations on how to sort and recycle waste, as well as making compost from organic waste. Participation and involvement, namely students, are expected through activities at school, students are given educational materials and invited to participate in creative competitions related to waste management, housewives are holding special sessions at community centers and village halls that discuss waste management in households, workers, namely organizing educational sessions in the workplace to educate workers about waste management in office and industrial environments.

With this approach, it is hoped that public education will be able to have a significant positive impact on waste management and environmental awareness in Kendari City.



2. Establishment of Waste Management Communities at the Local Level.

One form of waste management community at the local level is the establishment of a Waste Bank, such as in Watu-Watu Village, West Kendari District, Kodya Waste Bank. The beginning of the formation of the Kodya Waste Bank is located in Watu-Watu village, West Kendari District. The waste bank was formed from the initiative of the chairman of RT 01 and RT 02 and local residents because of the existence of a tourist attraction in the area (Amarilis Bath) which has a certificate from the Ministry of Tourism, to minimize and manage the amount of waste in the area in the form of a container called the Waste Bank.



3. Implementation of the Waste Bank System as a Source of Economic Incentives

The Waste Bank System in Watu-Watu Village, functions as a waste collection center that has been sorted by residents. Previously, residents were invited to sort waste in their homes, namely separating waste with organic, inorganic, and B3 (Hazardous and Toxic Materials) categories. After the waste is sorted according to the categorization, then residents deposit it at the Waste Bank, every time they deposit waste, residents will get incentives in the form of savings or points that can be exchanged for money, daily necessities, or used for other purposes. This system not only encourages residents to be more active in managing waste, but also provides an additional source of income. The collected waste, especially inorganic waste such as plastic, paper, and metal, will be processed or sold to the recycling industry. By collaborating with industry or collectors, waste banks can sell these wastes, which will then be processed into new products. The profits from this sale can be used for the development of waste banks or other environmental programs in the village.

The implementation of this system also received support from the Watu Watu village government and other related parties. With strong support and active participation from the community, the waste bank in this village can be an effective waste management model, which not only helps maintain environmental cleanliness but also improves the economic welfare of local residents.



4. Skills training

The training and skills that have been carried out are by conducting training for elementary school students located at SDN 64 and SDN 40 Kendari, namely waste management by sorting Waste: Training children to separate organic, inorganic, and recyclable materials at home or at school. It teaches them the importance of maintaining cleanliness and the environment., as well as making Compost; That is to teach children how to make compost from organic waste. These are practical skills that support environmental sustainability.

Conclusion

Community empowerment in Kendari City through an environment-based waste management strategy carried out by the Fisip UHO Thematic KKN team has shown significant effectiveness. By involving the local community, Waste Bank administrators, and students, this program succeeded in increasing community awareness and skills in waste management. Through a participatory approach, the community not only understands the importance of waste sorting and recycling but also plays an active role in its implementation. The results of this activity show that there are improvements in waste management and reduction of environmental impact. For sustainability, continuous commitment from all parties is needed to continue to develop and manage waste management programs effectively in the future.

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RUMAH TRADISIONAL MELAYU: ANTARA SENI, CABARAN DAN PELESTARIAN BUDAYA

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Abstrak

Rumah tradisional Melayu bukan sekadar sebuah kediaman, tetapi juga cerminan kebijaksanaan masyarakat Melayu yang selaras dengan alam sekitar, dengan setiap reka bentuk dan ukiran yang melambangkan makna mendalam. Namun, warisan seni bina ini kini terancam oleh pelbagai faktor seperti pembangunan moden yang pesat, urbanisasi yang membanjiri, serta kos penyelenggaraan yang kian meningkat. Kajian kualitatif menerusi kaedah kepustakaan ini bertujuan menyingkap bentuk kesenian, kepentingan serta cabaran yang dihadapi dalam usaha mempertahankan rumah tradisional Melayu; suatu lambang seni bina yang sarat dengan nilai budaya dan sejarah. Tambahan pula, pengaruh budaya luar dan kecenderungan hidup moden semakin merosotkan minat golongan muda terhadap keindahan warisan ini. Dalam menghadapi kemelut ini, kajian ini turut mengusulkan langkah-langkah strategik untuk memastikan kelestarian rumah tradisional Melayu, termasuk usaha pemuliharaan binaan, pendokumentasian sejarah, dan pengintegrasian elemen seni bina tradisional dalam kurikulum pendidikan. Kerjasama antara kerajaan, institusi pendidikan, dan komuniti setempat amat diperlukan bagi menumbuhkan semangat cinta terhadap warisan bangsa, memastikan bahawa identiti budaya Melayu terus terpelihara dan dihargai oleh generasi akan datang. Diharapkan, kajian ini dapat memberi panduan dalam usaha untuk memartabatkan dan melestarikan seni bina rumah tradisional Melayu sebagai khazanah budaya yang tiada tandingannya.

Kata kunci: Rumah Melayu Tradisional. Seni, Pemodenan, Cabaran, Pelestarian Budaya.

Abstract

This study aims to explore the significance and challenges faced in preserving traditional Malay houses, a symbol of architecture rich in cultural and historical values. The traditional Malay house is not merely a dwelling but a reflection of the wisdom of the Malay people, harmoniously integrated with the environment, with every design and carving embodying profound meaning. However, this architectural heritage is now threatened by various factors, including rapid modern development, urbanization, and escalating maintenance costs. Additionally, the influence of foreign cultures and modern lifestyles is gradually diminishing the younger generation's interest in this cultural heritage. In addressing these challenges, the study proposes strategic measures to ensure the sustainability of traditional Malay houses, including the restoration of structures, historical documentation, and the integration of traditional architectural elements into educational curricula. Collaboration between the government, educational institutions, and local communities is essential to foster a sense of pride and appreciation for this national heritage, ensuring that the Malay cultural identity is preserved and valued by future generations. It is hoped that this study will provide guidance in efforts to uphold and sustain traditional Malay house architecture as an invaluable cultural treasure.

Keywords: *Traditional Malay House, Art, Modernization, Challenges, Cultural Preservation.*

Pengenalan

Menurut Lois Lamya al-Faruqi (1984), istilah seni bina terbit daripada gabungan dua perkataan, iaitu “seni” dan “bina”. Perkataan seni berasal daripada bahasa Latin yang membawa makna ukiran atau kerja tangan, digunakan secara meluas pada zaman pertengahan untuk merujuk kepada hasil kerja yang melibatkan kehalusan dan ketelitian ukiran. David Leatherbarrow dan Mohsen Mostafavi (2003) pula mentakrifkan seni bina sebagai himpunan sejarah seni bina tradisional dan moden yang berkait rapat dengan faktor tipologi melalui pendekatan mekanikal. Seni bina dianggap sebagai disiplin yang mengharmonikan ilmu seni dan sains dalam mencipta binaan yang memenuhi keperluan atau kehendak tertentu. Dikenali sebagai “ibu segala seni”, seni bina tidak hanya sekadar teknik pembinaan, tetapi menjadi medium ekspresi seni yang kompleks dan bermakna. Pelbagai falsafah seni bina seperti Constructivism, Gothic, Baroque, Modernism, Functionalism, Deconstructivism, dan Minimalism telah menjadi rujukan utama dalam menghasilkan pelbagai binaan yang mengagumkan.

Mohamed Ali Abdul Rahman menekankan bahawa seni bina menggabungkan aspek keindahan dan fungsi, kedua-duanya tidak boleh dipisahkan. Seni bina telah berkembang sejak zaman prasejarah, seiring perubahan tamadun manusia. Ibn Khaldun (1980) pula melihat seni bina sebagai lambang kegemilangan tamadun yang mencerminkan martabat sesuatu bangsa. Menurutnya, pencapaian seni bina mencerminkan ketinggian peradaban, manakala Zulkifli Hanafi (1988) memperincikan seni bina sebagai ruang dan bentuk yang diolah demi memenuhi keperluan manusia.

Di Malaysia, seni bina menunjukkan perkembangan pesat. Fee (1998) menyatakan seni bina di negara ini bermula dengan struktur ringkas sebelum berkembang menjadi kompleks binaan berskala besar. Malaysia menjadi medan pertembungan budaya Timur dan Barat, menghasilkan variasi seni bina yang kaya dengan kepelbagaian.

Rumah tradisional Melayu merupakan salah satu warisan seni bina yang unik, mencerminkan nilai budaya tempatan. Reka bentuk rumah ini diadaptasi mengikut iklim, tradisi masyarakat, dan sumber semula jadi. Selain berfungsi sebagai tempat tinggal, ia juga menjadi ruang sosial yang menyuburkan hubungan kekeluargaan dan masyarakat. Namun, rumah tradisional Melayu kini berdepan pelbagai cabaran. Arus kemodenan dan kurangnya kesedaran generasi muda terhadap nilai seni bina tradisional menyumbang kepada kepupusannya (Mashitah Sulaiman & Mohd Nazir Ahmad, 2021). Faktor-faktor ini menjadikan warisan seni bina tradisional semakin terpinggir.

Tokoh seperti Abdul Halim Nasir menegaskan pentingnya usaha pemeliharaan seni bina tradisional Melayu. Pemeliharaan ini bukan sahaja untuk mengekalkan identiti dan warisan budaya tetapi juga untuk memastikan kemahiran pertukangan tradisional kekal relevan sepanjang zaman. Kajian terhadap seni bina tradisional ini penting dalam mengenal pasti cabaran yang dihadapi serta usaha-usaha pelestarian agar khazanah ini terus terpelihara untuk generasi masa hadapan. Dengan langkah yang proaktif, seni bina tradisional Melayu berpotensi menjadi jambatan penghubung antara warisan silam dan masa depan, melestarikan identiti budaya yang kaya dan bermakna.

Objektif Kajian

Matlamat kajian ini adalah:

- i. Mengetahui jenis-jenis dan komponen kesenian rumah Tradisional Melayu
- ii. Menganalisis cabaran dalam mengekalkan warisan seni bina dan kesan pengabaian
- iii. Menghuraikan cadangan untuk mengekalkan warisan seni bina rumah Tradisional Melayu

Metodologi Kajian

Kajian ini berlandaskan pendekatan kualitatif, sebuah metodologi yang melakar data dalam bentuk deskriptif, baik yang terungkap melalui tulisan mahupun tutur kata yang mengalir daripada perilaku manusia. Bogdan dan Taylor, seperti yang dikutip oleh Moleong (2004:4), mengibaratkan kaedah ini sebagai jendela untuk memahami dimensi makna yang tersembunyi di sebalik tindakan dan pertuturan. Dalam pelayaran ilmu ini, Mohd Shaffie (1991) menegaskan bahawa kaedah kepustakaan menjadi peta panduan, membimbing para penyelidik untuk menggali khazanah data dan bukti daripada karya-karya terdahulu. Kajian ini mengaplikasikan kaedah kepustakaan sebagai pendekatan utama dalam pengumpulan data dan maklumat. Sebagai teras kepada kajian ini, data kualitatif diperoleh melalui pelbagai sumber, termasuk koleksi di Perpustakaan dan Pengurusan Ilmu, Universiti Malaysia Kelantan (Kampus Bachok), artikel jurnal, prosiding, latihan ilmiah, serta bahan dari laman sesawang bagi menyokong dapatan kajian.

Selanjutnya, analisis teks dijadikan kompas untuk menelusuri makna yang tersembunyi. Seperti yang dijelaskan oleh Syed Arabi Idid (1998:106), kaedah ini ialah seni menafsir komunikasi lahiriah secara sistematik dan jelas, memperincikan setiap lapisan makna yang terkandung dalam teks. Kaedah ini tidak hanya memperkukuhkan asas kajian, tetapi turut menyediakan landasan yang lebih jelas dan terarah melalui rujukan terhadap kajian-kajian lepas. Dengan meneliti hasil penyelidikan sebelumnya, kajian ini dapat membina rangka kerja yang

sistematik dan menyeluruh dalam memahami dan mengupas isu seni bina rumah tradisional secara mendalam.

Sorotan Literatur

Mohamad Hanif Abdul Wahab (2019) meneliti “Kesan Budaya Merantau Masyarakat Minangkabau Terhadap Seni Bina Rumah Tradisional Di Negeri Sembilan”. Proses migrasi dari Sumatera Barat membawa perubahan pada elemen seni bina seperti bumbung lentik dan struktur asas. Walaupun terdapat penyesuaian baharu, identiti asal masih dikekalkan. Kajian ini juga menggariskan perbezaan dan persamaan seni bina Rumah Adat Minangkabau dengan Rumah Tradisional Negeri Sembilan, menjadi panduan penting dalam memelihara warisan budaya yang unik.

Selari dengan itu, Sri Yanti Mahadzir dan Nor Azlina Harun (2020) meneroka “Pembangunan Lawatan Maya 360° Sebagai Usaha Promosi Warisan Budaya”. Teknologi pemodelan 3D digunakan untuk memaparkan elemen rumah tradisional Melayu. Kajian ini menunjukkan bahawa usaha digital ini mampu melestarikan warisan, menarik minat masyarakat global, dan menjadikan warisan Melayu relevan dalam era moden.

Masyitah Sulaiman et al. (2021) dalam “Kearifan Tempatan Dalam Seni Bina Rumah Tradisional Melayu: Warisan Bernilai Yang Dilupakan” menekankan bahawa seni bina rumah tradisional Melayu tidak hanya mencerminkan keindahan estetika, tetapi juga mengandungi makna mendalam tentang kepercayaan dan gaya hidup masyarakat Melayu. Kajian ini mendedahkan bahawa pelbagai elemen seni bina tradisional semakin diabaikan dalam arus kemodenan, mengancam identiti budaya. Penulis mencadangkan usaha pemuliharaan, integrasi elemen tradisional dalam reka bentuk moden, serta pendidikan kesedaran untuk memastikan warisan ini kekal lestari.

Sarimah Alim dan Shartini Omar (2022) meneliti “Usaha Mengintegrasikan Elemen Seni Bina Rumah Tradisional Melayu” ke dalam reka bentuk rumah moden di Selangor. Kajian ini memfokuskan lima elemen utama: ukiran kayu, tiang tinggi, bumbung panjang, dinding kayu, dan bukaan luas. Melalui pendekatan kualitatif, temu bual dengan pemilik rumah dan arkitek menunjukkan bahawa walaupun minat terhadap ciri-ciri tradisional ini wujud, tahap implementasinya masih rendah. Kekangan kewangan dan kurang kesedaran tentang kepentingan seni bina tradisional menjadi faktor utama. Kajian ini menggariskan keperluan pendidikan dan promosi untuk meningkatkan pemahaman masyarakat, dengan harapan agar identiti budaya Melayu dapat dipertahankan dalam reka bentuk moden.

Nur Aziera Romiza dan Tengku Siti Mariam Tengku Wook (2022) memperkenalkan “Pendekatan Inovatif Melalui Perayauan Maya Untuk Menonjolkan Seni Bina Rumah Tradisional Melayu”. Pendekatan ini menggunakan teknologi untuk memberikan pengalaman interaktif dan mendalam kepada pengguna, memaparkan elemen fizikal rumah tradisional dengan lebih jelas. Kajian ini membuktikan bahawa teknologi dapat memelihara kearifan tempatan dan nilai budaya, sekaligus mempopularkan warisan tradisional dalam kalangan generasi muda.

Kajian-kajian ini menunjukkan betapa pentingnya usaha pemeliharaan, adaptasi, dan promosi seni bina rumah tradisional Melayu dalam menghadapi cabaran moden. Dari integrasi dalam reka bentuk moden hingga penerapan teknologi canggih, langkah-langkah ini bukan sahaja

memperkukuhkan identiti budaya tetapi juga memastikan warisan ini terus dihargai oleh generasi akan datang.

Dapatan dan Perbincangan

Rumah tradisional Melayu merupakan lambang seni bina tradisional yang kaya dengan nilai budaya dan kearifan tempatan masyarakat Melayu di Nusantara, termasuk Malaysia, Indonesia, dan Brunei. Setiap rumah tradisional ini mempamerkan ciri-ciri unik dan gaya seni bina yang berbeza, bergantung kepada lokasi, tradisi, dan iklim setempat. Berikut ialah beberapa jenis rumah tradisional Melayu yang terkenal:

i. Rumah Perabung Lima: Keunikan Seni Bina Tradisional Kelantan



Sumber: <https://dynamiccolor.blogspot.com/>

Rumah perabung lima adalah antara bentuk binaan awal yang banyak ditemui di Kelantan. Reka bentuknya yang ringkas namun etnik menonjolkan warisan seni bina Melayu yang asli dan unik. Rumah ini biasanya besar dan dibina dengan kawasan berlaman yang luas. Ruang ini memberikan keselesaan untuk pelbagai aktiviti keluarga dan masyarakat, mencerminkan gaya hidup tradisional orang Melayu. Tidak seperti sesetengah rumah tradisional Melayu yang mempunyai tebar layar pada bumbung, rumah perabung lima tidak memilikinya. Reka bentuk ini menambahkan keunikan gaya binaannya. Bahagian dapur rumah perabung lima dibina secara berasingan daripada rumah ibu. Reka bentuk ini bukan sahaja memberikan ruang yang lebih luas, tetapi juga praktikal untuk tujuan memasak dan aktiviti rumah tangga. Salah satu ciri khas rumah perabung lima ialah bumbungnya yang tinggi. Walaupun terdapat persamaan dengan gaya seni bina rumah Belanda, bumbung rumah perabung lima lebih menjulang, melambangkan adaptasi terhadap iklim tempatan dan estetika Melayu.

Keunikan rumah perabung lima terletak pada gabungan reka bentuk tradisional yang praktikal dengan elemen estetik yang sederhana tetapi memukau. Reka bentuknya menonjolkan identiti Melayu yang kuat, menjadikannya simbol warisan budaya Kelantan yang perlu dipelihara dan dihargai. Rumah perabung lima adalah salah satu manifestasi seni bina Melayu yang kaya dengan nilai budaya dan sejarah. Dengan ciri-ciri uniknya, rumah ini bukan sahaja menjadi lambang identiti masyarakat Kelantan tetapi juga bukti kearifan tempatan yang mampu bertahan sepanjang zaman.

ii. Rumah Bujang Berselasar: Simbol Tradisi dan Fungsionaliti Melayu



Sumber: https://issuu.com/fatehahucsi/docs/ilovepdf_merged_1

Rumah bujang berselasar, atau dikenali juga sebagai rumah bujang, merupakan salah satu jenis seni bina tradisional Melayu yang menonjolkan keunikan dan kesederhanaan dalam reka bentuknya. Rumah ini mencerminkan nilai-nilai komuniti dan keutamaan terhadap kehidupan sosial masyarakat Melayu tradisional.

Rumah ini lazimnya diperbuat daripada kayu cengal yang terkenal dengan ketahanan dan keindahannya. Lantainya pula diperbuat daripada kayu seraya yang dipasak dan diselak, memastikan kekukuhan struktur. Rumah ini mempunyai 12 tiang utama yang menyokong binaannya. Bumbungnya panjang, dihiasi dengan papan pemeleh dan atap singgora. Atap singgora memberikan tekstur dan estetik tersendiri, selain berfungsi sebagai penambat cuaca. Keistimewaan rumah ini terletak pada ruang selasar atau serambi yang luas, yang menyatu dengan rumah ibu dan dapur. Selasar berfungsi sebagai ruang sosial utama, digunakan untuk menerima tetamu atau mengadakan majlis keramaian dan keagamaan. Rumah bujang berselasar tidak mempunyai bilik tidur. Sebaliknya, ia menampilkan satu ruang luas (rumah ibu) yang sesuai untuk aktiviti berkumpul. Reka bentuk ini mencerminkan nilai masyarakat Melayu tradisional yang mengutamakan kebersamaan dan kemesraan dalam kehidupan seharian.

Reka bentuk rumah bujang berselasar yang serba ringkas tetapi praktikal menjadikannya sesuai untuk budaya masyarakat Melayu tradisional. Kehadiran ruang selasar yang luas melambangkan sifat terbuka dan inklusif masyarakat, menjadikan rumah ini bukan sahaja tempat tinggal, tetapi juga pusat kehidupan sosial dan spiritual. Rumah bujang berselasar adalah contoh seni bina Melayu yang kaya dengan nilai budaya dan sejarah. Keunikan reka bentuknya, digabungkan dengan fungsionaliti yang sesuai dengan gaya hidup tradisional, menjadikan rumah ini satu lambang warisan yang perlu dihargai dan dipelihara.

iii. Rumah Limas: Gabungan Warisan Nusantara dalam Seni Bina Tradisional Melayu



Sumber: <https://www.scribd.com/document/355769850/Rumah-Limas-Joho1>

Rumah Limas merupakan salah satu seni bina tradisional yang ikonik dan banyak ditemui di Johor, Selangor, dan Terengganu. Reka bentuknya yang elegan dan praktikal mencerminkan pengaruh pelbagai budaya di Nusantara, seperti Jawa, Bugis, Banjar, dan Palembang. Nama "limas" diambil daripada bentuk timba atau takir yang diperbuat daripada daun pisang atau upih, berbentuk tirus ke atas menyerupai piramid.

Rumah Limas adalah hasil gabungan warisan pelbagai bentuk rumah tradisional dari Jawa, Bugis, Banjar, dan Palembang. Campuran budaya ini melahirkan seni bina unik yang mencerminkan perpaduan identiti Nusantara. Seni bina rumah Limas hadir dalam pelbagai variasi, bergantung kepada lokasi dan pengaruh budaya setempat. Setiap jenis memaparkan keunikan tersendiri dari segi reka bentuk dan susun atur ruang. Reka bentuk rumah ini menitikberatkan aspek pengudaraan dan pencahayaan semula jadi. Struktur rumah yang terbuka membolehkan aliran udara yang baik, menjadikannya sesuai dengan iklim tropika. Tingkap-tingkap yang besar dan banyak turut membantu pencahayaan di dalam rumah. Kebanyakan rumah Limas Johor mempunyai "kolong," iaitu ruang di bawah rumah yang dipagar. Kolong ini berfungsi sebagai tempat penyimpanan, ruang teduh, atau kawasan untuk aktiviti harian seperti menjemur hasil tanaman. Rumah Limas dibina agak tinggi dari aras tanah. Ciri ini bukan sahaja membantu melindungi rumah daripada banjir, tetapi juga meningkatkan aliran udara di bawah rumah untuk mengurangkan kepanasan.

Reka bentuk Rumah Limas bukan sahaja mencerminkan keindahan seni bina tradisional, tetapi juga memenuhi keperluan praktikal masyarakat Melayu tradisional. Unsur keselamatan, pengudaraan, dan pencahayaan menjadi keutamaan dalam pembinaan rumah ini, menjadikannya sesuai dengan keperluan kehidupan seharian dan persekitaran tropika. Rumah Limas adalah simbol perpaduan budaya Nusantara dan warisan seni bina Melayu yang kaya dengan nilai sejarah dan estetika. Keunikannya bukan sahaja terletak pada reka bentuk, tetapi juga pada fungsinya yang praktikal, menjadikannya lambang kebijaksanaan masyarakat Melayu dalam mencipta ruang hidup yang serasi dengan alam dan budaya.

iv. Rumah Melaka: Warisan Seni Bina Bumbung Panjang



Sumber: <https://www.mtib.gov.my/index.php/en/services/facility/rumah-melaka>

Rumah Melaka merupakan salah satu contoh seni bina tradisional Melayu yang dikenali dengan reka bentuk bumbung panjang dan struktur yang elegan. Keindahan seni bina ini bukan sahaja terletak pada elemen estetikanya, tetapi juga pada fungsi dan simboliknya dalam kehidupan masyarakat Melayu tradisional.

Tulang perabung rumah ini lurus dan mendatar, memanjang mengikut susunan rumah. Bumbungnya direka dengan gaya lipat kajang, memberikan ketahanan tambahan terhadap hujan

dan cuaca tropika. Di bahagian muka tepi dinding rumah terdapat tebar layar, yang memberikan ciri tradisional unik. Di bawah bumbung lipat kajang pula tersembunyi ruang khas yang dinamakan loteng, sering digunakan untuk menyimpan barangan berharga atau sebagai ruang tambahan. Rumah Melaka dibina di atas tiang yang dilapik batu, yang berfungsi untuk mengelakkan kelembapan tanah dan memanjangkan hayat struktur rumah. Bumbung curam memastikan air hujan cepat mengalir, dan dapur terletak di bahagian belakang rumah untuk mengasingkan aktiviti memasak daripada ruang utama. Tangga yang terletak di bahagian hadapan rumah sering dihiasi dengan jubin berwarna-warni, menambah elemen estetika dan mencerminkan status pemilik rumah.

Rumah Melaka dibahagikan kepada tiga jenis berdasarkan saiz dan bilangan tiang utamanya, iaitu Rumah Bujang (jenis terkecil dengan struktur yang terdiri daripada enam batang tiang utama, Rumah Berbandung Dua (jenis sederhana dengan dua belas batang tiang utama, memberikan ruang yang lebih luas) dan Rumah Berbandung Tiga (jenis terbesar yang mempunyai enam belas batang tiang utama, sering dimiliki oleh keluarga yang lebih besar atau golongan berada).

Rumah Melaka bukan sahaja sebuah kediaman, tetapi juga simbol keindahan seni bina Melayu tradisional yang kaya dengan nilai fungsi dan budaya. Reka bentuknya yang menitikberatkan aspek estetika, ketahanan, dan kesesuaian dengan persekitaran tropika menjadikannya salah satu warisan seni bina Melayu yang bernilai tinggi dan perlu dipelihara.

v. Rumah Minangkabau: Seni Warisan dari Sumatera ke Negeri Sembilan



Sumber: <https://homedecours.wordpress.com/2014/11/28/rumah-gadang-minang- traditional-house/>

Rumah Minangkabau di Negeri Sembilan merupakan adaptasi seni bina tradisional Minangkabau dari Sumatera, Indonesia. Keunikan reka bentuk rumah ini terletak pada bumbungnya yang melengkung, dikenali sebagai gonjong atau bagonjong, yang menyerupai tanduk kerbau. Konsep dan struktur rumah ini tidak hanya mencerminkan fungsi praktikal, tetapi juga identiti budaya yang kaya.

Bumbung rumah Minangkabau yang melengkung di hujungnya adalah ciri utama yang membezakan rumah ini daripada reka bentuk rumah Melayu lain. Bentuk ini menyerupai tanduk kerbau, yang mencerminkan asal-usul nama Minangkabau itu sendiri, iaitu “menang kerbau”. Struktur rumah ini terdiri daripada beberapa komponen utama iaitu Ibu Rumah (ruang utama yang menjadi pusat aktiviti keluarga), Ruang Tengah (mengandungi ruang kecil dan bilik tidur serta Dapur (terletak di bahagian belakang, yang biasanya terhubung dengan ruang ibu melalui pintu ke selang (ruang terbuka tanpa dinding). Banyak rumah Minangkabau di Negeri Sembilan

mempunyai peran atau loteng, iaitu ruang tambahan di bawah bumbung yang boleh digunakan untuk menyimpan barang atau berfungsi sebagai ruang tambahan untuk keluarga. Ruang ibu rumah bersifat terbuka dan terhubung dengan rumah dapur melalui selang, sebuah ruang peralihan yang tidak ber dinding. Ruang ini menyediakan peralihan antara kawasan dapur dan ruang utama rumah. Rumah Minangkabau sering kali mempunyai bumbung bertingkat yang dialas dengan daun rumbia, memberikan perlindungan tambahan daripada hujan dan panas. Reka bentuk bertingkat ini menambah keunikan estetik serta berfungsi untuk pengudaraan yang lebih baik. Rumah Minangkabau dihiasi dengan ukiran kayu yang sangat terperinci, terutama di sekitar serambi hadapan dan anjung. Motif ukiran ini biasanya berbentuk silang dan bunga yang bersifat grafik dan menggambarkan unsur-unsur alam sekitar serta kepercayaan budaya masyarakat Minangkabau. Paras tingkap rumah Minangkabau di Negeri Sembilan biasanya direka rendah, sesuai dengan sifat masyarakat yang lebih gemar duduk berbanding berdiri. Selain itu, terdapat perbezaan aras pada bahagian anjung, serambi, dan rumah itu sendiri, yang menambah dimensi dan kedalaman kepada reka bentuk keseluruhan rumah.

Rumah Minangkabau di Negeri Sembilan bukan sahaja berfungsi sebagai tempat tinggal, tetapi juga mencerminkan budaya, sejarah, dan estetika yang mendalam. Reka bentuk bumbung gonjong, ruang-ruang terbuka, serta ukiran kayu yang menghiasi rumah menggambarkan keunikan dan kearifan tempatan masyarakat Minangkabau. Rumah ini tidak hanya berfungsi sebagai tempat tinggal, tetapi juga sebagai simbol identiti dan nilai-nilai tradisional yang terus dipelihara oleh generasi kini.

vi. Rumah Tiang 12: warisan Seni Bina Kelantan Kelantan Yang Kian Pupus



Sumber: <https://fachrimuhammadabor.wordpress.com/2016/11/09/rumah-kelantan-malaysia/>

Rumah Tiang 12 merupakan satu contoh seni bina tradisional Melayu yang kini semakin jarang dijumpai, terutamanya di Kelantan. Rumah ini bukan hanya berfungsi sebagai tempat tinggal, tetapi juga melambangkan kemajuan dan ketamadunan masyarakat Melayu pada suatu ketika dahulu. Rumah Tiang 12 berbeza daripada rumah tradisional Melayu lainnya dari segi struktur dan reka bentuk, dan ia mempunyai nilai sejarah yang mendalam.

Seperti namanya, Rumah Tiang 12 memiliki 12 batang tiang kayu utama yang tidak dipotong dan dipasang langsung ke dalam tanah, menyokong keseluruhan struktur rumah hingga ke puncak siling. Tiang-tiang ini menjadi elemen penting dalam kestabilan dan kekuatan rumah tradisional ini. Salah satu ciri khas yang membezakan Rumah Tiang 12 daripada rumah tradisional Melayu lain adalah laluan masuk ke rumah ini melalui ruang jemuran atau lantai basah yang tidak

berbumbung. Ini memberi kesan yang lebih semula jadi dan selaras dengan persekitaran sekitarnya. Rumah ini mempunyai 12 tiang utama di rumah ibu, 6 tiang serambi, dan 6 tiang panjang yang semuanya membentuk struktur yang kukuh dan stabil. Elemen tiang yang banyak ini juga mempengaruhi reka bentuk dan ruang dalam rumah, memberi ruang luas yang berbeza-beza. Reka bentuk bumbung yang panjang dan tabir layar bumbung Rumah Tiang 12 adalah panjang, dengan tepi sudut dinding yang dipasang tabir layar untuk melindungi rumah daripada cahaya matahari yang terik. Tabir layar ini memberi kesan penyejukan semula jadi, sesuai dengan iklim tropika di Malaysia. Pada pinggir tabir layar, terdapat papan pemeleh atau tumpu kasau, yang merangkumi dua jenis: pemeleh ibu dan pemeleh serambi. Pemasangan papan ini berfungsi untuk menguatkan struktur dan memberi kestabilan pada bumbung rumah.

Rumah Tiang 12 terdiri daripada tiga unit bangunan utama iaitu Rumah Ibu (ruang utama rumah yang mengandungi ruang selasar, tempat utama untuk kegiatan keluarga, Rumah Tengah (menyambung antara rumah ibu dan rumah dapur, berfungsi sebagai ruang tambahan, Rumah Dapur (terletak di bahagian belakang, berfungsi untuk menyediakan keperluan dapur dan masakan keluarga).

Rumah Tiang 12 bukan sahaja menjadi tempat perlindungan, tetapi juga mencerminkan perjalanan budaya dan sejarah masyarakat Melayu Kelantan. Pembinaannya yang menggunakan bahan semula jadi dan reka bentuk yang praktikal menunjukkan kecanggihan seni bina pada zaman tersebut, di samping menunjukkan hubungan erat masyarakat dengan alam sekitar. Pada masa kini, usaha untuk membangunkan semula Rumah Tiang 12 adalah satu perjuangan yang mencabar. Walaupun hampir pupus, warisan ini masih mempunyai nilai penting dalam memperingati sejarah ketamadunan Melayu dan memperkukuh identiti budaya bangsa. Mengembalikan Rumah Tiang 12 bukan hanya tentang melestarikan seni bina, tetapi juga memastikan pemahaman generasi masa depan tentang sejarah dan budaya yang terkandung dalam setiap struktur dan reka bentuknya.

vii. Rumah Bumbung Perak/Kutai: Warisan Seni Bina Melayu di Perak



Sumber: [https://www.researchgate.net/figure/Photo-3-The-Limas-House-Perak- Source-http- wwwpanoramio-com-photo-8665438_fig2_325121973](https://www.researchgate.net/figure/Photo-3-The-Limas-House-Perak-Source-http-wwwpanoramio-com-photo-8665438_fig2_325121973)

Rumah Kutai adalah sebuah jenis rumah tradisional Melayu yang terkenal dengan reka bentuk bumbung panjang yang unik dan ringkas. Rumah ini adalah salah satu contoh seni bina yang masih terdapat di beberapa kawasan di Perak, terutama di Kampung Sayong Lembah, Kampung Kota Lama Kanan, Kampung Bota Kanan, dan Parit. Rumah Kutai telah berusia lebih 100 tahun, dan ia memperlihatkan kesederhanaan yang etnik serta mendalam nilai budayanya.

Seperti kebanyakan rumah Melayu tradisional, Rumah Kutai memiliki bumbung panjang yang tinggi dan luas, memberi kesan ruang yang terbuka dan selesa. Bumbung yang tinggi ini tidak

hanya berfungsi untuk perlindungan daripada cuaca, tetapi juga memberikan pencahayaan semula jadi serta pengudaraan yang baik. Keistimewaanannya terletak pada reka bentuk yang lebih etnik dan ringkas, sesuai dengan keperluan masyarakat pada zaman dahulu. Salah satu ciri penting Rumah Kutai adalah penggunaan sepenuhnya bahan binaan semula jadi yang terdapat di persekitaran kampung. Struktur asas rumah dibina menggunakan kayu keras, yang diperoleh daripada hutan sekitar. Atap rumah pula diperbuat daripada daun rumbia, sementara dindingnya menggunakan anyaman buluh atau rotan yang memberikan kesan semula jadi dan sejuk. Penggunaan bahan semula jadi ini mempamerkan hubungan erat antara manusia dan alam sekitar.

Rumah Kutai memiliki sifat keterbukaan yang agak unik. Konsep ini memberi ruang yang luas dan berfungsi untuk memudahkan pergerakan udara di dalam rumah. Struktur rumah yang terbuka membolehkan peredaran udara yang lancar, sekaligus menciptakan suasana yang nyaman dan sejuk. Rumah Kutai merupakan sebahagian daripada warisan budaya yang telah berusia lebih 100 tahun. Ia masih dapat ditemui di beberapa kampung di Perak, seperti Kampung Sayong Lembah, Kampung Kota Lama Kanan, dan Kampung Bota Kanan. Keberadaan rumah ini di kawasan-kawasan tersebut menggambarkan betapa pentingnya rumah ini sebagai sebahagian daripada identiti budaya masyarakat tempatan.

Selain reka bentuk yang praktikal dan estetik, Rumah Kutai melambangkan kecanggihan masyarakat Melayu zaman dahulu dalam memahami dan memanfaatkan sumber alam sekitar. Dengan menggunakan bahan yang ada di sekitar kampung, rumah ini menunjukkan satu bentuk kesederhanaan yang harmoni dengan alam. Ia juga memberi contoh tentang pemikiran ekologi masyarakat Melayu dalam memilih bahan yang mesra alam dan sesuai dengan iklim tropika Malaysia.

Walaupun rumah ini kini semakin sukar ditemui, warisan seni bina Rumah Kutai adalah satu simbol penting dalam memahami ketamadunan dan budaya Melayu. Rumah ini bukan sahaja sebuah struktur tempat tinggal, tetapi juga sebuah peninggalan sejarah yang mencerminkan cara hidup, nilai estetik, dan keupayaan adaptasi masyarakat Melayu pada masa lalu.

viii. Rumah Perabung Panjang: Warisan Seni Bina dengan Keunikan Struktur dan Sejarah Selangor



Sumber: <https://azidahali.blogspot.com/2010/03/rumah-bumbung-panjang-negeri-selangor.html>

Di Selangor, masih terdapat beberapa buah rumah tradisional Melayu yang berusia lebih 60 tahun. Rumah ini tidak hanya merupakan tempat tinggal, tetapi juga simbol warisan budaya

yang mempunyai kaitan erat dengan seni bina rumah tradisional Melayu di Melaka dan Negeri Sembilan kerana pertalian sejarah yang menghubungkan ketiga-tiga kawasan ini.

Rumah tradisional Melayu Selangor yang asli terdiri daripada tiga komponen utama iaitu Rumah Ibu (merupakan bahagian utama rumah yang mempunyai serambi beranda, anjung, dan beberapa bilik, Rumah Tengah (berfungsi sebagai ruang penghubung antara rumah ibu dan rumah dapur, yang terdiri daripada ruang rumah tangga, bilik tidur, dan ruang tengah (laluhan) serta Rumah Dapur (terletak di bahagian belakang rumah, berfungsi sebagai ruang untuk memasak dan menyediakan makanan bagi keluarga).

Salah satu ciri paling menonjol rumah tradisional Melayu Selangor adalah bumbung panjang. Bumbung ini menggunakan perabung panjang yang lurus dan mendatar, memberikan bentuk yang lebih panjang dan terbuka. Bumbung jenis ini bukan hanya berfungsi untuk perlindungan dari hujan dan panas, tetapi juga mencerminkan gaya seni bina tradisional yang praktikal dan estetik.

Pada tepi dinding yang tegak, rumah ini menggunakan dinding tabir layar yang berlapis dua. Tabir layar ini berfungsi untuk memberikan perlindungan daripada panas matahari, sambil memastikan pengaliran udara yang baik di dalam rumah. Ia juga memberikan elemen estetika yang khas pada seni bina rumah ini. Rumah tradisional Melayu Selangor ini mempunyai 12 batang tiang utama di bahagian rumah ibu, yang terdiri daripada 6 tiang utama untuk rumah ibu dan 6 tiang serambi yang sama naik. Struktur tiang ini memberi kestabilan dan ketahanan kepada rumah, sambil membolehkan pengudaraan dan pencahayaan yang semulajadi. Keberadaan tiang yang banyak juga mencerminkan keindahan seni kraf kayu yang sangat dihargai dalam masyarakat Melayu.

Rumah tradisional Melayu Selangor ini juga dikenali sebagai Rumah Bumbung Panjang, dan ia berakar umbi daripada warisan seni bina Melayu yang tersebar di Melaka dan Negeri Sembilan. Ketiga-tiga negeri ini mempunyai hubungan sejarah dan budaya yang kuat, yang tercermin dalam reka bentuk rumah tradisional mereka. Sebagai contoh, rumah ibu yang besar, rumah tengah yang menghubungkan bahagian utama rumah dengan dapur, serta penggunaan bahan-bahan semula jadi dan teknik pembinaan yang sesuai dengan iklim tropika, menjadikan rumah ini tahan lama dan berfungsi dengan baik dalam cuaca panas Malaysia.

Rumah ini sangat praktikal kerana susun atur yang membolehkan ruang untuk berkumpul dan aktiviti keluarga di rumah ibu, sementara dapur berada di belakang untuk tujuan memasak. Ini mencerminkan cara hidup masyarakat Melayu yang menekankan keharmonian dalam kehidupan keluarga dan masyarakat. Walaupun kini rumah jenis ini semakin kurang dibina, ia tetap menjadi simbol warisan budaya yang penting. Usaha untuk memelihara dan menghidupkan kembali seni bina rumah tradisional ini sangat penting agar generasi akan datang dapat menghargai dan menghayati nilai sejarah serta budaya yang terkandung di dalamnya.

Rumah tradisional Melayu Selangor dengan bumbung panjang dan struktur tiang utama yang kukuh ini bukan sahaja penting sebagai tempat perlindungan, tetapi juga sebagai simbol identiti budaya Melayu yang mesti dipelihara untuk generasi akan datang.

a) Komponen Kesenian Rumah Tradisional Melayu

Di Malaysia, perkembangan rumah Melayu tradisional juga mengalami beberapa peringkat yang mencerminkan perubahan sosial, budaya, dan ekonomi. Permulaannya, Rumah tradisional Melayu di Malaysia mempunyai akar yang sama dengan rumah Melayu di kawasan lain. Rumah panggung

dengan atap limas dan ruang dalam terbuka menjadi ciri-ciri utama. Bahan yang digunakan adalah kayu, dan rumah dibina mengikut adat dan tradisi setempat. Kemudian, Islam pula memainkan peranan penting dalam pembangunan rumah Melayu di Malaysia. Konsep rumah panggung dan penggunaan ukiran kayu digabungkan dengan unsur Islam dalam reka bentuk dan hiasan rumah. Motif-motif Islam, seperti khat dan geometri, juga terlihat dalam ukiran dan hiasan dinding rumah Melayu. Pada zaman penjajahan kolonial, pengaruh seni bina Eropah masuk ke dalam reka bentuk rumah Melayu. Rumah yang lebih besar dan bergaya Eropah dengan sentuhan kolonial, seperti beranda dan tingkap kaca, mula muncul. Walau bagaimanapun, pengaruh Eropah ini biasanya terhad kepada rumah elit atau yang dimiliki oleh orang kaya.

Kesenian rumah-rumah tradisional ini sangat istimewa kerana ia mencerminkan setiap variasi etnik dalam budaya Melayu yang terdapat di kepulauan ini. Walau bagaimanapun, oleh sebab rumah-rumah ini dibina menggunakan bahan binaan yang ringan daripada sumber hutan tempatan seperti kayu, buluh, rotan, mengkuang, daun nipah, dan sebagainya, maka rumah-rumah ini tidak mampu bertahan untuk jangka masa yang lama. Kesenian rumah-rumah tradisional ini adalah sangat tinggi iaitu merangkumi tiga komponen kesenian iaitu kesenian tatarias ruang, kesenian cara pembinaan dan kesenian penerapan reka bentuk binaan terhadap iklim setempat.

i. Komponen Tatarias Ruangan

Kesenian tatarias ruangan bermaksud perancangan menyusun atur ruangan bersesuaian dengan sosiobudaya masyarakat Melayu pada zaman itu. Contohnya adalah penempatan 'serambi' di depan sebagai ruang penyambutan tamu, diikuti oleh rumah ibu sebagai pusat kehidupan keluarga dan perayaan. Hal ini memenuhi kebutuhan budaya Melayu yang menekankan layanan kepada tamu dan privasi keluarga sesuai dengan hukum Agama Islam. Dalam rumah tradisional Melayu yang memiliki susun atur jenis berkembang, penggunaan selang sebagai jambatan penghubung antara rumah ibu dan dapur berfungsi sebagai pintu masuk bagi wanita dalam persiapan kenduri-kendara. Ruang di dalam rumah Melayu juga dapat ditambah atau dikurangi sesuai kebutuhan dan jumlah anggota keluarga.

Selain itu, kolong dalam rumah tradisional Melayu berperanan sebagai ruang serbaguna untuk kenduri-kendara, penyimpanan peralatan, pengeringan pakaian, dan pembaikan jala bagi nelayan. Kolong juga penting saat musim tengkujuh berlangsung dalam jangka waktu yang lama. Hal ini demikian kerana susunatur ruang dalam rumah tradisional Melayu mencerminkan cara hidup dan budaya masyarakat Melayu secara keseluruhan.

ii. Komponen Cara Pembinaan

Komponen kedua kesenian adalah dari aspek kesenian cara pembinaan. Pembinaan sesebuah rumah-rumah tradisional ini dikaitkan dengan bagaimana sesebuah rumah tradisional itu mampu didirikan dengan menggunakan sumber sedia ada di kawasan sekeliling. Rumah-rumah ini juga menggunakan kaedah pembinaan tradisional yang tidak menggunakan paku melainkan pasak dan tanggam bagi menguatkan dan mengukuhkan binaan tersebut.

Secara asasnya, rumah Melayu terlebih dahulu didirikan dengan menaikkan struktur tiang utama yang dipanggil 'tiang seri' dan diikuti dengan pemasangan 'rasuk panjang' dan 'rasuk pendek' bagi mengikat kedudukan 'tiang seri' kepada tiang-tiang sokongan yang lain. Peringkat ketiga ialah perletakan lantai sementara bagi kegunaan kerja-kerja pemasangan 'alang panjang'

dan ‘alang pendek’ sebelum diikuti dengan ‘tunjuk langit’, ‘alang muda’ dan ‘tulang bumbung’. Pemasangan komponen bumbung dengan perletakkan ‘kasau jantan’ dan ‘kasau betina’ disusuli dengan pemasangan ‘atap’ dan ‘tebar layar’ yang dilakukan pada peringkat keempat. Peringkat terakhir pembinaan, kayu lantai dipasang diikuti dengan kayu dinding, tingkap, jendela, pintu serta komponen perhiasan fasad yang lain. Rumah melayu juga mengetengahkan elemen-elemen budaya Islam dengan mempersembahkan ukiran-ukiran bermotifkan flora seperti ukiran Pucuk Rebung, ukiran Bunga Melur dan Bunga Tanjung serta ukiran yang bermotifkan geometri. Keunikan ukiran ini dapat dilihat pada hiasan dinding, jendela, pintu dan bumbung rumah.

Kesimpulannya, cara pembinaan rumah tradisional Melayu ini menjadi pelopor terawal kepada konsep ‘Sistem Binaan Berindustri’ (Industrialised Building System – IBS) di dunia. Rumah-rumah tradisional ini dilihat lebih mapan dan lestari berbanding binaan moden yang lain kerana mampu mengatasi masalah banjir besar yang sering melanda rantau ini pada musim tengkujuh. Selain itu, rumah tradisional ini juga boleh dibongkar (dismantle), dipasang semula (reassemble) dan dipindahkan (relocate) sama ada secara ‘buka dan pasang’ atau diangkat keseluruhannya secara bergotong-royong ke lokasi yang baru. Hal ini merupakan salah satu kelebihan cara pembinaan tradisional yang menggunakan bahan binaan ringan.

iii. Komponen Penerapan Reka Bentuk Binaan Terhadap Iklim Setempat

Komponen yang ketiga ialah komponen kesenian penerapan reka bentuk binaan terhadap iklim setempat. Aspek ketiga ini akan memperlihatkan kebijaksanaan orang terdahulu dalam pembinaan sesebuah rumah. Hal ini kerana sesebuah rumah tradisional yang dibina mempunyai peranan dan fungsinya yang tersendiri yang sesuai dengan iklim persekitaran di Nusantara. Selain daripada komponen struktur yang dinyatakan sebelum ini, rumah Tradisional Melayu mempunyai tiga komponen utama iaitu ‘lantai tinggi’ (raised floor), ‘dinding dan bukaan’ (walls and openings) serta ‘bumbung cerun bertingkat’ (doubled slope roof). Keunikan rumah tradisional dapat dilihat daripada penggunaan lantai tinggi bertiang. Ciri utama binaan tradisional ini akan memberi manfaat kepada penghuni bagi mengekalkan keselesaan terma dalaman dan keselamatan daripada bahaya binatang buas dan berbisa. Tiang tersebut dilapik dengan batu konkrit bertujuan untuk menghalang daripada serangan anai-anai terhadap tiang kayu tersebut.

Dari sudut sains bangunan pula, binaan lantai tinggi menyediakan pergerakan angin (air velocity) di bawah lantai tersebut. Dengan penggunaan kayu lantai jarang (timber gapped floor), angin yang lalu di bawah lantai rumah akan memasuki ruang dalaman bagi membantu proses penukaran dan peredaran udara. Satu kajian yang dilakukan oleh Hanafi (1994) menyatakan bahawa keadaan tanah yang lembab dan basah di rantau ini memerlukan pencahayaan yang mencukupi bagi mengeringkannya. Selain daripada itu, musim tengkujuh bukan sahaja membasahkan tanah malah banjir juga turut berlaku. Oleh itu kaedah lantai tinggi adalah sangat sesuai untuk iklim di rantau ini.

Selain itu, penemuan daripada beberapa kajian lain diperolah mengenai faktor perbezaan ketinggian lantai rumah tradisional di Semenanjung Malaysia. Kajian tersebut menyatakan bahawa ketinggian lantai rumah tradisional di Utara Semenanjung adalah lebih tinggi berbanding ketinggian lantai rumah tradisional di bahagian Selatan Semenanjung. Hal ini kerana kejadian banjir besar sering kali berlaku di kawasan utara jika dibandingkan dengan kawasan selatan Semenanjung.

Komponen seterusnya ialah ‘dinding dan bukaan’. Pada fasad rumah tradisional Melayu, jumlah bukaan atau jendela adalah banyak dan menyeluruh iaitu dari paras lantai sehingga hampir ke siling rumah (full-length window). Ketinggian bukaan ini bersesuaian dengan paras badan penghuni (at body level). Hassan dan Ramli (2010) merumuskan bahawa peredaran udara yang merentas rumah (cross ventilation) menjadi faktor mengapa keluasan bukaan dengan jumlah tingkap yang banyak beserta ukiran tembus (ornamentation) di atas tingkap di setiap muka fasad ditemui pada rumah tradisional Melayu. Situasi ini mampu menjana proses peredaran udara sejuk bagi menyalur keluar udara panas di dalam rumah.

Komponen terakhir ialah ‘bumbung cerun bertingkat’ (doubled pitch roof). Ciri yang terdapat pada bumbung rumah tradisional berfungsi bagi menyalurkan udara panas keluar melalui rongga di antara bumbung atas dan bawah. Rongga ini membantu membenarkan peredaran udara panas yang terperangkap di ruang dalam bumbung keluar melalui kaedah ‘kesan timbunan’ (stack effect). Penggunaan bahan binaan ringan seperti ‘atap nipah’ juga mempunyai fungsinya tersendiri. Pengaplikasian ini mampu membantu menyejukkan bahagian atas bumbung kerana ‘atap nipah’ mempunyai kapasiti terma yang rendah. Bahan ini tidak menyimpan haba dan menyejuk serta merta apabila hari semakin redup.

Ciri reka bentuk bumbung rumah tradisional Melayu yang responsif terhadap iklim setempat ialah penggunaan ‘tebar layar’ yang berongga. Bumbung ‘tebar layar berongga’ juga berfungsi untuk membenarkan pengudaraan yang baik bagi bahagian atas rumah seperti ‘bumbung cerun bertingkat’. Selain itu, unjuran bumbung rumah tradisional yang panjang membantu melindungi fasad rumah serta tingkap daripada pancaran sinar matahari yang terik dan tempas air hujan yang lebat. Perlindungan yang diberikan oleh unjuran bumbung ini membolehkan tingkap dan bukaan sentiasa dibuka walaupun dalam keadaan hujan lebat dan panas terik.

b) Cabaran dalam Mengekalkan Warisan Kearifan

Seni bina rumah tradisional Melayu mempunyai nilai budaya dan sejarah yang amat penting. Namun, seiring dengan arus pemodenan dan urbanisasi, warisan seni bina ini semakin terpinggir, menghadapi pelbagai cabaran yang mengancam kelestariannya. Beberapa pengkaji seni bina, seperti Mohamad Sohaimi Man (2017), menekankan bahawa kesedaran dan keprihatinan masyarakat Melayu perlu diperkuat untuk memastikan warisan rumah tradisional ini terus hidup dan dihargai. Berikut adalah beberapa cabaran utama dalam usaha mengekalkan seni bina rumah tradisional Melayu:

i. Pengabaian Warisan dan Kekurangan Pewaris

Banyak rumah tradisional Melayu mengalami kerosakan fizikal disebabkan pengabaian dan kurangnya pewaris yang menjaga warisan ini. Penyelenggaraan yang tidak berterusan serta kekurangan kesedaran dalam kalangan masyarakat menyebabkan rumah tradisional sering terabai. Selain itu, terdapat juga masalah tiada pewaris yang ingin meneruskan legasi pembinaan rumah tradisional, menjadikan usaha pemuliharaan semakin sukar.

ii. Perubahan dalam Nilai dan Tradisi

Rumah tradisional Melayu dibina dengan nilai-nilai adat dan kepercayaan yang mendalam, seperti gotong-royong dan musyawarah dalam pembinaan, serta penentuan tapak rumah berdasarkan

kepercayaan tradisional. Namun, menurut Noor Faizah et al. (2014), nilai-nilai ini semakin dilupakan dalam masyarakat moden. Tradisi seperti ini kini tidak lagi diamalkan, menyebabkan elemen- elemen tersebut semakin hilang dalam reka bentuk rumah yang lebih kontemporari. Kepercayaan yang menghubungkan pemilihan tapak rumah dengan nilai budaya juga semakin terpinggir.

iii. Penerapan Modernisme dalam Reka Bentuk Rumah

Seni bina moden kini lebih mendominasi reka bentuk rumah, menyebabkan elemen-elemen tradisional seperti struktur tiang, serambi, dan dapur di belakang semakin jarang dilihat dalam rumah kontemporari. Keutamaan diberikan kepada reka bentuk yang lebih praktikal tetapi sering mengabaikan keselesaan dan kesejahteraan yang terdapat dalam reka bentuk rumah tradisional. Hal ini juga menjejaskan fungsi sosial ruang rumah, yang dahulu memainkan peranan penting dalam kehidupan komuniti Melayu.

iv. Identiti Melayu yang Tercemar

Hijjas (2015) menjelaskan bahawa pengaruh budaya Barat semasa era penjajahan menyebabkan seni bina tempatan kehilangan identiti asalnya. Banyak bangunan pada zaman penjajahan mengikut reka bentuk Barat yang lebih menekankan kepada kekayaan dan kuasa, sementara seni bina Melayu yang sepatutnya mengutamakan kesesuaian iklim tropika dan nilai tempatan semakin dilupakan. Seni bina tradisional kini semakin sukar untuk dikenali dalam landskap moden Malaysia.

v. Kurangnya Pengetahuan tentang Pengaruh Iklim

Salah satu cabaran terbesar dalam mengekalkan seni bina rumah tradisional adalah ketidakmampuan untuk mengadaptasi reka bentuk rumah dengan keperluan iklim tropika. Malaysia, sebagai negara beriklim khatulistiwa, memerlukan pengudaraan semulajadi dan pencahayaan yang sesuai. Namun, banyak rumah moden dibina tanpa mempertimbangkan faktor- faktor ini, menyebabkan masalah seperti pertumbuhan kulat, kualiti udara yang buruk, dan masalah kesihatan penghuni. Reka bentuk rumah tradisional yang memberi penekanan kepada aliran udara dan penggunaan bahan mesra alam kini semakin jarang dilihat dalam reka bentuk rumah moden.

vi. Kehilangan Kemahiran Tukang Tradisional

Kemahiran pertukangan tradisional yang diperlukan untuk membina rumah tradisional semakin hilang. Tukang-tukang tradisional yang mahir dalam seni bina rumah tradisional kini semakin berkurangan, dan ini merupakan cabaran besar dalam usaha untuk memulihkan dan mengekalkan warisan seni bina ini. Seiring dengan kemajuan teknologi, banyak kemahiran tradisional yang tidak lagi dihargai, menjadikan seni bina rumah tradisional semakin sukar untuk dipulihara.

vii. Modernisme dan Urbanisasi

Proses urbanisasi yang pesat di Malaysia menyebabkan lebih banyak rumah moden dibina tanpa mempertimbangkan warisan budaya dan persekitaran tempatan. Reka bentuk rumah yang lebih kontemporari kini lebih memfokuskan pada estetika moden dan kemudahan praktikal tanpa mengambil kira nilai budaya dan sejarah. Seni bina tradisional semakin dicemari dengan elemen- elemen yang tidak sesuai dengan budaya tempatan dan lebih terpengaruh oleh gaya global.

viii. Penyesuaian Seni Bina Tradisional dalam Konteks Moden

Siti Fatimah Tuzzahrah Abd Latif & Kamarul Afizi Kosman (2017) menyatakan bahawa ada keperluan untuk menafsirkan semula reka bentuk dan fungsi ruang tradisional, seperti serambi, rumah ibu, loteng, dapur, dan pelantar. Penafsiran semula ini penting bagi memastikan warisan seni bina tradisional diterjemahkan dalam reka bentuk rumah moden tanpa mengabaikan aspek sosial, agama, dan budaya.

Walaupun menghadapi pelbagai cabaran dalam usaha untuk mengekalkan seni bina rumah tradisional Melayu, adalah penting untuk masyarakat dan pereka moden berusaha memahami dan memelihara warisan ini. Kesedaran terhadap nilai kebudayaan dan fungsi sosial rumah tradisional perlu dipertingkatkan, dan usaha pemuliharaan serta penyesuaian rumah tradisional dengan reka bentuk moden harus dilakukan. Dengan cara ini, seni bina rumah tradisional Melayu dapat terus dihargai dan dipelihara untuk generasi akan datang.

c) Kesan Pengabaian Warisan Budaya Seni Bina Tradisional Rumah Melayu

Pengabaian terhadap warisan budaya seni bina rumah Melayu memberi kesan yang mendalam dalam beberapa aspek penting. Kesan pertama ialah hilangnya warisan seni bina tradisional yang semakin diambil alih oleh arus kemodenan. Keutamaan terhadap rekaan kontemporari menyebabkan masyarakat kini lebih mengutamakan estetika moden dan teknologi terkini, mengabaikan nilai budaya yang tersemat dalam rumah tradisional Melayu. Ini turut mengurangkan minat terhadap profesion tukang mahir dan mempercepatkan kehilangan kemahiran seni pertukangan yang sangat penting dalam warisan ini. Kemajuan teknologi seharusnya disertakan dengan kesedaran untuk mengekalkan warisan tradisi yang kaya dengan nilai budaya dan kearifan tempatan.

Dari segi sosial, pengabaian ini menyebabkan kehilangan identiti budaya. Warisan seni bina bukan sahaja menyimpan sejarah, tetapi juga menghubungkan generasi muda dengan nilai- nilai tradisi yang telah diwariskan. Tanpa pemahaman yang mendalam tentang warisan ini, masyarakat semakin jauh daripada identiti budaya mereka. Ini turut memberi kesan kepada perpaduan dalam masyarakat, kerana hubungan antara generasi yang lebih tua dan muda semakin renggang. Selain itu, pengabaian terhadap seni bina tradisional juga memberi kesan ekonomi, khususnya dalam sektor pelancongan yang bergantung pada daya tarikan warisan budaya. Pengurangan minat terhadap warisan seni bina ini dapat mengurangkan potensi pelancongan yang berasaskan budaya tempatan, sekali gus memberi impak negatif kepada ekonomi setempat.

Kesan lain ialah perubahan landskap budaya yang tidak seimbang akibat pembangunan moden. Banyak rumah tradisional yang bersejarah digantikan dengan bangunan moden yang tidak lagi mencerminkan identiti dan kearifan tempatan. Proses ini merosakkan bukan sahaja seni bina,

tetapi juga elemen budaya yang terkandung dalam rumah tradisional Melayu. Rumah Melayu tradisional, yang dibina dengan bahan tempatan seperti kayu, bukan sahaja tahan lama, tetapi juga menyimpan nilai sosial dan budaya yang penting. Tanpa warisan ini, masyarakat kehilangan ruang untuk berinteraksi dan menyampaikan nilai budaya, yang mana turut membentuk identiti mereka.

Kehilangan estetika dalam seni bina tradisional juga merupakan kesan serius. Ukiran kayu yang halus pada rumah Melayu bukan hanya elemen dekoratif, tetapi juga memiliki nilai simbolik dan spiritual yang mendalam. Motif-motif seperti bunga teratai yang melambangkan kesucian dan motif geometri yang melambangkan kebijaksanaan tukang kayu, menyampaikan cerita dan nilai masyarakat Melayu. Pengabaian terhadap rumah tradisional ini mengakibatkan hilangnya bukan sahaja keindahan estetik, tetapi juga bahasa seni yang menjadi medium untuk mengekspresikan kepercayaan dan nilai masyarakat.

Oleh itu, penting untuk menyedari dan menghayati kepentingan pemeliharaan warisan seni bina tradisional rumah Melayu, supaya ia tidak hanya bertahan dalam ingatan, tetapi juga hidup dalam masyarakat masa kini dan akan datang.

d) Cadangan untuk Mengekalkan Warisan Seni Bina Rumah Tradisional Melayu

Bagi memastikan kesinambungan dan pemeliharaan seni bina rumah tradisional Melayu, beberapa cadangan praktikal boleh dilaksanakan:

i. Pemuliharaan dan Pemulihan Rumah Tradisional Melayu

Pemuliharaan warisan seni bina ini perlu dilakukan melalui kerjasama dengan pihak berkuasa seperti Jawatankuasa Warisan Negara (JWN) dan Jabatan Warisan Malaysia (JWM). Mereka memainkan peranan penting dalam memastikan rumah tradisional yang rosak dipulihkan mengikut garis panduan yang betul, serta dalam melaksanakan kajian dan pendaftaran rumah tradisional yang perlu dipelihara. Usaha ini membantu melindungi rumah-rumah yang mempunyai nilai sejarah dan budaya yang tinggi dari kemusnahan akibat pembangunan yang tidak terkawal.

ii. Penanaman Nilai Cinta Terhadap Warisan dalam Kalangan Generasi Muda Salah satu langkah yang berkesan ialah dengan memasukkan elemen-elemen seni bina rumah tradisional Melayu dalam kurikulum pendidikan seni bina di universiti. Kementerian Pendidikan boleh memainkan peranan utama dengan mewajibkan kursus atau projek yang menumpukan kepada pemahaman dan penghargaan terhadap seni bina tradisional dalam bidang pengajian seni bina. Selain itu, kerjasama dengan institusi pengajian tinggi boleh dijalankan untuk mengadakan pameran atau program pemuliharaan rumah tradisional.

iii. Kerjasama Muzium dan Institusi Pengajian Tinggi

Muzium Warisan Melayu, dalam kerjasama dengan universiti seperti Universiti Putra Malaysia (UPM), telah menunjukkan bahawa pembangunan model rumah tradisional dan memelihara rumah warisan sebagai bahan pameran dapat memperkenalkan golongan muda kepada warisan seni bina tempatan. Ini boleh menjadi satu platform untuk pelajar dan masyarakat umum lebih mengenali serta menghargai seni bina tradisional Melayu.

iv. Pelancongan Warisan dan Inap Desa

Rumah tradisional yang masih terpelihara boleh dijadikan destinasi pelancongan, bukan sahaja untuk memperkenalkan budaya Melayu kepada pelancong asing, tetapi juga sebagai sumber pendapatan untuk masyarakat tempatan. Program inap desa yang semakin popular ini boleh memberi peluang kepada pelancong untuk merasai kehidupan di rumah tradisional dan belajar mengenai budaya tempatan. Ini bukan sahaja memberi manfaat kepada ekonomi tempatan, tetapi juga membantu dalam pemeliharaan dan pemuliharaan rumah tradisional.

Dengan usaha berterusan dari pihak berkuasa, masyarakat, dan institusi pendidikan, warisan seni bina rumah tradisional Melayu dapat dipelihara dan diteruskan untuk generasi akan datang.

Kesimpulan

Rumah tradisional Melayu merupakan contoh yang kaya dengan nilai budaya, sejarah, dan estetika yang mencerminkan hubungan harmoni antara manusia dan alam sekitar. Setiap aspek reka bentuknya, seperti penggunaan bahan semula jadi dan ukiran halus, bukan sahaja berfungsi secara praktikal tetapi juga mengandung makna simbolik yang mendalam, mencerminkan nilai dan kepercayaan masyarakat Melayu. Namun, warisan seni bina ini kini berhadapan dengan cabaran besar, antaranya adalah tekanan pembangunan moden dan urbanisasi yang menyebabkan banyak rumah tradisional digantikan dengan bangunan moden yang kurang memperhatikan elemen budaya tempatan. Kos penyelenggaraan yang tinggi juga menjadi faktor penyumbang kepada kekurangan pemeliharaan rumah tradisional. Selain itu, kekurangan tukang mahir dalam seni pertukangan tradisional turut mempercepatkan kemerosotan rumah tradisional Melayu. Pengaruh budaya luar dan gaya hidup moden juga memberi kesan terhadap minat generasi muda terhadap warisan ini. Mereka semakin cenderung kepada reka bentuk rumah moden yang dianggap lebih praktikal dan sesuai dengan gaya hidup kontemporari. Oleh itu, penting untuk memupuk kesedaran tentang nilai dan keindahan seni bina tradisional Melayu.

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RELATIONSHIP BETWEEN GROWTH MINDSET AND ENGLISH ACHIEVEMENT ACROSS GENDER IN MIDDLE SCHOOL

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Abstract

Male and female students in middle school may have fixed or adaptable views of their English skills which contribute to their English achievement. This study aims to investigate the relationship between growth mindset and English achievement associated with gender differences in junior high school environments. The research method used is correlational research to examine the relationship between variables. The sample consisted of 140 junior high school students, with details of 42 male students and 98 female students. Data were collected through a mindset survey that measured students' growth mindset, while the data about students' English achievement were recorded from their pure English score in the even semester of examination. The results show that there is no significant relationship between growth mindset and achievement in English among junior high school students (Sig. 0.381, $p > 0.05$), but there is a significant difference in English achievement between the two gender groups (Sig. 0.023, $p > 0.05$) where the mean score of female and male growth mindset students is 70.77 and 67.03. It showed that $70.77 > 67.03$ that indicates female students have better English achievement than male students. This suggests that students' confidence in their ability to grow and develop in learning English as well as their gender significantly affect their English achievement. These findings have important implications in the context of education.

Keywords: Growth mindset, gender, middle school students, English achievement

Introduction

English learning achievement in Indonesian junior high schools is determined by the final score obtained after participating in the teaching-learning process (Budiawan as cited by Ardila et al., 2022) which is strongly influenced by internal and external actors. Internal factors come from inside the students and include attitudes, motivation, intelligence, personality, self-esteem, self-confidence, and interest, (Chun, 2022; Putra & Maharsi, 2023), while external factors come from outside the students and include school environment, family support, and exposure to English through leisure activities (El-Omari, 2016) as well as teacher factors, peer attitudes, attitudes against the target language, the target language as a required topic, textbooks and instructional materials (Milania et al., 2022). Both factors give contribution to their English learning outcomes. Several studies have been conducted in the area of internal factors related to English achievement such as motivation, attitude, anxiety, personality, interest, and strategy that play a significant role in English learning achievement (Agustin, 2018; Ardila et al., 2022; Hayati, 2015).

Another new trend in internal factors called ‘mindset’ then comes to the education world including English learning and also contributes to students’ academic performance and achievement. According to Muhammad et al. (2022), students' mindset plays a significant role in their English achievement at middle schools. It has shown that students with a fixed mindset had a strong negative relationship with their achievement, while students with a growth mindset had a strong positive relationship with their achievement.

A mindset belongs to internal factors that can influence students’ achievement in English. It refers to an individual's beliefs and attitudes towards his/her abilities and intelligence which can impact students’ engagement, learning, and performance in the classroom (Gross, 2019; Kader, 2013). The concept of mindset was promoted by Dweck (2006) who introduced fixed mindset and growth mindset to the education world. A fundamental difference between fixed mindset and growth mindset in learning English is the belief about whether language ability can be improved or not. In a fixed mindset, individuals trust their linguistic skills and intelligence are stagnant traits static that cannot be changed (Viña et al., 2022). On the other hand, in a growth mindset, individuals believe that their language ability can grow and change through effort and practice (Mueller, 2019). Students with a growth mindset are resilient, more motivated, and likely to use English in their daily communications (Lou & Noels, 2019), and also reported to have higher levels of English proficiency (Lou & Noels, 2020).

For middle school students, having a growth mindset is important as it helps them believe in their ability to improve and succeed (Mesler et al., 2021). In the context of classroom English learning for middle school students, mindset plays a crucial role in shaping their attitude and performance. Carpenter (2018) discovered that teachers who believe in the adaptability of intelligence and ability can help students develop a growth mindset. This involves providing feedback and assessment that encourages students to take the inventiveness and responsibility for their learning. On the other hand, Kader (2013) discovered that many secondary school students have a fixed mindset towards learning the English language who believe that talent is more important than effort.

Furthermore, growth mindset has a significant impact on the English learning outcomes of middle school students (Herdian et al., 2021). Students that have a growth mentality are more motivated, engaged, and successful in their English language study (Viña et al., 2022) compared to those with a fixed mindset (Claro & Loeb, 2019). The existence of a growth mindset leads to additional learning gains comparable to 48 and 35 additional days of learning in English language arts and math, respectively (Claro & Loeb, 2019). Additionally, the study's findings revealed a link between growth mindset and English language achievement that was moderated by grit and enjoyment. This showed that students with a growth mindset were more likely to achieve more in their language studies (Hu et al., 2022).

Then, the effect of growth mindset on secondary school students' English learning outcomes and its differential effect between male and female students have been investigated in earlier research. The results found that there is no difference in growth mindset based on gender (Gross, 2019; King & Trinidad, 2021). Both genders benefit equally from having a growth mindset in their English language learning. On the other hand, a study investigated the effect of gender in the classroom on students' learning outcomes and found differences in learning achievement based on the gender composition of the school (Eleje et al., 2021). The study by Sabra (2018) examined gender differences in young English learners in Swedish schools. The findings revealed that male and female abilities were nearly similar, while boys received slightly more points on average in

reading comprehension and listening, and more females performed better than boys in the writing task. Therefore, while growth mindset has a positive impact on learning products, its effect may vary based on socioeconomic factors, but not on gender.

In Indonesian context, there is very limited research on mindset and English achievement especially in secondary school settings especially in Indonesia. The limited previous studies only found at the university level which showed paradox findings. The research conducted by Dewi (2021) found that there was a strong correlation between mindset and English achievement of pre- service English teachers, while in Maharani's study (2021), which involved university students, there was no relationship found between mindset and English achievement. Therefore, since the previous researches may have focused more on general or higher subjects, this study will provide more specific evidence on how growth mindset relates to junior high school students' English learning outcomes in Indonesia setting. Moreover, this study will provide how gender can moderate the relationship between growth mindset and learning outcomes.

Literature Review

Growth Mindset and English Achievement

Mindset theory, developed by Dweck (2006), focuses on the belief that intelligence and abilities can be improved through practice and hard work. It distinguishes between a growth mindset, where individuals believe in the flexibility of intelligence, and a fixed mindset, where individuals ensure that intelligence is fixed and unchangeable. Research has shown that a growth mindset is linked with positive outcomes like mastery goals, persistence, and achievement, while a fixed mindset is related with performance objectives and lower persistence and achievement (Rammstedt et al., 2022). Studies have also examined the psychometric properties of methods used to measure a growth mindset, such as Dweck's three-item Growth Mindset Scale, and found them to have acceptable reliability, comparability, and validity (Lee, 2022).

The concept of growth mindset in the English learning context has been described in several ways. One study found that college students have a high growth mindset in English language learning, with factors such as criticism, motivation, effort, and environment playing a major role (Viña et al., 2022). Also, the research has shown that a growth mindset is favorably related to goal rule and achievement. (Rammstedt et al., 2022). Furthermore, growth language mindsets have been found to help maintain students' perseverance and enthusiasm in difficult language settings, particularly for recently arrived migrants learning English as a second language (Lou & Noels, 2020). Another study found that having a growth mindset predicted achievement among students from more affluent homes, but not those from less affluent ones. (King & Trinidad, 2021). In short, the growth mindset approach to learning English promotes the idea that skills can be acquired via effort and hard work, leading to better academic performance and language fluency.

Research on an English language learning approach that focuses on a growth mindset has several implications. Firstly, students that have a growth mindset are likely to have higher levels of grit and experience more joy in learning English that leads to greater language performance (Viña et al., 2022). Secondly, encouraging a growth attitude and cultivating a pleasant school climate might help lower student burnout in English as a foreign language (EFL) setting (Hu et.

al, 2022). Overall, embracing a growth mindset in English language learning can contribute to students' motivation, performance, and well-being, while also addressing issues of inequality and burnout.

Gender Differences and English Achievement

Several studies showed that gender differences significantly influence English achievement among junior high school student (Karthigeyan & Nirmala, 2016; Muniroh & Rachmajanti, 2023). Female students often outperform male students in English, demonstrating higher academic ranks and better reading comprehension skills, particularly in specific objectives such as understanding textual structure and deducing meaning from context. Additionally, factors such as learning motivation, attitudes, and methods differ between genders, with girls typically exhibiting more positive learning behaviors (Zhang, 2018). Although female students often feeling reluctant to speak to males due to nervousness and shame, while male students use English to assert status, impacting their overall learning strategies and success, but their achievement later is better than male students (Muniroh & Rachmajanti, 2023).

Research

Methodology

Research Design

This study applied correlational research design to determine students' growth mindset's impact on their English learning outcomes and how the students with growth mindset may differ across genders. According to Creswell (2012), a correlation is a statistical test that establishes the tendency or trend for the regular fluctuation of two (or more) variables or two sets of data. Here, the variables are students' growth mindset and English achievement which will be examined by statistical test in correlation research. The hypotheses of this study were there is a significant relationship between growth mindset and English achievement (H_a), and there is no significant relationship between growth mindset and English achievement (H_o).

Participants of the Study

The participants of this study were 140 students in eighth grade from a public school located in Hulu Sungai Utara, South Kalimantan, Indonesia. They were divided into forty-two male students (30%) and ninety-eight female students (70%). They were selected as the sample of this study after they filled the mindset survey and got the result of having growth mindset in learning English.

Instruments

The instrument used in this study was a mindset survey called "English Language Mindset Survey (ELMS)" adopted from Puvacharonkul and Wilang (2020). The survey consisted of six main aspects of mindset promoted by Dweck (2006) involving a general viewpoint of own ability, success of others, challenges, obstacles, effort, and criticism. Each aspect had two statements which the first statement was written for fixed mindset, and the next statement was written for

growth mindset, so the total statements were 12 statements. The scale is a five-Likert-type scale (5 points for strongly agree, 4 points for agree, 3 points for neutral, 2 points for disagree, and 1 point for strongly disagree). The mindset questionnaire was distributed to students in May 2022.

In addition, the data on the students' English achievement was drawn from the English examination results of the even semester taken in June 2022. The students' score would be divided into very low (1-20), low (21-40), fair (41-60), good (61-80), and excellent (81-100). Last, in this current study, the Cronbach's Alpha coefficient is 0.657 which is categorized as reliable instrument.

Data Analysis Techniques

At first, the data were examined through descriptive statistics both for the mindset and English achievement. Then, to determine the relationship between growth mindset and English achievement, the researcher intends to use the Pearson formula which requires data must be distributed normally. Therefore, a normality test is performed using Kolmogorov-Smimov through SPSS IBM 22 and the results showed that both data are not normally distributed. It happens because they had the same significance value and are smaller than 0.05 (Sig. 0.000 < p. 0.05). Consequently, the correlation analysis by using the Pearson formula cannot be done because the first basic assumption is not fulfilled, then, non-parametric correlation must be taken. In this case, the researcher used Kendall's tau formula to analyze the correlation between variables. Additionally, to examine whether there were any significant differences between male and female students related to English achievement, Mann-Whitney U test was used as one of non-parametric analysis. Last, a statistical application program called IBM SPSS 22 for Windows was utilized in this study to help in testing hypothesis based on the statistical evidence.

Result

Students' Growth Mindset and English Achievement

The results of students' growth mindset are obtained from the ELMS mindset survey. The scores between male and female students are presented in Table 1.

Table 1: Students' growth mindset across gender

Gender	N	Mean	SD	Minimum	Maximum
Male	42	22.02	2.700	16	28
Female	98	22.96	2.337	17	30
Total	140	22.68	2.479	16	30

The table above shows that the average score of the answer given by the students related to their growth mindset is 22.68. Also, the average score between males and females is similar (22.02 and 22.96), which indicates that there is no difference in scores between them across genders although the total number of female students is higher than male students.

Furthermore, the students' achievement in English learning is based on the result of the English examination in the even semester in 2022. The data are taken from the English teacher of the school. The reason that the researcher uses the pure result is to get students' original scores on the test. The following table provides an overview of the students' English achievement:

Table 2: Students' English achievement distribution across gender

Gender	N	Mean	SD	Minimum	Maximum	Category
Male	42	67.02	13.116	40	95	Good
Female	98	70.77	18.436	20	100	Good
Total	140	69.64	17.055	20	100	Good

According to Table 2, the data shows little difference between male and female students' scores in the English test. For the male students, the average score is 67.02 with the minimum score, 40 and the maximum score, 95. Then, the categories of the English achievement are good. On the other hand, the female students have 70.77 as the average score, 3.75 point higher than male students. Then, they have the maximum score, 20 and the maximum score, 100 which is categorized as good, too. Overall, with an average of 69.64 for male and female students, their English outcomes are categorized as good. The interpretation of "good" here is the score of students in English examination belong to 61-80 point which means that most of the students can answer all questions in the exam well.

Growth Mindset and English Achievement

The correlation between growth mindset and English achievement is analyzed by using Kendall's tau as non-parametric correlation. The hypotheses are:

H_a = there is a significant relationship between growth mindset and English achievement
 H_o = there is no significant relationship between growth mindset and English achievement

Table 3: Correlation between growth mindset and English achievement

	English Achievement	
	r	o
	w	t
	h	M
	i	n
	d	s
	e	t
Correlation	1.000	-.055

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 Indonesia, Perak, Malaysia, 23 November 2024.

		Growth mindset	Coefficient
English achievement	Correlation	-.055	1.000
	Coefficient		
	Sig. (2-tailed)	.381	.
N		140	Sig. (2-tailed)
Kendall's tau_b			.381
		N	140
			140

Based on the correlation coefficient Kendall's tau, the correlation value between the growth mindset variable and English learning achievement is 0.055. Growth mindset and English learning achievement are negatively correlated, as indicated by the negative correlation value, which indicates that the two factors are not positively or negatively correlated. Then, a 2-tailed test is used to conduct the hypothesis test with a level of significance of 5% (0.05). The significant value is 0.381, which is more than 0.05 ($0.381 > 0.05$), as it can be seen from the data above. Therefore, there is no significant relationship between growth mindset and student English learning outcomes.

Gender differences and English achievement

Then, to investigate the students' gender differences regarding their English achievement, *Mann-Whitney U* test is employed. The gender is divided into male and female students who have growth mindset. The hypotheses of this test are:

- H_a = there is significance difference between male and female growth mindset students to English achievement
 H_o = there is no significance difference between male and female growth mindset students to English achievement

Table 4: *Mann-Whitney U*

	English Achievement
Mann-Whitney U	1563.000
Wilcoxon W	2466.000
Z	-2.266
Asymp. Sig. (2-tailed)	.023
a. Grouping Variable: Gender	

Exploring further into the two aspects that have been investigated, the score of *Asymp. Sig. (2-tailed)* is 0.023 which is lower than the significance 0.05, so H_a is accepted. This findings showed there is a difference between groups (male and female growth mindset students) at the level as determined by *Mann-Whitney U* ($0.023 < 0.05$) *y*. In short, there is a significant difference in student learning outcomes across gender.

Discussion

Based on the results about the students' growth mindset and English achievement, it is found that nothing appreciably different exists between their mindset survey scores between male and female students as well as their achievement. Herdian et al. (2021) found no difference in the student's growth mindset in terms of both in the moral and intellectual mindsets, as well as in the GPA of

the male and female students. Then, this findings also in line with Maharani's study (2021) which was found that there was no relationship found between mindset and English achievement. King and Trinidad (2021) have found evidence supporting the adaptive influences of growth mindset on achievement and other learning-related outcomes. Those studies suggest that the relationship between growth mindset and achievement may differ based on the specific context and population being studied. Those studies indicate that while a growth mindset may be beneficial for motivation and engagement, its impact on actual achievement in English is limited. Additionally, the implications of the correlation analysis suggest that there may be other variables that have a stronger influence on English achievement, such as socioeconomic status and structural factors (King & Trinidad, 2021).

Despite this finding, the difference in growth mindset between male and female middle school students in English classes can be explained by their attribution styles. According to the study by Gao and Li (as cited by Uluduz & Gunbayi, 2018), male students tend to attribute their English performance to external factors, while female students attribute it to internal factors. It indicates that male students tend to attribute their performance in English to influences beyond their control, such as poor teaching methods, distractions, or pressure from others. On the other hand, female students are more inclined to internal factors related to their English performance such as hard effort, personal ability, or personal commitment to English lessons (Bursuc, 2013; Mahmood et al., 2022).

Another finding in this current study shows that there is a difference in English achievement between the male and female students with a growth mindset in middle school. It is similar with Eleje et al. (2021) who found differences in learning outcomes based on the gender composition of the school, and is contradicted Sabra's finding (2018) which found that gender does not play a significant role in academic achievement in English. This indicates that regarding to gender, the difference result may occur due to the sample and location of the research. Therefore, in this study, gender does not appear to be a determining factor in English achievement among middle school students.

Conclusion

The correlation between the growth mindset and English performance of middle school students is nonexistent, and there is likewise no notable distinction in the educational results of male and female students who exhibit a growth mindset in their English learning. These findings indicate that students' growth mindset may not lead to higher English learning outcomes. Instead, interventions should also focus on other factors like grit, enjoyment, motivation, self-efficacy, and anxiety in learning English. This highlights the need for a comprehensive approach to improve English learning outcomes, considering multiple variables that influence student achievement. In addition, the study emphasizes the complexity of the relationship between growth mindset and academic achievements that indicate other factors may mediate this association. It suggests that future researchers involve other variables that also contribute to students' English achievement by inviting a larger sample in junior high school settings to get more comprehensive findings in the same field. Moreover, the pedagogical implication of the present study includes practical recommendations for improving English language learning outcomes of middle school students, taking into account growth mindset and gender differences, includes nurturing a growth mindset

through feedback and assessment. By implementing these recommendations, it is hoped that teachers and schools can enhance English language learning outcomes for middle school students.

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Development of Emotional Intelligence Instruments in Learning

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Abstract

The development of emotional intelligence instruments is essential for improving students' social- emotional skills and overall educational experience. The purpose of this study is to develop a valid and reliable emotional intelligence instrument to be used in evaluating students' ability to manage their emotions during the learning process. The method in the study is Research and Development (R&D) using the ADDIE Model, an instrument used as many as 42 statements and the validity of the content is tested by 2 experts. Results of the study After conducting a test of the validity of the content with the Gregorian formula and obtained a Vi value of 0.84 and valid. While the reliability test is 0.791, the instrument used is reliable. Based on the validity and reliability test criteria, the instrument can be used to continue in the next data collection. It is essential to develop emotional intelligence instruments in learning to improve students' social-emotional skills and overall academic outcomes. It also emphasizes how important it is for teachers and educators to understand and handle the social and emotional needs of their students well.

Keywords: Development, Emotional Intelligence, Instruments, Learning, ADDIE Model

Introduction

In the educational literature, emotional intelligence has been widely recognized as an essential component of learning. Emotional intelligence is essential to improve learning outcomes, especially in virtual learning (Bhavikatti & P, 2023) . Emotional intelligence, which is essential for successful communication and language mastery in this context, helps individuals manage their own emotions and interact effectively with others. Emotional intelligence includes the ability to recognize, understand, manage, and express emotions in a healthy and productive manner. This concept was first introduced by John D. Mayer, Peter Salovey, and Daniel Goleman, who defined emotional intelligence as the ability to sense and understand emotions in oneself and others and used this awareness to guide thoughts and behaviors (Jaafar et al., 2019; Knopp, 2023).

Emotional intelligence has been linked to increased students' desire to learn because it fosters empathy, self-motivation, and resilience, all of which are important for students to stay

engaged and motivated while learning (Stella et al., 2023) . Emotional intelligence is also essential for effective leadership in an academic environment, which improves education, communication, and decision-making (Zixiang et al., 2023),

Emotional intelligence affects academic success, particularly in science learning, and affects how students interact with lessons, collaborating with teachers and fellow students. Students with high emotional intelligence tend to have better science learning outcomes. A study using pseudo-experimental methods found that, no matter what learning model students used, emotional intelligence had a significant influence on how they learned science (Gunawan et al., 2022) . Emotional intelligence has a direct impact on students' learning habits in a blended learning environment. This is especially true for science learning, where students interact more often with traditional and online materials (Iqbal et al., 2022).

Emotional intelligence helps students understand and engage with the subject matter more effectively. For example, a study on the influence of emotional intelligence on science learning outcomes found that students with high emotional intelligence performed better on multiple-choice tests, especially when given association tests that required a deeper understanding of the material (Supriyadi, 2023). Emotional intelligence influences learning outcomes, according to research on the relationship between emotional intelligence and learning achievement. This suggests that emotional intelligence is essential for cooperation and communication in science learning (Kristia Pagari et al., 2023). The influence of emotional intelligence on science learning outcomes can vary depending on the context. For example, a study on the effect of emotional intelligence on science learning achievement in elementary school students found that emotional intelligence had a significant positive impact on student learning outcomes, regardless of location or urban or rural environment (Kresnadi, 2019).

Although there is significant research on emotional intelligence in education, instruments designed to measure emotional intelligence, especially in the context of science learning, are still limited. The study emphasized the lack of instruments designed to measure emotional intelligence in the context of science learning, thus hindering the development of effective strategies to improve emotional intelligence in science education (Gunawan et al., 2022; Nada et al., 2023; Supriyadi, 2023). The measurement of emotional intelligence in science learning faces challenges due to the complexity of construction and the need for specific context assessments that consider the unique demands of science learning (Mortillaro & Schlegel, 2023).

By addressing these gaps and challenges, educators can develop more effective strategies to improve emotional intelligence in science learning, leading to improved learning outcomes and better academic success (Kresnadi, 2019). Instruments can be developed and validated to effectively measure emotional intelligence in science learning, providing valuable insights for educators to improve student learning outcomes (A Smooth et al., 2019; Leasa & Corebima Aloysius, 2017).

Research Method

The research is designed using the Research and Development (R&D) method with the ADDIE Model. The ADDIE model consists of analysis, design, development, implementation, and evaluation. The control stage in the ADDIE development model was replaced with the evaluation stage (Kent L. Gustafson & Robert Maribe Branch, 2002; Putri Welds et al., 2023).

Table 1. Stages of Development of Emotional Intelligence Instruments

No.	Stages	Activities
1	Analyze	Analyze the learning objectives of Physics and feed with aspects/dimensions of emotional intelligence.
2	Design	Formulate indicators of each aspect/dimension of emotional intelligence, compile a grid and make a questionnaire statement.
3	Development	Prepare 42 emotional intelligence statements that correspond to the aspect/dimensions and grids of emotional intelligence. Conduct validity tests by experts, and revise input from experts.
4	Implementation	Conducting validity and reliability tests on emotional intelligence users in high school students in grade XI.
5	Evaluation	Analyze the data of the results of the validity test of experts and test the validity and reliability of users using as many as 33 statements that will be used as research instruments.

In this study, there were 26 respondents who were willing to fill out a questionnaire to be used as user validation test respondents. The respondents consisted of high school students in grade XI science, who had participated in the learning process in the classroom.

Before conducting a user validity test, an expert validity test must be carried out, where the formula used in this expert validity test is by tabulating the formula as follows (N. Gregory Mankiw, 2003).

Table 2. Tabulation of Gregory's Formula

Tabula 2x2		Expert I	
		Disagree	Agree
Expert II	Disagree	A	B
	Agree	C	D

Analysis of the validity of the content by 2 experts using Gregory's formula as follows:

$$Vi = \frac{D}{A + B + C + D}$$

Information

vi = Construct Validation

A = Both Raters disagree

B = Rater I set, Rater II tidak setuju

C = Rater I tidak setuju, Rater II setuju

D = Both Raters agree

Table 3. Content Validity Criteria

Score	Category
0.8 - 1	Very high validity
0.6 – 0.79	High validity
0.40 – 0.59	Medium validity

0.20 – 0.39	Low validity
0.0 – 0.19	Very low validity

Results and

Discussion Results

Emotional intelligence is a general attitude of an individual towards various aspects to develop emotional awareness, namely: (1) knowing one’s own emotions, (2) managing emotions, (3) motivating oneself, (4) recognizing the emotions of others, and (5) fostering relationships. Table 4 below is a grid of emotional intelligence instruments.

Table 4. Emotional Intelligence Instrument Grid

Aspects		Indicator	Statement Number		
			Number of Statements		
				Positive	Negative
Getting to Know Your Emotions	1.	Recognize and feel your own emotions	2	1	2
	2.	Understand the reasons for the feelings that arise	2	3	4
	3.	Recognize the influence of emotions on Actions	2	5	6
Managing Emotions	1.	Be tolerant of frustration	2	7	8
	2.	Able to express anger appropriately	2	9	10
	3.	Able to control aggressive behavior that is capable of damaging self and others	2	11	12
	4.	Have positive feelings about yourself and the environment	2	13	14
	5.	Have the ability to cope with stress	2	15	16

	6. Can reduce feelings of anxiety and loneliness in association	2	17	18
Motivate Yourself	1. Able to control yourself	2	19	20
	2. Be optimistic in the face of problems	2	21	22
	3. Able to focus on the assigned task	2	23	24
Recognizing the Emotions of Others	1. Able to accept other people's points of view	2	25	26
	2. Have empathy or sensitivity to others	2	27	28
	3. Able to listen to others	2	29	30
Building Relationships	1. Understand the importance of building relationships with others	2	31	32

2. Able to resolve conflicts with others	2	33	35
3. Have the ability to communicate with others	2	34	36
4. Have a friendly nature or easily get along with others	2	37	38
5. Have an interest in	2	39	40
6. Be mature and tolerant	2	41	42

Content Validity

Based on the results of the validity of the content of a series of abilities to create a form of research instrument that can measure the content or concept that must be measured from both experts using Gregory's formula is as follows:

Table 5. Content Validation Results

Tabula 2x2		Expert I	
Expert II	Disagree	Disagree	Agree
	Agree	A (8)	B (1,2,14)
		C (11,25,38)	D (3,4,5,6,7,9,10,12,13,15,16,17,18,19,20,21,22,23,24,26,27,28,29,30,31,32,33,34,35,36,37,39,40,41,42)

Using the formula above, then:

$$V_i = 1 + \frac{35}{3 + 3 + 35} = \frac{42}{41} = 0,84$$

Based on the results of the validity of the content and by looking at the validity criteria of the content, the result was obtained which was 0.84, so it can be concluded that the emotional intelligence questionnaire is categorized as very high.

User/Respondent Validity

After conducting the Content Validity Test, it was continued with a user/respondent validity test with 26 respondents and as many as 42 statements, with data analysis using SPSS 25 the results of the analysis were as many as 9 invalid statements and as many as 33 valid statements. So that the instruments that will be used in the effectiveness test will be 33 statements.

Validity Reliability

Furthermore, a Reliability Test was conducted on the instrument to be used using SPSS 25 with as many as (N) 33 statements. For more details, please see Table 6.

Table 6. Reliability Statistics	
Cronbach's Alpha	N of Items
.791	33

By looking at Table 6 above Cronbach's Alpha value is 0.791, then the instrument used is reliable. Based on the reliability test criteria, the instrument is reliable with a very high reliable category. So, this instrument can be used to measure the emotional intelligence of students.

Discussion

Emotional intelligence is essential for students to navigate various aspects of their academic and professional lives, such as building creative and leadership skills, managing stress, and adapting to new norms. To prepare students for various difficulties and opportunities, the curriculum should incorporate emotional intelligence. Because of this emotional intelligence, students can manage emotions effectively, stay safe, and maintain mental health (Ibrahim, 2022). Students who have emotional intelligence can do a lot of creative things because they can better manage their emotions, work together, and maintain a stable level of emotion, which is essential for creative endeavor (Szorc et al., 2019).

The development of emotional intelligence instruments in students is indeed more than just measuring their abilities in the emotional aspect. Additionally, it is important to reinforce an educational approach that is centered on the needs of the individual. This kind of approach helps students because students' emotional intelligence is closely linked to their overall learning outcomes and their well-being. Students with high emotional intelligence can better understand the context of problem-solving, use appropriate strategies, and provide relevant answers and conclusions (Sekaryanti et al., 2023). In addition, emotional intelligence has been linked to the ethical behavior of students during the learning process, with a positive influence observed (Lolang et al., 2023). In developing this instrument, it is necessary to test the validity of the content and the reliability test. One of the important steps in the creation of an emotional intelligence instrument is the content validity test, which ensures that the tool accurately depicts the basic construction and is relevant to the intended user/respondent (Ahmad et al., 2022; Coskun et al., 2017; Salim et al., 2018; Enemies, 2019). This helps to improve the validity and reliability of the instrument, ultimately resulting in a more accurate assessment of emotional intelligence. From the instruments used in previous research (Firmansyah & Kamaluddin, 2020), an instrument was developed to measure the level of emotional intelligence of students in the learning process. In the learning process, there are 5 aspects that need to be considered in it, such as recognizing one's own emotions, managing emotions, motivating oneself, recognizing other people's emotions and building relationships. In the development of this emotional intelligence instrument, the ADDIE model is used. In this ADDIE model, what needs to be accounted for is the analysis, design and

development stage, because at this stage there are 42 statements that will be used to conduct content validation tests, user/respondent validity and instrument reliability tests.

Conducting this Validity Test is the most important stage in the development of the instrument, because after conducting the validity test of this content, the instrument that will be used later has gone through the review stage and input from experts. There were 2 experts/experts in conducting this validity test, of which of these 2 experts stated that there was 1 statement of disagreement and 3 statements of agreement. After conducting a content validity test with Gregory's formula and obtaining a V_i value of 0.84, it can be concluded that the emotional intelligence questionnaire is categorized as very high. After that, it was continued by conducting a reliability test, by seeing that the value of Cronbach's Alpha was 0.791, then the instrument used was reliable. Based on the reliability test criteria, the instrument is reliable with a very high reliability category and can be used.

Physics learning that uses emotional intelligence has a big impact on students' mental well-being and overall learning effectiveness. Emotional intelligence is essential to improve the learning environment and student performance. Emotional intelligence helps students manage stress and anxiety, which is common in the context of high-stakes exams and competitive academic environments. By developing emotional awareness and regulatory skills, students can better cope with the pressure of studying, thereby improving mental well-being (Noel et al., 2024; Zhen & Gao, 2024). Students with high emotional intelligence are more likely to engage in constructive discussions, show empathy towards peers, and maintain positive relationships with educators, which results in a more productive and enjoyable learning experience (M. Lansigan, 2021).

Many elements of emotional intelligence are involved in the creation of emotional intelligence instruments; how students manage experiment failures, contribute to group discussions, and show empathy for their teammates. By incorporating these elements into the assessment, teachers can gain a deeper understanding of students' emotional intelligence and how it impacts their learning outcomes. This can help identify areas where students need additional support and develop strategies to improve their emotional intelligence and overall learning experience (Ralph & Lewis, 2020).

Conclusion

The development of emotional intelligence instruments in learning is an important step towards improving the quality of education. Valid and reliable instruments can be useful tools for educators and school administrators to assess and develop students' non-cognitive aspects. This will help students become more empowered people to face life's challenges in the future.

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**THE IMPORTANCE OF COMPETENCY CERTIFICATION IN THE FIELDS
OF BUSINESS, EXPORT, ENTREPRENEURSHIP, MICRO, SMALL AND
MEDIUM ENTERPRISES, AND COOPERATIVES BY UTILIZING
ARTIFICIAL INTELLIGENCE AND APPLYING THE TAMANSISWA
LEADERSHIP TRILOGY: INDONESIA AND
MALAYSIA COMMUNITY SERVICE
COLLABORATION**

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Abstrak

Persyaratan sertifikasi kompetensi untuk bidang bisnis, ekspor, wirausaha, usaha mikro kecil menengah UMKM, dan koperasi semakin meningkat di era digital dan persaingan global saat ini. Sertifikasi kompetensi adalah pengakuan resmi terhadap skill dan knowledge seorang profesional dengan memberikan peningkatan kepercayaan pasar dan memperluas pasar perdagangan. Kontribusi artificial intelligence pada proses sertifikasi akan mendukung pengambilan keputusan dengan mengevaluasi lebih cepat, luas, khususnya dari sisi sistem penilaian otomatisasi dan analisis. Sebaliknya, proses Trilogi Kepemimpinan Tamansiswa: ing ngarsa sung tuladha, ing madya mangun karsa dan tut wuri handayani, dapat meningkatkan kepemimpinan yang adaptif di era globalisasi seperti ini. AI dan Trilogi Kepemimpinan dapat diharapkan dapat berhasil menghasilkan SDM yang kompeten, berintegritas and siap menghadapi perubahan pasar serta perkembangan teknologi, khususnya untuk UMKM dan koperasi yang merupakan pondasi perekonomian Indonesia. Pengabdian Masyarakat internasional kolaborasi Indonesia Malaysia ini diselenggarakan oleh Asosiasi Dosen Kolaborasi Lintas Perguruan Tinggi (DKLPT) and Universiti Pertahanan Nasional Malaysia (UNPM).

Kata kunci: sertifikasi kompetensi, bidang bisnis, ekspor, wirausaha, usaha mikro kecil menengah, koperasi, artificial intelligence, trilogi kepemimpinan Tamansiswa

Abstract

In the age of digital revolution and global competition, the role of competency certification in Business, Exports, Entrepreneurship, Micro Small & Medium Enterprises (MSME) and Cooperatives is emerging more number. Certification of competencies means official acknowledgment that a person has certain professional skills and abilities so as to boost business market confidence wrapped in this. The use of artificial intelligence (AI) in enhancing the certification is helping more, wider and deeper skills evaluation of it such as: automatic assessment systems and higher accuracy data analysis etc. The importance of competence certification in the business field is increasingly in the era of digital and global competition. Applying the Tamansiswa Leadership Trilogy – which consists of ing ngarsa sung tuladha, ing

madya mangun karsa, and tut wuri handayani – giving examples, motivation in the middle, and encouragement behind, can foster a holistic and adaptive spirit of leadership in the face of global challenges. By combining the advantages of AI and the Leadership Trilogy, competence certification is expected to produce competent, high-integrity HR, who is ready to face market changes and technological development. This international community service held by Asosiasi Dosen Kolaborasi Lintas Perguruan Tinggi (DKLPT) and Universiti Pertahanan Nasional Malaysia (UNPM).

Keywords: *competency certification, business sector, export, entrepreneurship, micro, small and medium enterprises and cooperatives, artificial intelligence, Tamansiswa leadership trilogy*

Introduction

With the emergence of the digital era and global competition in the field of business, export, entrepreneurship, micro, small and medium enterprises (MSMEs), cooperatives competency certification is gaining importance now a days particularly. The certification of Competency is a certification of professional competence and ability of the person thus it will support in the uplift, confidence generation and adding more opportunity for a business man. Moreover, the application of AI in certification process will accelerate, broaden and bring depth in skills evaluation at this time, through automated assessment systems and higher data measurements. On the contrary, the application of Tamansiswa Leadership Trilogy (X, publication in English; Course papers on Leadership) can improve the development of Leadership spirit (complete and multi-faceted) for in and out. efficient in solving global challenges. Through the combination of AI and Leadership trilogy, competency certification can hopefully produce qualified human resources with ethics able to face market variations and technology advances especially in the MSMEs and cooperatives aspects that are very crucial for essential pillars in Indonesia economy.

Certification of Competency in business, export, entrepreneurship, micro, small and medium enterprises (MSMEs) and cooperatives has extensive impacts for human resources quality and competitiveness in Indonesia. Some of the benefits, to be more concrete with Artificial Intelligence (AI) technology and integrated the tamansiswa leadership trilogy (e.g.: ing ngarsa sung tuladha, ing madya mangun karsa, tut wuri handayani = be role model, encourage enthusiasm and behind supporting). First, raise competence and competitiveness. Number two is to enhancing business processes and efficiency. Number three is the skill to get into export markets. Four – enhance innovation on product development. More efficient and professional approach in business management Sixthly, the incubation of data-powered cooperatives and MSMEs So, that certification competency incorporating AI and Tamansiswa leadership triad is able to shape the manpower who are professional, innovative and highly competitive nationally/internationally. Which integrated and allows the growth of business, export, MSMEs at the same as create sustainable business environment towards high values based on strong values.

Literature Review

Certification competency has become a sine qua non for the quality and trustworthiness of professionals in different fields. This is particularly in the works of business, export,

entrepreneurship, micro, small and medium enterprises (MSMEs) and cooperatives. As the balance of power in these fields continues to change due to globalization, Indonesia and Malaysia both have said that they must also develop their competencies in order to stay competitive. The synergy of two nations doing community service projects highlights competencies certification to drive sustainable economic growth and development.

The Role of Competency Certification

Skills and Knowledge benchmarked in a structured & standardized system through Competency certification. It is for the business and entrepreneurship orbit to make sure that professionals have what it takes to excel in cutting edge markets, ideate breakthrough solutions that as well stand the ethical tests. Credibility for MSMEs, cooperatives: Certification would provide the basic requisite of credibility which will enable them to stake claim in domestic as well as international markets.

Compared to nations like other countries with dynamic economies like Indonesia and Malaysia, competency certification is particularly important for Indonesia & Malaysia. Both countries should certify individuals' competencies in business and trade related areas to foster skilled labour, higher export potential to be able embedded helpful entrepreneurial ecosystems. Which is where the application of artificial intelligence (AI) steps in to reinvent so many things

Leveraging Artificial Intelligence

Artificial Intelligence offers new evergreen tools to automate competency certification process. Automated assessment systems, personalized training programs — AI — this and that on it!

1. Increase accessibility: AI platforms can make the certification program accessible to wider audience, including those in rural areas.
2. Check Subjectivity: When we can simply write an algorithm to grade a candidate's skill, it's so much objective and fair.
3. Support Lifelong Learning: AI systems can also detect skill deficiencies and suggest learning paths to address competencies.
4. Notes about Global Trend: AI can investigate market trend and change certification standards to fit primary needs of the industry as always changes.

Competency certification in AI was certainly in synch with the technological metamorphosis toward which indoneisa and malaysia were also marching. Using AI powered certification systems these countries can catapult their workforce for global competition to fight in.

Applying the Tamansiswa Leadership Trilogy

Tamansiswa Leadership trilogy based on the principles of Ing Ngarsa Sung Tuladha (to set an example), Ing Madya Mangun Karsa (to encourage creativity) and Tut Wuri Handayani (proactive) is a cultural and philosophical base for this effort.

1. Ing Ngarsa Sung Tuladha: As leaders and educators —Indonesia or foreigners- must they prove the value of learning and certification throughout life. They can encourage others to go getCerts themselves.

2. Ing Madya Mangun Karsa: Indonesia -Malaysia should collaborate to cultivate innovation in competency certification, which includes AI and other digital tools especially. Joint Workshops, seminars and trainings can build creativity sharing of knowledge.
3. Tut Wuri Handayani: Individuals and organisations must be supported for their certification process. This translates into resources, mentorship and direction for success.

Community Service Collaboration

Indonesia–Malaysia agreement demonstrates the need for common aim in up-skilling workforce as well. Community service initiatives could be important for:

1. Making certification drives for lower socioeconomic sections.
2. Bilingual competence certification programs program, customized for the distinctities of each country.
3. Joint AI competency certification research project.
4. Encouraging intercultural exchanges for a more enriching experience.

Methodology

Preparation

Doing all the planning and coordination needed before an international online community service (ICS) program is a huge challenge. Develop a program framework that fits the target community and their perceived needs. Cultural, social & economic environment – here the research will be essential to design activities accordingly.

Implementation

This international community service held by Asosiasi Dosen Kolaborasi Lintas Perguruan Tinggi (DKLPT), Universiti Pertahanan Nasional Malaysia (UNPM), Persatuan Penulis Budiman Malaysia, and Universiti Pendidikan Sultan Idris (UPSI) held hybrid in Malaysia and online. This event held at November, 23th 2024.

Evaluation

Results and evaluation were consequently carried out to evaluate the impact of community service activities. The report submission includes performed works, shared results and faced problems. Community service activities outcomes are published on a journal.

Conclusion

Indonesia-Malaysia partnership in competency certification through AI and Tamansiswa Leadership Trilogy signals a new direction in how we meet challenges of globalization cooperation will address within the nexus+ framework as global capitalism. Nations if they develop human capital for business, export and entrepreneurship as well as MSMEs and cooperatives can bolster their international presence and competitiveness. This is beneficial to both individuals and the economic fortitude/cultural bond that is further developed between the two nearest countries.

Modern Agricultural Governance: Implementation of an IoT-Based Automatic Irrigation System as an Effective Solution for Farmers in Bangun Rejo Village

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Abstract

The agricultural sector in Bangun Rejo Village, East Kalimantan, encounters difficulties concerning water management and labor-intensive irrigation practices. This community service activity introduces an IoT-based automated irrigation system as an innovative approach to improve agricultural productivity and sustainability. Farmers were provided the knowledge and tools to adopt the IoT system through community service initiatives that focused on socialization, training, and mentorship. The system comprises soil moisture sensors, intelligent switches, and automated sprayers, enabling real-time monitoring and management of irrigation through mobile applications. The outcome indicates substantial enhancements in water efficiency, crop yields, and time savings, promoting sustainable farming practices. This effort also acts as a model for technology-based agricultural solutions in rural regions, fostering economic development and food security. This activity highlights the potential of IoT technology in modernizing agriculture and enhancing farmer welfare by tackling significant obstacles such as cost and technical knowledge. **Keywords:** Internet of Things, Automatic Irrigation, Sustainable Agricultural, Smart Farming, Frugal Innovation

Introduction

Tenggarong Seberang represents one of the 18 districts in Kutai Kartanegara Regency, recognized for its coal mining operations in East Kalimantan, Indonesia. The economic framework of this region is predominantly reliant on coal and natural resources, with the mining sector substantially contributing to the region's gross domestic product (GDP), which was 67.76% in 2012 (Badan Pusat Statistik, 2013). This excessive dependence presents inherent hazards, including resource depletion and economic instability, hence requiring a transition to a sustainable economic paradigm. Acknowledging the significance of economic diversification, a collaborative initiative is essential, particularly by the East Kalimantan government, to diminish reliance on the mining

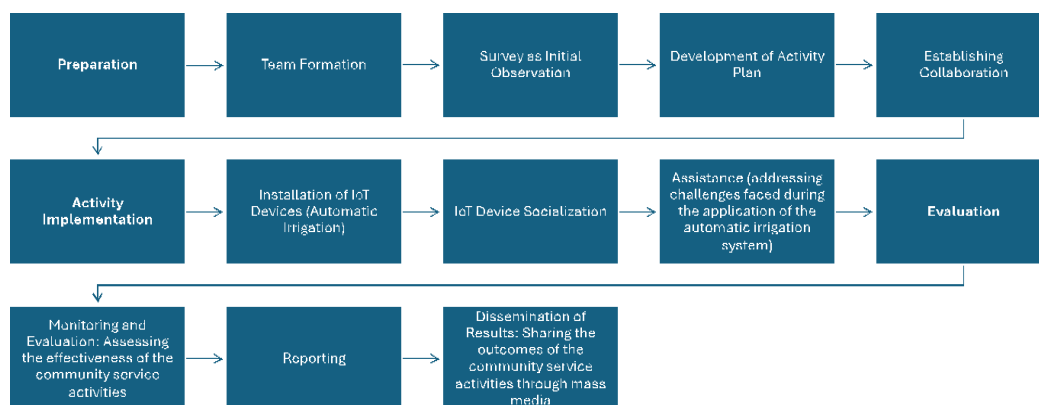
sector and explore alternatives for sustainable growth. This project aligns with the overarching objective of enhancing efficiency and sustainability in regional budget management, as described in the transformational economic plan established for the 2024 regional budget (SEFTY WULANDARI, 2013). Micro, Small, and Medium Enterprises (UMKM) significantly contribute to the economy of East Kalimantan (A. M. Huzi Faridla, 2023). Bank Indonesia's research indicates that the primary challenges confronting MSMEs include technology, asset ownership, formal education, business management, credit utilization, business location, experience, and alternative income sources, all of which significantly influence their vulnerability. The research focused on 503 clusters of MSME entrepreneurs examined during the epidemic. Moreover, the application of technology in both production processes and administrative functions significantly influences the susceptibility of MSMEs by 37%. A diminished level of technology utilization correlates with increased susceptibility of MSMEs (Y. Lisna, 2022). In order to accomplish it, the government, stakeholders, and MSMEs must collaborate to enhance digital infrastructure and modernize business management through technological assistance. The Internet of Things (IoT) technology is crucial for micro, small, and medium enterprises (MSMEs) as it enhances production, efficiency, and profitability (Mukherjee et al., 2024). This is due to the significance of employing technology in companies (Mukherjee et al., 2024). The Internet of Things (IoT) enhances the monitoring and control of equipment: IoT sensors facilitate the oversight and regulation of machinery in industrial settings, storage facilities, or retail environments (Sanjeevikumar Padmanaban et al., 2023). This may assist MSMEs in enhancing productivity and efficiency. The Internet of Things (IoT) can facilitate the automation of commercial activities, including customer service, delivery management, and inventory replenishment (Kirikkayis et al., 2023). Internet of Things (IoT) technology is poised to enhance efficiency, productivity, and quality of life in various aspects. Nevertheless, numerous developing countries, such as Indonesia, frequently encounter substantial expenses in the implementation of the Internet of Things (IoT). Consequently, Frugal Innovation has significant importance. Frugal Innovation is a design process that emphasizes the development of cost-effective and accessible solutions. FI prioritizes addressing the needs of individuals with constrained resources rather than merely seeking inexpensive solutions (Christian Le Bas, 2023). Tenggarong Seberang, Kutai Kartanegara Regency, East Kalimantan, has to adapt into a sustainable economy, shifting away from dependency on mining. Government assistance and emphasis on MSMEs, coupled with the application of technologies such IoT, are anticipated to benefit MSMEs; nevertheless, Frugal Innovation is also crucial for addressing cost concerns.

The Agricultural Technology Park (TTP) at Bangun Rejo Village, Kutai Kartanegara (Kukar) serves as a comprehensive modern agricultural development center. TTP serves as an agrotourism destination for education, premium plant nurseries, and support services for National KTNA (Kontak Tani Nelayan Andalan) initiatives. TTP aims to enhance agricultural output, elevate farmer income, generate employment, serve as a tourist attraction, and provide education for the community. Prior to plant management, it is crucial to monitor the watering process, as

adequate water intake is essential for photosynthesis and overall growth and development (Widiharto, 2017). Ensuring adequate water supply is crucial for plant growth. Insufficient water affects plant growth, particularly for chili plants, which necessitate careful management (Paiman et al., 2014). Irrigation is conducted regularly and manually by agriculturists. The soil is currently drying out due to insufficient water acquisition. An automatic watering system should be designed to monitor soil moisture, as outlined above, emphasizing the necessity of regulating soil moisture levels. This tool should possess the capability to irrigate in accordance with the required soil moisture. Soil moisture is significantly affected by climatic conditions and the volume of water present in the soil (Hadari Nawawi, 2015). Developing an automated irrigation device utilizing an IoT-based soil moisture sensor for optimal plant growth in daily applications. This community service initiative, titled "Modern Agricultural Governance: Implementation of an IoT-Based Automatic Irrigation System as an Effective Solution for Farmers in Bangun Rejo Village" seeks to enhance farmers' knowledge and skills regarding IoT-based automatic watering systems through socialization, training, and mentoring. This initiative also seeks to assist farmers in using technology on agricultural property to enhance water efficiency, crop yields, productivity, and food security within the village. The implementation of the technology is anticipated to enhance farmers' welfare by enhancing revenues through elevated yields and reducing water expenses. The primary objective of this activity was to assist farmers in embracing new technology to enhance productivity and well-being.

Methodology

The implementation of community service involves a series of systematically developed and organized activities. The subsequent graphic illustrates the workflow.



Based on the aforementioned steps, it could be concluded:

1. Preparation

Establishing a community service team: The team comprises students enrolled in the IoT course, the course lecturers, and experts from the digital business study program. Preliminary assessments were conducted to identify the requirements and issues faced by farmers about the irrigation system in Bangun Rejo Village. Additionally, a comprehensive activity plan was developed encompassing objectives, targets, execution strategies, timelines, and financial allocations. This established a partnership between TTP management and Politeknik Negeri Samarinda as the facilitators.

2. Implementation

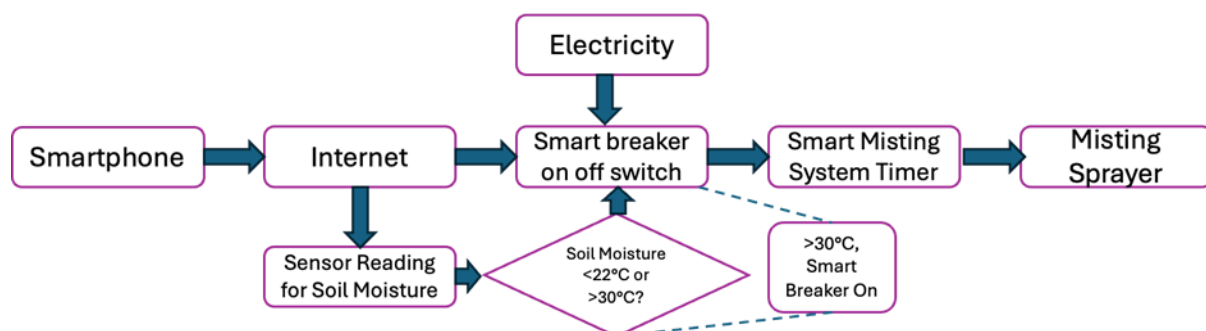
The Community Development team installed IoT automated irrigation devices, specifically the Smart Misting Timer, Soil Moisture Sensor, Misting Sprayer, and Smart Breaker On/Off. Additionally, farmers were educated about IoT automated irrigation tools and systems via demonstrations on the implementation of an IoT automated watering system in agricultural fields. Support was offered to aid farmers in addressing challenges encountered during the deployment of the IoT automated irrigation system.

3. Evaluation

Monitoring and evaluation were conducted to assess the efficacy of the community service activities. The report submission encompasses conducted actions, attained results, and encountered challenges. The outcomes of community service activities are disseminated via mass media.

The Recommendations

The proposed solution involves the creation and implementation of a flow diagram for an automatic plant watering device, aimed at enhancing watering efficiency and ensuring that plants receive the appropriate amount of water, hence promoting optimal development and yields. The subsequent stages of deploying an IoT device for automated irrigation are as follows;



The graphic illustrates the workflow of an Internet of Things (IoT)-enabled autonomous irrigation system intended to assist farmers in Bangun Rejo Village. The following stages are as follows:

1. **Measuring Soil Moisture:** The soil moisture sensor quantifies the moisture content in the designated irrigation area. Soil moisture data is transmitted to a smartphone via an internet connection.
2. **Watering Decision-Making:** Users can track soil moisture data on their smartphones. Users can activate the smartphone application to initiate automatic watering if the soil moisture level $>30^{\circ}\text{C}$.
3. **Initiating the Irrigation System:** The Smart Switch will activate when automated watering is enabled. It will configure the irrigation schedule based on the provided parameters. The water spray will irrigate the specified area.
4. **Discontinuing the Irrigation System:** The spray pump will cease operation after the designated watering duration has elapsed. A smart timer will deactivate the smart breaker switch.
5. **Ongoing Surveillance and Regulation:** Users may incessantly track soil moisture data and manage the irrigation system from their smartphone. Managers may modify the soil moisture threshold and temporal settings as required.

The Automatic Watering System offers benefits such as water conservation by irrigating plants when necessary, enhanced crop yields, and a reduction in time and labour associated with manual watering.

Result

Pre-Implementation Phase

This is a list of pre-implementation phases for the deployment of an IoT-based autonomous irrigation system for farmers in Bangun Rejo Village:

1. **Initial Observation and Assessment:** Execute a survey to identify the issues encountered by farmers about the irrigation system in the Agricultural Technology Park greenhouse.
2. **Development of Activity Plan:** Formulate a plan encompassing objectives, targets, execution strategies, timelines, and financial allocations. Develop a feasible project timeline.
3. **Partner Coordination:** Establish a collaborative network of stakeholders, including local farmers and TTP leaders. Draft a memorandum of understanding defining the roles and contributions of each party involved in this project.
4. **Development of Training Materials:** Training materials encompassing procedures for utilizing the IoT system, device maintenance, and monitoring through a mobile application. Develop presentation and demonstration materials for agricultural producers.

5. **Equipment Acquisition and Logistics Coordination:** Acquiring equipment include humidity sensors, intelligent switches, timers, and automated spraying devices. Coordinating the logistics for the transportation of tools and materials to the Bangun Rejo Village site.

The pre-implementation phase proves essential for guaranteeing seamless execution in the field, as well as for ensuring technical and logistical preparedness for the deployment of IoT-based community services.

Implementation Phase

Community service activities are scheduled over three days, commencing on August 18, 2024, specifically focusing on the Socialization of the IoT Automatic Watering System and Tools. Conducting a socializing training for TTP managers on the advantages and functionality of the IoT-based autonomous irrigation system. Additionally, demonstrating how this technology might enhance irrigation efficiency, conserve water, and augment crop yields. On August 22, 2024, the installation of the IoT Automatic Watering Tool was executed. Deployment of IoT hardware on the Greenhouse, comprising humidity sensors, smart switches, timers, and automated irrigation systems. Additionally, connecting equipment with mobile applications for farmers to monitor and manage irrigation. On August 23, 2024, the third day of training on the operation and installation of the IoT system was conducted. Facilitating technical instruction for farmers on using the automatic irrigation system, encompassing the monitoring of soil moisture data to the activation of the irrigation system via the application. Included a live demonstration of the tool's usage and maintenance. A sequence of community service activities was conducted at the Greenhouse, Agricultural Technology Park in Bangun Rejo Village, Tenggara Seberang, Kutai Kartanegara.

1. The Community Service team visited to Bangun Rejo Village for training on the implementation of the automatic watering system at TTP Bangun Rejo.
2. Organization of participants, encompassing seating arrangements, completion of the attendance list by TTP members, and preparatory tasks by the Community Service team leader prior to the training.
3. Greetings from the Head of Community Service and TTP Management of Bangun Rejo Village.
4. Presentation of the functionality of the IoT Automatic Watering System and provision of training materials by instructors to participants as an element of the community service initiative.
5. Assessment. upon the training and demonstration of the IoT automatic watering system, an assessment of the participants, specifically the farmers at TTP, was conducted to evaluate the offered material through discussion. Participants are anticipated to comprehend and use this training in practical terms inside their organizations.

The deployment of an IoT-based autonomous irrigation system in Bangun Rejo Village represents a progressive advancement in enhancing agricultural productivity, particularly in regions dependent on conventional watering techniques. This device utilizes internet-connected soil moisture sensors to monitor soil conditions in real time. Farmers can obtain soil moisture data via a mobile application and automatically configure irrigation based on soil conditions or a pre-established timetable. This method conserves water while providing plants with an optimal water supply according to their requirements, hence enhancing crop output.

The implementation phase begins with the socialization of farmers, aimed at introducing IoT technology and its advantages in agriculture. Subsequently, the IoT device is deployed, comprising a humidity sensor and an automated irrigation control system. Farmers receive instruction on operating this system, including monitoring humidity data using a smartphone and utilizing a smart switch to regulate water flow. Support is also offered throughout the first deployment phase to assist farmers in overcoming potential technical challenges.

This initiative is anticipated to serve as a prototype for other regions facing similar circumstances. This automatic watering system, supported by government backing and cross-sector collaboration, can facilitate the modernization and efficiency of agriculture, while simultaneously enhancing farmer welfare in Bangun Rejo Village.

Output

Video of the Community Services Activity:

<https://youtu.be/70pUIVThxL8?si=YND5jMx9QeH0LYyw>



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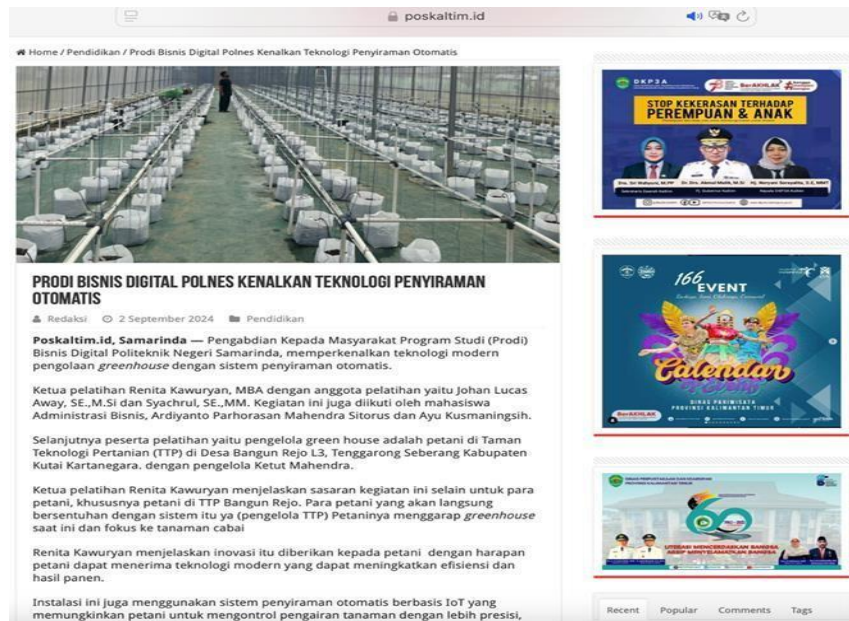


Photo of the Activity: Lecturers of Business Administration of the Digital Business study program including the head and members of the Community Service and Management posing in front of the activity location, namely the TTP Greenhouse.



Conclusion

The implementation of an IoT-based automated irrigation system in Bangun Rejo Village has demonstrated a notable improvement in agricultural efficiency and sustainability. This Community Service has effectively introduced farmers with contemporary technology, enabling them to oversee and regulate soil moisture levels through mobile applications, thereby enhancing water efficiency and augmenting agricultural yields. The partnership of local farmers, Agricultural Technology Park administration, and Politeknik Negeri Samarinda has been essential in overcoming technical obstacles and facilitating the effective implementation of this technology.

This Community Service underscores the significance of incorporating technology in agriculture to overcome conventional constraints, including water inefficiency and labor-intensive methods. Utilizing IoT-enabled equipment, farmers enhance productivity while simultaneously supporting sustainable farming practices in Indonesia. The results of this effort may provide a framework for analogous rural communities seeking to upgrade their farming practices and improve farmer wellbeing.

Furthermore, governmental assistance and multi-sector collaboration are advised to expand such initiatives, ensuring long-term sustainability and economic advancement in agricultural areas.

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**IMPROVING THE QUALITY & QUANTITY OF BREAD PRODUCTS &
SNACKS WITH THE INTRODUCTION OF APPROPRIATE TECHNOLOGY
(TTG) OF PRODUCT PACKAGING AND SOCIAL MEDIA PROMOTION, AT
“UMK STOKOZAN” IN PABEAN VILLAGE, SEDATI
DISTRICT, SIDOARJO REGENCY**

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Abstract

Snacks have developed rapidly in terms of type, taste, and packaging. Snack products in their development can be produced from various raw materials, including banana-based snacks, processed flour such as gambir opak, and chips. Chips are one of the favorite snacks that are certainly liked by many people. Bread is one of the snacks that is liked by all levels of society. Starting from children to adults, this delicious snack can be purchased by the public at a relatively affordable price. The large number of people who like to eat this snack makes it have good business prospects. Moreover, if the bread is made with a delicious, healthy taste and unique appearance, it will certainly increase people's interest in buying it. In addition to being delicious, so many people like it and even make it a business opportunity that has a profitable turnover. In Pabean Village, Sedati District, there is a home industry for making bread with the name of the business, UMK STOKOZAN, this business is owned by a mother with 2 children and has no employees, the meaning of this name is very active in marketing its products, the taste of the bread products is quite delicious and is liked by many consumers with marketing in the area around Sidoarjo. From the shape of the product and the taste, it is no longer in doubt. The problems faced are: 1. The packaging used is still very simple, only using ordinary cartoon paper to make wrapping/packaging 2. Cooking equipment, still very simple, a mixer assembly with limited capacity is often hampered by damage, 3. The bread oven used is still very simple and is no longer suitable for use 4. Business permits and HKI have been owned but IPRT 5. The business management is still very simple, product promotion is only by word of mouth. SOLUTIONS OFFERED AND AGREED WITH PARTNERS: 1. PRODUCTION ASPECT: Introduction of TTG 1) Bread mixer machine (Mixer)

2) Bread Oven Machine 3) Bread and Cake Packaging. 2. MARKETING AND BUSINESS MANAGEMENT ASPECT: 1) Training and mentoring for promotion on social media 2) Training and Mentoring for Financial Management. DURATION OF IMPLEMENTATION: This activity is carried out within 9 months. OUTPUT: a) mandatory TTG output (in the form of MIXER, OVEN) Product Packaging 2) Proceedings at the Seminar on the results, Inspirational video of activities and Community Service Journals, Publication in the mass media and increasing partner turnover b) Additional output 1) IPR, 2) Publication in the media of the ADBIS Department.

Keywords: Introducing Appropriate Technology, Promotion on Social Media,

I. BACKGROUND

1.1. Situation analysis

Seeing the characteristics of Indonesian people who like to do any kind of activity, such as watching television, just chatting with family, friends or anyone, snacks, snacks are the most suitable to accompany them. The types of snacks that are generally liked by Indonesian people are bread snacks and other snacks. Snacks have developed rapidly both in type and taste, as well as in packaging. Snack products in their development can be produced from various raw materials including banana-based snacks, processed flour such as gambir opak, and chips. Chips are one of the favorite snacks that are certainly liked by many people. Bread is one of the snacks that is liked by all levels of society. Starting from children to adults, this delicious snack can be purchased by the public at a relatively affordable price. The number of people who like to eat this snack makes it have good business prospects. Moreover, if the bread is made with a delicious, healthy taste, and a unique appearance, it certainly increases people's interest in buying it. Besides being delicious, so many people like it and even make it a business opportunity that has a profitable turnover.

In Pabean Village, Sedati District, there is a home industry for making bread with the business name, UMK STOKOZAN this business is owned by a mother with 2 children and has no employees, the meaning of this name is very active in marketing its products, the taste of the bread products is quite delicious and is liked by many consumers with marketing in the area around Sidoarjo. In terms of product shape and taste, there is no doubt, below are some examples of product images:



Figure 1: Product Example

In terms of product form and taste, there is no doubt, which become THE PROBLEMS are: 1. The packaging used is still very simple, only using ordinary cardboard paper to make wrapping/package. 2. Cooking equipment is still very simple the assembled mixer has limited capacity and is often damaged. 3. The bread oven used is still very simple and is no longer suitable for use. 4. Business permits and IPR are already owned. 5. The business management is still very simple product promotion is only by word of mouth. **Below is a description of how one of the ROTI cakes is made.**

Table 1: Bread Making Process

	● Some of the tools needed include: MIXER, no longer suitable for use, often breaks down and porous
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	● OVEN, stove and other oven appliances and the mixer used is no longer suitable used because it often breaks down & becomes porous
	● Selecting the right ingredients for bread and pastries. ● Cake: sugar, eggs, wheat flour, cornstarch, and other ingredients as needed
	● Making the dough according to the cake for example: Bread made from dough has been mixed and stirred with a MIXER Incidentally, the mixer is no longer suitable often crashes
	● The dough is molded according to requirements: Below are examples of several types of bread with various flavors that have been printed, put into a baking pan, then put into the oven. The tool above no. 1 is currently in a condition that is not suitable for use, so it takes a long time and many of the parts are rusty.

	• The bread is cooked and ready to be wrapped and marketed in a variety of ways shape and taste.
	• The bread is put into the packaging after being plastic wrap, and packed inside inadequate cardboard, not attractive especially if in large quantities. That's why we propose packaging that interesting

As for the UMK profile “STOKOZAN” as follows:

No	UMK	
1.	Company name	UMK “STOKOZAN”
2.	Standing Permit	In 2012
3.	Owner Name	Ari Damayanti
4.	Address	Griya Pabean1, PABEAN Village, SEDATI District
5.	Turnover Per Month	Rp. 6,000,000 per month

UMK STOKOZAN strives to continue to rise in carrying out the production process, with various food variants even though the equipment used is often damaged, the oven machine is also rusty, in its promotion it is also by word of mouth, financial management still uses household and conventional management patterns, when viewed from the financial and accounting aspects, Financial records are still very simple and not based on accounting standards, and follow developments in online marketing changes. The hope is that by using new equipment and online marketing media, using good packaging with pictures and halal certification, the production results will be better, sales will increase so that they can employ employees and absorb the workforce.

1.2 PARTNER PROBLEMS

The problems that occurred at the STOKOZAN TUMP include:

A. PRODUCTION ASPECT: Equipment currently used:

1. The mixer is no longer suitable for use and often breaks down.



Figure 2: Homemade MIXER that is no longer suitable for use

2. The tools for the bread and cake oven are also very bad and many are corroded, they are no longer suitable for use.



Figure 3: The oven is not suitable for use, many of the parts are corroded

3. The bread wrappers used for marketing are only made of cardboard from ordinary paper and are not attractive, the product is not visible, there are no pictures, etc.



Figure 4: Packaging used to wrap the product very simple

B. FINANCIAL ASPECTS OF BUSINESS:

In terms of bookkeeping, financial records are still very simple. This results in difficulties in conducting profit and loss analysis. Profit and loss calculations and accounting development plans (financial bookkeeping) have been carried out even though they still do not follow the correct accounting standards, there is still a mix between personal finances and business finances.

C. MARKETING ASPECT

Marketing that has been carried out so far is still conventional, such as direct sales to consumers.

II. ACTIVITY OBJECTIVES

2.1 Activity Objectives

The objectives and benefits of the community service activities held in Pabean Village, Sedati District are to provide solutions to the problems faced by UMK STOKOZAN, namely:

1. Introducing TTG (appropriate technology) in the form of a Mixer cake making
2. Conducting training and mentoring in business management, making and recording simple bookkeeping and accounting, financial reports.
3. Training and mentoring on Marketing Strategy and Marketing via Online and Provision of Promotional Media
4. Making packaging with pictures according to the product being made and a stamp for "UMK STOKOZAN"

2.2. BENEFITS OF THE ACTIVITY:

1. Improving the Quality and Quantity of Bread Products and Snacks from UMK STOKOZAN.
2. Training MSMEs and their employees on simple bookkeeping, financial reporting and promotion through social media.
3. The packaging becomes better as a means of promotion with product images.

III. THEORETICAL BASIS

3.1 APPROPRIATE TECHNOLOGY

According to Presidential Decree No. 3 of 2001, appropriate technology is a technology that is appropriate to the needs of society, can answer society's problems, does not damage the environment and can be used by society easily, and produces added value from economic and environmental aspects.

The objectives of implementing and developing Appropriate Technology (TTG) are:

3. Accelerate economic recovery, increase and develop productive economic business activities of the community, expand employment opportunities, business fields, increase productivity and production quality.
4. Supporting regional development through improving the quality of global resources, human resources and responsible use of natural resources towards competitive advantage in local, regional and international competition.
5. Encourage the growth of innovation in the field of technology. The targets of this program are as follows:
 1. Unemployed, underemployed, school dropouts.
 2. Communities that have micro, small and medium enterprises
 3. Posyantek Manager, Appropriate Technology Inventor, and
 4. Other community groups.

3.2 PRODUCT PACKAGING AND SOCIAL MEDIA PROMOTION

A. PRODUCT PACKAGING

Product Packaging serves to protect and maintain the product from the threat of damage. Strong and sturdy product packaging can keep the product safer and more durable. The definition of packaging according to Klimchuk and Krasovec is a creative design or plan that links shape, structure, material, color, image, typography, and other design elements with product information so that the product can be marketed. Source: Klimchuk and Krasovec (2006: 33) According to Kotler & Keller (2009:27), packaging is the activity of designing and producing containers or wrappers as a product. Packaging is the activity of designing and producing packaging or wrappers for products. Usually, the main function of packaging is to protect the product. However, now packaging has become a fairly important factor as a marketing tool (Rangkuti, 2010:132).

B. SOCIAL MEDIA PROMOTION

Benefits of social media in everyday life, namely: 1. A means of socializing 2. A substitute for a diary. 3. Connecting with old friends 4. Finding new friends 5. A means of entertainment 6. A channel for hobbies 7. Information media 8. Communication media with peers. 9. Can increase knowledge and insight 10. A means of doing business is an effective means in the business world, because it is easy to access, with social media the reach of promotion can be wider, so that it can be used by companies to reach customers and clients well (Setiyorini, Farida, 2018). According to research by Alif Ryan Zulfikar and Mikhriani (2017:281), social media marketing is...a system that allows marketers to engage, collaborate, interact and leverage the intelligence of the people participating in it for marketing purposes.

IV. METHOD OF IMPLEMENTATION

Based on the problems faced and the solutions offered, the proposer of the community service activity in Pabean Village, Sedati District, Sidoarjo, is to convey several implementation methods, through an initial survey, and by the Implementing members, then immediately carried out this Community service activity, Introduction of TTG (MIXER and large Oven) The approach method used is the Learning By Doing method. In this method, UMK STOKOZAN in participating in training does not have to leave their jobs. However, in the training process can be carried out simultaneously when the craftsmen do their work. Thus, it is expected that the training provided can be received and implemented properly. Participatory method: This training and mentoring process by activating the involvement of UMK Partner Actors in carrying out their work activities.

The flow of thought for mentoring/training in implementing Community Service is as follows:

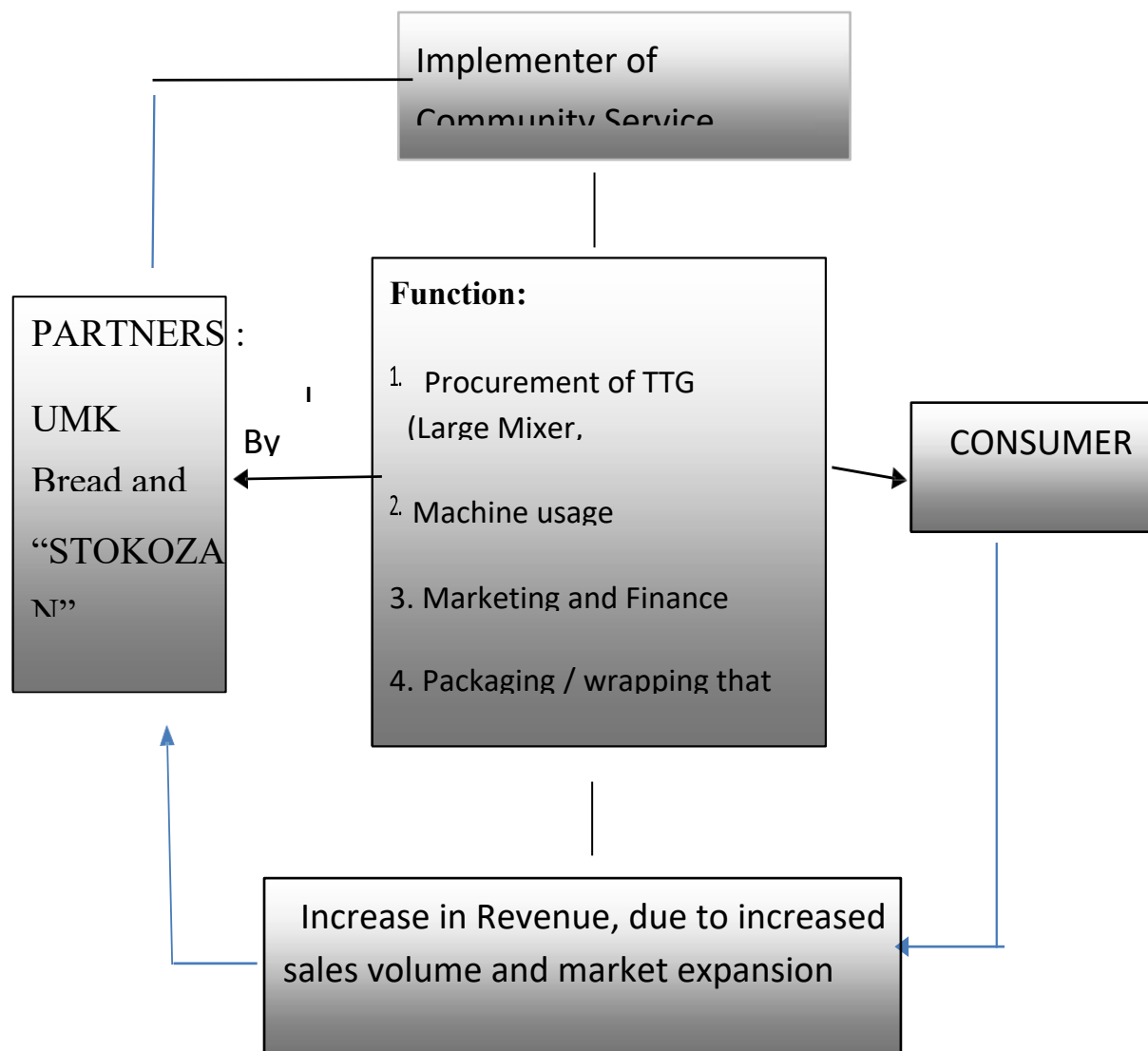


Figure 3.1: Mentoring and Training Thought Flow

Solution steps taken by the Implementer to complete

The problems faced by "STOKOZAN" MSEs are as follows:

Table 3: Problems and Solutions

PREVIOUS PROBLEMS	SOLUTIONS PROVIDED
1. Oven equipment owned by UMK STOKOZAN is no longer suitable 	1. Introduction of TTG in the form of 1 oven with large capacity 
2 The mixer used is no longer suitable and often breaks down 	2. Mixer Size 10 Kg 
3. Unorganized business management with due regard 4. Traditional marketing 5 The packaging is still very simple and don't have a stamp yet	3 Trained to do business management activities 4. Marketing with social media and Online promotion 5. Wrapping with cardboard illustrated

V. RESULTS AND OUTCOMES ACHIEVED

After we (the Implementation Team) received information from the Research and Community Service Institute (LPPM) of the University of August 17, 1945 Surabaya, that the funds submitted to the PT Grant had been approved. All of us who received the PT Grant Service program were invited by LPPM Untag Surabaya, in order to get supplies for the Implementation of the activity. So, as a follow-up, we immediately coordinated with the Implementation Team Members about the Activity plan that we would do, by determining the stages of implementation of the activity. The first coordination was with UMK STOKOZAN who became a Partner, namely Mrs. Ari and her employees regarding matters related to the implementation of the Community Service. The next stage was to immediately conduct a survey for the procurement of a Large Oven and Mixer with a large capacity that was immediately needed by the Partner, then we purchased equipment and necessities for making Packaging with product images and immediately conducted Training and mentoring for the formation of the Cooperative. As for the existing funds, the results of the activities are as follows:

Table 5: Results achieved in the Implementation of Community Service Grant PT 2024

No	Plan	Realization
1	Signing of the Community Service Grant contract for PT	Signing of the PT Grant contract with the Head of LPPM Untag Surabaya Figure 4.1: Signing the Contract 
2	Coordination with UMK STOKOZAN	Coordination with UMK Actors STOKOZAN Figure 4.2: Coordination with UMK STOKOZAN 

3	Purchase and Procurement Process of TTG Equipment to be introduced	Oven & Mixer Selection at Baking Equipment Stores Photo 3.4 Activity of selecting MIXER and OVEN equipment at the Cake Equipment Store  
4	Handover of TTG OVEN and Mixer to UMK Partner STOKOZAN	Handover of OVEN and MIXER equipment to MSEsSTOCK Figure 5,6,7: Handover of Equipment (TTG) to UMK Partners  

		
5	Equipment Training	Training in using Oven and Mixer Equipment Figures 8 and 9: training using equipment  
6	Business Management Training for MSMEs and employees	Business Management Training and Mentoring by the Executive Chair Figure 10 &11 Business Management Training 

		
7	Online Business Management and Marketing Training	Online Promotion and Marketing Training by Student Participants in Community Service Activities Figure 12, 13: Online Marketing & Promotion Training  
8	Making packaging/wrapping with UMK STOKOZAN image and brand, as well as UMK stamp	Cardboard packaging for bread and cakes being made Figure 14 & 15: New packaging wrapper, Figure 16 New stamp

		
9	The results of the cake making training with the equipment introduced by the PT Grant Service Implementer	

VI. CONCLUSION AND SUGGESTIONS

6.1 Conclusion

Based on the problems that exist in UMK STOKOZAN in Griya Pabean I, Pabean Village, Sedati District, Sidoarjo Regency and the discussion and plans for further activities, the following can be concluded:

1. Community Service Activities really help UMK STOKOZAN in improving the quality and quantity of its products so that the number of consumers increases and its market becomes wider.
2. STOKOZAN UMK actors are very enthusiastic about participating in Technical and Business Management training.
3. With this activity, STOKOZAN UMK actors are more enthusiastic in carrying out their business, to expand their marketing.
4. With the Community Service activities from this PT Grant which facilitates TTG according to its product needs and good packaging facilities, so that productivity increases, the demand for products for SMEs is increasing.
5. For universities, it is a form of community service that clearly helps SMEs in need.

6.2 Suggestions

The suggestions we propose include:

1. Community Service Activities like this are continuously carried out by universities to facilitate Micro and Small Businesses that have good and growing business prospects.
2. This activity should support the development activities of non-formal SME groups into larger businesses.

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Educational Program: Preventive Measures for Moral Degradation in Elementary School Children (Alpha Generation)

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Abstract

Education plays an important role in various aspects of human life. One of the important roles of education is as a means to instill noble values to the human person from an early age. Elementary school children who can also be called the Alpha Generation as the future successor of the nation really need to be instilled with an understanding of the importance of moral awareness in life. Currently, Indonesia is experiencing a concerning phenomenon of moral degradation among students. This community service activity aims to provide education to students regarding the importance of having morals, manners, and courtesy as an effort to prevent moral degradation, especially in elementary school children. The participants in this activity were 5th grade students at Medan Satria 1 State Elementary School. This educational program was carried out through several stages, namely planning, implementation, and evaluation. The methods used in this activity were lectures, discussions, ice breaking, and brainstorming. The results of this activity by providing education to students have a positive impact by increasing students' understanding of the importance of moral awareness in humans. It is hoped that students can implement the knowledge they get from this educational program in their daily lives.

Keywords: Educational Program, Preventive Measures, Moral Degradation, Alpha Generation, Elementary School Children

Introduction

Education plays an important role in various aspects of human life. The role of education is not only limited to providing knowledge and work skills to improve human living standards. However, education is also needed as a means to instill noble values in human beings such as noble morals, morals, behavioral patterns, and norms that apply in society (Suanda & Erawati, 2019). As stated in Law Number 20 of 2003 concerning the National Education System, it explains that National education functions to develop abilities and form the character and civilization of a dignified nation in order to educate the life of the nation, aiming to develop the potential of students to become human beings who believe in and are devoted to God Almighty, have noble morals, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens (Kementrian Pendidikan dan Kebudayaan, 2017).

However, in recent decades, the noble goals of the national education system have not been achieved due to the moral degradation that has become a common phenomenon in Indonesia. (I Nengah Sudiarta & Ariance Leilu Porro, 2023). The Ministry of National Education acknowledges

that moral degradation among students is very concerning. Students still often show behavior that violates morals, ethics, and the law, from mild to severe. One example is the habit of cheating during tests or exams (Suarningsih, 2024). Through various media, social deviation can be easily observed, starting from small ones such as students who dress inappropriately, arrive late, consume alcohol or liquor, have free associations, use drugs, fights, and commit violence, to large ones such as the rampant murder cases in schools in Indonesia today. Especially elementary school children where according to Zubaedah (2013), in (Prihatmojo & Badawi, 2020) It was recorded that 68 percent of elementary school students were already actively accessing pornographic content. Indonesia's ranking among the top ten countries accessing online pornographic sites in the previous five years has continued to increase, according to data from the Ministry of Communication and Information. Ironically, most of those accessing pornographic websites are children who are still minors (Cahyo, 2017). In addition, moral degradation that generally occurs in elementary school environments is when teachers in elementary schools often face students who lie, students who are rude to school residents who are older than them, seniors who bully their juniors, in speaking also not in accordance with what is supposed to be, and also seen excessive existence on social media like adults (Prihatmojo & Badawi, 2020). Thus, it can be seen that in education in Indonesia today, moral degradation is occurring (Revalina et al., 2023).

Based on this in order to prevent moral degradation in elementary school children, researchers took action to conduct educational and socialization activities regarding morals, manners, and politeness to 5th grade students at Medan Satria I Elementary School. This activity was carried out with the aim of providing an understanding of the importance of moral awareness in a person so that they can behave in accordance with the norms that apply in society. It is hoped that students can understand the importance of having good morals from elementary school age and even from an early age, so that they can apply it in their lives.

Literatur Review

The emergence of the Alpha generation amidst rapid technological advances has made them familiar with gadget devices since birth (Sumarni et al., 2024). According to McCrindle, the term Generation Alpha refers to someone born after 2010. This generation is very familiar with digital technology, so it can affect young children if they access inappropriate sites, which can result in a decline in morals or degradation of moral values (Mauidah et al., 2022). According to (Mochammad, 2016), current technological developments indicate that the world has entered the modern era, including in Indonesia, which is accompanied by the emergence of very concerning symptoms of moral decline. Noble morals such as honesty, truth, justice, mutual assistance, tolerance, and compassion are starting to fade due to acts of deviation, fraud, hostility, oppression, mutual defeat, taking other people's rights by force and arbitrarily, and various other reprehensible behaviors. This phenomenon does not only occur among adults and adolescents, but is also experienced by early childhood. From year to year, the morals of the Alpha generation have decreased or degraded.

In the Big Indonesian Dictionary (KBBI), degradation is defined as a decline, deterioration, or decline that can occur in quality, morals, rank, and other aspects. Degradation can be understood as a decrease in level, position, or status. In addition, degradation also refers to a change that leads to damage on the earth's surface. According to Daryanto, degradation is a decrease in quality or a

decrease in status (Maisari, 2013). While the word "Moral" in the Big Indonesian Dictionary (KBBI) is defined as a teaching about good and bad that is accepted regarding actions, attitudes, obligations, and so on. This is a system of consciousness that directs a person's inner behavior throughout life. Morals are identical to ethics, which come from the Greek word *ethos*, which means ordinary behavior. According to its etymology, ethics are widely recognized teachings about right and wrong in relation to behavior and attitudes. Basically, ethics are more closely related to the values set in a profession, while morals are measures that have been agreed upon by a society (Kusrahmadi, 2007). Morals are a field of life regarding human existence seen from the perspective of human goodness which constantly refers to human goodness and badness. Human goodness is measured based on moral standards. According to Magnis Suseno as quoted by Hendrowibowo in (Kusrahmadi, 2007) states that morality is an attitude of the heart that is manifested in actions. A person shows morality when he has a positive outlook because he understands his responsibilities as a human being. Thus, morality is defined as having a positive outlook and behaving well according to conscience.

So, moral degradation can be interpreted as the inability to act in accordance with existing norms, which is caused by a lack of awareness to obey the law, the law is actually embedded in the human heart in the form of values (Ma'rufah et al., 2020). According to Lickona in (Maisari, 2013), there are several indicators of moral degradation that are signs of the collapse of a nation, including: increasing rates of violence among teenagers, increasingly bad use of language, strong influence of peer groups in acts of violence, increased consumption of drugs, alcohol, and free sexual behavior, loss of boundaries between good and bad, declining work ethic, low respect for teachers and parents, reduced sense of individual and citizen responsibility, the emergence of a culture of dishonesty, and the emergence of attitudes of suspicion and hatred among the community.

Generation Alpha, who grew up amidst the rapid development of information technology, needs to prepare themselves with spiritual and moral values in order to build a strong personality. There are several factors that can influence or shape morality, one of which is education. In this context, moral education plays an important role in overcoming the decline in morals among teenagers (Salsabila et al., 2024). Moral education taught in elementary schools is expected to be a preventive action or effort to prevent moral degradation among elementary school children. Moral education is not only related to understanding what is right and wrong, but also includes the development of ethical values, morals, and positive attitudes towards oneself and others (Fatonah et al., 2024).

Moral education is an awareness that can support students with knowledge, attitudes, skills and values that play a role in achieving a happy personal and social life (Andartiani & Sumarni, 2020). According to Daroeso in (Syaparuddin, 2020) Moral education has the following goals and objectives: (1) comprehensive individual development, (2) forming responsible citizens, (3) developing attitudes that respect individual dignity and human rights, (4) instilling a spirit of patriotism and national integration, (5) forming a democratic mindset and way of life, (6) increasing tolerance, (7) strengthening a sense of brotherhood, (8) encouraging the growth of faith, and (9) instilling moral principles. (Syaparuddin & Elihami, 2020). Moral education aims to create ethical individuals, which is not only seen from their behavior, but also from the moral reasons underlying those actions (Abidin, 2021). Therefore, moral education has a very crucial role and is needed so that everyone understands how important moral values are. These values serve as a guide in behaving and acting well, both as individuals and in the context of society.

Research Methods

The method used by researchers in implementing the education program as an effort to prevent moral degradation of elementary school children (Generation Alpha) is through socialization using lecture, discussion, ice breaking, and brainstorming methods. The activities of this education program are carried out in several stages, namely as follows:

1. Planning

The initial stage carried out by the researcher was to discuss with the team accompanied by the supervising lecturer. After finding the location of the activity, the researcher asked permission from the school, namely the Principal of Medan Satria 1 Elementary School, to be able to hold educational activities for grade 5 students regarding the importance of Morals, Manners, and Good Manners in a person. Furthermore, the researcher created materials with an attractive visual appearance and discussion content that is easy to understand by elementary school children (Generation Alpha) regarding the importance of having morals, manners, and good manners in a person. In addition to creating materials, the researcher also created instruments for implementing the pre-test and post-test. The pre-test was conducted by the researcher after receiving permission from the school on November 20, 2024, namely before the implementation of the education program. This is because the implementation of the Pre- test is used to find out how the participants' understanding of morals, manners, and good manners in everyday life and as a benchmark to help researchers in knowing and assessing the effectiveness of socialization in efforts to overcome moral degradation in elementary school children or can also be called Generation Alpha (Rusli et al., 2024).

2. Implementation

An educational program on the importance of understanding morals, manners, and politeness in a person was carried out at Medan Satria 1 Elementary School, which has a complete address at Jl. Arrahmah No. 2, RT.002/RW.003, Medan Satria, Medan Satria District, Bekasi City, West Java. The core activity of this educational program was carried out on November 23, 2024, which was attended by 25 participants from grade 5 elementary school students. The implementation of this activity began with the presentation of material which was carried out interactively and pleasantly with the help of tools in the form of a projector and a powerpoint display that was made as attractive as possible so that it could be more easily understood and implemented by students in their lives. In the process of delivering the material, the researcher also carried out ice breaking such as concentration clapping to increase students' enthusiasm and focus in understanding the material presented.

3. Evaluation

The evaluation stage is carried out after the presentation of the material is complete. The evaluation is carried out with a questions and answer session related to the material that has been given and students who can answer the questions correctly will be given awards. In addition, the researcher also conducted an evaluation by giving students a statement sheet in

the form of a post-test. In measuring the achievements of this activity, the author conducted an analysis of the average increase in the results obtained from the pre-test and post-test instruments (Yohamintin et al., 2021). The output of this series of activities is an increase in students' understanding of morals, manners, and politeness as seen from test statements which are indicators of someone having good morals.

Results and Discussion

In relation to the implementation of the Tri Dharma of Higher Education, researchers carry out community service by providing education and socialization regarding the importance of moral awareness, manners, and politeness as an effort to overcome moral degradation that occurs among elementary school children (Generation Alpha). Education Education functions as a means to increase awareness, which needs to be prepared from a young age so that it can be realized by maximizing the potential of every human being (Sutisna & Indraswati, 2020). The participants of this activity socialization are 5th grade students of Medan Satria 1 Elementary School. The socialization was carried out by providing material presentation in the form of knowledge related to morals to participants, which was made in an attractive and simple visual display so that it can be easily understood and implemented by children their age.

Providing education and socialization about moral awareness makes students understand about the unpleasant things that will happen if someone does not have good moral qualities. Someone who has high moral awareness can become a civilized and well-mannered person who has a polite attitude in interacting and behaving in society. Someone who has moral awareness tends to be more motivated in doing good deeds that are useful for themselves and others. As stated by (Suhartono, 2013), morals are also behavioral controllers, with that humans can behave honestly, patiently, and sincerely. With the education and socialization of morals, it will make students more aware that someone who does not have morals and does not obey applicable norms can be very detrimental to themselves and others (Nabila et al., 2024).

One of the most important and essential elements in the relationship between moral education and intellectual education is moral awareness. Currently, many elementary school students still lack complete moral awareness towards others, so it is very important to instill moral awareness in them from an early age. Because in order to produce moral graduates, students, especially at the elementary school level, must receive moral education to help them grow into adults with high morals (Habibah, 2007). The purpose of this education related to moral awareness is to improve the quality of students so that they understand the good nature and purity that exist in students at Medan Satria 1 Elementary School.

The process of this socialization activity began by providing a statement sheet (pre-test) to participants to measure the level of understanding of participants, as well as a benchmark for the success of this activity. The next activity that the researcher did was to provide reinforcement to grade 5 students in the classroom. The provision of education on moral awareness, manners, and politeness was delivered using material related to the importance of having good morals and manners along with examples in everyday life, both at home and at school. It also contains the 5S culture (Smile, Greet, Greet, Polite, and Courteous) and 4 words that are usually called magic words such as sorry, please, thank you, and excuse me. The first magic word is the word "sorry," which of course is very important to teach students to always apply it. This word is said when

someone does something that is considered wrong to someone else. The second magic word is the word "please," which is used when someone wants to ask for help that involves other people. This word is of course very important because humans are social creatures who cannot live alone and often need help from others. The third magic word is the word "thank you." This is a mandatory phrase to say when we receive something from someone else. Saying thank you shows our appreciation and feelings for the gift. In addition, when we receive help, it is also important to express gratitude as a form of appreciation. The fourth magic word is "excuse me." This word should be said when we pass someone who is more mature or older. Using the word excuses me shows our awareness to respect older people.



Figure 1. Process of Presenting Material Regarding the Importance of Having Morals, Manners, and Good Manners

After the material session is finished, a questions and answer session will be held. Students who follow from beginning to end are expected to be able to answer the questions asked. Those who succeed in answering correctly will get snacks as a form of appreciation. Many students were able to answer questions correctly, which shows that teaching about morals, manners, and politeness has a positive impact. This shows the importance of understanding good morals and manners so that they can be applied in everyday life.

The goal of moral education is to develop cognitive moral understanding in children, especially adolescents, in the context of school. Some contemporary moral educators argue that a person's best qualities are reflected through certain habits, views, desires, and decisions. From this perspective, individuals who can find ways to support those around them as well as those in need are considered to be truly good and generous people. Although moral education and character education have different concepts, the two elements are closely related and difficult to separate. Character education combines theoretical and practical elements, while moral education tends to focus more on the theoretical aspect. This makes character education a very flexible field (Anggraini, 2022; Bahri, 2021).

After the Q&A session was over, it was continued with a brainstorming activity in the form of a style guessing game with students. This style guessing game aims to support the learning process through a play approach, as well as providing various benefits, including improving students' analytical skills and abilities in guessing the style demonstrated by one of their friends.

This style guessing game activity is carried out in groups according to the seating rows consisting of 4 groups. Each group represents one person to demonstrate the style in turns in front

of the class where questions are given by the researcher related to morals, manners, and politeness. Then other groups will guess the style that has been demonstrated in a sentence. The group that answers correctly gets points, so the group with the most points will be given food snacks and stationery as appreciation. The students were very enthusiastic in playing the game.

Before the activity is finished, students are given questions (post-test) to measure their increased understanding of the importance of having morals, manners, and politeness.

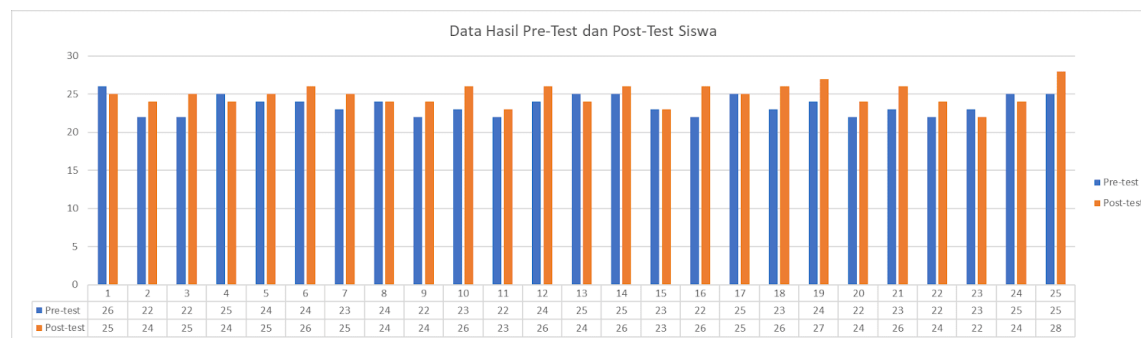


Figure 2. Graph of Improvement and Recapitulation of Student Understanding Results Before and After Student Socialization Activities on Morals, Manners, and Good Manners

From the picture above, it is obtained that the average pre-test of students is 23.52 and the average post-test of students is 24.88. Therefore, we can interpret that there is an increase in students' understanding of the importance of moral awareness, manners, and politeness in a person so that it can be applied in everyday life so that researchers feel that socialization activities using moral, manners, and politeness materials can improve understanding for 5th grade students of Medan Satria 1 Elementary School.

The final session after the socialization activity about the importance of having morals, manners, and politeness was completed, the researcher and the students in grade 5 of Medan Satria 1 Elementary School took a group photo which marked the end of this educational program.



Figure 3. Group Photo of the Team and Socialization Participants

Conclusion

Based on the results of the implementation of socialization activities by providing education on the importance of having morals, manners, and politeness in this school, it can be seen that it went smoothly. It can be concluded that the education program which is an implementation of the implementation of the Tri Dharma of higher education, has a positive impact on students' understanding of moral awareness that must be possessed by a person which can be one of the preventive steps in overcoming the moral degradation of elementary school children (Generation Alpha). It is hoped that educational programs like this can be carried out in various schools so that students can implement the knowledge they have gained in this activity so that it has a positive impact on their daily lives.

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KARAKTER ANAK-ANAK WANITA PEKERJA MIGRAN INDONESIA (TINJAUAN PSIKOLINGUISTIK)

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Abstrak

Kajian ini bertujuan untuk menganalisis karakter anak-anak wanita pekerja migran Indonesia. Karakter ibarat akar yang menghunjam di bumi yang nanti nya melahirkan pohon kuat dan kokoh. Oleh karena itu seorang ibu sangat berperan dalam pembentukan karakter anak-anaknya, terutama Bahasa verbal maupun non-verbal seorang ibu kepada anak-anaknya berdampak pada pertumbuhan psikis dan sosial anak. Tapi tidak semua ibu bisa menjalankan peran tersebut terutama wanita yang pergi bekerja ke luar negeri sehingga memberikan pengasuhan anak-anaknya pada keluarga atau kerabat dekatnya. Dalam rangka melihat karakter anak-anak yang ditinggalkan oleh ibunya maka penelitian ini dilakukan khusus mendeskripsikan karakter anak-anak wanita migran Indonesia. Penelitian ini jenisnya kualitatif dengan pendekatan pustaka dan bertanya langsung pada keluarga anak-anak yang ditinggalkan oleh ibunya. Teknik analisis data yakni yaitu reduksi data, display data dan verifikasi data. Hasil yang didapat menunjukkan bahwa anak-anak yang ditinggal pergi oleh ibunya yang pergi bekerja akan mengalami gangguan fisik, psikologis dan sosial oleh karena itu perlu ada kepedulian dari pemerintah dan seluruh elemen masyarakat agar wanita Indonesia yang mempunyai anak tidak diberikan izin untuk pergi bekerja ke luar negeri agar peran ibu bisa dilaksanakan dengan sebaiknya demi perkembangan karakter anak-anak Indonesia kearah yang lebih baik dan benar.

Kata Kunci: Peran ibu, Psikolinguistik, Karakter.

Abstract

This study aims to analyse the character of the children of female Indonesian migrant workers. Character is like a root that sinks into the earth which later gives birth to a strong and sturdy tree. Therefore, a mother plays a very important role in shaping the character of her children, especially the verbal and non-verbal language of a mother to her children has an impact on the child's psychological and social growth. But not all mothers can carry out this role, especially women who go to work abroad so that they provide care for their children to their families or close

relatives. In order to see the character of children left behind by their mothers, this research was conducted specifically to describe the character of the children of Indonesian migrant women. This research is qualitative with a literature approach and asks directly to the families of children left by their mothers. Data analysis techniques are data reduction, data display and data verification. The results obtained show that children left behind by their mothers who go to work will experience physical, psychological and social disorders, therefore there needs to be concern from the government and all elements of society so that Indonesian women who have children are not given permission to go to work abroad so that the role of mothers can be carried out properly for the development of the character of Indonesian children towards a better and correct direction.

Keywords: Maternal role, Psycholinguistics, Character

Pengenalan

Anak-anak bangsa merupakan generasi penerus yang melanjutkan pembangunan serta sebagai penentu masa depan bangsa. Oleh karena itu perlu menjadi perhatian bagi semua pihak agar pertumbuhan dan perkembangan anak diperhatikan, baik dari segi pertumbuhan fisik, kesehatan maupun karakter atau moral nya. Anak akan tumbuh dengan fisik kuat, sehat serta perilakunya benar jika diasuh dan didik langsung oleh ibunya sendiri melalui sentuhannya bahasa non-verbal (*body language*) maupun bahasa verbal berupa motivasi, nasehat maupun didikan ibu yang akan membuat anak menjadi pribadi lembut dan tangguh.

Semua ibu mengharapkan agar anaknya tumbuh dan berkembang dengan baik, dari fisik maupun moralnya. Karakter seorang anak merupakan sesuatu yang berkembang, oleh karena itu peranan ibu sangat menentukan untuk mendidik anak-anak nya dalam hal moral. Ibu mempunyai peran menanamkan nilai-nilai moral pada anak-anaknya agar bisa membentuk karakternya dengan benar. Seorang ibu harus memberikan contoh terlebih dahulu pada mereka, karena anak lebih suka mencontoh perilaku dari pada mendengarkan penjelasan kata-kata berupa bahasa verbal dalam hal penanaman karakter, jadi seorang ibu mesti menjadi suri tauladan dalam hal berbicara, sikap dan berperilaku. Mothers serve as primary role models for their children. The behavior, attitudes, and values demonstrated by the mother significantly influence the child's behavior and attitudes (Nancy; 2018). Ibu yang berperilaku benar serta mempunyai sikap positif dalam mendidik anaknya akan menjadi contoh nyata yang mempengaruhi sifat anak menjadi baik. Keberhasilan pendidikan anak tergantung pada ibunya, sejauh mana dia melakukan perannya sebagai seorang ibu.

Selain itu ibu juga harus menjaga psikologi anak-anaknya agar tidak gampang stress, cemas dan depresi, maka ibu harus selalu siap menjadi psikolog jika anaknya mengalami kesulitan atau menghadapi permasalahan sehingga anak memperoleh perasaan aman baik berada di dalam terlebih ketika mereka ada di luar. Selain itu, ibu juga mesti selalu memberikan motivasi dan dorongan kepada anak-anaknya supaya mengembangkan skill agar psikomotoriknya terasah terus sehingga kelak tumbuh mandiri dalam menjalani kehidupan. Ibu yang mempunyai sikap dan

perilaku penuh kasih sayang dalam memberikan motivasi serta nasehat bijak akan membuat pribadi anaknya tumbuh secara positif, empati serta percaya diri. (Wijayanto; 2020) mengatakan bahwa peran orang tua dalam meningkatkan motivasi anak sangatlah besar, motivasi yang diberikan oleh orang tua pada anak tidak hanya sebatas kata-kata, tetapi juga dalam bentuk tindakan sehingga mampu membangkitkan semangat anak yaitu dengan terlibat dalam kegiatan anak, memperhatikan kondisi anak, baik fisik maupun psikis, memahami dan mengatasi kesulitan anak, dan memberikan fasilitas yang memadai pada anak. Sedangkan menurut Sari et al. (2021: 151), orang tua selalu menjadi motivasi dan membimbing anak dalam segala hal agar anak selalu bersemangat untuk melakukan kegiatan.

Sorotan Literatur

Ibu sangat berperan penting dalam mendidik serta mencetak anak-anak bangsa berkualitas. Sebagai seorang ibu mesti menjalankan peran yang begitu mulia ini. sebagaimana dikatakan oleh (Suhartini: 1980) ibu mempunyai peran yaitu (1) Pemberi contoh; (2) Pembentukan tingkah laku dengan kebiasaan; (3) Penjaga wibawa orang tua; (4) Tidak pilih kasih; (5) Berikan anak menjadi diri sendiri; (6) Kenalkan anak pada agama dan; (7) Mengajari sopan santun. Ibu sebagai orang tua yang menjalankan perannya merupakan suatu bentuk amanah dari Tuhan guna menunaikan tanggung jawabnya, menurut (Istiadaningsih et al., 2021: 26) peran orang tua adalah tugas atau kewajiban orang tua dalam menjalankan tugas mendidik, mengasuh, dan membimbing anak- anaknya merupakan bentuk tanggung jawab dari orang tua. Dari beberapa pendapat mengenai peran ibu maka dapat disimpulkan bahwa seorang ibu sangat diharapkan memberikan pendidikan moral/karakter pada anak-anaknya karena lewat sentuhan ibu lahir generasi yang berkarakter demi mewujudkan manusia yang cerdas dan bertakwa.

Anak-anak yang diasuh dan diasih langsung oleh orang tuanya khusus ibunya akan melahirkan karakter yang baik. Karakter menurut (Lickona ; 2004) *character is defined as the set of moral and ethical qualities that guide an individual's behavior and decision-making. That character is not just about being a good person but also involves developing the ability to make sound judgments, show integrity, and exhibit virtues such as respect, responsibility, and empathy.* Karakter yang ditanamkan pada anak akan melahirkan generasi yang penuh integritas untuk saling berkasih sayang dan saling memakmurkan bagi sesama demi terwujudnya kehidupan aman, damai dan makmur. Menurut (Zubaedi (2011) yang dikutip oleh Creasy menjelaskan bahwa melalui pendidikan karakter peserta didik didorong agar tumbuh dan berkembang dengan kompetensi berpikir dan berpegang teguh pada prinsip-prinsip moral dalam hidupnya serta mempunyai keberanian melakukan yang benar, meskipun dihadapkan pada berbagai tantangan.

Pendidikan karakter merupakan tujuan utama negara ini, hal itu sudah dicanangkan pada masa pemerintahan Presiden Susilo Bambang Yudhoyono ketika Hari Pendidikan Nasional 2010 mendeklarasikan Gerakan Nasional Pembangunan Karakter Bangsa yang mengacu pada lima nilai karakter yakni (1) manusia Indonesia yang bermoral, berakhlak, dan berperilaku baik; (2) mencapai masyarakat yang cerdas dan rasional; (3) manusia Indonesia ke depan menjadi manusia yang inovatif dan terus mengejar kemajuan; (4) harus bisa mencari solusi dalam setiap kesulitan;

dan (5) manusia Indonesia haruslah menjadi patriot sejati yang mencintai bangsa, negara, dan tanah airnya.

Betapa pentingnya karakter dalam Pembangunan bangsa sehingga menjadi skala prioritas bagi Presiden SBY. Bahkan sejak Presiden Sukarno Pembangunan karakter selalu diperdengarkan agar semua pihak turut andil mendidik anak-anak bangsa, sebagaimana pesan Proklamator Sukarno yang dikutip oleh (Nur Rosyid, dkk; 2013) “Bangsa ini harus dibangun dengan mendahulukan pembangunan karakter (character building) karena character building inilah yang akan membuat Indonesia menjadi bangsa yang besar, maju, dan jaya serta bermartabat. Kalau character building ini tidak dilaksanakan, maka bangsa Indonesia akan menjadi bangsa kuli”. Pembangunan karakter ini juga tertuang dalam Undang- Undang nomor 20 tahun 2003, Bab 2 Pasal 3 tentang sistem Pendidikan di Indonesia, yaitu: Pendidikan nasional berfungsi mengembangkan kemampuan dan membentuk watak serta peradaban bangsa yang bermartabat dalam rangka mencerdaskan kehidupan bangsa, bertujuan untuk berkembangnya potensi peserta didik agar menjadi manusia yang beriman dan bertakwa kepada Tuhan Yang Maha Esa, berakhlak mulia, sehat, berilmu, cakap, kreatif, mandiri, dan menjadi warga negara yang demokratis serta bertanggung jawab.

Pendidikan karakter erat kaitan nya dengan psikolinguistik. Psikolinguistik ibu sangat berperan dalam pendidikan karakter anak-anak karena bahasa dan komunikasi ibu menjadi dasar dalam pembentukan perilaku, moral, dan sosial anak sejak dini. Ibu, sebagai figur yang sering kali paling dekat dengan anak, menggunakan bahasa untuk membentuk cara anak berpikir, merasakan, dan berinteraksi dengan dunia sekitarnya. Ada beberapa aspek bagaimana psikolinguistik ibu berperan dalam pendidikan karakter anak-anak:

a. Sarana pembentukan karakter.

Ibu berperan sebagai sumber utama bahasa dan komunikasi. Melalui interaksi sehari-hari seperti berbicara, bernyanyi, dan bercerita, dalam hal ini ibu tidak hanya membantu anak belajar berbicara, tetapi juga memperkenalkan konsep nilai-nilai moral dan etika. Melalui bahasa verbal maupun nono verbal, ibu mengajarkan tentang kebaikan, kejujuran, tanggung jawab, dan rasa hormat. Misalnya; ketika seorang ibu mengajarkan anak untuk mengucapkan "tolong" dan "terima kasih", dia tidak hanya mengajarkan tata krama berbahasa, tetapi juga menanamkan nilai-nilai kesopanan dan penghargaan terhadap orang lain.

b. Internalisasi nilai-nilai moral

Psikolinguistik ibu membantu dalam proses internalisasi nilai-nilai moral pada anak-anak. Ibu sering menjadi role model dalam penggunaan bahasa untuk menyampaikan pesan-pesan moral. Dengan cara berbicara yang penuh kasih sayang dan empati, ibu menanamkan nilai-nilai seperti empati, keadilan, dan kesabaran. Anak-anak belajar nilai-nilai ini tidak hanya melalui kata-kata ibu, tetapi juga melalui cara ibu berkomunikasi. Ketika seorang ibu menenangkan anak yang marah dengan berkata, “Aku mengerti kamu marah, tapi mari kita bicarakan dengan tenang,” anak belajar tentang cara mengelola emosi dan menyelesaikan konflik dengan baik.

c. Pengembangan keterampilan sosial melalui bahasa.

Keterampilan sosial anak-anak, seperti kemampuan mendengarkan, bernegosiasi, dan bekerja sama, sebagian besar dipelajari melalui interaksi verbal dengan ibu. Melalui percakapan sehari-hari, ibu mengajarkan anak bagaimana berbicara secara sopan, menghargai pendapat orang lain, dan mengekspresikan kebutuhan atau keinginan dengan cara yang baik. Keterampilan ini sangat penting dalam membentuk karakter anak yang mampu berinteraksi positif dengan lingkungannya. Misalnya, saat seorang ibu mengajarkan anak untuk menunggu gilirannya dalam berbicara atau bermain, anak belajar tentang kesabaran dan pengendalian diri, yang merupakan bagian penting dari karakter.

d. Pemodelan regulasi emosi

Bahasa yang digunakan ibu dalam menghadapi situasi emosional sangat memengaruhi bagaimana anak belajar mengenali dan mengelola emosinya sendiri. Ibu yang secara konsisten menggunakan kata-kata yang penuh pengertian dalam menghadapi tantangan emosional anak akan membantu anak belajar bagaimana merespon emosinya secara sehat. Ini penting untuk perkembangan karakter yang emosionalnya stabil dan memiliki kecerdasan emosional yang baik. Ketika ibu berkata, “Kamu merasa sedih karena mainanmu rusak, itu wajar. Tapi kita bisa mencari cara untuk memperbaikinya,” anak belajar bagaimana menghadapi kekecewaan dengan cara yang konstruktif.

e. Pengaruh narasi ibu terhadap pembentukan moral

Seorang ibu yang bercerita memiliki kekuatan besar dalam membentuk pandangan moral anak. Psikolinguistik ibu mencakup cara ibu menyusun cerita yang mengandung nilai-nilai moral dan bagaimana ibu memandu anak dalam memahami pesan-pesan moral tersebut. Melalui cerita, ibu mengajarkan anak tentang konsekuensi dari tindakan baik dan buruk, dan membantu anak memahami pentingnya nilai-nilai seperti kejujuran, keadilan, dan keberanian. Misalnya seorang ibu yang memilih cerita tentang pahlawan yang jujur dan baik hati dapat menanamkan pada anak bahwa menjadi orang yang jujur dan peduli kepada orang lain adalah hal yang penting dalam hidup.

f. Bahasa sebagai penghubung nilai budaya

Ibu juga berperan dalam mentransmisikan nilai-nilai budaya melalui bahasa. Banyak nilai-nilai moral dan etika yang terkait dengan budaya tertentu diajarkan melalui cara ibu berbicara dan berkomunikasi. Hal ini mencakup penggunaan bahasa ibu atau bahasa lokal yang sering kali membawa makna-makna budaya yang kaya. Dengan demikian, psikolinguistik ibu juga berperan dalam melestarikan dan mewariskan nilai-nilai budaya kepada anak-anak.

Dengan demikian, psikolinguistik ibu adalah alat yang sangat kuat dalam pendidikan karakter anak-anak. Melalui bahasa, ibu mengajarkan anak bagaimana berperilaku, berinteraksi, mengelola emosi, dan memahami dunia di sekitar mereka. Kombinasi antara komunikasi verbal

dan nonverbal dari ibu membantu membentuk karakter anak secara holistik, mencakup aspek moral, emosional, dan sosial.

Jadi pendidikan karakter (*character building*) merupakan pondasi dasar untuk membawa bangsa Indonesia menjadi negara yang benar-benar merdeka, terwujudnya suatu bangsa yang gemah ripa loh jinawi, tentram, adil dan makmur. Untuk mewujudkan cita-cita bangsa tersebut tentu tidak terlepas dari tanggung jawab seorang ibu untuk mendidik karakter anak-anaknya. Persoalan yang terjadi adalah tidak semua ibu bisa berdekatan dengan anak-anaknya. Sementara kehadiran ibu secara signifikan mempengaruhi proses perkembangan karakter anak. Banyak ibu di negara Indonesia yang terpaksa pergi bekerja ke luar negeri, karena berbagai alasan, yakni:

1. Faktor ekonomi: ketidakmampuan memenuhi kebutuhan keluarga dari segi kebutuhan pokok (makan), biaya pendidikan, biaya kesehatan keluarga jika ada yang menderita sakit, maupun adanya hutang, dan adanya persepsi kalau gaji di luar negeri lebih tinggi.
2. Faktor Lingkungan; kurangnya ketersediaan lapangan kerja bagi Perempuan di lingkungan sekitarnya dan juga rendahnya pendidikan sehingga tidak mempunyai kompetensi kecuali sebatas pekerjaan rumah tangga dan mengasuh anak. Pengaruh teman yang bekerja di luar negeri kadang jadi faktor agar ikut jadi pekerja imigran.
3. Pengembangan Pribadi; ingin mendapatkan keterampilan baru, budaya dan suasana yang baru sehingga memilih pergi ke luar negeri menjadi pekerja imigran
4. Kebijakan Pemerintah; dukungan pemerintah Indonesia sehingga memudahkan Wanita Indonesia mendapatkan pekerjaan legal di luar negeri, serta banyaknya agen perekrutan yang memberikan fasilitas mencari pekerjaan di luar negeri sehingga wanita mudah mendapatkan informasi.

Secara keseluruhan dari faktor-faktor tersebut merupakan perpaduan yang kompleks antara kebutuhan ekonomi, pengembangan pribadi, lingkungan maupun adanya kebijakan pemerintah ketika memutuskan untuk memilih menjadi pekerja wanita imigran, meninggalkan anak maupun keluarga. Berdasarkan data dari Badan Pelindungan Pekerja Migran Indonesia (BP2MI), jumlah pekerja wanita migran Indonesia di luar negeri mencapai sekitar 1.068.365 orang pada tahun 2022 ([Publikasi Kajian dan Analisis Data, BP2MI](#)). Sebagian besar dari mereka bekerja di sektor informal, terutama sebagai pekerja rumah tangga di negara-negara seperti Malaysia, Hong Kong, Taiwan, Arab Saudi, dan Singapura. Ada 47% dari total wanita pekerja migran Indonesia yang sudah menikah.

Anak-anak pekerja migran yang ditinggal oleh ibunya tentu pengasuhannya beralih pada ayah, nenek, kakek, keluarga atau kerabat dekatnya. Seorang ibu yang pergi meninggalkan anak-anaknya ke luar negeri untuk bekerja tentu berdampak pada proses pendidikan karakter anaknya, karena sebagaimana di fahami bahwa belaian maupun sentuhan tangan ibu mampu berdampak pada perkembangan psikologi anak. Dalam hal mendapatkan gambaran karakter anak-anak Indonesia yang ibunya berstatus sebagai pekerja migran maka penelitian ini berfokus untuk meneliti karakter anak wanita migran Indonesia dengan pendekatan psikolinguistik karena bahasa verbal maupun non-verbal (*body language*) mampu membentuk karakter moral anak-anak supaya tumbuh dan berkembang menjadi manusia yang lembut, sopan, tegas dan bijaksana.

Metodologi Kajian

Penelitian ini menggunakan penelitian jenis kualitatif dengan menggunakan pendekatan kepustakaan dengan mengumpulkan dokumen-dokumen yang terkait dengan karakter anak-anak wanita pekerja migran Indonesia serta melakukan wawancara pada keluarga, guru dan lingkungan masyarakat, tempat di mana anak-anak diasuh oleh keluarga atau kerabat yang ditinggalkan oleh ibunya pergi bekerja ke luar negeri. Data yang telah terkumpul dianalisis secara kualitatif dengan pendekatan induktif yang mengacu pada permasalahan yang ada. Teknik analisis data yang digunakan yaitu Teknik analisis interaktif terdiri dari tiga langkah yaitu reduksi data, display data dan verifikasi data (Suyahman, 2016), menyaring informasi yang relevan dan mengidentifikasi tema-tema/ pola utama kemudian data yang didapat disusun dalam sebuah tabel atau diagram dan yang terakhir melakukan verifikasi data untuk menguatkan temuan dengan bukti-bukti yang ada.

Dapatan dan Perbincangan

Keputusan pergi bekerja di luar negeri bagi sebagian wanita pekerja migran Indonesia memberikan kontribusi penambahan devisa negara. Bank Indonesia (BI): Dalam laporan tahunan, mencatat jumlah remitansi yang dikirimkan oleh pekerja migran Indonesia, pada tahun 2021, remitansi yang dikirim oleh pekerja migran Indonesia mencapai sekitar USD 9,6 miliar. Bank Indonesia mencatat bahwa remitansi yang dikirim oleh pekerja migran pada tahun 2023 mencapai sekitar USD 14,22 miliar. Sebagian besar remitansi ini dikirim oleh pekerja di sektor domestik seperti pembantu rumah tangga, yang sebagian besar adalah wanita. Adanya peningkatan remitansi yang dikirim ke Indonesia dari tahun 2021 ke 2023 maka dapat diperkirakan bahwa selalu terjadi peningkatan remitansi setiap tahun termasuk pada tahun 2024 meskipun data realnya belum dikeluarkan oleh Bank Indonesia.

Jumlah perempuan Indonesia yang sudah menikah dan bekerja sebagai pekerja migran di luar negeri mencakup sebagian signifikan dari total pekerja migran Indonesia. Data dari Badan Pelindungan Pekerja Migran Indonesia (BP2MI) menunjukkan bahwa perempuan mendominasi sekitar 60% dari total PMI, dari status perkawinan sebanyak 49.898 orang (menikah), 41.139 orang (belum menikah) dan 22.136 orang (cerai). dengan sebagian besar dari mereka bekerja di sektor informal seperti rumah tangga, di negara-negara seperti Malaysia, Taiwan, dan Arab Saudi.

Para wanita pekerja migran ini menghasilkan banyak devisa bagi negara sehingga menguntungkan bagi negara karena adanya pemasukan dari luar, namun keuntungan ini tidak seindah dengan kenyataan keluarga para pekerja wanita migran, karena banyaknya persoalan yang timbul bagi mereka terutama yang meninggalkan anak-anak nya di kampung halaman untuk diasuh oleh keluarga maupun kerabat dekatnya, sebagaimana data yang diambil dari Kementerian sosial dari 156 pengasuh anak- anak pekerja migran yang ada di Indonesia, seperti diagram dibawah ini akan memperlihatkan persentase pengasuhan anak-anak Wanita pekerja migran Indonesia.

Persentase Status Pengasuh Anak Pekerja Migran



Status Pekerjaan dan Jenis Kelamin Pengasuh Anak Pekerja Migran

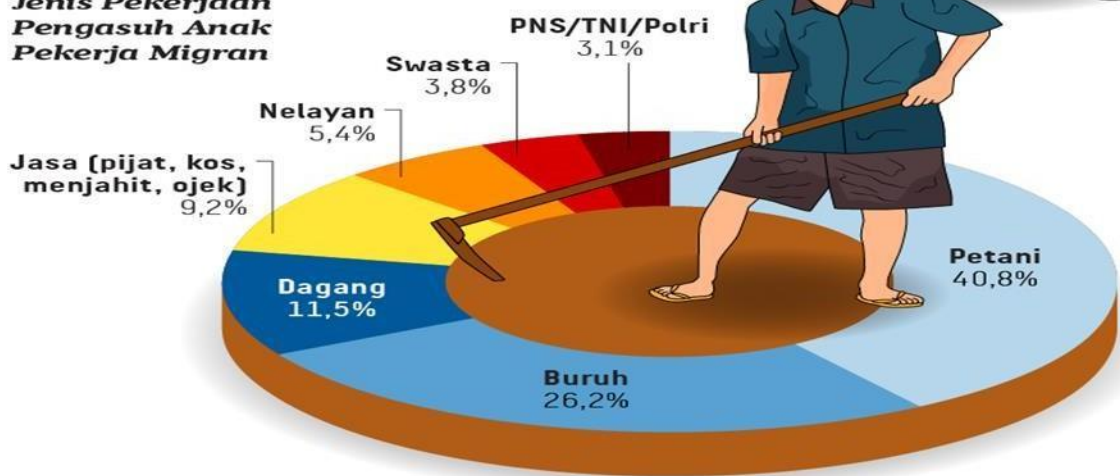
Status pekerjaan



Jenis kelamin



Jenis Pekerjaan Pengasuh Anak Pekerja Migran



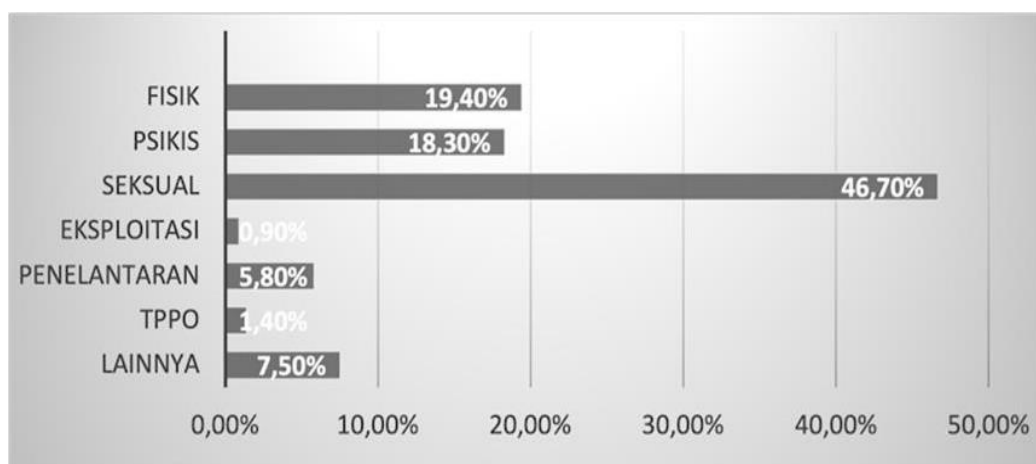
Dari data di atas mendeskripsikan bahwa kebanyakan pengasuh bekerja sebagai petani dan buruh, yang tentu sangat berpengaruh pada pola pengasuhan anak-anak yang ditinggal pergi oleh ibunya bekerja ke luar negeri, pengasuh yang kurang mapan dari segi ekonomi tentu tidak akan memerhatikan pola makan gisi anak yang bisa menghambat pertumbuhan fisik anak sebab mereka saja kurang dalam ekonomi sehingga tidak mampu membeli makanan bergisi tinggi, ditambah dengan orang yang kurang dalam hal ekonomi terkadang rentan emosional sehingga ini juga berpengaruh pada psikologis anak-anak jika tidak diberikan kasih sayang penuh ketika ditinggal pergi bekerja oleh ibunya. Hal ini memberikan juga gambaran bahwa kebanyakan wanita memutuskan pergi bekerja ke luar negeri meninggalkan anak-anaknya karena faktor kesulitan ekonomi, demi memenuhi kebutuhan gisi keluarga, kesehatan dan pendidikan keluarga para wanita terpaksa pergi bekerja dengan meninggalkan anak-anaknya untuk diasuh oleh keluarga atau kerabatnya.

Demi menopang kebutuhan ekonomi, para wanita mengabaikan pendidikan karakter anak-anaknya, meninggalkan perannya sebagai guru yang pertama dan utama dalam menanamkan karakter pada anak-anaknya. Padahal anak-anak mengharapkan kasih sayang dari ibunya secara langsung yang akan berdampak pada tumbuh kembang karakternya. Namun pola asuh yang

berubah berdampak pada pertumbuhan psikologi anak-anak pekerja migran karena mereka tidak lagi mendapatkan sentuhan tangan kasih secara langsung dari ibunya. Sementara keluarga atau kerabat yang mengasuh seringkali mengabaikan aspek sosial dan psikologis sehingga mengakibatkan kerentanan fisik, mental, pola pikir, hingga terbentuk karakter yang menyimpang. Sebuah studi klinis yang dilakukan oleh Michigan Family Review pada tahun 2009 menunjukkan bahwa beberapa faktor, seperti jadwal kerja yang tidak sesuai standar dan tekanan finansial memiliki dampak negatif pada perkembangan sosial, emosional, serta perilaku anak. Hal inilah yang berpotensi menyebabkan munculnya masalah tingkah laku pada anak-anak pekerja migran. Masalah tingkah laku yang mungkin muncul pada anak karena ibu bekerja berdasarkan studi pada jurnal Attachment & Human Development adalah sikap agresif. Agresivitas merupakan bentuk perangai seseorang yang kasar dan agresif.

Sebuah penelitian yang pernah dilaksanakan oleh Crouter di Amerika Serikat, seorang anak laki-laki akan malas belajar jika ditinggalkan oleh ibunya sehingga berdampak kepada prestasi sekolahnya yang tidak akan pernah berhasil. Anak yang juga sering ditinggalkan oleh ibunya rentan mengalami stress karena merasa sedih, apalagi ketika melihat teman-temannya bersama dengan ibunya, tidak ada tempat untuk bersandar ketika anak-anak mengalami masalah. Begitupula resiko kenakalan dan seksual mudah terjadi karena tidak adanya perhatian dari ibunya yang pergi bekerja sehingga melampiaskan kepada hal yang buruk.

Hal yang menyedihkan juga sering terjadi pada anak-anak pekerja migran yakni terjadinya kekerasan seksual. Maupun kekerasan fisik yang sering mereka alami. Seperti data dari Kementerian Pemberdayaan Perempuan dan Perlindungan Anak (KPPPA) tahun 2021 menunjukkan kekerasan seksual mendominasi jenis kekerasan yang menimpa anak-anak, yakni 46,07%, di samping jenis-jenis kekerasan lainnya seperti fisik, psikis, atau penelantaran, seperti yang terlihat pada tabel di bawah ini;



Banyak kasus anak pekerja migran menjadi korban pelecehan seksual, kekerasan, dan pembunuhan di Indonesia. Seorang anak di NTT berusia 16 tahun dan tiga saudaranya mendapat

perlakuan kasar dari paman, setelah ditinggal oleh kedua orangtuanya ke Malaysia. Tidak jarang mereka malah dipekerjakan di ladang dan jarang diberi makan.

Sementara di Lampung Timur, ada dua anak diracun oleh ayahnya karena frustrasi setelah ditinggal istrinya yang pergi menjadi pekerja migran. Kasus lainnya menimpa seorang anak berusia 5 tahun yang mengalami pelecehan seksual oleh kakeknya, begitupun kasus pelecehan seksual yang terjadi di Lampung Selatan menjadikan rentetan permasalahan yang dialami oleh anak-anak pekerja migran. Gangguan trauma yang dialami oleh anak-anak korban pelecehan seksual akan membutuhkan waktu lama dalam proses penyembuhannya.

Seorang guru dari Kabupaten Batang yang diwawancarai mengatakan bahwa, muridnya mengalami penurunan akademik, tidak fokus belajar serta perilakunya mulai bandel sejak ibunya pergi bekerja di luar. Seorang tokoh Masyarakat Maumere berkata “kebanyakan di daerah Maumere anak-anak ditinggal oleh ibunya untuk pergi bekerja di luar negeri, dan anak-anak nya diasuh oleh kerabat dekat nya tapi perilaku anak-anak tersebut sungguh memperihatinkan, ada yang nakal tidak bisa dinasehati, ada yang pemurung tidak ceria menjalani kegiatan di sekolah bahkan banyak juga yang terabaikan kesehatannya sehingga tumbuh kerdil. Seorang pengasuh anak di cilacap yang ibunya pekerja migran mengatakan bahwa ‘ kemenakannya mengalami gangguan psikologis sejak ibu nya pergi , sering sedih dan murung sehingga tidak konsentrasi menerima pelajaran di kelas, motivasi belajarnya menurun dan seakan tidak mendengar jika diberikan nasehat. Bahkan ada beberapa masyarakat yang mengatakan bahwa anak-anak yang ditinggal pergi oleh orang tuanya sering mengalami kekerasan fisik maupun psikologis berupa kata- kata kasar dari pengasuhnya maupun orang di sekitarnya.

Anak-anak wanita pekerja migran yang mengalami kekerasan maupun penyakit psikologis dan sosial, harusnya membuat para seluruh elemen masyarakat maupun pemerintah bisa turut andil dalam menyelesaikan semua persoalan yang ada di negara ini, terutama pada anak-anak wanita pekerja migran, agar tidak terabaikan kesehatan, keselamatan maupun karakternya. Meskipun ada undang-undang perlindungan yang mengatur para pekerja migran dan anak-anak mereka di negara ini yang ada tiga aturan hukum nasional yang bisa menjadi acuan untuk melindungi anak-anak pekerja migran Indonesia, yakni UU Nomor 18 Tahun 2017 tentang Perlindungan Pekerja Migran Indonesia (UU PPMI), UU Nomor 17 Tahun 2016 tentang Perlindungan Anak, dan UU TPKS (Tindak Pencegahan Kekerasan Seksual), namun kenyataannya tidak mampu mencegah anak-anak pekerja migran terganggu psikologisnya, sosial, maupun bentuk kekerasan yang mereka alami. Maka tidak ada jalan yang lain untuk menyelesaikan persoalan ini kecuali hanya satu yakni agar pemerintah melakukan aturan perundang-undangan melarang wanita yang sudah mempunyai anak pergi bekerja meninggalkan anak-anaknya dan pemerintah harus menyediakan mereka lapangan pekerjaan yang berlokasi di daerah tempat tinggal nya agar seorang ibu bisa melakukan tugasnya sekaligus tetap bersama dengan anak-anak mereka. Dengan melakukan pelarangan wanita bekerja sebagai pekerja migran maka mereka akan dikembalikan untuk melakuakn tugas dan peran seorang ibu dalam mendidik anak-anak nya agar putra-putri negeri tumbuh kembang dengan fisik yang sehat serta karakter yang benar.

Seorang ibu yang jauh dari anak-anak nya tidak mungkin bisa melakukan bahasa non-verbal, misalnya ketika anak menangis karena ada masalahnya dan ingin bersandar pada ibunya sebagai tempat curahan masalah nya dan tentu ibunya juga tidak bisa memberikan pelukan untuk menenangkan jiwanya, membelainya ketika anak butuh kasih sayang serta menyediakan kebutuhan nya secara langsung karena para wanita sudah jauh dari jangkauan anak-anaknya serta sudah sibuk di negara tujuan tempat mereka bekerja. Kalaupun bisa melakukan bahasa itu hanya bisa komunikasi secara verbal itupun tidak maksimal karena banyaknya pekerjaan yang mesti dilakukan oleh para wanita migran di tempat mereka bekerja, terutama para wanita yang bekerja di sektor domestik.

Kesimpulan

Penelitian ini telah mengungkapkan dampak signifikan yang dialami oleh anak-anak yang ditinggal oleh ibu mereka sebagai wanita migran di luar negeri, terutama dalam hal perkembangan karakter dan kesejahteraan emosional mereka. Dalam kondisi ini, anak-anak yang ibunya pergi bekerja sebagai pekerja migran sering menghadapi berbagai tantangan psikologis dan sosial, termasuk perasaan kehilangan, kesepian serta trauma yang berkepanjangan bagi anak yang telah mengalami kekerasan fisik dan seksual. Sebagai rekomendasi, penelitian lebih lanjut diperlukan untuk mengeksplorasi strategi-strategi efektif dalam mendukung kesejahteraan anak-anak yang ditinggal oleh orang tua yang bekerja sebagai imigran, serta dampak jangka panjang dari kondisi ini terhadap perkembangan karakter mereka. Dengan perhatian dan dukungan yang tepat, diharapkan anak-anak ini dapat tumbuh dengan sehat dan berhasil mengembangkan karakter yang kuat, meskipun dalam situasi yang penuh tantangan. Sampai pada akhirnya jika sudah tidak ada jalan keluar maka solusi yang tepat adalah mengembalikan peran ibu untuk merawat dan mendidik anak-anaknya sendiri. Dengan jalan pemerintah dan seluruh elemen masyarakat turut andil menyediakan lapangan pekerjaan di daerah sendiri sehingga mereka tetap bisa melakukan tanggung jawab nya sebagai seorang ibu. Adanya berbagai persoalan yang dialami oleh anak-anak wanita pekerja migran tentu sangat memprihatinkan karena mereka seharusnya tumbuh dan berkembang dengan ceria, mendapatkan kasih sayang penuh dari ibunya tapi kenyataannya mereka menghadapi tantangan dan ujian hidup yang belum waktunya mereka dapatkan.

Psikolinguistik sangat berperan utama dalam mendidik karakter anak-anak karena dengan bahasa verbal maupun non-verbal yang diberikan membuat psikologi anak lebih matang, dewasa dan bijaksana, oleh karena itu seorang ibu harus terjun langsung mengasuh dan mendidik anak-anak nya karena seorang anak dilahirkan di bumi adalah amanah dan suatu bentuk tanggung jawab bagi ibunya untuk mengajar dan mendidik mereka hingga bisa menghadapi dunia yang penuh dengan masalah dan tantangan hidup, tidak mudah depresi ketika menghadapi masalah bahkan dengan masalah mereka bisa menemukan solusi untuk berkreasi.

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ANALYSIS OF RISK MANAGEMENT IN LKMS FOR THE IMPLEMENTATION OF GOOD CORPORATE GOVERNANCE (EMPIRICAL STUDY OF BMT HUDATAMA, SEMARANG CITY)

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Abstract

This study examines risk management in Islamic Microfinance Institutions (LKMS) and its in supporting good corporate governance, specifically focusing on BMT Hudatama in Semarang. Identified risks include financial, credit, liquidity, operational, and Sharia compliance risks, reflecting both conventional banking issues and unique challenges tied to Islamic finance principles. Findings emphasize that LKMS must adapt conventional risk management frameworks to Sharia regulations, requiring robust, ethically driven human resources with strong Islamic and professional expertise. Effective risk management within LKMS aims to strengthen institutional sustainability and promote socio-economic welfare among members and communities.

Keywords: Islamic microfinance, risk management, corporate governance, Sharia compliance, LKMS.

Introduction

As time goes by, LKMS also experiences changes following the times. Changes occur indirectly changing the risk characteristics for financial institutions. Twenty years ago, financial organizations were basically fairly subject to credit and market risks. But today, financial institutions are open to all kinds of new risks. (Iqbal and Mirahor 2008). In Indonesia itself, financial institutions are classified into 2, namely includes Bank Financial Institutions and Non- Bank Financial Institutions. Sharia Microfinance Institutions are a form of Non-Bank Financial Institutions with cooperative legal entities, operating based on Law no. 17 of 2012, namely as a cooperative for producers, consumers, services and savings and loans.

In its development in Indonesia, Sharia Microfinance Institutions have received a good reception and are thought to have great potential in the future, because they have wider access to lower middle class people and prevent them from usury in accordance with Islamic law. In its development, there will definitely be ups and downs that financial institutions will experience, therefore risk management is needed to maintain and anticipate risks that may occur in financial institutions and improve the quality of financial institutions. Good risk management can create a good internal control system in managing Sharia Microfinance institutions.

Corporate governance is a system used to direct and control a company's business activities. Corporate government is a system used to direct and control a company's business activities. Corporate governance regulates the distribution of duties, rights and obligations of those who have an interest in the life of the company, including shareholders, management board, managers and all stakeholders. The increasing complexity of risks faced by banks will create a need for increased corporate governance practices by banks. To improve bank efficiency, strengthen compliance and protect stakeholder interests with regulations and ethical standards relevant to the banking industry, good corporate governance is needed. (Fernandes & Fresly, 2017). In order to realize clean and good government, it is necessary to implement good governance in real terms. The definition of good governance is part of law, politics, economics and social so that it can be said that good governance covers all aspects of life. Based on the United Nations Development Program (UNDP) in Sedarmayanti (2012), there are 9 principles of good governance, namely Participation, Rule of Law, Transparency, Caring for stakeholders (Responsiveness), Consensus Orientation, Fairness (Equity), Effectiveness and Efficiency (Effectiveness and Efficiency), Accountability (Accountability), Strategic Vision (Strategic Vision).

The concept of GCG is basically internal balance and external balance. Internal balance includes balance between company organs, commissioners and directors, in matters relating to institutional structure and operational mechanisms. Meanwhile, external balance includes fulfilling the company's responsibilities as a business entity in society and stakeholders. Companies are required to provide better value financially for shareholders and social welfare for society through the implementation of mature GCG. Through the implementation of GCG, companies gain substantial benefits to achieve various benefits including investor trust in the company. Companies that have implemented GCG will be more trusted by creditors and investors so that their shares are more liquid and their share prices can increase (Windah & Arastyo, 2013). GCG principles need to be applied in companies to overcome existing problems in managing the company. The main principles of GCG that must be implemented are transparency, accountability, responsibility, independence and fairness. Implementation of GCG principles reflects that the company has been managed well and transparently, and provides benefits for all stakeholders. The presence of GCG is one solution to create conducive business activities and avoid scandals within the company. GCG is a necessity for a complex and dynamic business environment to ensure long-term sustainability, it must be cultivated and implemented within the current business structure. It will be difficult to maintain GCG principles if you only rely on regulations, because what is more important is maintaining a strong culture of ethics and honesty. Implementation of company administration standards is at least manifested in (1) implementation of the obligations and duties of the management and board of commissioners; (2) completeness and implementation of the obligations of committees and work units that carry out internal control functions; (3) implementation of compliance, internal audit and external audit functions; (4) implementation of risk management; (5) significant reserve arrangements; (6) important settings; and (7) transparency of conditions related to money and non-financial matters.

Research Methods

This research study was obtained through a quantitative approach, using secondary data obtained from literature, journals and direct internet sources from the OJK website. The research is

descriptive in nature because it provides a general overview of the implementation of risk management which is then described to answer problems.

Discussion

STUDY OF INTEREST AND PROFIT SHARING IN LKMS/KJKS/KSU BMT, KSP

Profit sharing is a basic operational concept in the Baitul Maal Wat Tamwil (BMT) Islamic Financial Services Cooperative (Ma'wa, 2018). Interest is a basic operational concept found in the form of Savings and Loans Cooperative institutions (KSP) and other forms of formal non-bank LKM. Interest, according to Ebrahim (1990) is an amount of money given after certain conditions on the principle of the amount given in addition to the loan used. . The Indonesian Ulema Council (MUI) in 2000 wrote in the Fatwa of the National Sharia Council (DSN) that the principle of net revenue sharing is profit sharing calculated from income after deducting capital (ra'su al-mal). It can be seen in Table 2. below :

Table 2. Comparison Of KJKS/KSU BMT With KSP

ASPECTS OF DIFFERENE		KJKS/KSU BMT	KSP
Basic Operational Concepts		Profit sharing	Flower
Fundraising deposit	1) Wadi'ah / 2) Mudharabah/Term Savings	1) Savings 2) Term Savings Debt Receivables	
Fund Distributio Loans	1) Qardh/ 2) Musyarakah/Cooperati on 3) Mudharabah/Cooperati on 4) Greetings/Buying and Selling 5) Istisna/ Buy and sell 6) Ijarah/Rent Acting as a	There isn't any	
Social function distributor of	Infaq, Zakat and Shodaqoh funds.		

Source: Interview with LKMS KJKS/KSU BMT and KSP, 2023

Sugiharto (2017) writes that the interest that is borne by money loans is usually expressed as a percentage of the money lent. The interest is determined by the capital owner. Meanwhile, according to Fauziyah (2006), profit sharing can be used for the distribution of Sharia LKM business results, including BMT, and the concept of profit sharing is expressed in the profit sharing ratio. The ratio or in English known as the net revenue sharing ratio is an agreement that must be made and agreed upon at the beginning of the agreement by both

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parties so that there is

a bargaining mechanism. Nisbah is a pillar that is unique to a mudharabah contract, which does not exist in a sale and purchase contract, and reflects the compensation that both parties entering into a mudharabah are entitled to receive.

The interest system used by KSP is calculated in two ways, namely flat rate and sliding rate. Meanwhile, the principle of profit sharing that should be used by KJKS/KSU BMT is calculated by taking into account the agreement in the contract (MUI, 2000). The profit sharing method (net revenue sharing) recommended by the MUI is based on the profit sharing ratio. The ratio is the percentage obtained between each party to the transaction. Matters related to the profit sharing ratio are the percentage between the two parties, profit sharing for both profits and losses and guarantees. The ratio can vary because it can be negotiated, for example 50:50, 60:40, 70:30, 80:20, or even 90:10. Jurisprudence experts agree that a ratio of 100:0 is not permitted.

APLICATION OF INTEREST AND PROFIT SHARINGS THEORY

Based on the research results, interest is applied in the operating concept of the financial institutions studied in varying amounts. The concept of profit sharing according to the agreement of the transacting parties should be applied in the implementation of BMT operations as a form of informal non-banking MFI. The function of profit sharing itself is as a substitute for interest (Akbar, 2008) which is still applied to conventional bank and non-bank financial institutions. Interest and profit sharing as a mechanism for earning income are fundamental differences between the conventional financial system and the sharia system (Margono, 2009).

What is found in the field is that the social functions that must also be carried out by BMT have not been implemented through methods of collecting BMT funds. BMT funds should also come from muzakki (people who are obliged to pay zakat) and benefactors who want to set aside their assets for the benefit of the people. The management of BMT's social functions may still be biased by the role of BAZIS and other community fund-collecting institutions. Even so, BMT should not only play the role of a business institution that thinks about profit and loss, but also focus on its social function. It can be seen in table 3. below:

Table 3. Differences In Interest And Profit Sharing

No	Aspect	Flower	Profit sharing
1	Guidelines for determining the amount of interest and profit sharing	Assumption is always profitable The amount of capital loaned	Be guided by possible profits and losses
2	Basic interest percentage and profit sharing	Still without consideration of profit or loss	The amount of profit earned
3	Interest payments and profit sharing		Depending on the project being carried out, there is then a loss or profit share

4	Total interest payments and profit sharing	Does not increase and remains constant, whatever the conditions	Flexible (according to the conditions of the amount obtained), can increase, can decrease
5	Existence of interest and profit sharing	Doubtful and may be criticized	No one doubts
6	Basic decisions on the amount of interest and profit sharing	Financial institution rules and regulations	Agreement between both parties carrying out the transaction

Source: KMT lasmiatun, 2017

The amount of interest and profit sharing contained in the LKMS studied varies. Financial institutions in the form of KJKS/KSU BMT and KSP, especially KSP Services, set higher interest rates compared to the percentage of profit sharing received by "customers" at KJKS BMT. KJKS/KSU BMT, which should use profit sharing, turns out that in its implementation it still uses the determination of the amount of installments that must be repaid by customers/members even though the value can be said to be lower than the interest value on KSP. The profit sharing ratio which should be determined based on an agreement and consideration of profit and loss is still not applied in the field. This can be seen from the amount of financing installments that must be paid by the "customer"/member if it has to be paid in installments over a certain number of months. The entire amount has been regulated separately in the KJKS/KSU BMT financial institution. The concept of bargaining is still questioned in KJKS/KSU BMT, even though it is actually permissible to bargain when making a transaction with KJKS/KSU BMT, which results in an agreement. Agreement should be an important thing that must be fulfilled to achieve mutual satisfaction. The entire financing period and costs that must be repaid are still largely regulated by the institution as the party that owns the capital. This shows that the application of the KJKS BMT concept in Central Java Province still needs improvement.

COMPARISON OF INTEREST AND PROFIT SHARING IN LKMS KJKS/BMT IN CENTRAL JAVA

Profit sharing based on data from research respondents shows that people are still influenced by the concept of "additional money due to loans" in the interest system. The existence of interest in conventional financial institutions is still imitated in the KJKS/KSU BMT sharia financial institutions even though these institutions actually base a profit sharing system on mutual agreements. The interest applied is between 2-3%. Comparison of profit sharing at KJKS/KSU BMT with KSP can be seen in table 4. below:

Table 4. Comparison Of LKMS (KJKS BMT/KSU BMT) With Conventional Financial Institutions (KSP)

	KJKS BMT / KSU BMT		KSP
1	KJKS BMT Hudatama Loan Rp. 5,000,000 Admin Rp. 209,000 Receipt Rp. 4,791,000 Angs(12 months) Rp. 492,000	1	KJKS Sekawan Loan Rp. 5,000,000 Admin Rp. 344,750 Receipt Rp. 4,655,000 Angs(12 months) Rp. 487,500
2	KJKS BMT Mekar Sari Loan Rp. 5,000,000 Admin Rp. 478,000 Receipt Rp. 4,522,000 Angs(12 months) Rp. 516,700	2	KJKS Arto Moro Sejahtera Loan Rp. 5,000,000 Admin Rp. 700,000 Receipt Rp. 4,300,000 Angs(12 months) Rp. 516,000
3	KJKS BMT El-Gama Arta Mandiri Loan Rp. 5,000,000 Admin Rp. 192,000 Receipt Rp. 4,807,500 Angs(12 months) Rp. 529,200	3	KJKS Citra Mulia Abadi Loan Rp. 5,000,000 Admin Rp. 255,000 Receipt Rp. 4,745,000 Angs(12 months) Rp. 504,200
4	KJKS BMT Fosilatama Loan Rp. 5,000,000 Admin Rp. 209,000 Receipt Rp. 4,91,000 Angs(12 months) Rp. 541,700	4	KSP Arta Pratama Loan Rp. 5,000,000 Admin Rp. 700,000 Receipt Rp. 4,300,000 Angs(12 months) Rp. 516,666
5	KJKS BMT Rizky Prima Loan Rp. 5,000,000 Admin Rp. 137,000 Receipt Rp. 4,863,000 Angs(12 months) Rp. 516,700	5	KSP Arta Djaya Abadi Loan Rp. 5,000,000 Admin Rp. 575,000 Receipt Rp. 4,475,000 Angs(12 months) Rp. 542,000

Source: Field research results, 2023.

From the comparison of KJKS/KSU BMT and KSP in terms of administrative imposition of greater KSP, in Cooperative Law No. 17 of 2012 article 1 paragraph 15 savings and loan cooperatives are cooperatives that run savings and loan businesses as their only business and in article 4 cooperatives aim to improve the welfare of their members. in particular and society in general, as well as an inseparable part of a democratic and just national economic order. Regarding capital other than the cooperative's own capital, cooperatives receive grants or loan capital from the government or regions, if the interest/yield applied is high it is labeled KJKS/KSU or KSP, is no different from loan sharks, so the researcher presents respondents with several customers who can be seen in table 5. below:

Table 5. Perceptions Of The Community/Customers/ Members On Interest Rates/Profit Sharing

No	MFI name	"Customer" Response				
		Lofty	Tall	Currently	Small	Tiny
1	KSP KSU/KJKS	35.86	23.39	11.43	0.58	0.58
2	BMT	30.98	22.39	10.56	0.08	0.02

Source: Field Research, 2023

The table above is the percentage of public opinion as "customers"/members who have experienced how much interest and profit sharing is available in non-bank MFIs in Central Java Province. People still think that the interest and profit sharing set by financial institutions are still high. As many as 79.25% of respondents who felt the impact of determining the KSP interest rate considered the KSP interest rate to be in the high category. In fact, in 2003, the MUI determined the fact that bank interest was haram (Akbar, 2010).

The principle of profit sharing that researchers carried out at KJKS BMT El-Gama Arta Mandiri with the debtor Mr. Subchan, type of MD/Mudhorobah contract with a ceiling of 7,000,000 for 18 months, administration of 200 thousand principal installments of Rp. 388,900, profit sharing 140,000 and CR 17,500 with total installments of Rp. 546,000 for (18 months).

Based on surveys conducted in the field, the amount of profit sharing that applies at the non-bank MFI level can be expressed in percent because there are term financing installments with a regular cost repayment pattern. The results of data processing at BMT, which should apply the principle of profit sharing, show that the sharia financial service provider (one of the BMTs) sets an additional return of around 2% of the amount borrowed.

Questionnaire methods and interviews were conducted with trader "customers", respondents objected to the return of interest and profit sharing, but they had no other choice for additional business/children's school fees, even though the interest and additional payments applied by KJKS BMT were high. Example of a "customer"/member at KJKS BMT Hudatama Mr Rajimin.

"I've been borrowing from BMT Hudatama since 2010, borrowing for the grocery business and paying for school children, the business has decreased since Indomaret was established, the interest/profit sharing is large, only the access to KJKS BMT is easy, I borrowed 20,000,000 with a deduction of 400 thousand, paying in installments 870,000 x 36 months.



Figure 2. Mr. Rajiman is waiting for merchandise



Figure 3. Mr Rajimin's Grocery Stall

IMPACT OF IMPLEMENTING INTEREST AND PROFIT SHARING FOR CUSTOMERS/MEMBERS/ COMMUNITY

With the very high interest/profit sharing from the principal loan, this is very burdensome for customers/members in their monthly installments, if this is allowed to continue, it will result in bankruptcy because they cannot develop their business, and even get into debt because of the interest burden, even though Article 1 of the LKM Law No. 1 of 2013 3 aims to: (a) Increase access to micro-scale funding for the community, (b) Help increase economic empowerment and community productivity, (c) Help increase community income and welfare, especially the poor and/or low-income communities. Law no. 17 of 2012 concerning Cooperatives defines that cooperatives are business entities that aim for the welfare of all their members in particular and society in general. Cooperatives are based on the values of family, self-help, responsibility, democracy, equality, justice and independence. Several values such as honesty, openness, responsibility and concern for others are values believed by cooperative members. This value is almost similar to the value adhered to by BMT as a sharia MFI, not an informal bank.

Another direct impact, apart from them complaining about the very high interest returns/profit sharing, is that there is a benefit felt by the community/customers/members of many forms of KSP and KJKS/KSU BMT institutional loans, namely that they feel the importance of the loan even though they feel it is hard to have to pay in installments. every month. Even though it takes basic funds that should be developed. But they need loans for entrepreneurship and life.

The provision of capital for establishing a business carried out by KJKS/KSU BMT and KSP can then be used to meet the daily needs of the "customer"/member families who are assisted with business capital. Economic needs can be met from the results of the business they run. Sufficient economic needs will be able to improve the family's economic level, although the actual ultimate goal of non-bank MFIs in the form of welfare cannot yet be known if only based on the parameters of meeting economic needs. The parameter for the success of the development of sharia cooperatives and MFIs in community life is the welfare of the community, both within the scope of members and society in a wider scope.

LKMS in the form of BMT has sharia principles which are based on mutual cooperation, kinship and togetherness, and aims to improve the quality of the people's economy (Muhammad,

2002). Muhammad (2002) further explained that BMT sharia LKM is the most unique financial institution among other existing financial institutions because it has several advantages. These advantages lie in the dual interests held by BMT (business and social interests), the reference operating system (the Koran and Al Hadith) and the ease of establishment and formation. Sakai & Marijan (2008) write that BMT is often considered a sharia microfinancing institution, with a legal entity that is like a cooperative.

Chief executive officer(CEO) PT. BMT Ventura Capital when Suharto explained during the Studium Generalk at Yogyakarta Muhammadiyah University in 2011 that maqosid sharia (the aim of transmitting sharia) was for the welfare of society, where the level of social welfare cannot be measured as a whole if only based on the level of public consumption. When Suharto emphasized that maqashid syar'i from the perspective of jurisprudence is a tool for maintaining five parameters of welfare, namely Al-Aql (mind), Addien (religion), Nasl (heredity), Nafs (humanity), and Maal (property) . These five parameters are then interpreted not in a safeguarding framework, but as a focal point for the growth of these parameters.

a. Risk Analysis

Risk analysis is an effort to understand risks more deeply which will later become input in decision making. Risk analysis reviews two aspects of risk, namely the impact on targets and the possibility of its occurrence. The results of risk analysis are expressed in the form of risk levels which are determined by a combination of the level of impact and the possibility that it may occur.

b. Risk management framework

The role and aim of the risk management framework is to help organizations integrate risk management across all organizational functions and activities. The risk management framework is risk governance which includes leadership, accountability and supervision which is part of overall corporate governance. Risk governance includes developing a risk-aware culture and company best practices. The integration of risk management in the company planning process is an important part of corporate governance in achieving targets and improving company performance. In implementing management, organizations need to adapt the mechanisms and activities in the components of the risk management framework to their needs.

Conclusion

Risk is uncertainty that impacts goals. Targets (objectives) can have various forms and categories and can be applied at various levels of the organization. Apart from the characteristics contained in risk management, there are also types of risks that occur in Islamic financial institutions, including: (1) Financial risks, (2) Credit/Financing risks, (3) Market risks, (4) Capital Investment

Risk, (5) Business Risk (6) Income Level Risk, (7) Withdrawal Risk (8) Treasury Risk (9) Liquidity Risk (10) Asset Liability Management (ALM) Risk (11) Restriction Risk (12) Regulatory Risk (13) Operational Risk (14) Trustee Risk (15) Transparency Risk (16) Sharia Risk

(17) Reputation Risk. In implementing management, organizations need to adapt the mechanisms and activities in the components of the risk management framework to their needs.

The implementation of risk management is by adopting a conventional bank risk management system which is adapted to the characteristics of sharia banking. In general, the risks

faced by Islamic banking can be divided into two main parts. That is, the risks are the same as those faced by traditional banks, and have their own unique risks due to the Sharia law principles that must be followed. In future developments, Islamic banks face quite big challenges in implementing risk management, such as choosing financial instruments that comply with sharia principles, including money market instruments that can be used to hedge risks, and then gaining a deep understanding of bank Risk Management. Traditional, will really help Islamic banks in implementing risk management. In order for sharia banking to continue to develop, of course it must also be supported by adequate human resources, both in terms of quality and quantity. However, the existing reality shows that there are still many human resources currently involved in sharia institutions who do not have academic and practical experience in Islamic Banking. Of course, this condition has quite a significant impact on the productivity and professionalism of sharia banking itself. Able to build the spirit of Islam within himself.

Efforts that can be made to prepare the qualifications of sharia banking Human Resources in the future are by increasing professionalism which is not only related to matters of expertise and skills, but what is much more important is regarding commitment. Deep morals and business ethics for the profession he undertakes. Understanding religious moral values is also an absolute requirement that sharia banking employees must master. By empowering the right human resources, competent resources will be able to advance sharia banking.

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**Designing Historic Sites Application on Hajj and Umrah Routes with Android-
Based LBS Method, Financial Planning and Strengthening ASWAJA Value
Characteristics in Female Indonesian
Expatriates in Saudi Arabia**

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Abstract

Tujuan Pengabdian dilakukan karena ingin meningkatkan Aspek Sumber Daya Manusia dan aspek faham dan budaya pada persoalan pengetahuan digitalisasi ibadah umroh, pembimbingan dan pendampingan pelaksanaan ibadah umroh, signifikansi pengenalan dan pembentukan karakter ahlussunnah wal jamaah yang rohmatan lil alamin, serta membentengi ekspatriat wanita dari perilaku dan faham ekstrim yang kontradiktif dengan budaya dan faham di Indonesia. Metode Pelaksanaan dilakukan dengan metode pendampingan mitra, jamaah dan Ekspatriat WNI Wanita untuk mengoperasikan aplikasi Nusuk dan Eatmarna dengan dibantu modul pengoperasian aplikasi guna melakukan pendaftaran ibadah Umroh dan Pengelolaan Perencanaan Keuangan untuk Umroh dan Haji. Program Pengabdian kepada Masyarakat dilakukan pada tanggal 22 sampai 30 Agustus 2024 di Hotel Concorde Madinah dan di Hotel Makkah Towers Bekerjasama dengan Lembaga Penelitian dan Pengabdian kepada Masyarakat (LP2M) Unwahas, Pekerja Migran Indonesia Arab Saudi (PMI), Biro Arbani Madinah Wisata. Program ini menghasilkan luaran materi tentang Manasik Umroh, Implementasi Nilai-nilai Aswaja, Perencanaan Keuangan Keluarga, dan Aplikasi 'ABHU' (Aplikasi Bimbingan Haji dan Umroh) yang disusun oleh Tim Pengabdian guna di sosialisasikan dan dilakukan pelatihan penggunaan Aplikasi ABHU

Kata Kunci: Umroh, Haji, Perencanaan Keuangan, Program Aplikasi Umroh dan Haji

Abstract

The purpose of Community Service is to improve the Human Resources Aspect and the understanding and culture aspects on the issue of digital knowledge of Umrah worship, guidance and assistance in the implementation of Umrah worship, the significance of introducing and

forming the character of Ahlussunnah wal Jamaah which is rahmatan lil alamin, and protecting female expatriates from extreme behavior and understanding that contradicts the culture and understanding in Indonesia. The Implementation Method is carried out by assisting partners, pilgrims and Indonesian Female Expatriates to operate the Nusuk and Eatmarna applications with the assistance of the application operating module to register for Umrah worship and Manage Financial Planning for Umrah and Hajj. The Community Service Program was carried out on August 22-30, 2024 at the Concorde Hotel in Madinah and at the Makkah Towers Hotel in collaboration with the Unwahas Research and Community Service Institute (LP2M), Indonesian Migrant Workers in Saudi Arabia (PMI), Arbani Madinah Tourism Bureau. This program produces output material on Umrah Manasik, Implementation of Aswaja Values, Family Financial Planning, and the 'ABHU' Application (Hajj and Umrah Guidance Application) which is compiled by the Community Service Team to be socialized and to conduct training on the use of the ABHU Application.

Keywords: *Umrah, Hajj, Financial Planning, Umrah and Hajj Application Program*

Pengenalan

Indonesia, sebagai salah satu negara yang telah menandatangani Deklarasi Milenium atau MDGs (*Millennium Development Goals*), telah berkomitmen untuk mencapai delapan target MDGs. Dari ke delapan target tersebut, empat di antaranya mencakup bidang pendidikan, kesehatan, penanggulangan kemiskinan, dan kelestarian lingkungan hidup. Selain MDGs, UNDP (Program Pembangunan PBB) menggunakan Indeks Pembangunan Manusia (IPM) untuk menilai kemajuan pembangunan manusia di suatu negara. IPM mengukur tiga dimensi utama pembangunan manusia, yaitu kesehatan, pendidikan, dan ekonomi. Ketiga dimensi ini pada dasarnya mencerminkan beberapa target yang terkandung dalam MDGs. Oleh karena itu, pencapaian MDGs secara otomatis berkontribusi pada peningkatan IPM.

Pemerintah Indonesia telah mengimplementasikan berbagai kebijakan untuk mencapai target MDGs dan meningkatkan IPM. Meskipun dalam beberapa bidang telah mencapai target secara objektif, namun secara normatif, jika dibandingkan dengan negara-negara tetangga, capaiannya masih tertinggal. Hingga tahun 2020, peringkat IPM Indonesia berada pada urutan ke- 107 dari 189 negara ASEAN, sementara negara-negara seperti Thailand, Singapura, Malaysia, dan Filipina memiliki peringkat yang lebih tinggi.

Kualitas perguruan tinggi juga memiliki peran penting dalam upaya meningkatkan pembangunan manusia dan IPM. Termasuk adalah peningkatan sumber daya ekspatriat Wanita di luar negeri salah satunya adalah Arab Saudi. Kedutaan Besar Republik Indonesia (KBRI) Riyadh telah merilis jumlah ekspatriat Indonesia di Arab Saudi 175.342. 133,991 diantaranya adalah Wanita, serta 41,531 berkelamin pria. Yang menjadi perhatian, dari data diatas tercatat jumlah ekspatriat Wanita 3 kali lebih banyak daripada jumlah pria yang bermukim di Arab Saudi. Beberapa faktor yang mendorong wanita Indonesia lebih banyak yang merantau ke Saudi daripada laki-laknya diantaranya adalah proses pengurusan dokumen relatif lebih cepat, Gaji ekspatriat yang fantastis, memungkinkan beribadah haji dan umrah, tidak ada syarat Pendidikan dan batas usia bagi seorang Wanita.

Arab Saudi terletak di antara 15°LU - 32°LU dan antara 34°BT - 57°BT. Luas kawasannya adalah 2.240.000 km². Arab Saudi merangkumi empat perlima kawasan di Semenanjung Arab dan

merupakan negara terbesar di Asia Timur Tengah. Permukaan terendah di sini ialah di Teluk Persia pada 0 m dan Jabal Sauda' pada 3.133 m. Arab Saudi memiliki penduduk sebanyak 34,71 juta jiwa. Sedang 21 juta jiwa tercatat sebagai penduduk asli arab Saudi selebihnya adalah ekspatriat yang berjuang di Arab Saudi.

Di Arab Saudi, keberadaan ekspatriat wanita memang lebih banyak dibatasi. Diantaranya, *pertama* bahwa tidak ada kebebasan bagi ekspatriat wanita untuk keluar rumah. Hanya *Kaafil* yang bisa memberikan ijin bagi ekspatriat wanita untuk melaksanakan ibadah haji atau umroh. *Kedua*, ada batasan waktu jika *Kaafil* memberikan ijin. Untuk umroh, kaafil biasanya memberi ijin maksimal 3 hari, Adapun untuk haji, kaafil biasanya memberikan ijin maksimal 7 hari.

Ketiga, ekspatriat wanita jika diizinkan haji atau umroh maka harus ada penanggungjawab dalam perjalanannya, maka inilah pentingnya biro umroh bagi para ekspatriat. *Keempat*, ekspatriat wanita tidak bisa setiap tahun melaksanakan haji secara resmi, karena ada batasan dalam sistemnya dan hanya bisa dilakukan selama lima tahun sekali. *Keempat*, Ekspatriat wajib menggunakan aplikasi Nusuk dan Eatmarna dalam proses pendaftaran haji dan umroh. Berikut table analisis situasi mitra dalam berbagai aspek.

Jenis permasalahan yang ditangani oleh tim meliputi Aspek Sumber Daya Manusia dan aspek faham dan budaya yakni terkait pada persoalan pengetahuan digitalisasi ibadah umroh, pembimbingan dan pendampingan pelaksanaan ibadah umroh, signifikansi pengenalan dan pembentukan karakter ahlussunnah wal jamaah yang rohmatan lil alamin, serta membentengi ekspatriat wanita dari perilaku dan faham ekstrim salafi wahabi yang kontradiktif dengan budaya dan faham di Indonesia.

Tabel I. Analisis situasi mitra

Aspek	Uraian Kondisi Saat ini
Sumber Daya Manusia	● Ekspatriat Wanita di Arab Saudi kebanyakan berpendidikan rendah
	● Ekspatriat Wanita banyak yang tidak memiliki kemampuan dibidang Teknologi sehingga menyulitkan penggunaan aplikasi eatmarna dan nusuk.
	● Ruang Gerak Ekspatriat Wanita sangat terbatas
	● Komunikasi dengan dunia luar sangat terbatas
	● Kurang memahami pendidikan atau pembelajaran membaca AlQur'an dan Al Hadist khususnya terkait Ibadah Haji dan Umroh,
	● Membutuhkan Pengkajian Al-Qur'an dan Hadits untuk membangun pemahaman agama yang rahmatan lil 'alamin
Aspek Faham Agama dan Budaya	● Arab Saudi Memiliki Faham keagamaan yang sangat Ekstrim Salafi Wahabi dan suka mengkafirkan
	● Arab Saudi tidak sepaham dengan Ahlussunnah Wal Jamaah
	● Ekspatriat Membutuhkan layanan Pendidikan dan keagamaan berkelanjutan

	• Kurangnya pemahaman terhadap nilai-nilai ajaran Ahlussunnah Wal Jamaah
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Berdasarkan wawancara dengan mitra PMI (Pekerja Migran Indonesia) umroh, bahwa persoalan prioritas mitra yang perlu dipecahkan bersama adalah

1. Minimnya pengetahuan ekspatriat wanita mengenai keagamaan dan rangkaian ibadah umroh.
2. Perencanaan Keuangan yang belum Optimal
3. Minimnya SDM ekspatriat wanita mengenai digitalisasi umroh dalam hal ini adalah pengoperasian aplikasi Nusuk dan Eatmarna.
4. Terbatasnya akses ekspatriat wanita terhadap kegiatan-kegiatan diluar rumah majikan termasuk akses daurah keilmuan syar'i Sehingga sangat membutuhkan penyuluhan dan pendampingan dalam rangkaian kegiatan umroh.
5. Arab Saudi Memiliki Faham keagamaan yang sangat Ekstrim Salafi Wahabi dan suka mengkafirkan
6. Kurangnya pemahaman terhadap nilai-nilai ajaran Ahlussunnah Wal Jamaah

Berdasarkan Identifikasi masalah yang dilakukan dengan menggunakan pra wawancara dengan mitra, maka dilakukan berbagai kegiatan yang mempermudah peserta didalam mendapatkan pengetahuan dan kemudahan didalam menjalankan haji dan umroh baik untuk Masyarakat di Indonesia maupun Masyarakat Indonesia di Arab Saudi.

Sorotan Literatur

Konsep Dasar Sistem Rancang Bangun Aplikasi

Perancangan merupakan rangkaian prosedur untuk menerjemahkan hasil Analisa dan sebuah sistem ke dalam Bahasa pemrograman untuk mendiskripsikan dengan detail bagaimana komponen sistem diimplementasikan, sedangkan Pembangunan sistem adalah kegiatan menciptakan sistem baru maupun mengganti atau memperbaiki sistem yang telah ada baik secara keseluruhan maupun sebagian (Pressman, 2002).

Menurut (Hasugian, 2014) Secara istilah, aplikasi komputer adalah suatu subkelas perangkat lunak komputer yang menggunakan kemampuan komputer langsung untuk melakukan suatu tugas yang diinginkan pemakai. Contoh utama perangkat lunak aplikasi adalah program pengolah kata, lembar kerja, dan pemutar media. Kumpulan aplikasi komputer yang digabung menjadi suatu paket biasanya disebut paket suite aplikasi (application suite)

Mobile Application Development Teori ini melibatkan pengembangan aplikasi berbasis mobile, mengingat mayoritas pengguna akan menggunakan ponsel mereka selama perjalanan. Budaya dan Sejarah Islam: Pemahaman mendalam tentang sejarah Islam dan situs-situs terkait seperti Masjid Nabawi, Masjid Quba, Gua Hira, Gua Thur, dan lain-lain, penting untuk memastikan informasi yang disajikan akurat dan relevan.

Metodologi

Metode pelaksanaan kegiatan pengabdian Masyarakat ini dimulai dengan menggali informasi sebanyak-banyaknya terkait dengan problem dan kebutuhan pendampingan. Kemudian menginventarisir mitra dan peserta pendampingan serta problem dan maasalah yang dihadapi lalu persiapan materi dan pembuatan modul-modul pendampingan diantaranya adalah modul pengoperasian aplikasi Nusuk dan Eatmarna, Modul Manasik simple dan mudah dipahami, Modul penguatan karakter dan nilai-nilai ahlussunnah wal jamaah.

Setelah persiapan pelaksanaan kegiatan pengabdian masyarakat selesai dilakukan, tahap berikutnya Pembuatan MoU, MoA, LOA Kerjasama pengabdian Masyarakat Antara Tim Pengabdian Masyarakat dari Universitas Wahid Hasyim dengan PMI Umroh di Arab Suadi selanjutnya adalah tahap pelaksanaan kegiatan pengabdian masyarakat. Adapun yang dilakukan adalah mendampingi mitra dan jamaah untuk mengoperasikan aplikasi Nusuk dan Eatmarna dengan dibantu modul pengoperasian aplikasi guna melakukan pendaftaran ibadah Umroh dan Pengelolaan Perencanaan Keuangan untuk Umroh dan Haji . Setelah materi selesai, dilanjutkan dengan melakukan manasik umroh serta praktik ibadah umroh dengan menggunakan modul simple dan praktis pelaksanaan ibadah umroh. Materi berikutnya adalah tentang penguatan karakter dan nilai-nilai ahlussunnah wal jamaah dengan menggunakan modul praktis memahami Aswaja.

Setelah pelaksaasn pengabdian Masyarakat internasional ini selesai dilakukan, maka tim akan segera Menyusun laporan kegiatan pengabdian masyarakat dan menyusun artikel pengabdian Masyarakat untuk diterbitkan dalam jurnal nasional dan melakukan seminar hasil. Metode pelaksanaan selengkapny bisa dilihat melalui gambar berikut.



Gambar 1. Metode Pelaksanaan Pengabdian kepada Masyarakat

Hasil dan Pembahasan

Program Pengabdian kepada Masyarakat dilakukan pada tanggal 22 sampai 30 Agustus 2024 di Hotel Concorde Madinah dan di Hotel Makkah Towers Bekerjasama dengan Lembaga Penelitian dan Pengabdian kepada Masyarakat (LP2M) Unwahas, Pekerja Migran Indonesia Arab Saudi (PMI), Biro Arbani Madinah Wisata dan FEB Unisnu Jepara. Program ini menghasilkan luaran materi tentang Manasik Umroh, Implementasi Nilai-nilai Aswaja, Perencanaan Keuangan Keluarga, dan Aplikasi 'ABHU' (Aplikasi Bimbingan Haji dan Umroh) yang disusun oleh Tim Pengabdian guna di sosialisasikan dan dilakukan pelatihan penggunaan Aplikasi ABHU. Aplikasi ABHU di rancang oleh Tim Pengabdian bertujuan untuk mempermudah Masyarakat baik dari Indonesia maupun Pekerja Migran Indonesia dalam melakukan kegiatan Umroh dan atau Haji. Peserta kegiatan Ekspatriat Wanita Indonesia yang ada di Riyadh Arab Saudi dengan jumlah peserta 25 Peserta dan Peserta Wanita Jamah Umroh Indonesia 30 Peserta.



Gambar 2 Penandatanganan MoU dan MoA dengan PMI (Pekerja Migran Indonesia) di Hotel Concorde Madinah



Gambar 3 Pelatihan dan Sosialisasi Aplikasi 'ABHU' bersama Biro Tour Arbani di Kebun Kurma Mekkah Arab Saudi

Perencanaan keuangan memegang peranan penting peran bagi keluarga. Perencanaan keuangan keluarga merupakan seni mengatur keuangan yang dilakukan keluarga untuk mencapai tujuan yang efektif, efisien, dan bermanfaat untuk menjadi sejahtera. Namun, kondisi perekonomian yang tidak menentu sering kali menghambat pelaksanaan keuangan yang semestinya perencanaan, dimana terdapat sebagian besar penduduknya pada kelompok ekonomi menengah ke bawah dan sangat rentan terhadap gejolak ekonomi (Fajri et al., 2023).

Pada kegiatan Edukasi dan Pelatihan Perencanaan Keuangan terdapat Jumlah Peserta Kegiatan 30 peserta Umroh bekerjasama dengan PMI dan biro Tour Umroh Arbani Kota Semarang. Langkah awal kegiatan yaitu identifikasi dan Diskusi terkait perencanaan keuangan untuk Umroh dan Haji. Hal ini diperlukan agar kita dapat mengetahui berapa sebenarnya pendapatan keluarga kita per bulannya. Setelah dijelaskan pendataan peserta diminta untuk melakukan pendataan pengeluaran setiap bulan yang mereka keluarga untuk kebutuhan sehari-hari terlebih dahulu. Setelah itu peserta dijelaskan bagaimana mengidentifikasi pengeluaran-pengeluaran yang dapat diefisiensikan. Beberapa hal yang peserta lakukan setelah mendapatkan pelatihan antara lain:

- a. Membuat dan meninjau secara periodik prioritas keuangan keluarga.
- b. Mengelola pendapatan yang terbatas secara bijak.
- c. Setiap Bulan menyimpan dana untuk umroh dan haji berbentuk tabungan yang dibuat di lembaga keuangan syariah
- d. Menghitung kebutuhan proteksi serta menginvestasikan dana dalam bentuk investasi yang sesuai.
- e. Menentukan sebuah rencana pensiun.
- f. Mempersiapkan dana pendidikan untuk anak-anak.
- g. Belanja dengan bijak.
- h. Mengajarkan anak-anak mengenai keuangan
- i. Mengeluarkan zakat untuk membersihkan harta mereka 2,5% dari total pendapatan setiap bulan.

Kesimpulan

Tim pengabdian melaksanakan tahapan-tahapan pertama pembuatan kerjasama pengabdian Masyarakat Antara Universitas Wahid Hasyim dengan Mitra PMI Umroh di Arab Saudi selanjutnya adalah tahap pelaksanaan kegiatan pengabdian masyarakat. Adapun yang dilakukan adalah mendampingi mitra dan jamaah untuk mengoperasikan aplikasi Nusuk dan Eatmarna dengan dibantu modul pengoperasian aplikasi guna melakukan pendaftaran ibadah Umroh dan Pengelolaan Perencanaan Keuangan untuk Umroh dan Haji. Hasil yang dihasilkan Program ini menghasilkan luaran materi tentang Manasik Umroh, Implementasi Nilai-nilai Aswaja, Perencanaan Keuangan Keluarga, dan Aplikasi 'ABHU' (Aplikasi Bimbingan Haji dan Umroh) yang disusun oleh Tim Pengabdian guna di sosialisasikan dan dilakukan pelatihan penggunaan Aplikasi ABHU. Aplikasi ABHU di rancang oleh Tim Pengabdian bertujuan untuk mempermudah Masyarakat baik dari Indonesia maupun Pekerja Migran Indonesia dalam melakukan kegiatan Umroh dan atau Haji. Peserta kegiatan Ekspatriat Wanita Indonesia yang ada di Riyadh Arab Saudi dengan jumlah peserta 25 Peserta dan Peserta Wanita Jamah Umroh Indonesia 30 Peserta. Terima

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Fiscal Policy Management for Controlling Hazardous Cosmetics

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Abstract

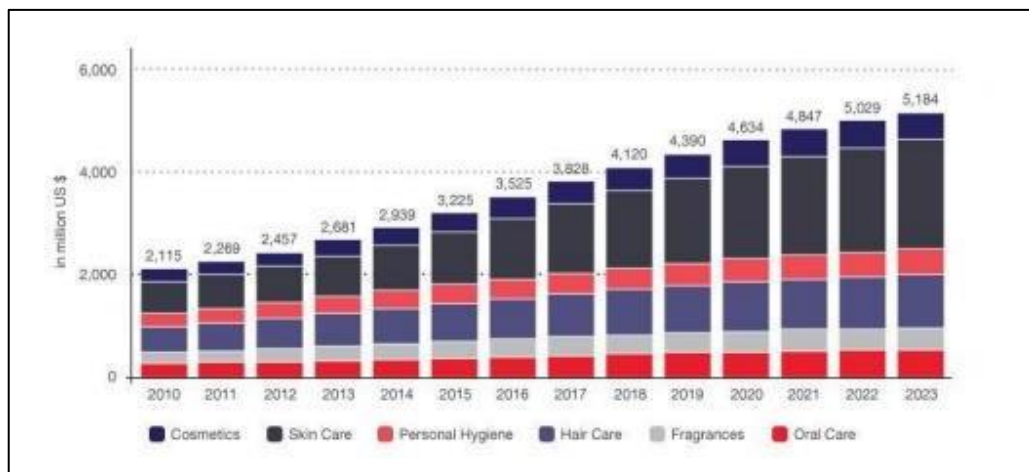
The rapid growth of the cosmetics industry has raised concerns about health and environmental risks from chemicals like parabens and Sodium Lauryl Sulfate (SLS). Parabens disrupt endocrine functions, potentially causing hormonal imbalances and cancer, while SLS contributes to skin irritation and environmental pollution. This study examines the feasibility of imposing excise taxes on cosmetics containing these substances, using a descriptive qualitative approach that considers philosophical, legal, socio-economic, and operational aspects. The findings indicate that cosmetics with parabens and SLS are viable candidates for excise taxation. Philosophically, this aligns with the Pigouvian principle of internalizing social and environmental costs. Legally, these products qualify as excisable goods under existing laws. Socio-economically, excise taxes increase product prices, reducing consumption and encouraging a shift to safer alternatives. Producers are incentivized to use eco-friendly materials. International examples, such as the EU and ASEAN regulations on parabens, show the success of such policies. Operationally, technologies like blockchain can enhance supply chain transparency, while digital labeling informs consumers. Excise revenues could support health programs, environmental restoration, and research into safer ingredients. These measures would reduce risks and promote sustainable industry practices. The government should invest in surveillance and allocate excise revenues to maximize societal benefits.

Keywords: Cosmetic Tax, Harmful Chemicals, Excise Tax, Parabens, Sulfates

Introduction

The cosmetics industry has experienced rapid growth as a key sector of the global economy, demonstrating significant expansion over the past few decades. In 2023, the global cosmetics market was valued at USD 400.68 billion and is projected to reach USD 760.61 billion by 2034, with a compound annual growth rate (CAGR) of 6% (Precendence Research, 2022). This growth reflects increased consumption of beauty products, driven by modern lifestyle trends and heightened public awareness of self-care importance. In Indonesia, the sector also shows substantial potential, with a projected market value of USD 1.94 billion by 2024, supported by rising consumer purchasing power, the influence of social media, and shifts in consumer preferences toward physical appearance (Statista, 2021).

Figure 1 Growth of the Cosmetics and Skincare Market Value in Indonesia (2010–2023)



Data Source: TechnoBusiness Media, 2020 in Natisah (2024)

Figure 1 illustrates the development of the cosmetics and skincare market value in Indonesia from 2010 to 2023. According to data from the Central Statistics Agency (BPS), the import value of beauty products—including cosmetics, skincare, and soap—reached USD 431.2 million between January and July 2018, marking a 31.7% increase compared to the same period in the previous year. This trend is expected to continue, with a projected growth rate of 10-20% annually until 2023 (Alvina, 2020, in Natisah, 2024).

However, alongside this growth, concerns have arisen regarding the health and environmental impacts of certain chemicals used in cosmetics. Substances such as parabens and Sodium Lauryl Sulfate (SLS) have been identified as posing health risks, including endocrine disruption, skin irritation, and environmental pollution (ASEAN Cosmetic Directive, 2021; BPOM, 2019). Parabens, commonly used as preservatives, mimic estrogen in the body, potentially leading to hormonal imbalances and breast cancer (Darbre & Harvey, 2008; Sarink et al., 2021). Meanwhile, SLS, often employed as a cleansing agent, can damage the skin's protective barrier, causing dryness and increased susceptibility to irritation (Löffler et al., 2002; Velasquez et al., 2022). SLS waste also poses environmental risks due to its resistance to degradation, contaminating aquatic ecosystems (Azzi et al., 2019).

In Indonesia, the supervision of hazardous chemicals in cosmetics is managed by the National Agency of Drug and Food Control (BPOM). Regulations, such as BPOM Regulation No. 23 of 2019, have been established to control the use of these substances. However, significant challenges remain, particularly in monitoring product distribution via e-commerce platforms (BPOM, 2019). E-commerce facilitates the circulation of harmful cosmetics with insufficient oversight, exposing consumers to health risks without adequate information. Current regulations have yet to fully address the long-term impacts of these chemical substances (Chang & Chen, 2020).

International experiences suggest that fiscal policies, such as the imposition of excise taxes, can provide effective solutions to these issues. For instance, the European Union, through Regulation EC No. 1223/2009, has banned certain parabens, while Thailand has implemented excise taxes on specific cosmetics to encourage safer ingredient innovation and minimize

consumer risks (Bird, 2015; Chaloupka et al., 2019). Under the Pigouvian Tax theory, excise taxes can internalize the external costs associated with harmful products by increasing their prices, thereby incentivizing consumers to shift to safer alternatives (Bird & Jun, 2005).

This study offers a unique contribution by evaluating the feasibility of excise taxation on hazardous cosmetics in Indonesia through a comprehensive approach encompassing philosophical, legal, socio-economic, and operational dimensions. This approach provides strategic policy recommendations to reduce the consumption of high-risk products, support industrial innovation, and protect public health and the environment. Moreover, the study explores technology-driven oversight measures, such as blockchain and digital labeling, to enhance transparency in the distribution of hazardous cosmetics, particularly within the e-commerce ecosystem.

Therefore, this research is expected to establish a solid foundation for implementing effective excise tax policies to address health and environmental challenges posed by hazardous cosmetics in Indonesia, while also fostering the sustainability of the domestic cosmetics industry.

Research Problem Statement

The cosmetics industry in Indonesia has grown rapidly and significantly contributes to the economy. However, this growth is accompanied by serious concerns regarding the health and environmental impacts of hazardous chemicals such as parabens and Sodium Lauryl Sulfate (SLS). These products often fail to reflect their negative externalities in their pricing, leaving society to bear the health and environmental costs.

Although regulations have been enacted by BPOM, the main challenge lies in the effectiveness of oversight, particularly within the e-commerce ecosystem, which serves as a distribution loophole for harmful products. Consumers remain exposed to risks without sufficient information about the impact of these chemicals. Furthermore, no specific fiscal policies exist to regulate the circulation of hazardous cosmetics, even though excise taxation has been proven effective in other countries to reduce the consumption of risky products and promote safer alternatives. In Indonesia, however, such fiscal policies have yet to be implemented for hazardous cosmetics.

Based on this background, the research aims to address the following questions:

1. Are hazardous chemical-based cosmetics suitable for excise taxation?
2. How can excise taxes reduce the consumption of hazardous cosmetics and encourage a shift to safer products?
3. How can oversight strategies for hazardous cosmetics, particularly on e-commerce platforms, be optimized?
4. How can excise tax revenues from hazardous cosmetics be allocated to support health programs, education, innovation, and environmental restoration?

Research Objectives

This study aims to:

1. Analyze the feasibility of imposing excise taxes on hazardous chemical-based cosmetics in Indonesia across philosophical, legal, socio-economic, and operational dimensions.
2. Evaluate the health and environmental impacts of hazardous chemicals and their relevance to excise tax policies.
3. Identify effective oversight strategies for hazardous cosmetics, particularly within the e-commerce ecosystem, leveraging digital technologies such as blockchain and digital labeling systems.
4. Develop policy recommendations for earmarking excise tax revenues to support public health programs, educational campaigns, alternative cosmetic ingredient innovation, and environmental restoration.

Scope of the Study

This research focuses on fiscal policy analysis related to cosmetics that incorporate two major hazardous chemicals: parabens and Sodium Lauryl Sulfate (SLS). The study emphasizes the health impacts of parabens as endocrine disruptors, which increase hormonal risks and cancer, as well as the effects of SLS, which cause skin irritation and environmental pollution. It examines the feasibility of excise taxes as a control instrument based on the Excise Law, externality theory, and Pigouvian Tax principles, with particular attention to distribution monitoring for both imported and domestic products, including e-commerce platforms. Additionally, the study proposes earmarking excise revenues to support health programs, environmental restoration, public education, and alternative ingredient innovation.

Research Benefits

Academic Benefits

This study aims to contribute to the development of fiscal policy theory, particularly the role of excise taxes in mitigating negative externalities from harmful products. The findings also expand the literature on the application of Pigouvian Tax principles to non-traditional goods like cosmetics.

The research provides a foundation for the Indonesian government to:

- Implement excise taxes on hazardous cosmetic products.
- Develop digital technology-based monitoring strategies to control the distribution of risky products, especially on e-commerce platforms.
- Design excise revenue allocation policies through earmarking to support health programs, environmental restoration, and consumer education.

Economic and Industrial Benefits

The implementation of excise taxes is expected to encourage cosmetic manufacturers to transition to safer and environmentally friendly ingredients. This policy can enhance the competitiveness of

domestic cosmetic products in both local and international markets while accelerating innovation in sustainable cosmetic industries.

Social Benefits

The research aims to raise public awareness of the health and environmental risks posed by hazardous cosmetics. Excise revenues can be utilized to fund educational campaigns, enabling consumers to make more informed decisions when choosing safer products.

Environmental Benefits

By reducing the consumption of hazardous cosmetics, this study is expected to lower environmental pollution levels, particularly in water bodies and soil contaminated by non-biodegradable substances such as SLS. Furthermore, excise revenues can be allocated to environmental restoration programs, supporting the sustainability of ecosystems.

Theoretical Framework

This study is grounded in several key theories relevant to fiscal policies aimed at controlling the consumption of hazardous chemical-based cosmetics such as parabens and Sodium Lauryl Sulfate (SLS). These theoretical foundations include externality theory, Pigouvian taxation, consumer behavior, earmarking, and the legal basis for excise taxation in Indonesia.

1. Externality Theory

The concept of externalities was first introduced by Arthur C. Pigou in his seminal work *The Economics of Welfare* (1920). Pigou explains that negative externalities occur when the consumption or production of a good imposes adverse effects on third parties that are not reflected in market prices. In the context of hazardous chemical-based cosmetics, negative externalities manifest as public health risks, such as endocrine disruption and cancer, as well as environmental pollution (Bird, 2015; OECD, 2016). This theory underscores the need for governments to internalize social and environmental costs through policy instruments like excise taxes.

2. Pigouvian Tax Theory

Pigouvian taxes, also derived from Pigou's work, aim to mitigate negative externalities by imposing taxes on products that cause harm. For hazardous cosmetics, excise taxes can be used to increase product prices, ensuring that they reflect true costs, including health and environmental impacts (Bird & Jun, 2005; Chaloupka et al., 2019). Such taxation also incentivizes manufacturers to innovate by replacing hazardous chemicals with safer alternatives (OECD, 2018).

3. Consumer Behavior Theory

Consumer behavior theory, rooted in Alfred Marshall's *Principles of Economics* (1890), emphasizes price elasticity and how changes in price influence demand for goods and services. In the context of excise taxes, price increases resulting from taxation can drive consumers to reduce

consumption or shift to safer alternative products (Levell et al., 2016). Empirical studies show that reductions in the consumption of harmful products are often more pronounced among consumers with high price elasticity (Chaloupka et al., 2019).

4. Earmarking Theory

The concept of earmarking, introduced by Richard A. Musgrave in *The Theory of Public Finance* (1959), highlights the importance of allocating tax revenues for specific purposes to enhance fiscal accountability. In the context of hazardous cosmetics, excise revenues can be earmarked to fund public health programs, research into alternative ingredients, educational campaigns, and environmental restoration (Cashin et al., 2017; Bird, 2015). This approach improves budget management transparency and strengthens public support for fiscal policies (OECD, 2016).

5. Legal Basis for Excise Taxation

Law No. 11 of 1995, as amended by Law No. 7 of 2021 on the Harmonization of Tax Regulations, provides the legal framework for regulating excisable goods in Indonesia. The law defines excisable goods as those whose consumption must be controlled, distribution supervised, and usage potentially harmful to society or the environment. Hazardous chemical-based cosmetics, given their significant health risks and environmental impacts, meet the criteria for excisable goods. This legal basis justifies the imposition of excise taxes on such products.

This comprehensive theoretical framework supports the formulation of strategic fiscal policies aimed at mitigating the negative externalities of hazardous cosmetics while fostering sustainable industry practices.

Literature Review

This study is supported by prior research relevant to the impact of cosmetic chemicals, fiscal policies, and international experiences in controlling hazardous products. The literature presented focuses on five key aspects: health and environmental impacts, international regulations, excise tax effectiveness, ecological consequences, and the challenges of monitoring within e-commerce platforms.

Excise taxes play a crucial role in addressing negative externalities while simultaneously increasing state revenue, particularly in the ASEAN region. As a fiscal instrument, excise taxes on goods are designed to internalize the costs of negative externalities and contribute to national revenue growth (Preece in Fachrudin, 2018).

Chemicals such as parabens and Sodium Lauryl Sulfate (SLS) have significant health and environmental impacts. Parabens are recognized as endocrine disruptors that mimic estrogen, increasing the risk of reproductive disorders and breast cancer (Darbre & Harvey, 2008; Sarink et al., 2021). Meanwhile, SLS is frequently associated with skin irritation, transepidermal water loss (TEWL), and damage to the skin's protective barrier (Löffler et al., 2002; Chang & Chen, 2020).

The environmental impact of these substances is severe, as both parabens and SLS are resistant to degradation, leading to accumulation in the environment and contamination of water

ecosystems. Research highlights the toxicity of SLS to aquatic organisms and the potential for parabens to disrupt ecosystems through bioaccumulation (Błędzka et al., 2010; Azzi et al., 2019).

The European Union's regulation EC No. 1223/2009 and the implementation of excise taxes on hazardous products demonstrate the effectiveness of such policies in reducing the consumption of high-risk products. Thailand, for instance, has successfully implemented excise taxes on certain cosmetics, encouraging safer ingredient innovation and reducing health and environmental risks associated with hazardous products. Additionally, countries such as Laos, Brunei Darussalam, Cambodia, Zambia, Tanzania, and Brazil have adopted excise taxes on cosmetics as a measure to mitigate their negative impacts. These initiatives have not only reduced the consumption of harmful products but also incentivized manufacturers to innovate by using environmentally friendly materials. Revenue earmarking strategies, as practiced in Brazil and Tanzania, have effectively supported public health programs and research on alternative cosmetic ingredients in various countries (OECD, 2016; Cashin et al., 2017).

Excise taxes have also proven effective in reducing the consumption of risky products such as tobacco, alcohol, and sugary beverages. For example, in the United Kingdom, the implementation of excise taxes on sugary beverages successfully reduced consumption while encouraging manufacturers to reformulate their products with healthier ingredients (Chaloupka et al., 2019). Similar studies in Brazil and Tanzania show that earmarking excise revenues can support health programs and research while improving the transparency of state revenue utilization (Cashin et al., 2017).

Compounds such as parabens and SLS are major concerns in environmental management due to their resistance to wastewater treatment processes. Parabens tend to accumulate in the environment, increasing their concentration in water bodies, while SLS exhibits high toxicity levels to aquatic organisms, threatening ecosystem sustainability (Azzi et al., 2019). This research underscores the need for policies aimed at reducing the release of these chemicals into the environment.

E-commerce platforms facilitate the distribution of cosmetic products but also present significant monitoring challenges. Products containing hazardous substances are often sold without adequate oversight, increasing risks for consumers. Technologies such as blockchain and digital labeling offer solutions to accurately track product distribution, enhance transparency, and ensure regulatory compliance (Cathey et al., 2023; Azzi et al., 2019). These technology-driven approaches can significantly improve monitoring effectiveness in the digital era (Chang & Chen, 2020).

Conceptual Framework

The conceptual framework of this study is designed to analyze how fiscal policies, such as the implementation of excise taxes, can serve as a solution to address the negative health and environmental impacts of hazardous chemical-based cosmetics. This framework integrates theories, empirical evidence, and policy implementation approaches, structured through the following stages:

1. Problem Background

The cosmetics industry in Indonesia is rapidly growing and making a significant contribution to the national economy. However, this growth is accompanied by challenges associated with the use of hazardous chemicals such as parabens and Sodium Lauryl Sulfate (SLS). These substances negatively impact public health, including risks of cancer and endocrine disruption, while also contaminating the environment, particularly aquatic ecosystems. Existing regulations, such as those issued by BPOM (Indonesia's Food and Drug Authority), face limitations in managing the distribution of products through e-commerce platforms, thus increasing consumer exposure to harmful products.

2. Identification of Negative Externalities

Hazardous cosmetics create significant negative externalities. The health costs associated with exposure to hazardous chemicals and environmental pollution are not reflected in product prices, leaving society to bear the burden that should be shared by producers and consumers. Externality theory (Pigou, 1920) emphasizes the necessity of policy interventions to internalize social costs through mechanisms such as excise taxes.

3. The Role of Excise Taxes as a Policy Solution

Excise taxes, grounded in Pigouvian theory, represent an effective fiscal instrument to reduce negative externalities. The application of excise taxes on hazardous cosmetics can increase product prices, thereby encouraging consumers to shift to safer alternatives. Revenues from excise taxes can be allocated to support health programs, research into alternative ingredients, and public education campaigns about the risks of hazardous chemical-based cosmetics (Bird & Jun, 2005; Chaloupka et al., 2019).

4. International Best Practices

The experience of the European Union with Regulation EC No. 1223/2009 and the implementation of excise taxes on hazardous products in countries such as Thailand and Brazil illustrate that strict regulations and excise policies can reduce the consumption of high-risk products. Additionally, earmarking excise revenues has successfully supported public health programs and alternative cosmetic ingredient innovation in several countries (OECD, 2016; Cashin et al., 2017).

5. Challenges in Oversight in the Digital Era

The distribution of cosmetics through e-commerce platforms poses significant regulatory challenges. Hazardous products can be easily traded without adequate oversight. Technologies such as blockchain and digital labeling provide solutions to ensure transparency and compliance with regulations, enhancing the effectiveness of government monitoring (Cathey et al., 2023; Chang & Chen, 2020).

6. Feasibility of Excise Implementation in Indonesia

According to Law No. 11 of 1995, amended by Law No. 7 of 2021 on the Harmonization of Tax Regulations, excisable goods are those whose consumption needs to be controlled, distribution monitored, and usage poses potential harm to society or the environment. Hazardous chemical-based cosmetics meet these criteria, making them suitable candidates for excise taxation. Implementing excise taxes can serve as a holistic strategy to reduce the consumption of high-risk products and foster innovation in Indonesia's domestic cosmetics industry.

This framework provides a structured approach to evaluate and recommend fiscal policies aimed at mitigating the risks posed by hazardous cosmetics, while promoting public health, environmental sustainability, and industrial innovation.

Logical Framework

1. Problem Identification: The negative impacts of chemical-based cosmetics on health and the environment → Ineffectiveness of existing regulations.
2. Theoretical Approach: Excise Law, Externality Theory, and Pigouvian Tax to internalize social impacts.
3. Policy Strategy: Implementation of excise taxes and earmarking excise revenues for health programs, education, and innovation.
4. Oversight Mechanism: Utilization of blockchain technology and digital labeling to optimize monitoring in e-commerce.
5. Expected Outcomes: Reduction in hazardous cosmetics consumption, protection of public health, environmental conservation, and enhancement of the competitiveness of the cosmetics industry.

Research Methodology

This study adopts a qualitative descriptive approach to evaluate the feasibility of extending excisable goods to include hazardous chemical-based cosmetics, such as parabens and Sodium Lauryl Sulfate (SLS). The analysis is conducted across philosophical, legal, socio-economic, and operational dimensions, with the hypothesis that excise taxation on hazardous cosmetics can internalize negative externalities.

Data Collection

Data were gathered through a literature review encompassing scientific articles, international policy reports (e.g., EC No. 1223/2009), industry statistics (Statista, 2021), and relevant regulations (Excise Law). International best practices in the European Union and ASEAN regions were reviewed to assess the implementation of fiscal policies on hazardous products.

Data Analysis

Thematic analysis was employed to identify patterns related to health impacts, environmental issues, fiscal policy effectiveness, and distribution monitoring.

This method includes evaluating feasibility from philosophical, legal, socio-economic, and operational perspectives and identifying implementation challenges in services and oversight. The approach aims to provide policy recommendations that mitigate the negative impacts of hazardous cosmetics, protect the environment, and foster innovation within Indonesia's cosmetics industry.

Findings and Discussion

Feasibility of Excise Implementation on Hazardous Cosmetics

Cosmetics containing chemicals such as parabens and Sodium Lauryl Sulfate (SLS) generate significant negative externalities for health and the environment, making them viable candidates for excise taxation. Parabens, widely used as preservatives, are known endocrine disruptors that mimic estrogen, increasing the risk of breast cancer, particularly in women and children (Darbre & Harvey, 2008; Sarink et al., 2021). Additionally, prolonged exposure to parabens has been linked to their accumulation in body tissues, potentially causing further hormonal disruptions (Hager et al., 2022). SLS, while effective as a cleaning agent, causes skin irritation and damages the skin's protective barrier, especially with prolonged use or high concentrations (Löffler et al., 2002). Beyond human health, SLS pollutes aquatic ecosystems due to its non-biodegradable properties, threatening aquatic organisms' sustainability (Azzi et al., 2019).

From a legal perspective, hazardous chemical-based cosmetics meet the criteria for excisable goods as defined in Law No. 39 of 2007, as their consumption must be controlled and distribution monitored to mitigate their adverse effects on society and the environment. Similar policies have been adopted internationally, such as the European Union's Regulation EC No. 1223/2009, which bans certain types of parabens. ASEAN countries like Thailand have successfully implemented excise taxes on hazardous cosmetics to reduce their externalities, promote safer ingredient innovation, and educate consumers (OECD, 2016; SCCS, 2010).

From a socio-economic standpoint, excise taxes can shift consumption from hazardous products to safer alternatives, enhancing public awareness of health and environmental risks. Revenue from excise taxes can be allocated to support research into eco-friendly cosmetic ingredients, public education campaigns, and environmental restoration programs (Cashin et al., 2017). However, the impact on consumer purchasing power, particularly among vulnerable groups, should be considered by implementing progressive excise rates to balance economic effects with policy effectiveness.

Operationally, digital technologies such as blockchain can ensure regulatory compliance, particularly in the e-commerce ecosystem, which often serves as a distribution channel for hazardous products (Cathey et al., 2023). Blockchain enables product tracking from production to sale, ensuring transparency for consumers and enhancing regulatory oversight.

Based on this analysis, chemical-based cosmetics such as parabens and SLS are suitable for excise taxation. This policy not only internalizes social and environmental costs but also incentivizes manufacturers to seek safer alternatives, aligning with Pigouvian Tax principles.

Through a combination of strict regulation, public education, and strategic allocation of excise revenues, this policy has the potential to provide significant benefits for public health, environmental preservation, and economic sustainability.

Excise Tax for Hazardous Cosmetics Control and Innovation in Safer Products

Implementing excise taxes on hazardous chemical-based cosmetics such as parabens and Sodium Lauryl Sulfate (SLS) is an effective policy tool for reducing the consumption of risky products and encouraging shifts toward safer alternatives. Economically, price increases due to excise taxes are expected to reduce demand for hazardous cosmetics, aligning with consumer behavior theory, which highlights price as a key factor influencing purchase decisions, especially when coupled with health risk education (Levell et al., 2016; Christiansen & Smith, 2012). Higher prices motivate consumers to opt for safer, chemical-free alternatives, thereby reducing exposure to health risks and environmental harm caused by parabens and SLS.

Parabens are endocrine disruptors that mimic estrogen, increasing the risk of hormonal disruptions, including breast cancer (Darbre & Harvey, 2008; Srink et al., 2021). SLS, on the other hand, causes skin irritation, damages the skin's protective layer, and pollutes aquatic environments due to its persistence (Fisher et al., 2019; Jonkers et al., 2009). By imposing excise taxes on these products, consumers are not only educated about the dangers of these chemicals but also encouraged to choose safer alternatives (Levell et al., 2016; OECD, 2016).

For producers, excise taxation creates economic incentives to innovate by replacing hazardous chemicals with safer and more environmentally friendly alternatives. The European Union's strict regulations on cosmetic ingredients have successfully driven innovation, enhancing product competitiveness in global markets and establishing higher safety standards (OECD, 2016). Progressive excise tax policies, which set rates based on the concentration of hazardous ingredients, add further pressure on manufacturers to reduce their use of harmful substances (Paul, 2015; Bird & Jun, 2005). Case studies from Thailand and Cambodia demonstrate that similar policies have reduced the consumption of hazardous products while fostering innovation in the cosmetics industry (Cashin et al., 2017).

Furthermore, excise revenues can be earmarked to fund health programs, public education campaigns, and research into safer cosmetic ingredients. Earmarking has proven effective in various countries, including Brazil and Tanzania, where excise revenues are used to support healthcare services and environmental restoration efforts (Christiansen & Smith, 2012; Cashin et al., 2017). The combination of price increases through excise taxes and targeted public education enhances the effectiveness of controlling hazardous cosmetic consumption while raising public awareness about the risks associated with these chemicals (OECD, 2016).

Overall, implementing excise taxes on hazardous chemical-based cosmetics such as parabens and SLS serves as both a fiscal tool for consumption control and a catalyst for innovation in the cosmetics industry. By integrating public education strategies, earmarked excise revenues, and progressive tax policies, it is expected that hazardous cosmetic consumption will significantly decrease, public awareness of health risks will improve, and producers will be encouraged to develop safer and more sustainable products.

Strategies for Optimizing Oversight of Hazardous Cosmetics on E-Commerce Platforms

The oversight of hazardous cosmetics on e-commerce platforms faces substantial challenges due to the uncontrolled nature of online distribution. Cosmetics containing hazardous substances such as parabens and Sodium Lauryl Sulfate (SLS) can be easily sold without adequate regulation, increasing consumers' exposure to health and environmental risks (Cathey et al., 2023). Strengthening oversight strategies is therefore crucial to protecting public welfare.

1. Blockchain Technology for Transparency and Security

Blockchain offers a technology-based solution to enhance transparency in the cosmetics supply chain. This system enables products to be tracked from production to end consumers, providing immutable records of product origin, raw materials used, and regulatory compliance, including excise tax payments (Longo et al., 2019). It also allows authorities to ensure that only compliant products are distributed on e-commerce platforms (Chang & Chen, 2020).

2. Digital Labeling and Transparent Product Information

Digital labeling strategies involve integrating QR codes on product packaging, enabling consumers to access comprehensive information about ingredients, health risks, and excise tax compliance (Cathey et al., 2023). This approach enhances consumer awareness while ensuring transparency in product information.

3. Collaboration with E-Commerce Platforms

Collaboration between the government and e-commerce platforms is essential to strengthen oversight. The government can mandate e-commerce platforms to filter listed products and ensure compliance with regulations, including the labeling of hazardous products. Additionally, sales data from these platforms can be leveraged to monitor the distribution of cosmetics containing hazardous chemicals (Paul, 2015; OECD, 2016).

4. Artificial Intelligence (AI) for Automatic Detection

Artificial intelligence (AI) technology can be utilized to detect non-compliant products on e-commerce platforms. AI algorithms can analyze product descriptions and consumer reviews to identify indications of hazardous ingredients or other regulatory violations (Suwardi, 2020). This system enables the efficient monitoring of thousands of products automatically.

5. Centralized Database Development

The establishment of a centralized database that records information about all cosmetics available in Indonesia, including their ingredients, regulatory status, and excise payment records, can significantly enhance monitoring effectiveness. This database can be accessed by authorities such as BPOM (the National Agency of Drug and Food Control) and Customs to ensure comprehensive oversight (Bird & Jun, 2005).

A monitoring strategy that integrates blockchain technology, digital labeling, collaboration with e-commerce platforms, the use of AI, and a centralized database can substantially improve the effectiveness of oversight for hazardous cosmetics in e-commerce. This approach not only ensures regulatory compliance but also protects consumers from health and environmental risks. Improved monitoring will further support fiscal policies such as excise taxes, which in turn can enhance national revenue and drive innovation for safer products (OECD, 2016; Christiansen & Smith, 2012).

Earmarking Excise Revenues

a. Public Health Programs

Excise revenues can be earmarked to fund public health services, particularly those focusing on the impacts of hazardous products on vulnerable groups such as children and women.

b. Public Education Campaigns

Public education plays a key role in reducing the consumption of hazardous cosmetics. Excise revenues can be allocated to fund campaigns that raise awareness of the health and environmental risks posed by hazardous chemicals. These campaigns may involve mass media, direct outreach, and digital platforms, as demonstrated by successful consumer education programs in other countries that effectively reduced the consumption of high-risk products (Levell et al., 2016; Cathey et al., 2023). Such initiatives can also foster an environment conducive to the transition to safer products.

c. Environmental Restoration

Excise revenues can also be allocated to environmental restoration programs. Hazardous chemicals in cosmetics often contaminate water and soil, posing significant challenges to ecosystems. Earmarked funds can be used for environmental cleanup projects, waste treatment technologies, and research into the long-term impacts of these chemicals on ecosystems (Fisher et al., 2019; Jonkers et al., 2009). This allocation can enhance environmental sustainability and reduce the social burden of pollution.

d. Research and Innovation in Cosmetic Products

To promote industry innovation, excise revenues can be earmarked to fund research and development of safer cosmetic ingredients. This support not only enhances the competitiveness of domestic products but also ensures compliance with global safety standards. Similar approaches in the European Union have demonstrated positive results in encouraging manufacturers to adopt more environmentally friendly ingredients (Paul, 2015; Christiansen & Smith, 2012).

Earmarking excise revenues provides a strategic instrument to support health programs, education, environmental restoration, and cosmetic innovation. This approach ensures transparent use of funds, delivers social and environmental benefits, and drives progress toward a safer and

more sustainable cosmetics industry. With integrated and accountable programs, such policies are expected to strengthen public trust and yield positive outcomes for future generations.

Operational Mechanisms for Excise Implementation on Hazardous Cosmetics

Implementing excise taxes on cosmetics containing parabens and Sodium Lauryl Sulfate (SLS) requires an integrated operational mechanism to ensure compliance with regulations for both imported and domestic products. This study highlights the critical role of digital technologies, such as blockchain and digital labeling, in supporting monitoring efforts in the digital era, enhancing fiscal policy effectiveness, and protecting consumers and the environment from hazardous cosmetics.

1. Monitoring Imported Products

Imported cosmetics are subject to excise taxes upon entering customs territory, with payment required before their release. Port monitoring is a critical component of this mechanism, given the high volume of products entering the domestic market. Blockchain technology can be applied to trace the origin of products and verify whether hazardous cosmetics have complied with excise payments. This system provides immutable transaction records, increasing transparency and facilitating regulatory verification by customs authorities (Cathey et al., 2023; Suwardi, 2020). Additionally, a centralized database recording excise payments and chemical content can help authorities ensure compliance with international regulations and prevent violations (Longo et al., 2019).

2. Monitoring Domestic Products

Excise obligations for domestic cosmetics arise once production is complete, with payment required before the products leave the factory. Digital reporting systems can be used to document all cosmetics leaving production facilities, ensuring transparency. These data can be verified by customs officers through periodic physical inspections to ensure consistency between reports and actual production (Bird & Jun, 2005). Digital labeling technologies, such as QR codes, allow consumers to access detailed information about the chemical content of products, reinforcing transparency and public trust in excise policies (Christiansen & Smith, 2012).

3. Monitoring E-Commerce Platforms

E-commerce has become a primary distribution channel for cosmetics in the digital era, yet oversight remains weak. Blockchain technology can be leveraged to trace the supply chain of cosmetics from manufacturers to end sales, ensuring regulatory compliance and excise payment (Chang & Chen, 2020). Digital labeling can also facilitate consumer access to information about product ingredients and ensure that online products meet regulatory requirements (Cathey et al., 2023).

4. Risk-Based Monitoring and Enforcement

To ensure compliance, customs authorities and related agencies, such as BPOM, must collaborate to monitor the distribution of hazardous cosmetics. A risk-based inspection system can help identify products or entities likely to violate regulations. Strict enforcement measures, such as imposing fines on violators, are necessary to enhance industry compliance and deter harmful practices that jeopardize public welfare (OECD, 2016).

5. Earmarking for Sustainable Monitoring

Excise revenues from hazardous cosmetics can be allocated to strengthen monitoring infrastructure, including developing technologies like artificial intelligence (AI). AI can analyze thousands of product descriptions on e-commerce platforms, detect potential violations, and provide actionable insights for regulatory authorities (Cashin et al., 2017). With earmarking, monitoring can be sustainably enhanced, ensuring long-term effectiveness of fiscal policies.

The operational mechanism for excise implementation on hazardous cosmetics must include rigorous monitoring at all distribution stages, both for imported and domestic products. Digital technologies such as blockchain, digital labeling, and AI are essential components for ensuring transparency and compliance in the digital era. With integrated monitoring and strategic allocation of excise revenues, the government can ensure the successful implementation of these policies, protect consumers, and promote environmental and economic sustainability.

Conclusion and Recommendations

Conclusion

The implementation of excise taxes on hazardous chemical-based cosmetics, such as parabens and Sodium Lauryl Sulfate (SLS), is deemed feasible as it fulfills philosophical, legal, socio-economic, and operational dimensions. Philosophically, excise taxes internalize the negative impacts on health and the environment in accordance with externality theory. Legally, the policy aligns with the Excise Law, which governs the control of goods with adverse effects. Socio-economically, excise taxes can reduce the consumption of risky products by increasing prices, encourage innovation in environmentally friendly ingredients, and raise consumer awareness. Operationally, monitoring can be enhanced through blockchain technology and digital labeling, while excise revenues can be allocated to support health initiatives, education, innovation, and environmental restoration. This policy serves as a strategic fiscal instrument for protecting society, preserving the environment, and fostering sustainable industry development.

Excise taxation on hazardous chemical-based cosmetics is projected to decrease product consumption by increasing prices, thereby encouraging consumers to shift to safer alternatives, particularly when accompanied by educational campaigns. The policy also incentivizes manufacturers to innovate using environmentally friendly materials. In the e-commerce ecosystem, blockchain technology can improve supply chain transparency, while QR code-based digital labeling enables consumers to easily access product ingredient information, enhancing regulatory compliance. Furthermore, artificial intelligence (AI) holds significant potential for

monitoring products sold on e-commerce platforms, identifying regulatory violations, and improving oversight efficiency. Excise revenues, through earmarking, can be allocated to support healthcare services, educational campaigns, alternative material research, and environmental restoration, making this policy a strategic approach to safeguarding society, promoting innovation, and preserving the environment.

Policy Recommendations

The government is encouraged to consider implementing excise taxes on cosmetics containing parabens and Sodium Lauryl Sulfate (SLS) by establishing clear criteria based on health and environmental impacts. Designating hazardous chemical-based cosmetics as excisable goods, in line with the Excise Law, can serve as a strategic initial step. A progressive excise tax rate, based on the concentration of hazardous ingredients, is proposed to encourage manufacturers to innovate by replacing these substances with safer, environmentally friendly alternatives, as practiced in several other countries.

Monitoring efforts should be enhanced through the integration of blockchain technology to trace the distribution of cosmetic products, as well as QR code-based digital labeling that provides consumers with transparent information about product ingredients. Excise revenues can also be allocated through earmarking mechanisms to support healthcare services, consumer education programs, alternative material research, and environmental restoration.

As part of policy implementation, the government is advised to conduct periodic evaluations to assess the effectiveness of the policy in reducing the consumption of hazardous products, increasing consumer awareness, and preserving the environment. Adjustments to excise tax rates, monitoring strategies, or revenue allocation may be made based on evaluation results to ensure the policy remains relevant and impactful. This approach is expected to provide a comprehensive solution to curbing hazardous cosmetic consumption while fostering innovation and sustainability in the cosmetics sector.

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Fostering Creativity and Empathy Through Service-Learning: A Framework for Integrating 21st-Century Skills and Technology in Higher Education - Towards Achieving SDG 4

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ABSTRACT

This study investigates the potential of service-learning to foster creativity, empathy, and civic engagement among university students, aligning with SDG 4 (Quality Education). Drawing upon theories of creativity, empathy, service-learning, and 21st-century skills, this research develops a theoretical framework for a service-learning project that integrates technology (Canva) to enhance student learning and community impact. The project involves university students mentoring younger students in creating a school wall magazine. This research explores how this model can cultivate 21st-century skills (critical thinking, communication, collaboration, problem-solving) and foster a deeper understanding of social issues. The findings of this research are expected to inform the development of innovative service-learning programs in higher education that effectively integrate technology and contribute to the achievement of the SDGs (121)

Keywords: Creativity, Empathy, 21st Century Skills, SDGs, Service learning,

I. Introduction

The 21st century presents humanity with unprecedented challenges, including climate change, environmental degradation, poverty, and inequality. These interconnected global issues demand innovative solutions and collaborative action. The United Nations, recognizing the urgency of these challenges, has adopted the 2030 Agenda for Sustainable Development, outlining 17 interconnected Sustainable Development Goals (SDGs) to address poverty, inequality, climate change, and other global issues (United Nations, 2015). Achieving these ambitious goals requires a global effort, and education plays a pivotal role in fostering the knowledge, skills, and values necessary to build a sustainable and equitable future for all.

Higher education institutions are uniquely positioned to contribute to this global effort. As stated in the United Nations Educational, Scientific and Cultural Organization (UNESCO) (2017) report, "Education for Sustainable Development (ESD) sees education as the key to unlocking progress in all the global development goals." Higher education institutions have a responsibility to equip graduates with the knowledge, skills, and values necessary to become responsible global citizens who can contribute to a more sustainable and equitable future. This includes fostering 21st-century skills such as critical thinking, problem-solving, communication, collaboration, and creativity, which are essential for navigating a complex and interconnected world and addressing the multifaceted challenges of the 21st century.

Furthermore, the integration of these skills with meaningful community engagement through service-learning offers a powerful approach to preparing students for the realities of the

21st century. Service-learning, by integrating academic learning with meaningful community service, provides students with opportunities to apply their knowledge and skills to address real-world issues, develop a sense of civic responsibility, and contribute to positive social change.

This research focuses on developing a theoretical framework for a service-learning project that integrates 21st-century skills and technology to foster creativity, empathy, and civic engagement among university students, contributing to the achievement of SDG 4 (Quality Education). Specifically, this study explores the potential of a project where university student's mentor younger students in creating a school wall magazine using Canva.

The 21st-Century Skills Imperative:

In today's rapidly evolving global landscape, traditional academic knowledge alone is insufficient. 21st-century skills, as defined by the Partnership for 21st Century Skills (P21) (2011), are essential for navigating a complex and interconnected world. These skills, often referred to as the "4Cs" – critical thinking, communication, collaboration, and creativity – are crucial for individual success and societal progress.

Creativity, as emphasized by Gardner's theory of multiple intelligences (Gardner, 1983), is not merely about artistic expression but encompasses the ability to generate novel ideas, explore different perspectives, and find innovative solutions to complex problems. It is essential for developing sustainable solutions to global challenges, such as finding renewable energy sources, addressing food security, and developing inclusive and equitable societies.

Critical thinking involves analyzing information, evaluating evidence, identifying biases, and drawing informed conclusions. In the context of the SDGs, critical thinking is crucial for understanding the root causes of global challenges, evaluating the effectiveness of different solutions, and making informed decisions about individual and collective action. For example, critically analyzing the environmental impact of different technologies and evaluating the credibility of information sources are crucial for making informed choices about consumer behavior and promoting sustainable lifestyles (Chawla & Sterling, 1997).

Communication is essential for effectively conveying ideas, collaborating with others, and influencing change in a globalized world. Effective communication skills, both written and oral, are crucial for navigating diverse perspectives, building consensus, and advocating for sustainable solutions to global challenges.

Collaboration is increasingly important in a globalized and interconnected world. Successful problem-solving often requires collaboration among individuals and groups with diverse backgrounds and expertise. Addressing climate change, for example, requires global collaboration among governments, businesses, and communities, which necessitates effective communication, negotiation skills, and the ability to work effectively in diverse teams (IPCC, 2018).

Furthermore, the rise of digital technologies has further emphasized the importance of these skills. The ability to effectively use technology for communication, collaboration, and information gathering is now essential for personal and professional success.

Service-Learning as a Transformative Pedagogy:

Service-learning, a form of experiential education that integrates academic learning with meaningful community engagement, offers a powerful approach to cultivating 21st-century skills and fostering civic responsibility. By engaging in real-world projects that address community needs, students gain valuable hands-on experience, develop critical thinking and problem-solving skills, and learn to apply their knowledge in meaningful ways.

Studies have shown that service-learning can enhance students' civic engagement, social responsibility, and personal growth (Zumeta & Associates, 2006). For example, Eyler and Giles (1999) found that students involved in service-learning demonstrated significant improvements in their critical thinking, communication, and problem-solving skills, as well as increased civic engagement and a stronger sense of social responsibility.

Furthermore, service-learning can provide students with opportunities to develop empathy, compassion, and a deeper understanding of social issues. By working with community members and addressing real-world needs, students can gain firsthand experience of the challenges faced by marginalized communities and develop a stronger sense of social justice.

The Role of Technology in Education:

Technology has revolutionized the way we learn, communicate, and interact with the world. The effective integration of technology in education can enhance learning experiences, provide access to information and resources, and foster creativity and innovation.

Digital tools, such as online platforms, multimedia resources, and design software like Canva, can empower students to become active learners, collaborate effectively, and develop essential 21st-century skills. For example, the use of online collaboration tools can facilitate communication and teamwork among students, while design software like Canva can empower students to express their creativity, develop innovative solutions to real-world problems, and effectively communicate their ideas through visual means.

Studies have shown that the use of technology in education can enhance student engagement, improve learning outcomes, and foster the development of 21st-century skills (Cuban, 2001; Dede, 2008).

Research Focus:

This research focuses on developing a theoretical framework for a service-learning project that integrates 21st-century skills and technology to foster creativity, empathy, and civic engagement among university students, contributing to the achievement of SDG 4 (Quality Education). Specifically, this study explores the potential of a project where university student's mentor younger students in creating a school wall magazine using Canva.

This project aims to investigate how this model can cultivate critical thinking, communication, collaboration, and problem-solving skills while fostering empathy and civic engagement among the mentor students, aligning with SDG 4 (Quality Education) and SDG 17 (Partnerships for the Goals).

II. Theoretical Framework

1. Creativity and Innovation

Creativity, a cornerstone of human progress, transcends mere artistic expression. It encompasses the ability to generate novel ideas, explore new possibilities, and find innovative solutions to complex challenges. As Sternberg (1985) posits in his triarchic theory of intelligence, creativity is a multifaceted construct that involves not just novel ideas but also the ability to effectively implement them. This aligns with Amabile's (1996) componential model of creativity, which emphasizes the interplay of domain-relevant skills, creative-thinking skills, and motivation as crucial factors in the creative process.

Furthermore, Gardner's (1983) theory of multiple intelligences challenges the traditional emphasis on solely linguistic and logical-mathematical intelligence, highlighting the diverse ways in which individuals express creativity. These include musical, spatial, bodily-kinesthetic, interpersonal, intrapersonal, and naturalistic intelligences. Recognizing and nurturing these diverse forms of intelligence is crucial for fostering a truly inclusive and equitable educational environment that allows all students to flourish creatively.

The role of technology in fostering creativity and innovation cannot be overstated. Digital tools, such as graphic design software (like Canva), video editing software, 3D modeling software, and online platforms for collaboration and idea sharing, provide students with unprecedented opportunities for creative expression and exploration. These tools can lower barriers to entry, allowing students with diverse backgrounds and skill levels to engage in creative activities.

For example, studies have shown that the use of digital tools can enhance students' creativity in various domains, such as music composition (Wiggins & Wiggins, 2005), visual arts (Herr & Messer, 2000), and writing (Warschauer, 2000). By providing students with access to a wide range of tools and resources, technology can empower them to experiment, iterate, and refine their ideas, leading to more innovative and impactful outcomes.

Moreover, technology can facilitate collaborative creativity, enabling students to work together on creative projects, share ideas, and provide feedback in real-time. Online platforms and collaborative tools can foster a sense of community and shared purpose, enabling students to learn from each other and develop their creative potential collectively.

In conclusion, creativity is a multifaceted and essential 21st-century skill with profound implications for individual and societal well-being. By integrating technology and providing students with opportunities for creative expression and exploration, educators can cultivate creativity and innovation in ways that were previously unimaginable.

2. Empathy and Social Responsibility

Empathy, a cornerstone of human connection, is crucial for fostering social and emotional development. It involves the ability to understand and share the feelings, perspectives, and experiences of others. As defined by Hoffman (2000), "empathy involves an affective response that stems from the apprehension and vicarious sharing of another's emotions." This encompasses both cognitive empathy (understanding others' perspectives) and emotional empathy (sharing others' feelings).

Cultivating empathy is not merely a matter of personal growth; it is essential for navigating an increasingly interconnected and diverse world. As Batson (1991) argues, "empathy is the cornerstone of prosocial behavior." Individuals with high levels of empathy are more likely to be concerned about the welfare of others, to act compassionately, and to contribute to the betterment of society.

Empathy is closely linked to social responsibility, which involves a sense of obligation to contribute to the well-being of others and the betterment of society. As Eisenberg and Miller (1987) suggest, individuals with a strong sense of social responsibility are more likely to engage in prosocial behavior, such as volunteering, advocating for social justice, and participating in political processes.

The Link Between Empathy, Civic Engagement, and the SDGs:

Empathy is a crucial foundation for civic engagement. Individuals who are empathetic are more likely to be motivated to engage in civic action, such as volunteering, advocating for social justice, and participating in political processes. As noted by Colby and Damon (1992), "civic engagement requires not only knowledge and skills but also a sense of moral purpose and a commitment to the common good."

Furthermore, empathy is essential for achieving the Sustainable Development Goals (SDGs), which emphasize the interconnectedness of social, economic, and environmental issues. Addressing global challenges, such as poverty, inequality, and climate change, requires an understanding of the diverse perspectives and experiences of people around the world. As the United Nations (2015) states in the 2030 Agenda for Sustainable Development, "leaving no one behind" requires a deep understanding of the needs and vulnerabilities of all members of society.

Cultivating Empathy through Service-Learning:

Service-learning provides a unique opportunity to cultivate empathy and social responsibility among students. By engaging in meaningful community service, students can:

Gain firsthand experience of the challenges faced by others:

Working with community members from diverse backgrounds can help students develop a deeper understanding of their needs, perspectives, and experiences. As stated by Zumeta and Associates (2006), "service-learning provides students with opportunities to connect their academic learning with meaningful community engagement, allowing them to develop a deeper understanding of social issues and their role in addressing them."

Develop a sense of social responsibility:

Engaging in service-learning can foster a sense of civic responsibility and a commitment to making a positive impact on their communities.

Develop empathy and compassion:

Interacting with people from diverse backgrounds can help students develop empathy and compassion for others, fostering a deeper understanding of human needs and experiences.

For example, a study by Eyler and Giles (1999) found that students involved in service-learning demonstrated significant improvements in their critical thinking, communication, and problem-solving skills, as well as increased civic engagement and a stronger sense of social responsibility.

Cultivating empathy is, therefore very crucial for fostering social responsibility and contributing to the achievement of the SDGs. Service-learning, by providing opportunities for students to engage with their communities and develop a deeper understanding of social issues, can play a significant role in cultivating empathy and fostering a generation of compassionate and engaged citizens.

3. 21st-Century Skills Development

Navigating the complexities of the 21st century demands more than traditional academic knowledge. 21st-century skills, as defined by the Partnership for 21st Century Skills (P21) (2011), are essential for navigating a complex and interconnected world. These skills, often referred to as the "4Cs" – critical thinking, communication, collaboration, and creativity – are crucial for individual success and societal progress.

Critical Thinking:

As Halpern (1998) emphasizes, critical thinking involves "the intellectually disciplined process of actively and skillfully conceptualizing, applying, analyzing, synthesizing, and/or evaluating information gathered from, or generated by, observation, experience, reflection, reasoning, or communication, as a guide to belief and action." It goes beyond rote memorization to encompass higher-order thinking skills such as problem-solving, decision-making, and evaluating evidence. In the context of the SDGs, critical thinking is crucial for assessing the environmental and social impacts of different policies and technologies, evaluating the credibility of information sources, and making informed decisions about sustainable lifestyles.

Communication:

Effective communication is paramount in a globalized and interconnected world. It involves more than just conveying information; it encompasses active listening, understanding and respecting diverse perspectives, and effectively conveying complex ideas to a variety of audiences. In the digital age, effective communication also includes digital literacy, the ability to effectively use and evaluate information from various digital sources, and to communicate and collaborate online (Selwyn, 2009).

Collaboration:

Addressing complex global challenges, such as climate change and poverty, requires collective action and international cooperation. Collaboration involves working effectively in diverse teams, sharing ideas, resolving conflicts, and leveraging the strengths of each team member to achieve shared goals. As stated by Wenger (1998), "Communities of practice are groups of people who share a concern or a passion for something they do and learn how to do it better as they interact regularly." Service-learning provides a valuable platform for students to develop these collaborative skills by working together with community partners, mentors, and peers to achieve shared goals.

Creativity:

As emphasized by Gardner's (1983) theory of multiple intelligences, creativity is not merely artistic expression but encompasses the ability to generate novel ideas, explore different perspectives, and find innovative solutions to complex problems. It is essential for developing sustainable solutions to global challenges, such as finding renewable energy sources, addressing food security, and developing inclusive and equitable societies.

4. Service-Learning and 21st-Century Skills Development:

Service-learning provides an ideal context for students to develop and apply 21st-century skills in real-world settings.

Critical Thinking:

Service-learning projects often involve analyzing community needs, identifying problems, and developing and evaluating potential solutions. This necessitates critical thinking skills, such as problem identification, information gathering, analysis, and evaluation.

Communication:

Service-learning projects require students to communicate effectively with community partners, present their findings to the community, and advocate for social change. This involves developing strong written and oral communication skills, as well as the ability to effectively convey complex information to diverse audiences.

Collaboration:

Most service-learning projects involve teamwork and collaboration. Students learn to work effectively in groups, share ideas, delegate tasks, resolve conflicts, and achieve common goals.

Creativity:

Service-learning projects often encourage students to think creatively and develop innovative solutions to community challenges. For example, students may be tasked with developing creative fundraising strategies, designing educational materials, or implementing innovative community outreach programs.

By engaging in service-learning projects, students have the opportunity to apply these 21st-century skills in meaningful ways, develop their competencies, and gain valuable real-world experience.

5. The SDGs and Higher Education

Higher education institutions are not merely academic institutions; they are integral to achieving the Sustainable Development Goals (SDGs) outlined by the United Nations (2015). As stated in the United Nations Educational, Scientific and Cultural Organization (UNESCO) (2017) report, "Education for Sustainable Development (ESD) sees education as the key to unlocking progress in all the global development goals." This aligns with the growing body of literature that emphasizes the critical role of higher education in addressing global challenges and fostering sustainable development (e.g., Sterling, 2001; Wiek et al., 2011).

Focus on SDG 4 (Quality Education):

SDG 4 emphasizes the importance of inclusive and equitable quality education and promotes lifelong learning opportunities for all. Higher education institutions have a crucial role in fulfilling this goal by:

Providing accessible and equitable education:

Ensuring that all students, regardless of their background, have access to quality education and opportunities for success.

Fostering critical thinking and problem-solving skills:

Equipping students with the cognitive tools necessary to analyze complex challenges, evaluate information, and develop innovative solutions.

Promoting lifelong learning:

Cultivating a culture of lifelong learning that encourages continuous personal and professional development.

Integrating sustainability into the curriculum:

Integrating sustainability principles and concepts across all disciplines, from engineering and environmental science to business and the humanities. As noted by Sterling (2001), "Sustainability education must be integrated throughout the curriculum, not just confined to environmental studies courses."

Integrating the SDGs into Higher Education:

Higher education institutions can integrate the SDGs into their curriculum and co-curricular activities in various ways:

The Importance of Partnerships and Collaborations:

Achieving the SDGs requires a multi-stakeholder approach that involves collaboration among governments, businesses, civil society organizations, and academic institutions. As stated by Wiek et al. (2011), "Transformative change towards sustainability requires transdisciplinary collaboration among academia, government, business, and civil society." Higher education institutions can play a crucial role in fostering these partnerships by:

Collaborating with local communities: Engaging in community-based research projects, offering community service opportunities, and partnering with local organizations to address community needs.

Building partnerships with businesses and industries: Engaging in research collaborations, developing internship programs, and providing opportunities for students to gain practical experience in the private sector.

Fostering international collaborations: Engaging in international research collaborations, student exchange programs, and faculty exchanges to address global challenges and share knowledge and best practices.

By fostering these partnerships and collaborations, higher education institutions can leverage their expertise and resources to address complex global challenges and contribute to the achievement of the SDGs.

III. Proposed Methodology

This section outlines the proposed methodology for this research, which aims to develop a theoretical framework for a service-learning project that integrates 21st-century skills and technology to foster creativity, empathy, and civic engagement among university students.

1. Research Design:

This study will employ a qualitative research design, specifically a case study approach. The case study method is particularly suitable for this research as it allows for an in-depth exploration of a specific phenomenon within its real-world context (Yin, 2014). In this case, the proposed service-learning project, where university student's mentor younger students in creating a school wall magazine using Canva, will serve as the case study.

2. Data Collection Methods:

Literature Review:

A comprehensive literature review will be conducted to explore existing research on service-learning, 21st-century skills, creativity, empathy, technology integration in education, and the SDGs. This review will inform the development of the theoretical framework and provide a foundation for understanding the potential impact of the proposed project.

Theoretical Framework Development:

Based on the findings of the literature review, a comprehensive theoretical framework will be developed. This framework will integrate key theories of creativity, empathy, service-learning, and 21st-century skills to provide a conceptual understanding of the project's potential impact on student learning and development.

3. Data Analysis:

Thematic Analysis:

Thematic analysis will be used to analyze the collected data. This method involves identifying, analyzing, and interpreting patterns and themes within the data.

Framework Analysis:

The collected data will be analyzed through the lens of the developed theoretical framework to identify key findings, draw conclusions, and generate insights into the potential impact of the proposed project.

4. Limitations:

This research is limited to the development of a theoretical framework. It does not involve empirical data collection or analysis. Therefore, the findings of this study are limited to the theoretical and conceptual level.

IV. Implications and Future Directions

This study has significant implications for higher education pedagogy and practice. The developed theoretical framework demonstrates the potential of service-learning, integrated with technology, to cultivate 21st-century skills, foster empathy and civic engagement, and ultimately contribute to the achievement of SDG 4 (Quality Education).

1. Implications:

Pedagogical Innovation:

This framework provides a blueprint for educators to design and implement innovative service-learning projects that go beyond traditional community service. By incorporating technology, such as design software like Canva, these projects can enhance student creativity, engagement, and learning outcomes. As suggested by Boud et al. (1999), "reflection is crucial for effective learning in service-learning." This framework encourages reflective practices that allow students to connect their service experiences to their academic learning and personal growth.

Curriculum Development:

The framework can inform the development of service-learning curricula that explicitly integrate 21st-century skills, address pressing social and environmental issues, and contribute to the

achievement of the SDGs. This may involve developing interdisciplinary courses that integrate service-learning with relevant academic content, such as environmental science, sociology, and public health.

Faculty Development:

The framework can guide faculty development programs that focus on the effective integration of service-learning and technology into the curriculum. These programs can equip faculty with the necessary knowledge and skills to design and implement high-quality service-learning projects that foster student growth and development. This may involve workshops, seminars, and mentorship programs that focus on pedagogical approaches, assessment strategies, and ethical considerations related to service-learning.

Assessment and Evaluation:

The framework can inform the development of robust assessment tools to measure the impact of service-learning projects on student learning outcomes. These tools may include pre- and post- tests to assess changes in student knowledge, skills, and attitudes; student reflections and journals; and evaluations of service-learning projects by students, faculty, and community partners.

2. Future Directions:

Empirical Research:

Future research should focus on empirically testing the effectiveness of the proposed service-learning model. This could involve conducting a mixed-methods study that includes quantitative data (e.g., pre-test/post-test assessments of student skills, surveys) and qualitative data (e.g., student interviews, focus groups, project observations) to assess the impact of the project on student learning and development.

Scaling Up and Dissemination:

This research can inform the development and implementation of similar service-learning projects at other higher education institutions. Dissemination strategies, such as publishing research findings in academic journals, presenting at conferences, and developing online resources, can help to share the findings of this research with a wider audience and promote the adoption of effective service-learning practices.

Technology Integration:

Further research is needed to explore the optimal integration of different technologies, such as virtual reality, augmented reality, and artificial intelligence, into service-learning projects. Investigating how these technologies can enhance student engagement, creativity, and learning outcomes in service-learning contexts is crucial for maximizing the impact of these initiatives.

Addressing Equity and Inclusion:

Future research should focus on ensuring equitable access to and participation in service-learning opportunities for all students, including students from underrepresented groups. This may involve developing strategies to address barriers to participation, such as financial constraints, transportation limitations, and lack of awareness.

V. Conclusion:

This research has developed a theoretical framework for a service-learning project that integrates 21st-century skills and technology to foster creativity, empathy, and civic engagement among university students. Drawing upon key theories of creativity, such as Gardner's (1983) theory of multiple intelligences and Sternberg's triarchic theory of intelligence, the framework explores the potential of a project where university student's mentor younger students in creating a school wall magazine using Canva.

The proposed model offers a promising approach to cultivating the "4Cs" of 21st-century learning: critical thinking, communication, collaboration, and creativity, as emphasized by the Partnership for 21st Century Skills (P21) (2011). By integrating technology, such as Canva, the project can enhance student creativity, facilitate collaboration, and provide opportunities for innovative expression, aligning with the principles of digital literacy and the effective use of technology for learning as outlined by Selwyn (2009).

Furthermore, this framework aligns with the broader goals of higher education, as outlined in the United Nations Educational, Scientific and Cultural Organization (UNESCO) (2017) report on Education for Sustainable Development, which emphasizes the importance of equipping graduates with the knowledge, skills, and values necessary to become responsible global citizens. By fostering creativity, empathy, and civic engagement, this service-learning model contributes to the development of well-rounded individuals who are prepared to address the complex challenges facing our world today, as emphasized by the United Nations (2015) in the 2030 Agenda for Sustainable Development.

This research, hopefully, contributes valuable insights to the growing body of literature on service-learning, technology integration, and the cultivation of 21st-century skills in higher education. The findings of this study have significant implications for higher education pedagogy, informing the development of innovative service-learning programs that effectively integrate technology and contribute to the achievement of SDG 4 (Quality Education). As stated by Boud et al. (1999), "Reflection is crucial for effective learning in service-learning," and this framework encourages reflective practices that allow students to connect their service experiences to their academic learning and personal growth.

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Empowering Youth in Action: A Canva-Based Service-Learning Project for SDG 4

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ABSTRACT

This study explores the integration of Canva as a virtual tool within the wall magazine extracurricular activity at SMAS Katolik Trisakti Medan. Grounded in a Descriptive Qualitative research design, the study focuses on enhancing participants' creative skills through a mentoring approach that contribute to SDG 4. The study, conducted on November 2023 - February, 2024, involved Wall magazine extracurricular members who had not used Canva previously. The research aimed to assess participants' proficiency, satisfaction, and experience using Canva. The findings showcase a positive impact on participants' creative abilities, emphasizing canvas's adaptability and transformative potential. The study contributes insights into technology integration, mentorship dynamics, and the collaborative creativity of extracurricular activities. This research not only acknowledges the invaluable contributions of key stakeholders but also highlights the collective commitment that has shaped its success.

Key words: Canva, creative, extracurricular, wall magazine

I. Introduction

In this digital era, technological developments open the door to breakthroughs in education, especially in terms of developing student creativity. One virtual tool that offers great potential for enhancing creativity is Canva, an intuitive and easy-to-use graphic design platform. This research aims to explore the potential of applying Canva as a virtual tool in increasing student creativity, with a focus on the Bulletin Board Club at Tri Sakti Medan Catholic High School.

The Medan Tri Sakti Catholic High School Bulletin Board Club, as a creative extracurricular forum, has long been a space where students can express their ideas and creativity through manual designs using colored pencils, crayons, and other traditional drawing tools. However, with the development of technology, the sustainability of this approach becomes an interesting question. This research focuses on the transition from manual design to the use of virtual tools, especially Canva, as a means of developing student creativity.

The Tri Sakti Catholic High School Medan Bulletin Board Club is an interesting sample to research, considering that they have never used virtual tools in their creative process. It is hoped that the introduction of Canva will not only open up new access to digital design elements but will also increase the efficiency and quality of creativity produced by the club. Therefore, this research designed an approach to implement and evaluate the impact of using Canva in their media design process. This research aims to provide a deeper understanding of the potential of Canva as a virtual tool for increasing student creativity in extracurricular environments. It is also intended to see the comparison between design results before and after the implementation of Canva. It is hoped that

the results of this research can provide valuable insights for educational institutions and similar extracurricular clubs in utilizing technology to support the development of student creativity.

This activity is carried out through mentoring students who are members of the extracurricular Wall Magazine at Tri Sakti Catholic High School Medan. Mentoring is an activity that aims to improve the performance of human resources in an organization (Turner, 2012:17) through earnest conversation, self-direction, and increased confidence in contributing positively to the organization (Kaswan, 2012).

II Literature Review Summary

This research draws upon a rich body of literature on service-learning, 21st-century skills, creativity, empathy, and the Sustainable Development Goals (SDGs).

Service-Learning:

Service-learning, as defined by Zumeta and Associates (2006), integrates meaningful community service with academic learning, providing students with opportunities to apply their knowledge and skills to address real-world issues. Studies have shown that service-learning can enhance students' civic engagement, social responsibility, and personal growth (Eyler & Giles, 1999).

21st-Century Skills:

In today's rapidly evolving world, traditional academic knowledge is insufficient. 21st-century skills, as defined by the Partnership for 21st Century Skills (P21) (2011), are crucial for success. These include critical thinking, communication, collaboration, and creativity – the "4Cs." Critical thinking, as emphasized by Halpern (1998), involves analyzing information, evaluating evidence, and drawing informed conclusions. Effective communication encompasses both written and oral communication, active listening, and the ability to understand and respect diverse perspectives (Selwyn, 2009). Collaboration is essential for addressing complex global challenges, requiring teamwork and the ability to work effectively in diverse groups. Creativity, as highlighted by Gardner's (1983) theory of multiple intelligences, is essential for developing innovative solutions to address pressing global challenges.

Creativity and Innovation:

Creativity is a multifaceted construct that involves the ability to generate novel ideas, explore different perspectives, and find innovative solutions to problems (Sternberg, 1985). The rise of digital technologies, such as design software like Canva, provides students with powerful tools for creative expression and exploration, enabling them to experiment, iterate, and refine their ideas (Herr & Messer, 2000).

Empathy and Social Responsibility:

Empathy, as defined by Hoffman (2000), involves understanding and sharing the feelings, perspectives, and experiences of others. It plays a crucial role in fostering social responsibility and civic engagement (Batson, 1991). Service-learning provides opportunities for students to develop empathy by interacting with community members from diverse backgrounds and understanding their needs and perspectives.

SDGs and Higher Education:

Higher education institutions have a crucial role to play in achieving the SDGs, particularly SDG 4 (Quality Education). As stated in the UNESCO (2017) report, education is key to unlocking progress in all the global development goals. Higher education institutions can contribute by integrating the SDGs into their curriculum, fostering research and innovation, engaging in community service, and promoting sustainable campus practices.

III. Methodology

Intending to develop the creative skills of those participating in the Wall magazine extracurricular activity, this mini research aims to instruct and mentor participants in the skillful use of Canva as an online platform for creating digital content, with a special emphasis on Teacher's Day. The study employs a Descriptive Qualitative research design to offer a thorough comprehension of the influence and efficacy of Canva in the production of digital materials. The research team, which is comprised of five members, uses a mentoring process as part of its methodology. Each member mentors a corresponding member of the Wall magazine extracurricular group. They work together to create Teacher's Day posters, combining a variety of aesthetics and tastes to evaluate Canva's adaptability and versatility as a creative platform within the framework of educational events.

The research site for this mini-research is SMA Trisakti Medan, where the focal point of investigation is the wall magazines extracurricular supervised by Ms. Ika Santi Kasima Saragih, S.Pd. The study took place on November 18, 2023, aligning with the academic and extracurricular calendar. Ms. Saragih, who supervised the Wall magazines extracurricular activity in addition to being an educator, is providing the members of Wall Magazine extracurricular as a key figure in the research, providing insightful advice and valuable insights into the mentorship process. In this particular setting, the usefulness of Canva as a virtual tool for wall magazine creation can be thoroughly examined, with a focus on how it can be used to honor Teacher's Day. The selection of the school, instructor, and time offers the mini-research a rich and contextually relevant background, guaranteeing a nuanced comprehension of the dynamics involved in incorporating digital tools into extracurricular activities.

With an emphasis on Teacher's Day celebration, the study's population and sample were carefully chosen to assess the influence of mentorship in using Canva as a virtual tool in the field of wall magazine creation. Five members of the wall magazine extracurricular were part of the targeted group; they were chosen especially because they had never used Canva before for designing the digital poster for the school magazine. This purposeful choice was made in order to evaluate how well the mentorship program introduced and assisted users who were not familiar with the platform, providing insightful information about participants' adaptability and learning curve. In addition to reflecting the diversity of the extracurricular group, the selected demographic guarantees a thorough comprehension of the revolutionary potential of integrating Canva into the creative processes related to wall magazine development.

The research tool used in this study is essential to carefully assessing how mentorship affects the integration of Canva as a virtual tool in the wall magazines extracurricular. With a focus on contributions to the Teacher's Day commemorative materials, the instrument is specifically designed to gather data in both qualitative and quantitative ways. Its objective is to evaluate participants' proficiency, satisfaction, and overall experience using Canva for digital content

creation. The tool uses a multimodal approach that includes performance evaluations, interviews, and surveys to assess participants' engagement and comprehension comprehensively. This mini- research aims to clarify the complex dynamics of technology adoption and mentorship in the context of extracurricular activities by employing a well-designed research instrument. It also sheds light on the transformative potential of virtual tools in promoting creative expression in educational settings.

A committed group of five researchers, each tasked with mentoring a member of the Wall magazine extracurricular, carried out the data collection process for this small study. The goal of this individualized mentorship approach was to provide a customized learning environment where each participant's preferences and individual styles would be respected when using Canva as a virtual tool to create digital content, especially for Teacher's Day. The research team worked together to create Teacher's Day posters, using their knowledge and experience to help extracurricular participants get around Canva's features. This study attempts to offer nuanced insights into the mentorship process and the various ways in which participants incorporate digital tools by taking a hands-on approach to data collection.

IV. Results and Discussion

A. Data Collection Process

The data collection process in implementing this project involved a mentor group consisting of 5 people, each assigned to guide a member of the extracurricular wall magazine at SMAS Tri Sakti Medan. The aim is to provide guidance and personal support to improve participants' creative skills using Canva as a virtual tool for digital content creation, with a special focus on materials commemorating National Teachers' Day by combining various aesthetics and tastes to evaluate the adaptability and flexibility of Canva as a creative platform in educational events. Wang, et al. (2018) in their research found that mentorship in a technology context can speed up the learning process and overcome obstacles that participants may face as well as opening up wider opportunities for participants' creative exploration.

Each mentor is responsible for guiding a particular member of the extracurricular wall magazine. This personalized coaching approach aims to create a customized learning environment that respects participants' individual preferences and styles in using Canva. In this case, extracurricular members of the wall magazine can explore Canva features according to their creative preferences guided by their respective mentors. This approach facilitates a deeper understanding of how individuals integrate digital tools into their creative processes. This activity also requires collaboration between each mentor and the extracurricular members of the Wall magazine. This collaborative process allows the mentor team to leverage their knowledge and experience to use Canva's features effectively.

B. Mentoring Implementation Process

The mentoring process in this research was designed to provide personal and focused guidance to the extracurricular members of Wall Magazine at SMAS Tri Sakti Medan, especially in adopting the use of Canva as a graphic design tool. Each member of the mentor team is responsible for

mentoring a trainee by creating a learning environment tailored to their individual preferences and creative style.

Mentoring begins by briefly explaining the purpose of the activity, followed by understanding the background and skills of the participants (wall magazine extracurricular members) in making manual (handmade) posters. The mentor team conducted live questions and answers to students who were members of the extracurricular wall magazine about their understanding of the Canva application. Next, each mentor guides their respective members about Canva features and how to use them. This approach focuses on introducing the Canva application and its features in creating posters. As stated by Cox, Bachkirova, & Clutterbuck (2014) mentoring is an activity that includes aspects of training, guiding, counseling, and cooperation between individuals.



Figure 1. Explanation the Purpose of Mentoring Activity

During the mentoring sessions, researchers provided practical guidance on how to use Canva, highlighting creative elements that could be enhanced through the platform. Open discussions and collaboration are implemented to support participants' ideas and concepts. The mentoring process includes direct application in creating posters that focus on the theme "National Teacher's Day". Teams of mentors and participants work together to combine different aesthetics to create collaborative works. This session not only aims to improve technical skills using Canva but also to inspire participants' creativity in designing memorable posters. This is supported by a study by Johnson, et al. (2019) which states that concrete and applicable guidance can increase understanding and technical skills that are relevant in bringing about changes from traditional manual design to digital design.



Figure 2. The Process of Mentoring

This guidance is not only instructive but also provides space for the exchange of ideas and constructive feedback. Each mentoring session ends with a shared reflection to evaluate progress, address challenges, and plan the next steps. It is hoped that this mentoring process can make a positive contribution to the participants' creative abilities in using Canva to improve their work, not only in the context of the "National Teacher's Day" theme but in every work they create.

A. Findings

The results of this research provide a broad picture of the impact of using Canva in increasing student creativity, especially in the extracurricular context of wall magazines at SMAS Tri Sakti Medan. These findings support previous research that highlights the potential of digital graphic design tools in developing students' creative skills. Research by Lee and Kim (2017) found that the use of graphic design tools such as Canva can stimulate students' visual imagination and provide a platform for freer creative expression. This study is in line with our findings, where the use of Canva in extracurricular wall magazines allows students to engage in the creative process in a more structured and in-depth way.

In this research, the use of Canva not only provides access to new and varied digital design elements but also increases the efficiency and quality of creativity produced by members of the extracurricular wall magazine at the school. These findings reflect a transformation from traditional approaches to the application of technology to support creative extracurriculars. Furthermore, research by Rodriguez and Smith (2020) shows that the transition from manual design to digital tools can speed up the creative process and enable further exploration.

In our research, extracurricular members who were initially accustomed to making posters traditionally using manual media (HVS paper, cardboard, colored pencils, colored markers, and other traditional media) showed a significant increase in effectiveness and efficiency after they received guidance in using Canva. The poster designed by the members using the Canva application is full of graphic elements rich in color and shape which are integrated into one theme, namely the theme "National Teacher's Day". Posters designed by the members will be displayed on wall magazines on Teacher's Day, namely November 25th, 2023. This result shows that the mentor group has an important role in the poster design process through the learning application, Canva. This is reinforced by Zachary & Fain (2022) who revealed that mentoring is an activity that connects individuals with a mentor/group to guide, support, and inspire the individual in the process of personal development, career, and professional growth.



Figure 3. The Poster was Designed by Extracurricular Members of Wall Magazine



Figure 4. Wall Magazine at SMAS Tri Sakti Medan

Overall, these findings provide a deep understanding of the potential of Canva as a virtual tool in enhancing student creativity, in line with our project goal of bringing technological innovation into the extracurricular context of wall magazines at SMAS Tri Sakti Medan.

A. Positive Impact on Student Creativity:

The research findings reveal a positive impact on student creativity. The transition from manual design to digital tools, specifically using Canva, is associated with increased efficiency, quality, and richness of graphic elements in the posters created by extracurricular members. This transformation aligns with the broader trend of integrating technology into educational practices, accelerating the creative process and facilitating further exploration (Rodriguez & Smith, 2020).

B. Visual Imagination and Creative Expression:

The study draws parallels with previous research by Lee and Kim (2017), indicating that graphic design tools like Canva stimulate students' visual imagination and provide a platform for freer creative expression. This resonance supports the study's objective of enhancing creativity through the use of Canva.

C. Quality Improvement in Creative Output:

The results indicate that the use of Canva not only provides access to new digital design elements but also improves the efficiency and quality of creativity. The poster designed by extracurricular members, as shown in Figure 3, reflects a rich integration of graphic elements, colors, and shapes, contributing to the theme of "National Teacher's Day."

D. Implications for Future Educational Practices:

The findings of this study carry implications for future educational practices. The successful integration of Canva in extracurricular activities suggests the potential for incorporating similar tools in mainstream educational contexts. Further research could explore the long-term impact of such interventions on students' overall creative abilities and academic performance.

V. Conclusion

In conclusion, this study has provided valuable insights into the integration of Canva as a virtual tool within the context of the wall magazine extracurricular activity at SMA Trisakti Medan. The research design, employing a Descriptive Qualitative approach, aimed to enhance the creative

skills of participants through mentorship in using Canva, with a specific focus on creating digital content for Teacher's Day. The findings reveal a positive impact on participants' creative abilities, showcasing the adaptability and versatility of Canva as a creative platform. The individualized mentoring approach facilitated a customized learning environment, respecting each participant's preferences and styles. The transformation observed in the transition from traditional manual design to digital tools signifies the potential of technology, particularly Canva, to streamline and enhance creative workflows. The study's success in the integration of Canva into extracurricular activities, as evidenced by the creation of Teacher's Day posters, highlights the transformative potential of virtual tools in educational settings. The engagement of participants who had not previously used Canva demonstrates the effectiveness of the mentorship program in introducing and assisting users unfamiliar with the platform.

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CREATING AN IMAGE OF ANIES BASWEDAN THROUGH THE CAMPAIGN RHETORIC IN THE 2024 ELECTIONS

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Abstrak

Secara sederhana, kampanye politik dapat diartikan sebagai sebuah upaya yang dilakukan oleh individu maupun organisasi untuk dapat menyakinkan atau mendapatkan atensi dari para pemilih. Pada Pemilihan Umum tahun 2024, semarak kampanye pun mulai menarik perhatian dari khalayak umum. Selain masifnya produksi konten di dunia maya, terdapat juga metode kampanye yang cukup menjadi perbincangan di tengah masyarakat. Diprakarsai oleh komunitas Ubah Bareng, kegiatan “Desak Anies” menjadi salah satu kegiatan kampanye yang diusung oleh Calon Presiden Nomor urut 01, yakni Anies Baswedan. Dalam kegiatan “Desak Anies”, para komunikan dapat menyampaikan aspirasi dan juga bertanya tentang pemikiran dan gagasan terkait kondisi bangsa, serta visi-misi Anies Baswedan sebagai Calon Presiden. Hadirnya komunikasi interaktif pada kegiatan kampanye ini membuat peneliti tertarik dengan bagaimana implementasi retorika di dalamnya. Penelitian ini berfokus pada penerapan unsur dasar retorika, yakni ethos, logos dan pathos dalam upaya pembentukan citra kampanye Anies Baswedan. Melalui pendekatan kuantitatif deskriptif dan diteliti dengan menggunakan metode analisis isi, penelitian memiliki fokus untuk mengetahui seberapa banyak kalimat ethos, logos, dan pathos dalam video “Desak Anies” yang ditampilkan di kanal youtube “Anies Baswedan”. Penelitian ini mencakup 15 video yang terdiri dari 87 scene/dialog yang hadir pada segmen “Tanyain, Anies!”. Adapun hasil yang didapatkan ialah penggunaan unsur logos, yakni penyajian informasi yang akurat, penggunaan bukti-bukti yang dapat dipertanggungjawabkan dan sebagainya, menjadi kalimat yang paling sering digunakan oleh Anies Baswedan. Kemudian disusul oleh penggunaan unsur pathos yang terkait dengan upaya persuasi melalui emosi dan karakter para komunikan dan unsur ethos yang membahas kalimat tentang kredibilitas dari pembicara.

Kata Kunci: Kampanye, Retorika, Analisis Isi, Komunikasi Politik

Abstract

Simply put, political campaigns can be defined as an effort made by individuals and organizations to convince or get the attention of voters. In the 2024 general elections, campaign lively began to attract the attention of the public. Apart from the massive content of online content production, there is also a considerable campaign method that is the talk among the public. Initiated by a community conversion, the "anies" activities became one of the campaign activities carried out by the zero-one presidential candidate, anies baswedan. In the "declaration of anies" activities, communion can offer aspirations and also ask about thoughts and ideas concerning the state of

the nation, and the missions of Anies Baswedan as presidential candidate. The advent of interactive communications on the campaign activities attracted researchers to the implementation of the rhetoric. The study focused on the application of the basic rhetoric of ethos, logos, logos and pathos in the effort to develop the image of the Anies Baswedan campaign. Through a descriptive and analysed quantitative approach, research has focused on how much ethos, logos, and pathos in the "Anies" video shown on the youtube channel "Anies Baswedan". The study included 15 videos of 87 scenes/dialogues present at the "ask, Anies!" segment. As for the results it obtained was the use of logos element, that is accurate presentation of information, the use of verifiable evidence and so forth, became the most frequent sentence used by Anies Baswedan. Then followed by the use of pathos elements associated with persuasion efforts through the emotions and character of the community and ethos that discuss a sentence on the credibility of the speaker.

Keywords: campaign, rhetoric, content analysis, political communication

Pengenalan

Setelah selesai dari jabatan Gubernur DKI Jakarta selama periode 2017- 2022, kali ini Anies kembali dengan langkahnya untuk melanjutkan dobrakan di dunia politik. Pada tanggal 3 Oktober 2022, secara resmi Partai Nasional Demokrat (Nasdem) melakukan Deklarasi terkait Anies Baswedan yang akan diusung sebagai calon Presiden untuk ikut dalam kontestasi Pemilu 2024 (Sembiring et al., 2023). Anies kemudian dipasangkan dengan Cak Imin, yang merupakan ketua Partai Kebangkitan Bangsa (PKB), sebagai calon Presiden dan calon Wakil Presiden yang diusung oleh koalisi perubahan untuk persatuan yang terdiri dari 4 partai, yakni Partai Nasional Demokrat (Nasdem), Partai Keadilan Sejahtera (PKS), Partai Kebangkitan Bangsa (PKB), dan Partai Ummat.

Seperti halnya paslon lain, Anies Baswedan juga berkampanye dengan menggunakan hasil dari program kerja selama menjabat sebagai Gubernur DKI Jakarta yang dibalut dalam sebuah dialog publik (Aryadillah & Fitriansyah, 2022). Dalam konteks dialog, Anies memang dikenal sebagai komunikator yang handal dalam menyampaikan sebuah pemikirannya. Hingga pada akhirnya, sebuah komunitas yang bernama Ubah Bareng menciptakan sebuah gerakan yang dikenal sebagai “Desak Anies”. Gerakan ini pun disinyalir berhasil menjadi inovasi baru dalam kampanye Pemilihan Umum Presiden 2024 ini.

Secara umum, Desak Anies merupakan acara dialog dua arah, yang dikemas secara santai dan di dalamnya terdapat prosesi tanya jawab serta penyampaian visi misi oleh Anies Baswedan (Mubarrod & Syarwi, 2024). Dalam hal ini, para peserta berasal dari semua kalangan baik pendukung, orang yang belum menentukan pilihannya dalam konteks pemilu dan juga para individu yang memiliki kesan yang kurang baik kepada Anies. Dalam “Desak Anies” peserta diminta untuk mendesak seorang Anies Baswedan dengan pertanyaan apapun, baik itu dari rekam jejaknya, visi-misi terkait pencalonannya sebagai presiden, maupun pemikiran dan gagasan terkait dengan permasalahan bangsa Indonesia ini.

Berdasar dari survei yang dilakukan oleh Katadata Insight Center (KIC) yang dilakukan pada Bulan Mei 2024, menunjukkan bahwa berdialog dengan para buruh, petani, dan juga para nelayan, menjadi aktivitas kampanye yang paling diminati oleh masyarakat. Respon positif yang hadir dalam masyarakat pun menjadi penanda bahwa memang program kampanye dialog dua arah ini menjadi angin segar bagi keberlangsungan kampanye politik di Indonesia. Stigma kampanye yang selama ini terkesan negatif pun perlahan mulai luntur dengan model kampanye dua arah

seperti ini. Selain penyampaian visi misi para audiens juga dijejali dengan pendidikan terkait politik agar para insan muda ini lebih peka terhadap keberlangsungan bangsa ini.

Sebenarnya gaya kampanye dialog dua arah ini cukup berisiko bagi para komunikator, lantaran bisa saja pertanyaan yang disampaikan akan menyerang sang propagandis (Komunikator) itu sendiri dan tentunya dibutuhkan kelihaian dalam merangkai kata untuk kemudian disampaikan kepada penanya. Penerapan seni dalam berbicara atau yang biasa disebut sebagai retorika, memiliki peran penting dalam aktivitas kampanye politik ini. Bilamana Anies Baswedan dapat menunjukkan kemampuannya dalam proses gerakan ini, maka bukan tidak mungkin citra yang hadir pada masyarakat bisa semakin baik nantinya. Dalam hal ini, publik yang dijangkau tidak lagi berada pada cakupan daerah, melainkan sudah memasuki wilayah nasional.

Melalui gerakan desak anies menarik jika kita membahas citra politik seperti apa yang dapat terbangun dalam diri seorang Anies Baswedan. Dalam hal ini, penulis memiliki ketertarikan dalam hal mengetahui dan juga mendeskripsikan bagaimana gerakan desak anies ini dalam membentuk citra dari seorang Anies Baswedan dalam kiprahnya di masa Pemilihan Umum Presiden periode 2024-2029.

Berdasarkan latar belakang yang telah dipaparkan, penulis menyimpulkan bahwa rumusan masalah yang diangkat pada penelitian ini adalah bagaimana peran isi dari retorika pada gerakan Desak Anies dalam upaya pembentukan citra kampanye dari Anies Baswedan pada Pemilu 2024. Selain itu penelitian ini memiliki tujuan untuk menganalisis isi retorika gerakan desak anies dalam upaya pembentukan citra kampanye Anies Baswedan pada Pemilu 2024.

Sorotan Literatur

Secara sederhana, retorika dapat diartikan sebagai seni dalam berbicara yang memiliki tujuan untuk mempengaruhi para pendengar. Selain itu, menurut Aristoteles retorika merupakan keahlian untuk menentukan, dalam kejadian tertentu dan situasi tertentu, metode persuasi yang ada (Rakhmat, 2000). Pada tahapan ini, seorang komunikator melakukan perumusan terkait dengan tujuan dan mengumpulkan bahan (argumen) yang sesuai dengan kebutuhan khalayak. Dalam hal ini, Aristoteles menyebutkan bahwa terdapat tiga cara untuk dapat mempengaruhi manusia, yakni *ethos* yang berkaitan dengan kepribadian yang terhormat dan terpercaya, kemudian *phatos* yang terkait dengan emosi khalayak, dan *logos* sebagai pengajuan bukti kepada khalayak. (Rakhmat, 2000).

Ethos (ethical), dapat dijelaskan sebagai karakter seorang komunikator atau pembicara yang dapat diamati dari cara dirinya melakukan komunikasi, yakni dengan menunjukkan kepada publik bahwa kita mempunyai kepribadian yang terpercaya dan pengetahuan yang luas (Abidin, 2012). *Ethos*, dalam literatur retorika merupakan “potensi persuasif pada karakter dan kredibilitas personal seorang komunikator atau pembicara (Herrick, 2020).

Seorang pembicara publik harus memiliki karakter yang dapat membujuk para pendengar untuk mengikuti perkataannya (*ethos*) dan karakter tersebut dapat muncul dalam bentuk kehormatan, kewibawaan, dan ketenaran dari sang pembicara di mata publik (*dignitas*). Karakter persuasif tersebut dapat dihasilkan dari yang pertama-tama, yakni bakat dari dalam diri sendiri (*ingenium*), dan yang kedua ialah berasal dari pengalaman, pendidikan, dan kebiasaan untuk memutuskan kebaikan dan keburukan bagi diri sendiri dan orang lain (*phronesis*), menyesuaikan perkataan dan situasi (*prudentia*), mengambil sikap tengah di antara perilaku ekstrem (*arete*), serta

mengutamakan kebaikan orang lain tanpa adanya pamrih pribadi (*eunoia dan diligentia*).

Kemudian pada unsur yang kedua, yakni logos merupakan kata yang berasal dari bahasa Yunani, yakni kata atau pikiran. Pada konteks ini, *logos* yang disinonimkan dengan pikiran, mempunyai beberapa makna lain, di antaranya adalah penilaian, harapan, pertimbangan dan opini. Sebagaimana dicatat oleh Herrick, Aristotle menempatkan logos pada kata-kata, argumentasi, dan logika dalam retorika (Herrick, 2020). Jikalau ethos memiliki keterkaitan dengan sang pembicara dan phatos terkait dengan para pendengar, maka logos memiliki keterikatan serta keterkaitan dengan pembicaraan.

Sebagai unsur yang harus dipelajari dan digunakan dalam kegiatan retorik, logos dengan demikian berisikan format pesan yang seyogyanya dibuat dan akan disampaikan oleh komunikator atau pembicara dalam tujuan untuk membujuk audiensi. Aristotle menjelaskan bahwa pembicaraan dapat diformat dalam tiga bentuk, yakni sampel/perumpamaan, adagium/peribahasa, dan argumentasi deduksi retorik.

Selanjutnya, dalam buku *Rethorics*, Aristotle menjelaskan pathos sebagai upaya persuasi emosi pendengar, yang pada konteks ini memiliki artian bahwa seorang komunikator atau pembicara harus lihai dalam mempengaruhi emosi dari para komunikan (Maarif, 2015). Dalam hal ini, phatos menjadi semacam psikologi dari komunikan yang akan menjelaskan unsur kejiwaan dari para pendengar. Pada buku *Rethorics*, Aristotle menyebutkan bahwa unsur kejiwaan yang paling disorot ialah emosi dan karakter pendengar.

Aristotle menjelaskan bahwa yang dimaksud dengan emosi ialah “segala perasaan yang bisa mengubah ketetapan atau keputusan orang yang terkadang terasa menyenangkan ataupun menyakitkan. Pada konteks ini, perasaan yang dapat digambarkan seperti halnya mencakup rasa marah dan tenang, malu dan tidak malu, sayang dan jengkel, serta iri dan bersaing.

Selain mengetahui faktor emosi, pada unsur pathos sangat erat juga kaitannya dengan karakter para komunikan. Aristotle menyebutkan bahwa karakter pendengar dapat dikenali dari segi umur dan nasib. Secara umur, komunikan atau pendengar dapat dibagi menjadi 3 masa, yakni masa muda, masa keemasan, dan masa tua. Sedangkan secara nasib, pendengar dapat dikelompokkan pada keturunan darah biru dan keturunan biasa, orang kaya dan orang miskin, serta orang berkuasa dan rakyat biasa.

Komunikasi Politik

Plano (1982:24) menjelaskan bahwa, “Komunikasi politik merupakan proses penyebaran arti, makna, atau pesan yang bersangkutan dengan suatu sistem politik” (Arrianie & Si, 2023). Ditinjau dari sudut pandang teori, komunikasi politik memiliki cakupan ke dalam semua jenis komunikasi yang dipakai dan bertujuan melakukan persebaran informasi politik dari beberapa pihak tertentu untuk mengerahkan dukungan rakyat (Dudayef et al., 2024).

Berdasar dari beberapa pengertian yang telah dijelaskan, maka setiap proses pertukaran pesan selalu dilakukan oleh komunikator politik. Dalam konteks ini, komunikator politik secara umum dapat dikategorikan menjadi tiga bagian yakni; Politikus, yang menurut Elihu Katz (1997) terbagi lagi ke dalam dua tipe yaitu politisi partisan yang memperjuangkan kepentingan kelompoknya dan politisi ideolog yang lebih memiliki tujuan ke arah perubahan pembaruan secara revolusioner serta memperjuangkan kepentingan bersama; Selanjutnya terdapat Komunikator Profesional, seperti contohnya menurut Carey (1995) adalah jurnalis yang memberi beberapa saran dalam keadaan politik tertentu dan promotor yang biasanya bertindak sebagai konsultan politik

pada masa pemilihan; dan yang terakhir terdapat Aktivis yang bertindak sebagai juru bicara dari salah satu interest group serta pemuka pendapat (Arrianie & Si, 2023).

Pencitraan Politik

Ketika berbicara citra pada konteks dalam kampanye pemilihan, maka yang langsung terbayang adalah gambaran terkait dengan suatu objek terutama partai politik, kandidat, para elite politik, dan juga pemerintah (Pawito, 2009). Lebih dari itu, citra dalam dunia politik dapat dijelaskan sebagai proses transaksi antara seorang kandidat dalam upaya menciptakan sebuah kesan personal dengan kepercayaan yang sudah terbangun di dalam benak publik (Khatami, 2021).

Selain itu, terdapat beberapa upaya dalam proses membangun citra yang bisa digunakan dalam kontestasi dunia politik, Pawito, (2009) menjelaskannya sebagai berikut: 1) Melakukan penonjolan terkait dengan kesuksesan dan juga keberhasilan yang telah dicapai pada masa lampau,

2) melahirkan pembentukan hubungan pikiran tentang kebesaran dari sebuah kandidat atau partai dengan penggunaan bentuk-bentuk ekspresi simbolik melalui kata-kata maupun gambar-gambar,

3) Memberikan pandangan ke dalam arah kemajuan di masa yang akan datang dan 4) Mengajak tokoh-tokoh tertentu dalam rangka menumbuhkan, memperluas dan memperkokoh dukungan.

Kampanye Dialogis

Dikutip dari buku Nuansa- Nuansa Komunikasi: meneropong politik dan budaya komunikasi masyarakat kontemporer, yang ditulis oleh Deddy Mulyana (1999), munculnya istilah kampanye dialogis karena adanya dialog antara komunikator dengan khalayak, meskipun sebagian besar atau mayoritas yang hadir di televisi merupakan kader, anggota, atau organisasi peserta pemilu yang sedang melakukan kampanye. Selain itu kampanye dialogis dapat juga diartikan sebuah metoda dalam melakukan penyampaian materi kampanye pemilu yang merupakan komunikasi sosial timbal balik, dengan memberikan kesempatan kepada pemilih untuk berperan aktif dalam rangka pendidikan politik masyarakat oleh masing-masing organisasi baik dalam rapat umum, pertemuan umum, maupun dalam penyiaran melalui RRI dan atau TVRI.

Kampanye dialogis dapat dikatakan termasuk dalam bagian dari komunikasi politik karena pelaksanaannya yang melibatkan komunikator dan komunikan politik secara intens dan aktual yang sebenarnya menawarkan konflik kepentingan yang tidak kecil di antara partisipan politik yang terlibat. Dalam kampanye dialogis semua unsur yang hadir dalam komunikasi politik, seperti halnya komunikator dan komunikan dapat teraktualisasi secara maksimal. Hal ini dikarenakan para komunikan dapat memberikan tanggapan balik secara langsung terhadap informasi yang telah disampaikan oleh sang komunikator.

Metodologi Kajian

Penelitian ini menggunakan pendekatan kuantitatif dengan menggunakan metode analisis isi yang dipakai untuk melakukan pengukuran aspek-aspek tertentu dari isi yang dilakukan secara kuantitatif. Dalam penelitian ini, analisis isi akan memiliki tujuan untuk menggambarkan karakteristik pesan. Holsti (1969: 28) menjelaskan bahwa analisis disini digunakan untuk menjawab pertanyaan “what, to whom, dan how” dari suatu proses komunikasi.

Fokus Penelitian

Pada penelitian ini akan memiliki fokus utama terkait dengan pertanyaan “how”, yakni bagaimana implementasi tiga unsur dasar teori retorika (ethos, logos, pathos) oleh komunikator (Anies Baswedan) dalam video Desak Anies. Adapun penggunaan pendekatan pada penelitian ini adalah dengan menggunakan pendekatan deskriptif yang secara sederhana dilakukan untuk menggambarkan suatu pesan. Analisis isi deskriptif merupakan analisis isi yang memiliki tujuan memperoleh gambaran secara detail dari suatu pesan atau suatu teks tertentu.

Definisi Operasional

Pada penelitian ini, peneliti menggunakan Teori retorika yang diusung oleh Aristoteles yang memiliki penjelasan sebagai seni dalam berbicara yang memiliki tujuan untuk mempengaruhi para pendengar.

Aristoteles memberikan beberapa asumsi terkait dengan teori Retorika, yakni yang pertama, ia menjelaskan bahwa para komunikator/ pembicara harus mempertimbangkan khalayak atau publik yang dituju, kemudian yang kedua pembicara harus bisa memberikan bukti kepada para khalayak. Dalam konteks ini, bukti yang dimaksud oleh Aristoteles meliputi beberapa unsur, yakni: Ethos, yang dalam hal ini berhubungan dengan karakter, intelegensi dan niat baik yang dipersepsikan dari komunikator/ pembicara ketika sedang melakukan pidatonya, Logos, yakni penggunaan bukti-bukti logis yang disampaikan oleh pembicara pada argumen mereka, rasionalisasi, dan wacana, Pathos, yang sering berhubungan dengan emosi yang dikaitkan oleh para pendengar.

Transkripsi Data

Dalam metode analisis isi, terdapat beberapa unit analisis yang dapat menjadi fokus utama pada sebuah penelitian. Secara umum, unit analisis dapat dikategorikan menjadi 3 bagian besar, yakni unit sampel, unit pencatatan, dan unit konteks.

Jadual 1: Tabel Unit Analisis

Tujuan	Ingin mengetahui gambaran implementasi Teori Retorika (Ethos, Logos, dan Phatos dalam kampanye dialogis “Desak Anies”
Unit Sampling	Seluruh segmen “Tanyain, Nies! dalam video Desak Anies yang terdapat pada kanal youtube Anies Baswedan
Unit Pencatatan (Unit Tematik)	Seluruh dialog oleh komunikator (Anies Baswedan) yang mengandung unsur <i>ethos</i> , <i>logos</i> dan <i>pathos</i> .
Unit Konteks	Dialog yang dapat dikategorikan sebagai kalimat <i>ethos</i> , <i>logos</i> , dan <i>pathos</i> dalam teori retorika.

Sumber: olah data peneliti (2024)

Populasi dan Sampel

Secara sederhana, definisi dari populasi adalah semua anggota dari objek yang kita ingin ketahui isinya. Dalam penelitian ini, peneliti telah menetapkan populasi, yakni seluruh video berjudul “Desak Anies” yang ditampilkan pada kanal youtube Anies Baswedan selama periode masa kampanye Pemilu 2024 (28 November 2023-10 Februari 2024). Terdapat 15 video dengan 87 scene “Tanyain, Nies!” dan yang akan dijadikan sebagai objek penelitian. Pada teknik penarikan sampel, peneliti menggunakan teknik purposive sampling yang secara sengaja memilih sampel atau periode tertentu yang berdasar pada pertimbangan ilmiah.

Jadual 2: *Tabel Purposive Sampling*

Pemilihan video	Seluruh video “Desak Anies” yang tertera pada kanal youtube Anies Baswedan selama periode kampanye Pemilu 2024.
Pemilihan Periode waktu	Video “Desak Anies” yang dilaksanakan selama periode masa kampanye Pemilu 2024 (28 November 2023-10 Februari 2024).
Pemilihan segmen	Segmen yang akan dipilih, yakni segmen Tanyain, Nies!

Sumber: olah data peneliti (2024)

Teknik Pengumpulan Data

Dalam penelitian ini penulis menggunakan teknik pengumpulan data, yakni: Dokumentasi, yang merupakan teknik pengumpulan data dengan pemanfaatan catatan, arsip, gambar, film, foto, dan dokumen-dokumen lainnya yang dapat mendukung penelitian. Pada tahap pengumpulan data yang akan penulis gunakan dengan berdasar kepada beberapa kategori sebagai berikut: 1) Video Desak Anies yang berasal dari channel youtube Anies Baswedan dan 2) Bagian yang akan diteliti terfokus pada Segmen 2: Tanyain, Anies!.

Teknik Analisis Data

Sebagai metode yang sistematis, analisis isi memiliki beberapa tahapan proses yang digunakan pada penelitian. Tahap awal adalah peneliti akan merumuskan tujuan analisis (apa-apa yang ingin diketahui melalui analisis isi) dan konseptualisasi (merumuskan konsep penelitian). Selanjutnya, akan dilakukan tahapan penyusunan lembar koding dan setelahnya seluruh data akan dihitung dan ditabulasi dalam bentuk tabel dan grafik. Tahapan berikutnya ialah penentuan populasi dan sampel dan disusun pada tahapan pelatihan bagi para coder, serta melakukan pengujian validitas dan reliabilitas. Kemudian, peneliti akan masuk masuk pada tahap coding dan perhitungan reliabilitas final untuk kemudian masuk pada tahap input data dan analisis. Dalam melakukan pengukuran, alat ukur harus memiliki validitas yang tinggi. Pada konteks ini alat ukur yang mempunyai validitas yang tinggi adalah alat ukur yang secara tepat dapat mengukur apa yang ingin diukur.

Uji Validitas

Dalam penelitian ini peneliti memutuskan untuk menggunakan validitas isi untuk melakukan pengujian terhadap alat ukur yang akan digunakan. Neuendorf (2002: 116) menyebutkan bahwa validitas isi memiliki keterkaitan dengan apakah alat ukur telah menggunakan seluruh dimensi dan semua indikator secara lengkap dari konsep yang hendak diukur. Pada konteks validitas isi, peneliti akan meminta pendapat ahli untuk melakukan evaluasi terhadap alat ukur yang telah dibuat. Selain itu pengujian juga dapat dilakukan menggunakan persetujuan komunitas ilmiah (melalui buku, jurnal), agar nantinya peneliti dapat membandingkan alat ukur dengan standar alat ukur yang biasa dipakai pada komunitas ilmiah.

Uji Reliabilitas

Pada analisis isi terdapat beberapa formula (rumus) yang dapat digunakan untuk menghitung derajat reliabilitas dari suatu alat ukur. Dalam penelitian ini akan digunakan formula Holsti, yakni uji reliabilitas akan ditunjukkan dalam persentase persetujuan-berapa besar persentase persamaan antar-coder ketika menilai suatu isi. Holsti (1969: 140) memberikan rumus untuk menghitung reliabilitas, yakni sebagai berikut:

$$\text{Reliabilitas antar-coder} = \frac{2M}{N1 + N2}$$

Di mana M adalah jumlah *coding* yang sama (disetujui oleh masing- masing *coder*), N1 adalah jumlah *coding* yang dibuat oleh *coder*, dan N2 adalah jumlah *coding* yang dibuat oleh *coder*

2. Pada formula Holsti, angka reliabilitas minimum yang ditoleransi adalah 0,7 atau 70%, yang memiliki artian bahwa bilamana hasil perhitungan menunjukkan angka reliabilitas di atas 0,7, berarti alat ukur (lembar *coding*) benar-benar reliabel. Akan tetapi sebaliknya, ketika hasil menunjukkan di bawah angka 0,7, maka *coding* sheet bukanlah alat ukur yang reliabel.

Jadual 3: Tabel Uji Reliabilitas

Keterangan: *MDN: Medan, BJM:
 Banjarmasin

M	Scene	Coder A	Coder B	Setuju (S) @ Tidak Setuju (TS)
D N	1	2	2	S
	2	2	2	S
	3	3	3	S
	4	2	2	S
	5	1	1	S
B J M	1	3, 2, 2	3, 2, 2	S, S, S
	2	2, 1	2, 1	S, S
	3	2, 2, 1	2, 1, 1	S, TS, S
	4	3	3	S
Total S = 13, Total TS = 1				

Sumber: olah data peneliti (2024)

Reliabilitas = $2M / (N1 + N2) = 2 (13) / 14 + 14 = 0,9$

Berdasarkan perhitungan di atas, diperoleh hasil bahwa penilaian kedua *coder* menghasilkan angka 0,9. Hasil ini menunjukkan bahwa angka 0,9 melewati angka toleransi minimum dari formula Holsti, yakni sebesar 0,7 atau 70%. Dalam konteks ini, dapat diartikan bahwa alat ukur yang digunakan pada penelitian ini dapat dikatakan reliabel.

Dapatan dan Perbincangan

Tabel Kategori Koding Unit Tematik

Kategori	Definisi	Ciri yang tampak pada video
Ethos	Potensi persuasif pada karakter dan kredibilitas personal seorang komunikator atau pembicara.	Mengandung kalimat dari komunikator terkait dengan bakat alami retorika yang dimiliki, penampilan karakter dan niat baik yang dibawa oleh pembicara.
Logos	Perihal keahlian dalam mengolah kata-kata, argumentasi, dan logika dalam kegiatan retorika.	Mengandung kalimat dari komunikator terkait pengetahuan fakta historis, kemampuan membuat analogi, fiksi atau ilustrasi, keahlian mengabstraksi pengalaman dan kepandaian berlogika.
Pathos	Upaya persuasi emosi pendengar, yang pada konteks ini memiliki artian bahwa seorang komunikator atau pembicara harus lihai dalam memengaruhi emosi dari para komunikan.	Mengandung kalimat dari komunikator terkait cara berkomunikasi dengan pendengar melalui pemahaman emosi dan karakter pendengar.

Dapatan

Tabel Hasil Penelitian

Angka	Kategori	Coder A	Coder B	Jumlah
1	Ethos	39	39	78
2	Logos	75	74	149
3	Pathos	45	43	88

Berdasar pada tabel di atas, maka dapat dijelaskan bahwa: 1) Pada kategori *ethos*, kedua *coder* sama-sama memperoleh jumlah koding yang, yakni 39 koding, ini menandakan bahwa ada 39 kalimat yang di dalamnya terdapat kandungan unsur *ethos*; 2) Dalam kategori *logos* *coder A*

memperoleh 75 kalimat, sedangkan *coder B* mengidentifikasi adanya 74 koding yang hadir pada unsur *logos*; 3) Kemudian pada unsur *pathos*, *coder A* mendapat 45 koding sedangkan *coder B* memperoleh 43 koding. Hasil di atas pun menunjukkan bahwa penggunaan unsur *logos* dominan untuk digunakan, kemudian disusul unsur *pathos* dan *ethos* yang terkandung dalam kalimat pembicaraan oleh Anies Baswedan.

Perbincangan

Kategori Ethos

Pada unsur *ethos*, kredibilitas seorang komunikator memiliki peranan penting untuk bisa memperoleh atensi dari masyarakat. Implementasi dari rekam jejak dan juga kepribadian yang baik dari oleh pembicara sangat diperhitungkan pada unsur ini. Berikut ini merupakan contoh kalimat yang mengandung unsur *ethos* dalam video Desak Anies: Segmen, Tanyain, Anies!:

“Kami pernah mengerjakan itu, yaitu di Jakarta. Jadi kami Jakarta tuh nggak punya sawah tidak punya tidak punya produksi beras. Jadi kami bekerjasama dengan gapoktan. Dengan koperasi kerjasama kontrak lima tahun, disepakati range harganya paling rendah berapa, paling tinggi berapa, selama lima tahun. Nah, dengan adanya kontrak itu, petani itu menanam dengan rasa tenang karena dia tahu sudah akan ada pembeli dan kami di Jakarta tidak khawatir karena kami tahu kami akan dapat pasokan dengan harga yang rangenya sudah disepakati.”

Pada konteks ini, Anies Baswedan sebagai komunikator sedang melakukan upaya persuasi dengan cara menyampaikan hasil kerja pada saat ia menjadi Gubernur di DKI Jakarta pada periode 2017 sampai dengan 2022. Selain itu pada kalimat “Jadi kami Jakarta tuh nggak punya sawah tidak punya tidak punya produksi beras. Jadi kami bekerjasama dengan gapoktan. Dengan koperasi kerjasama kontrak lima tahun, disepakati range harganya paling rendah berapa, paling tinggi berapa, selama lima tahun. Nah, dengan adanya kontrak itu, petani itu menanam dengan rasa tenang karena dia tahu sudah akan ada pembeli dan kami di Jakarta tidak khawatir karena kami tahu kami akan dapat pasokan dengan harga yang rangenya sudah disepakati.” Juga menunjukkan penggunaan dari salah satu unsur yang terdapat pada kategori *ethos*, yakni *phronesis*. Dalam tinjauan retorika, *phronesis* merupakan cara penentuan mana yang baik dan mana yang buruk yang dapat dicapai melalui pengalaman yang telah dilewati.

Kategori Logos

Berdasar dari hasil penelitian yang telah dilakukan, unsur *logos* memiliki jumlah tertinggi dalam penerapannya dibanding dengan unsur lain. Penggunaan kalimat yang logis, memberikan fakta yang tepat, dan juga menambahkan kumpulan data, menjadi senjata yang ampuh bagi Anies Baswedan dalam kampanye yang telah dilakukan. Berikut ini merupakan contoh kalimat yang mengandung unsur *logos* dalam video Desak Anies: Segmen, Tanyain, Anies!:

“Sektor pangan itu selama masih ada manusia pasti akan ada pangan. Sektor itu potensial luar biasa.”

Bila kita tinjau lebih mendalam maka Anies di sini menggunakan bentuk pembicaraan yang berupa penggunaan sampel faktual. Pada kalimat “Sektor pangan itu selama masih ada manusia pasti akan ada pangan. Sektor itu potensial luar biasa”. Pada kalimat di atas, Anies Baswedan

menggunakan contoh yang logis, yakni betapa potensialnya sektor pangan bagi kehidupan manusia. Penggunaan beberapa informasi yang akurat dan juga memberikan penjelasan terkait dengan data pendukung semakin memperkuat penggunaan logos dalam persuasi yang dilakukan. Anies dalam hal ini mencoba untuk memberikan keyakinan pada khalayak muda, untuk bisa turun pada salah satu sektor yang cukup menjanjikan ini. Dalam hal ini, para komunikator akan memberikan penilaian dan juga menimbang-nimbang atas pikiran sehat ini.

Kategori Pathos

Penggunaan unsur pathos adalah dengan mengikutsertakan elemen dari golongan masyarakat manapun, memberikan ruang pada kaum difabel dan mempersilahkan anak-anak yang masih bersekolah untuk dapat menyuarakan aspirasinya. Selain itu, Anies Baswedan juga sering memberikan apresiasi terkait dengan pertanyaan-pertanyaan yang sering ditujukan kepadanya. Hal ini tentu saja akan menumbuhkan rasa kebersamaan antara komunikator dengan para khalayak. Berikut ini merupakan contoh kalimat yang mengandung unsur pathos dalam video Desak Anies: Segmen, Tanyain, Anies!:

“Terima kasih Vika, terima kasih. Walaupun besok akan ujian skripsi dan tetap hadir ke sini, itu artinya Anda sudah siap untuk nanti lulus besok? Insya Allah. Tapi juga begini, teman-teman siapapun yang mau ujian skripsi jangan pernah khawatir dengan penguji. Jangan pernah khawatir. kenapa? Karena yang paling tahu skripsinya adalah yang membuat skripsinya, bukan yang menguji. Iya yang menguji itu. Bacanya sebentar sebentar saja. Sebelum ujian, yang paling tahu yang menulis. Jadi insyaallah Fika lulus dengan baik.”

Pada narasi di atas, Anies Baswedan kembali melakukan apresiasi terhadap usaha dari para penanya agar bisa menyampaikan aspirasinya di hadapan publik yang selaras dengan unsur pathos terkait dengan rasa bersahabat. Kali ini terdapat penanya, yang hadir pada kegiatan Desak Anies, padahal keesokan harinya, ia harus melaksanakan sidang skripsi. Setelah memberikan apresiasi, Anies pun melanjutkan retorikanya dengan menyampaikan motivasi kepada sang penanya. Tentunya, ini akan menimbulkan perasaan yang cukup mendalam bagi penanya, karena diberikan motivasi oleh tokoh utama pada kegiatan tersebut. Unsur *pathos* dalam hal ini cukup tersirat, karena Anies Baswedan terbilang cukup mampu mengolah emosi khalayak dengan permainan kata yang telah ia lakukan. Selanjutnya ia memberikan doa kepada penanya terkait dengan proses sidang skripsi yang akan ia lakukan.

Kesimpulan

Berdasarkan hasil penelitian yang berjudul “Analisis Isi Retorika Gerakan Desak Anies dalam Upaya Pembentukan Citra Anies Baswedan di Pemilu 2024”, maka dapat diambil kesimpulan sebagai berikut:

1. Dari hasil yang telah dijelaskan, terdapat keterkaitan antara implementasi tiga unsur dasar dari teori retorika, yakni ethos, logos dan pathos dengan konsep beberapa langkah dalam strategi komunikasi politik untuk pencitraan politik.
2. Pada konteks Retorika, Anies Baswedan telah melakukan implementasi unsur logos, yakni sebanyak 75 kalimat dalam hal menyajikan informasi dengan berdasar pada kumpulan data informasi yang akurat, dan pendapat yang dapat dibenarkan. Selain itu,

- Anies Baswedan juga menggunakan adagium dan juga sampel faktual pada setiap pembicaraannya.
3. Selanjutnya pada aspek menciptakan kebersamaan, Anies Baswedan telah menerapkan unsur dari pathos sebanyak 45 kalimat, yang meliputi pemahaman terkait emosi khalayak, persamaan kepentingan dengan khalayak dan pemahaman terkait dengan karakter yang hadir pada para pendengar.
 4. Kemudian pada unsur ethos, Anies sebagai komunikator seringkali melakukan penonjolan terkait dengan kesuksesan dan juga keberhasilan yang telah dicapai pada masa lampau guna menjaga kredibilitas bagi para pemilihnya. Hal ini dibuktikan dengan hadirnya 39 kalimat yang mengandung unsur dari kredibilitas seorang Anies Baswedan.

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Pengembangan Platform Layanan Publik Berbasis Digital

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ABSTRAK

Pengembangan platform layanan publik berbasis digital merupakan langkah signifikan dalam mewujudkan pemerintahan yang lebih efisien, transparan, dan responsif. Inisiatif ini tidak hanya meningkatkan kualitas pelayanan publik tetapi juga berkontribusi secara langsung dalam pencapaian Tujuan Pembangunan Berkelanjutan (SDGs). Jenis penelitian yang digunakan dalam penyusunan makalah ini yaitu penelitian deskriptif atau penelitian eksplanatif khususnya studi literatur terkait data-data sekunder. Studi literatur dimaksudkan untuk mengumpulkan dan menganalisis informasi dari berbagai sumber (jurnal, buku, laporan, dll.) untuk memahami suatu topik secara mendalam. Adapun hasil dan pembahasan adalah a. Tantangan terhadap transformasi digital terhadap pelayanan publik yaitu kesenjangan digital, infrastruktur teknologi, sumber daya manusia, biaya, keamanan data, integrasi sistem, perubahan budaya, regulasi. b. Upaya mengatasi tantangan tersebut yaitu peningkatan literasi digital, pembangunan infrastruktur, pengembangan SDM, kerjasama dengan swasta, penguatan keamanan siber, standarisasi, perubahan budaya organisasi.

Kata Kunci: SDGs;TPB;Kebijakan Publik

ABSTRACT

The development of a digital-based public service platform is a significant step in realizing a more efficient, transparent, and responsive government. This initiative not only improves the quality of public services but also contributes directly to achieving the Sustainable Development Goals (SDGs). The type of research used in compiling this paper is descriptive research or explanatory research, especially literature studies related to secondary data. Literature studies are intended to collect and analyze information from various sources (journals, books, reports, etc.) to understand a topic in depth. The results and discussions are a. Challenges to digital transformation of public services, namely the digital divide, technological infrastructure, human resources, costs, data security, system integration, cultural change, regulation. b. Efforts to overcome these challenges, namely increasing digital literacy, infrastructure development, human resource development, cooperation with the private sector, strengthening cybersecurity, standardization, changes in organizational culture.

Keywords: SDGs;TPB;Public Policy

A. INTRODUCTION

Indonesia has continued to demonstrate its commitment to sustainable and inclusive development since the launch of the Sustainable Development Goals (SDGs) in 2015. The SDGs contain 17 Goals and are divided into four pillars that contain global goals and targets to end poverty, eliminate inequality, and protect the environment



(<https://www.ekon.go.id/publikasi>: 2024).

Gambar 1: 4 Pilar Tujuan dan Sasaran Global SDGs

As a manifestation of the government's political commitment to implementing the SDGs agenda, President Joko Widodo has signed Presidential Regulation (Perpres) SDGs Number 59 of 2017 concerning the Implementation of Achieving Sustainable Development Goals. The Perpres is also a commitment that the implementation and achievement of SDGs be carried out in a participatory manner by involving many parties, both national and regional governments, as well as community groups, including academics and experts, philanthropists and business actors, as well as civil society organizations and the media (BPK RI: 2024).



Gambar 2: 17 Goals Dari SDGs (<https://untar.ac.id/2023/12/15/>: 2023)

Adapun penjelasan dari ke 17 Goals tersebut adalah (<https://untar.ac.id/2023/12/15/2023>)

SDG 1 – No Poverty Aims to end poverty in all its forms worldwide by 2030. Focuses on eradicating extreme poverty and empowering those living in vulnerable situations.
SDG 2 – Zero Hunger Aims to end hunger, achieve food security, improve nutrition and promote sustainable agriculture. This goal commits to ensuring that all people have access to sufficient, safe and nutritious food.
SDG 3 – Good Health and Well-being Prioritizes general health and well-being. This SDG includes efforts to reduce mortality, control the spread of infectious diseases and increase access to affordable health care.
SDG 4 – Quality Education Aims to ensure inclusive, equitable and quality education for all. Focuses on improving the quality of education, empowering teachers and providing lifelong learning opportunities.
SDG 5 – Gender Equality Aims to achieve gender equality and empower women. This goal includes eliminating all forms of discrimination against women and girls and ensuring their equal participation in all spheres of life.
SDG 6 – Clean Water and Sanitation Aims to achieve universal access to clean water and safe sanitation. This goal focuses on sustainable water management, controlling water pollution and reducing the number of people without access to improved sanitation facilities.
SDG 7 – Affordable and Clean Energy Aims to provide universal access to affordable, reliable, sustainable and modern energy. This SDG also includes promoting renewable energy and energy efficiency.
SDG 8 – Decent Work and Economic Growth Aims to create decent work, inclusive economic growth and social protection for all. This goal emphasizes the importance of creating productive employment opportunities and decent working conditions.
SDG 9 – Industry, Innovation and Infrastructure Aims to build robust infrastructure, promote innovation and sustainable industrial development. This SDG seeks to achieve inclusive economic growth through sustainable industrialization.
SDG 10 – Reduced Inequalities

Aims to reduce disparities within and between countries and promote inclusiveness. Focuses on empowering vulnerable groups and reducing income inequalities.
SDG 11 – Sustainable Cities and Communities Aims to make cities and human settlements inclusive, safe, resilient and sustainable. Focuses on good urban planning, access to public transport, and protection and restoration of cultural heritage.
SDG 12 – Responsible Consumption and Production Aims to achieve sustainable consumption and production patterns. This goal emphasizes the importance of resource efficiency, proper waste management and environmentally friendly product development.
SDG 13 – Climate Action Targets global efforts to address climate change and its impacts. This goal includes reducing greenhouse gas emissions, adapting to climate change, and increasing resilience to natural disasters.
SDG 14 – Life Below Water Aims to conserve and sustainably use marine resources. Focuses on protecting marine ecosystems, reducing plastic pollution, and combating harmful fishing practices.
SDG 15 – Life on Land Aims to sustainably manage forests, restore degraded lands, and conserve biodiversity. This SDG emphasizes protecting terrestrial ecosystems and controlling invasive alien species.
SDG 16 – Peace, Justice and Strong Institutions Aims to promote peace, justice, and strong institutions. This goal includes reducing violence, equal access to the legal system, and ending corruption.
SDG 17 – Partnerships for the Goals Aims to enhance international cooperation in achieving the SDGs. Focuses on capacity building, technology transfer, and financial support to ensure the sustainability of development efforts.

Indonesia is one of the member countries of the United Nations that plays an active role in determining the targets of the Sustainable Development Goals as stated in the document Transforming Our World: The 2030 Agenda for Sustainable Development. The Sustainable Development Goals, hereinafter abbreviated as TPB, is a document containing global goals and targets for 2016 to 2030 (<https://jdih.maritim.go.id>; 2022).

In order to achieve national targets, the Minister of National Development Planning/Head of the National Development Planning Agency prepares and establishes the TPB National Roadmap and the TPB National Budget Plan.

The 1st International Conference on Academic Collaboration Between Budiman Malaysia and DKLPT Indonesia to achieve the SDGS 2030 sets out several sub-themes. We are interested in studying the sub-theme on public policy (<https://sdgs.bappenas.go.id>; 2023)

Each goal in the SDGs, from poverty eradication to partnerships for the goals, requires appropriate and comprehensive public policies to be achieved. Public policies are an important instrument for the government to direct development, allocate resources, and create an environment conducive to achieving the SDGs. All SDGs require strong and effective public policy support. By formulating appropriate public policies, the government can create an environment conducive to sustainable development and ensure that no one is left behind. (Armida Salsiah Alisjahbana: 2018).

Digital-based public services in public sector organizations in Indonesia are becoming increasingly important along with the push towards digital transformation in public service delivery. The development of information and communication technology has enabled the adoption of digital solutions that can improve the efficiency and quality of services provided to the public. In response to these developments, the Indonesian government has adopted various digital strategies and initiatives. (Susilawati dkk: 2024).

Acceleration of digital transformation and integration of national digital services through the implementation of Priority Electronic-Based Government System Applications (SPBE) continues to be refined. Development is carried out in stages to ensure readiness from all aspects that focus on orientation to user needs. (<https://www.menpan.go.id>: 2024).

The government's efforts to carry out digital transformation have yielded positive results that increasingly facilitate services for the community. Most people feel helped by public services based on digital or online technology so that the number of users of its benefits is increasing (<https://www.kompas.id>: 2024). Digitalization can save up to 50 percent of service time and 50 percent of the budget spent in the future. In addition, digitalization of services makes work efficiency up to 60 percent (<https://www.komdigi.go.id>: 2023)

Based on this, we are interested in studying the sub-theme of public policy with the title "Development of a Digital-Based Public Service Platform". The development of a digital-based public service platform is a significant step in realizing a more efficient, transparent, and responsive government. This initiative not only improves the quality of public services but also contributes directly to achieving the Sustainable Development Goals (SDGs).

B. RESEARCH METHOD

The type of research used in compiling this paper is descriptive research or explanatory research, especially literature studies related to secondary data. Literature studies are intended to collect and analyze information from various sources (journals, books, reports, etc.) to understand a topic in depth.

C. DISCUSSION

Challenges to digital transformation of public services Digital transformation in public services does offer many benefits, but its implementation does not always run smoothly. Some of the main challenges that are often faced include:

1. Digital Divide:

- a. Internet Access: Not all people have adequate internet access, especially in rural areas.
- b. Devices: The inability of people to have digital devices such as smartphones or computers.
- c. Digital Literacy: Lack of knowledge and skills in using digital technology.

2. Technology Infrastructure:

- a. Network Quality: Unstable or slow internet network quality can hinder platform performance.
- b. Maintenance: Requires a large investment to build and maintain technology infrastructure.

3. Human Resources:

- a. Competence: Lack of workers who have competency in information technology.
- b. Adaptation: Difficulty for government employees to adapt to technological changes.

4. Cost:

- a. Initial Investment: Requires a large budget to build and develop a digital platform.
- b. Maintenance: Platform operational and maintenance costs also need to be taken into account.

5. Data Security:

- a. Vulnerability: Digital platforms are vulnerable to cyber attack's that can compromise people's personal data.
- b. Regulation: The need for strong regulations to protect personal data.

6. System Integration:

- a. Compatibility: Difficulty in integrating digital platforms with existing systems.
- b. Standardization: Lack of clear standards for system integration.

7. Cultural Change:

- a. Bureaucracy: A rigid bureaucratic culture makes it difficult to adapt to a more flexible and fast service model.
- b. Resistance to Change: Fear of change and uncertainty can hinder the transformation process.

8. Regulation:

- a. Legal Provisions: Lack of clear and comprehensive regulations related to digital-based public services.
- b. Adaptation: The need for rapid regulatory adjustments to keep up with technological developments.

D. Efforts to Overcome Challenges:

- 1. Increasing Digital Literacy: Through training and socialization programs.
- 2. Infrastructure Development: Expanding internet access and improving network quality.

3. Human Resource Development: Through training and recruitment of competent workers.
4. Cooperation with the Private Sector: Utilizing expertise and resources from the private sector.
5. Strengthening Cyber Security: Through the implementation of a strong security system and training for officers.
6. Standardization: Setting clear standards for system development and integration.
7. Organizational Culture Change: Building an innovative and adaptive organizational culture.

E. CONCLUSION

Challenges to digital transformation of public services Digital transformation in public services does offer many benefits, but its implementation does not always run smoothly. Some of the main challenges that are often faced include:

1. Digital Divide:

- a. Internet Access.
- b. Devices.
- c. Digital Literacy.

2. Technology Infrastructure:

- a. Network Quality.
- b. Maintenance.

3. Human Resources:

- a. Competence.
- b. Adaptation.

4. Cost:

- a. Initial Investment.
- b. Maintenance.

5. Data Security:

- a. Vulnerability.
- b. Regulation.

6. System Integration:

- a. Compatibility.
- b. Standardization.

7. Cultural Change:

- a. Bureaucracy
- b. Resistance to Change

8. Regulation:

- a. Legal Provisions

b. Adaptation

9. Efforts to Overcome Challenges:

- a. Increasing Digital Literacy
- b. Infrastructure Development
- c. Human Resource Development
- d. Cooperation with the Private Sector
- e. Strengthening Cyber Security
- f. Standardization
- g. Organizational Culture Change

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PEMERKASAAN PENDEKATAN PENGURUSAN SASTERA DALAM KRITIKAN SASTERA MELAYU DI MALAYSIA

oleh:

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Abstrak

Pendekatan pengurusan merupakan satu pendekatan moden yang masih belum diterokai secara serius oleh para pengkritik tempatan kerana pengurusan merupakan entiti yang dianggap terasing dan terpinggir dalam dunia kesusasteraan. Namun, prinsip pengurusan ini dijadikan satu pendekatan dalam pengurusan sastera dan juga digunapakai dalam kritikan sastera Melayu. Pendekatan ini meneliti karya sastera dengan mengaplikasikan 5 prinsip asas pengurusan iaitu prinsip perancangan, prinsip kepimpinan, prinsip pengorganisasian, prinsip penstafan dan prinsip pengawalan yang dapat diaplikasikan dalam karya-karya atau teks sastera tempatan. Pemeraksanaan pendekatan pengurusan sastera ini dapat dilihat dalam pengaplikasiannya terhadap aspek struktur teks iaitu dari segi watak, perwatakan, nilai, isu, persoalan, latar, dan pemikiran secara intrinsik atau ekstrinsik dalam karya-karya sastera. Pendekatan pengurusan ini diperkenalkan dalam usaha mencari kaedah terbaharu dalam mempelbagaikan teknik mengkaji dan menganalisis karya-karya sastera secara diskriptif dan tekstualiti dalam pelbagai peringkat pengajian. Pemeraksaannya dijangkakan membawa satu aliran pemikiran baharu dan transformasi dalam dunia kritikan sastera di Malaysia, malah boleh berlaku penyebaran luas ke Nusantara.

Kata Kunci: Pengurusan, Prinsip, Relevansi, Pemikiran, Kritikan

Pengenalan

Terdapat pelbagai definisi pengurusan yang telah dikemukakan oleh para sarjana dalam pengurusan. Secara umum, pengurusan merujuk kepada proses pencapaian matlamat organisasi mengikut cara yang berkesan dan cekap. Ini dilakukan melalui proses perancangan, pengorganisasian, kepimpinan dan pengawalan sumber-sumber organisasi (Daft, 1997:8).

Dua idea penting yang terkandung dalam definisi ini ialah, pertama fungsi pengurusan ada empat iaitu perancangan, pengorganisasian, kepimpinan dan pengawalan dan; kedua matlamat organisasi dicapai mengikut cara yang berkesan dan cekap. Manakala Wan Azmi Ramli (2001) menjelaskan pengurusan sebagai satu kemahiran peribadi dan pentadbiran yang kompleks dan dilihat sebagai teknik kepimpinan. Takrifan pengurusan turut dilihat sebagai satu cara untuk mendapatkan kerjasama dan penyelarasan yang dijelaskan sebagai satu aktiviti yang khas, khusus dan istimewa. Berdasarkan takrifan-takrifan di atas, Mohammad Mokhtar Abu Hassan (2013) merumuskan, bahawa pengurusan sastera adalah, "...suatu proses atau mekanisme yang dibentuk

dan memerlukan perancangan strategik yang kondusif, sistematik dan efisien untuk mencapai objektif dan sasaran sesebuah organisasi. Dalam merealisasikan objektif organisasi, penglibatan dan kerjasama daripada anggota organisasi melalui komunikasi dan interaksi yang berkesan dengan menghindari polemik dan krisis adalah elemen yang penting dan perlu diterapkan untuk mencapai objektif organisasi”

Justeru itu, prinsip pengurusan ini dijadikan satu pendekatan dalam pengurusan sastera dan juga digunapakai dalam kritikan sastera Melayu. Pendekatan pengurusan merupakan satu pendekatan moden yang telah diketengahkan oleh Muhammad Mokhtar Hassan (2013) dalam dunia kritikan sastera di Malaysia. Pendekatan pengurusan ini masih belum diterokai secara serius oleh para pengkritik tempatan. Hal ini demikian kerana pengurusan merupakan entiti yang dianggap terasing dan terpinggir dalam dunia kesusasteraan. Kemunculannya dijangkakan membawa satu aliran pemikiran baharu dan transformasi dalam dunia kritikan sastera di Malaysia, malah boleh berlaku penyebarannya ke luar Nusantara. Penampilan satu pendekatan baharu adalah hasil cetusan idea Profesor Dr. Mohamad Mokhtar Abu Hassan seorang sarjana tempatan dalam bidang kesusasteraan Melayu dari Akademi Pengajian Melayu, Universiti Malaya. Pendekatan pengurusan ini diperkenalkan dalam usaha mencari kaedah terbaharu dalam mempelbagaikan teknik mengkaji dan menganalisis karya sastera tempatan. Namun pemeraksanaan penggunaan pendekatan pengurusan sastera dalam dunia kritikan sastera di Malaysia, malah kawasan Nusantara perlu disebarluaskan secara progresif.

Mohammad Mokhtar Abu Hassan (2013), menjelaskan pendekatan pengurusan ialah pendekatan yang meneliti karya sastera dengan mengaplikasikan 5 prinsip asas pengurusan iaitu prinsip perancangan, prinsip kepimpinan, prinsip pengorganisasian, prinsip penstafan dan prinsip pengawalan yang dapat diaplikasikan dalam karya-karya sastera tempatan. Merujuk Mohamad Mokhtar Abu Hassan pendekatan ini mengandungi rumusan dan prinsip-prinsip pengurusan yang boleh diaplikasikan dalam karya atau teks sastera. Penelitian prinsip-prinsip ini disarankan pengaplikasiannya terhadap aspek struktur teks iaitu dari segi watak, perwatakan, nilai, isu, persoalan, latar dan pemikiran secara intrinsik atau ekstrinsik dalam karya-karya sastera.

Secara ringkasnya, pendekatan pengurusan dirumuskan sebagai suatu proses atau mekanisme yang dibentuk berlandaskan keperluan perancangan strategik yang kondusif, sistematik dan efisien untuk mencapai objektif dan sasaran dalam sesebuah organisasi termasuk organisasi pendidikan. Pengurusan dianggap satu medium dan mekanisme yang dinilai dari perspektif kemampuan dan keupayaan seseorang pemimpin dalam mempengaruhi, menerajui atau mengendalikan sesebuah organisasi kekeluargaan, pendidikan, kemasyarakatan dan kenegaraan, khususnya dalam organisasi pendidikan. Malah, kehadiran kepelbagaian teori dan pendekatan dalam dunia kritikan sastera pada abad 21 ini menyebabkan perbincangan sesuatu karya kreatif semakin terbuka, ilmiah serta punya variasi yang mantap.

Prinsip Asas Pengurusan Sastera

Prestasi pengurusan sesebuah organisasi dikaitkan dengan ukuran kecekapan dan keberkesannya. Kecekapan pengurusan adalah merujuk kepada sumber yang digunakan untuk mencapai matlamat. Ini melibatkan penggunaan sumber manusia yang diperlukan untuk menghasilkan outcome atau objektifnya. Kecekapan dalam pengurusan sastera boleh ditinjau dari sudut kebolehan untuk menggunakan sumber manusia yang minima (guru sastera) bagi

menghasilkan pelajar sastera yang berkualiti. Dalam erti kata lain, kita dianggap cekap apabila kita berupaya menggunakan sumber organisasi secara bijaksana dan cermat berhemah tanpa pembaziran sumber manusia. Manakala keberkesanan sesuatu organisasi pula adalah merujuk kepada darjah sejauhmana organisasi pengurusan sastera mencapai matlamat yang ditetapkan.

Ini bermakna organisasi berjaya dalam mencapai apa yang ia cuba lakukan. Lagi dekat organisasi berada pada tahap pencapaian matlamatnya, maka lagi berkesanlah pengurusannya. Keberkesanan pengurusan organisasi bererti menyediakan suatu produk atau perkhidmatan yang mempunyai nilai kepada pengguna atau pelanggan. Walau bagaimanapun, ukuran kejayaan dalam pengurusan sastera ini dalam mencapai matlamatnya dan memenuhi tanggungjawab sosialnya, amat bergantung kepada semua pihak yang terlibat dalam pengurusan pendidikan sastera, termasuklah guru, pihak sekolah, pendidikan daerah, jabatan pendidikan negeri dan kementerian pendidikan.

Pengurusan sastera yang berjaya berupaya melaksanakan sekurang-kurang empat fungsi asas pengurusan iaitu perancangan, pengorganisasian, kepimpinan dan pengawalan di dalam organisasi pendidikan. Pertama, perancangan dilaksanakan untuk menentukan ke arah mana pengurusan sastera ingin berada pada masa akan datang dan bagaimana untuk mencapai matlamatnya. Pada amnya, perancangan bermaksud mendefinisikan matlamat organisasi untuk masa akan datang dan membuat keputusan mengenai tugas dan penggunaan sumber manusia yang diperlukan untuk mencapai matlamat tersebut. Pada asasnya perancangan mempunyai tiga tujuan utama iaitu:

- Menetapkan arah yang hendak dituju oleh organisasi pada masa akan datang seperti meningkatkan kualiti pengurusan sastera di peringkat sekolah, jabatan dan kementerian.
- Mengenalpasti sumber-sumber yang diperlukan untuk mencapai matlamat.
- Membuat keputusan mengenai aktiviti-aktiviti yang diperlukan bagi mencapai matlamat.

Setelah pelan perancangan disediakan, langkah selanjutnya ialah menterjemahkan idea-idea abstrak yang terdapat dalam perancangan pengurusan sastera kepada realitinya. Tindakan ini memerlukan fungsi pengorganisasian yang berkaitan dengan pengurusan sastera, termasuklah pengagihan dan pengumpulan tugas-tugas ke sekolah atau dalam jabatan, pembentukan deskripsi kerja, pengagihan sumber-sumber kepada sekolah, jabatan dan penstafan. Aktiviti ini memerlukan pembentukan struktur perhubungan yang akan membolehkan pekerja melaksanakan perancangan yang telah dibentuk oleh pihak pengurusan sastera. Pengorganisasian yang dilakukan dengan berkesan dapat membantu pengurusan dalam menyelaraskan sumber manusia dengan lebih baik. Kejayaan organisasi bergantung ke atas kebolehan pihak pengurusan untuk menggunakan sumber manusia, khususnya yang berkaitan dengan pendidikan sastera secara cekap dan berkesan.

Di samping itu, kepimpinan merupakan fungsi pengurusan yang semakin penting setelah perancangan dibentuk, struktur perhubungan dalam organisasi diwujudkan, dan pekerja yang berkebolehan dikenalpasti. Kepimpinan bukan sahaja dilakukan selepas proses perancangan dan pengorganisasian. Ia juga penting kepada kejayaan fungsi-fungsi berkenaan. Kepimpinan merujuk kepada penggunaan pengaruh untuk memotivasikan pengurusan sastera yang terdiri daripada guru sastera di sekolah, pihak pentadbiran sekolah, pegawai pendidikan daerah dan jabatan pendidikan negeri serta kementerian pendidikan. Kepimpinan bermaksud mewujudkan budaya dan nilai yang dikongsi bersama, menyalurkan maklumat mengenai matlamat kepada semua ahli organisasi melalui proses komunikasi, dan menanamkan dalam diri pengurusan sastera semangat berusaha ke arah tahap prestasi yang tinggi. Kepimpinan melibatkan proses memotivasikan keseluruhan

sekolah, jabatan, bahagian dan individu yang bekerja rapat dengan pengurusan sastera. Manakala pengawalan pula merujuk kepada proses dalam mana sesuatu pendekatan atau kaedah yang digunakan, sesuatu kumpulan mahupun organisasi, secara sedar mengawasi keberkesanan, prestasi dan mengambil sebarang tindakan pembaikannya.

Pemeriksaan Pendekatan Pengurusan Sastera dalam Kritikan Sastera

Pada dasarnya kritikan hanya wujud dalam sastera Melayu mulai tahun 1950-an, meskipun tidak dinafikan akan kewujudannya sebelum itu, namun kritikannya hanya lebih bersifat ulasan dan resensi sahaja. Kritikan sastera mencakupi bukan sahaja untuk maksud kegiatan menilai karya sastera yang wujud (deskriptif), malah juga untuk maksud-maksud kegiatan penulis tentang cara- cara menulis yang baik dan betul (legislatif), dan kegiatan membentuk teori sastera (kritikan teori). Kritikan sastera dalam maksud yang demikian itu berkembang dan terlaksana di Malaysia dalam keadaan yang agak lembap. Ia merupakan bidang kegiatan sastera yang tiada akar tradisinya dan amat sedikit pula diceburi oleh penulis (Hashim Awang, 1997:102). Namun begitu, pemeriksaan perkembangan yang demikian tetap bertenaga untuk melahirkan riak gelombang dan memberi petanda baik ke arah memperolehi kemajuan yang lebih besar dan mantap, terutamanya dalam dunia kritikan sastera Melayu.

Penilaian-penilaian itu boleh dikatakan lebih bertumpu kepada aspek persoalan atau tema karya-karya tersebut. Penilaian terhadap aspek tema dan persoalan itu pula akan dihubungkan secara langsung dengan permasalahan nasionalisme Melayu. Disebabkan permasalahan itu diutamakan maka kritikan-kritikan yang ditonjolkan amat bersifat emosional dan subjektif. Dengan kata lain, kritikan-kritikan itu terlaksana tanpa penggunaan satu-satu dasar atau pendekatan khusus yang lebih bersifat saintifik dan objektif. Sesungguhnya dalam fungsi kritikan sastera ini, terdapat tiga fungsinya yang utama, iaitu:

- Memperlihatkan tindakbalas individu terhadap satu-satu karya sastera.
- Menjadi sebagai penafsir bagi peminat atau pembaca.
- Menjadi sebagai hakim.

Oleh yang demikian, untuk melaksanakan tugas-tugas inilah maka wujudnya para pengkritik dan untuk mencari persetujuan ke arah ini kita memerlukan tumpuan pandangan ke atas berbagai pendapat lain tentang kritikan dan karya seni sastera.

Kita semua maklum bahawa sesuatu karya sastera itu diciptakan oleh sasterawan adalah untuk dinikmati, difahami dan dimaafatkan oleh masyarakat. Sasterawan itu sendiri adalah anggota masyarakat dan dia terikat oleh status sosial tertentu. Sastera adalah lembaga sosial yang menggunakan bahasa sebagai medium dan bahasa itu sendiri merupakan ciptaan sosial. Sastera menampilkan gambaran kehidupan dan kehidupan itu sendiri adalah suatu kenyataan sosial (Hashim Awang, 1997: 26). Dalam pengertian ini, kehidupan mencakupi hubungan antara masyarakat dengan individu, antara manusia dan antara peristiwa-peristiwa yang terjadi di dalam batin seseorang. Peristiwa-peristiwa yang terjadi dalam batin seseorang, yang sering menjadi bahan sastera, adalah pantulan dari hubungan seseorang dengan orang lain atau dengan masyarakat kelompok sosialnya.

Bagi sesuatu karya sastera, baik sebagai kreativiti estetik mahupun respon daripada kehidupan sosial, mencuba mengungkapkan perilaku manusia dalam suatu kelompok sosial yang dianggap bererti bagi aspirasi kehidupan seniman, kehidupan manusia pada umumnya. Oleh

kerana itulah, dimensi-dimensi yang dilukiskan bukan hanya entiti tokoh secara fizikal, tetapi sikap dan perilaku, dan kejadian-kejadian yang meniru pada kualiti struktur sosial. Dengan kata lain, seseorang pengarang dalam masyarakat kelompok sosialnya mempersiapkan entiti karya sasteranya sesuai dengan norma-norma dan nilai-nilai struktur sosial, manakala karya sasteranya memanfaatkan unsur-unsur sosial ke dalam sistem sastera dengan cara yang ditentukan oleh konvensi dan tradisi sesuatu masyarakat.

Justeru itu, untuk menilai dan memilih karya sastera yang dihasilkan oleh seseorang pengarang, pengkritik mestilah terlebih dahulu menghayatinya dalam pengalaman yang langsung. Penekanan ini dibicarakan oleh Theodore Meyer Greene dalam bukunya *The Arts and the Art of Criticism* (1943). Dari keadaan itu, dapat ditegaskan bahawa para pengkritik adalah orang yang menghayati karya-karya seni dan sastera kritiknya pula dibataskan oleh daya kekuatannya untuk menghayati. Oleh itu, sebelum melakukan penjelasan dan penilaian, pengkritik seharusnya terlebih dahulu melihat karya sebagai yang ada dan sebenarnya buat dirinya. Pendekatan pengurusan dalam karya sastera yang meneliti Prinsip Kepimpinan khasnya dalam sastera Melayu merupakan bidang pengkajian baharu dalam dunia kritikan sastera di Malaysia. Kajian yang berkaitan dapat diteliti menerusi kajian Mohamad Mokhtar Abu Hassan (2013), dalam kertas kerja yang dibentangkan dalam Himpunan Ilmuwan Sastera Melayu Malaysia di Universiti Pendidikan Sultan Idris, bertajuk Pendekatan Pengurusan: Satu Metode dalam Kritikan Sastera telah meneliti cerita-cerita rakyat berdasarkan Pendekatan Pengurusan. Kajian ini mengkaji Pendekatan Pengurusan berlandaskan Prinsip Perancangan dengan membataskan perbincangan berdasarkan dua buah cerita rakyat, iaitu Sang Kancil dan Buaya dan Lebai Malang.

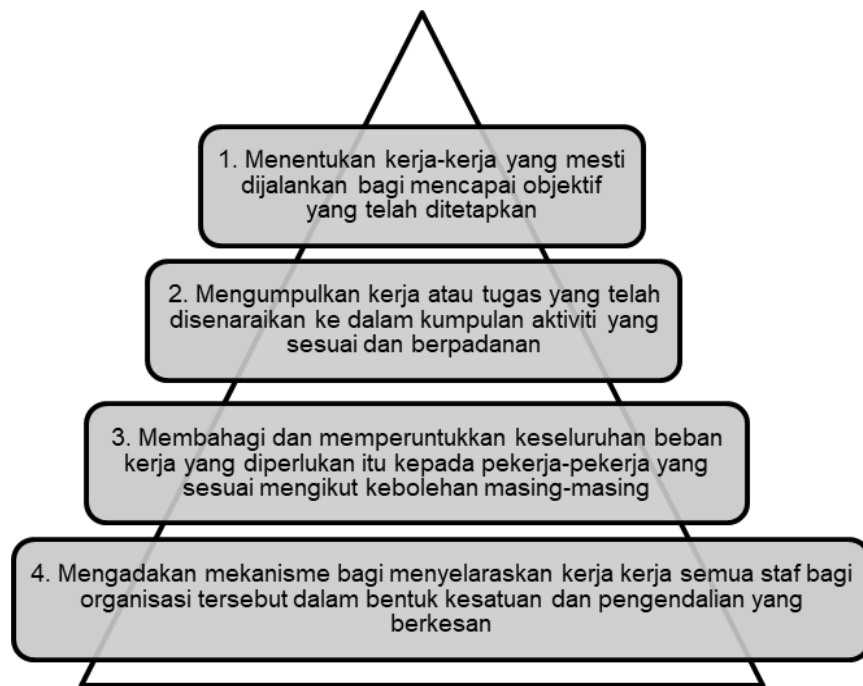
Kajian yang bertujuan untuk mengetengahkan satu cara pengurusan yang berkesan dan efektif dalam penyelesaian permasalahan boleh memberikan pengalaman dan panduan kepada para pengkaji. Apabila meneliti karya sastera ternyata berjaya menghuraikan unsur pengurusan yang terdapat dalam pemikiran watak dalam cerita-cerita rakyat berlandaskan Prinsip Perancangan. Pembentukan Pendekatan Pengurusan ini juga dikupas secara teliti dan mendalam, iaitu merangkumi pentakrifan dan pandangan sarjana barat dan tempatan terhadap konsep pengurusan. Kesenambungannya, pengurusan perancangan yang bijak, sistematik dan efisien merupakan faktor dominan yang mempengaruhi hala tuju kejayaan pencapaian sesuatu matlamat. Secara ringkasnya, dapatan kajian ini memperlihatkan bahawa di sebalik kebijaksanaan terdapat satu aspek yang penting, iaitu pengurusan perancangan bijak telah dikesan dalam teks kajian tersebut.

Persoalan pengurusan turut diperkatakan dalam cerpen yang bertajuk *Di Sebalik Tirai Makna*, hasil karya Penelitian Awang Said Mokhtar. Penelitian tersebut mengetengahkan Pendekatan Pengurusan berdasarkan Prinsip Pengorganisasian dan Prinsip Penstafan. Perbincangan ini mengetengahkan kekuatan dan kelemahan seorang ketua pentadbir dalam aspek pengurusan sesebuah organisasi. Melalui analisis teks ini, pentadbir gagal mencapai matlamat organisasi disebabkan beberapa polemik dan krisis dalaman organisasi yang telah menggagalkan usaha mencapai objektif dalam institusi di bawah pentadbiran beliau. Tegasnya, Prinsip Pengorganisasian ini gagal disempurnakan kerana kelemahan dan kepincangan pengurusan yang berlaku dalam pentadbiran telah dipaparkan dengan sempurna dalam kajian ini.

Namun, dalam konteks ini pemerksaan pendekatan pengurusan berasaskan prinsip pengorganisasian dalam pengurusan berlaku secara tidak langsung dalam mempelbagaikan teknik mengkaji dan menganalisis karya prosa sastera tempatan secara diskriptif dan tekstualiti. Oleh itu diperlihatkan peranan pengorganisasian keusahawanan dalam Novel *Srengenge*.
Pengorganisasian

adalah merupakan prinsip kedua dalam proses pengurusan. Pentakrifan Mohd Hizam Hahafiah dan Zafir Mohd Makbul (2003) melihat pengorganisasian adalah proses yang menggabungkan satu atau lebih individu supaya dapat bekerja secara berstruktur untuk mencapai tujuan yang ditetapkan. Bagi memastikan aspek pengurusan yang sistematik dan efektif, proses pengorganisasian dapat membantu sesebuah organisasi tidak kira sama ada organisasi syarikat atau organisasi masyarakat mampu mencapai matlamat yang telah ditetapkan. Setiap kumpulan atau individu yang menganggotai organisasi adalah saling memerlukan di antara satu sama lain bagi merealisasikan segala perancangan yang telah ditetapkan.

Kebersamaan, kerjasama dan semangat yang tinggi antara satu sama lain menjadi keberhasilan proses pengorganisasian di samping mampu mengelakkan segala masalah seperti kerugian. Prinsip kedua ini juga adalah merupakan tali penghubung kepada pemikiran dan perancangan melalui dengan menetapkan kaedah-kaedah yang bakal diambil untuk mencapai matlamat yang telah dirancang (Jaafar Muhamad, 2003). Antara risiko yang boleh dihadapi adalah ketidaksinambungan dari proses yang pertama iaitu proses perancangan, penetapan matlamat tidak akan tercapai. Ketika dalam proses pengorganisasian, beberapa perkara haruslah diaplikasikan iaitu penerapan terhadap prinsip-prinsip dan proses-proses pengorganisasian (Jaafar Muhammad, 2003) sebagaimana yang ditunjukkan oleh Rajah 2, iaitu:



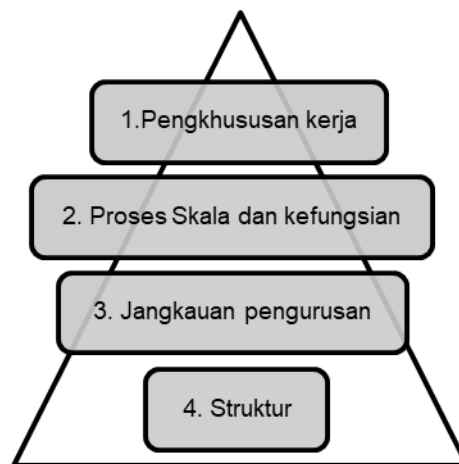
Rajah 2. Proses-proses Pengorganisasian

Ketika proses pertama berlaku tiap-tiap kumpulan atau organisasi yang telah atau akan dibentuk sudah pasti mempunyai matlamat atau tujuan yang telah ditetapkan dan setiap matlamat dan objektif tersebut juga mempunyai langkah-langkah dan strategi yang berbeza. Maka, setiap individu yang menganggotai kumpulan atau organisasi tersebut haruslah memastikan mereka mampu melaksanakan tanggungjawab yang telah diberikan kepada mereka dengan sebaik

mungkin. Proses yang kedua pula adalah fasa yang mana segala senarai tugas yang telah ditetapkan akan disesuaikan dengan kumpulan atau individu yang sesuai bagi memudahkan klasifikasi dan pemantauan yang bakal dilakukan kelak di dalam prinsip pengawalan.

Seterusnya, proses ketiga menyaksikan langkah pembahagian dan peruntukkan kepada keseluruhan beban kerja yang diperlukan itu kepada ahli-ahli yang mempunyai kemahiran atau kepakaran yang sesuai. Penyesuaian ini haruslah dilakukan kerana setiap kumpulan atau organisasi mempunyai sumber-sumber yang berbeza sebagai contohnya sumber tenaga manusia. Jika seseorang ahli kumpulan diberikan bebanan kerja yang banyak, berkemungkinan individu tersebut tidak akan mampu memberikan tumpuan dengan baik dan akhirnya kualiti kerja yang dilakukan akan menurun. Bagi proses yang terakhir pula adalah merupakan proses penubuhan saluran yang betul bagi penyelarasan gerak kerja melalui penubuhan mekanisme seperti jabatan, jawatankuasa dan carta organisasi.

Selain itu, pakar-pakar pengurusan juga bersetuju bahawa terdapat beberapa prinsip penting yang berkaitan dengan proses pengorganisasian (Jaafar Muhamad, 2003). Rajah 3 adalah merupakan prinsip-prinsip asas pengorganisasian yang penting bagi memastikan organisasi yang dibentuk akan mampu menjalankan fungsi mereka dengan berkesan:



Rajah 3. Prinsip-prinsip Asas Pengorganisasian

Pengkhususan kerja dapat memastikan hasil yang dikeluarkan adalah bermutu dan memenuhi ketetapan yang telah diletakkan. Menurut Adam Smith yang dipetik daripada Jaafar Muhamad (2003), tiga faktor utama yang menjadikan pengkhususan kerja adalah sangat penting di dalam pengorganisasian adalah boleh meningkatkan kemahiran bekerja, masa akan tidak banyak terbuang kerana pertukaran dan perpindahan kerja dari satu kerja kepada kerja yang lain tidak berlaku manakala yang ketiga adalah menggalakkan reka cipta serta penggunaan alat mesin khas baru yang akan meningkatkan daya pengeluaran kerja. Pendapat ini telah disokong oleh pakar-pakar pengurusan yang lain, iaitu Henru Fayol (1841-1925) dan Charles Baggage (1792-1871).

Bagi proses skala dan kefungisian pula adalah merujuk kepada rantaian perintah dalam sesebuah kumpulan atau organisasi. Aliran autoriti yang jelas memudahkan pelaksanaan kerja- kerja yang telah ditetapkan. Selain itu, jangkauan pengurusan pula dapat memastikan bilangan ahli atau staf yang menganggotai kumpulan adalah bersesuaian bagi memudahkan proses bimbingan yang berkesan dapat dilakukan oleh ketua atau penyelia.

Bagi prinsip keempat pula, iaitu struktur adalah merujuk kepada unit-unit atau jabatan-jabatan serta perkaitan dan perhubungan diantara satu sama lain. Bentuk struktur yang dipilih akan mempengaruhi dan menentukan kaedah atau cara sesebuah organisasi itu bergerak. Mengambil kira pandangan yang telah diutarakan oleh Jaafar Muhamad (2003), maka proses-proses dan prinsip-prinsip asas akan diteliti dalam novel pilihan, iaitu Srengenge karya Shahnnon Ahmad untuk memastikan bidang keusahawanan di dalam latar masyarakat yang digambarkan oleh pengarang diaplikasikan atau sebaliknya.

Aktiviti Keusahawanan dalam Novel Srengenge

Novel ini telah ditulis oleh Shahnnon Ahmad tahun 1973 yang mana pada ketika ini, masyarakat di Malaysia masih lagi bergantung kepada aktiviti perniagaan, iaitu keusahawanan sebagai sumber pendapatan bagi menyara kehidupan mereka. Terutamanya bagi latar masyarakat yang digambarkan oleh Shahnnon Ahmad dalam novel Srengenge. Latar masyarakat yang hidup di sebuah kampung di kaki bukit Srengenge ini menjadikan aktiviti pertanian sebagai sumber pendapatan utama mereka bagi menyara kehidupan. Sementara menunggu tanaman padi mereka masak, penduduk kampung akan melakukan beberapa aktiviti sampingan lain sebagai contohnya meracik burung di dalam bukit Srengenge.

Setelah ayah (Haji Ahmad Bin Haji Abu Bakar) dan ibu (Hajah Kelsum binti Haji Mohd Saman) berkahwin, mereka telah menetap di Sik, Kedah. Latar masyarakat dan tempat di dalam novel Srengenge ini adalah sangat tepat menggambarkan suasana persekitaran kampung Shahnnon Ahmad pada ketika itu. Aktiviti yang sering dilakukan oleh beliau adalah dengan mengikut ibunya ke sawah setiap hari. Pada dunia realitinya, kewujudan bukit Srengenge di dalam novel ini sebenarnya dapat dilihat di Sik, Kedah, iaitu merupakan tempat kelahiran Shahnnon Ahmad. Penduduk kampung di Sik telah memanggil bukit tersebut dengan nama bukit Enggang dan dari situlah Shahnnon Ahmad telah mengubah namanya kepada bukit Srengenge di dalam novel tersebut.

Proses Pengorganisasian Membantu Mencapai Matlamat

Berdasarkan analisis yang telah dilakukan, keseluruhannya dapat diketahui bahawa prinsip pengorganisasian yang telah diaplikasikan di dalam novel Srengenge dalam usaha mempertingkatkan keusahawanan melalui aktiviti pertanian, iaitu menanam padi huma dan beberapa aktiviti lain yang menjadi rutin harian penduduk kampung adalah melibatkan tiga prinsip yang utama sahaja. Hasil dapatan diringkaskan melalui jadual di bawah:

Jadual 1 Proses Pengorganisasian dalam Novel *Srengenge*

Proses Pengorganisasian	Penerapan dalam Novel <i>Srengenge</i>
1. Menentukan kerja-kerja yang mesti dijalankan bagi mencapai objektif yang telah ditetapkan	√
2. Mengumpulkan kerja atau tugas yang telah disenaraikan ke dalam kumpulan aktiviti yang sesuai dan berpadanan	√
3. Membahagi dan menguntukkan keseluruhan beban kerja yang diperlukan itu kepada pekerja-pekerja yang sesuai mengikut kebolehan masing-masing.	√
4. Mengadakan mekanisme bagi menyelaraskan kerja kerja semua staf bagi oragnisasi tersebut dalam bentuk kesatuan dan pengendalian yang berkesan.	√

Proses pengorganisasian yang pertama, iaitu menentukan kerja-kerja yang mesti dijalankan bagi mencapai objektif yang telah ditetapkan dapat dilihat dengan jelas apabila bermulanya peranan watak Awang Cik Teh membahagikan kerja-kerja yang harus dilakukan bagi memugar bukit Srengenge kepada penduduk kampung yang lain. Setelah memberi masa kepada Imam Hamad untuk mempertimbangkan cadangannya bagi memugar bukit Srengenge, akhirnya Imam Hamad telah bersetuju dengan cadangan tersebut setelah Imam Hamad naik berang dengan kehadiran Sewah yang menjadi kecaculan kepada Si Jebat, iaitu burung terkukur kesayangan peliharaannya.

Akibat sikap yang kurang sabar, Imam Hamad telah membunuh Jebat dan serta-merta Imam Hamad telah mengambil keputusan untuk memugar Srengenge kerana sudah serik dengan peristiwa yang menimpa dirinya. Awang Cik Teh yang pada mulanya agak terkejut dengan persetujuan Imam Hamad bertukar perasaan menjadi gembira dengan perubahan tersebut lalu tidak sabar untuk meneruskan perancangannya itu. Sebagai langkah permulaan dalam bab enam novel Srengenge, Imam Hamad telah mencadangkan agar mesyuarat dengan penduduk kaki bukit terlebih dahulu diadakan tanpa kehadiran Awang Cik Teh kerana sebagai ketua kampung, Imam Hamad haruslah bertanggungjawab mendapatkan persetujuan daripada penduduk kampung terlebih dahulu.

Setelah mendapat persetujuan daripada Imam Hamad, Awang Cik Teh teruja untuk memulakan aktiviti memugar bukit Srengenge. Bab tujuh telah digambarkan oleh Shahnnon yang mana Awang Cik Teh telah mula membayangkan kerja-kerja yang dilakukan untuk memugar Srengenge. Keterujaan dan semangat tersebut telah membuatkan Awang Cik Teh tidak boleh tidur malam dengan lena memikirkan tentang Srengenge dan apakah yang akan dilakukan setelah hari siang sebagaimana yang berikut: "... Esok dia terus sahaja mencari kapak. Kalau kapak lama tidak tajam lagi, beli kapak baru. Dan hulunya biar kayu yang berteras teguh. Esok pun seelok-eloknya dia cuba mendaki Srengenge itu melihat-lihat keadaan keliling. Dia tidak peduli bahagian mana untuknya." (Srengenge, hlm.117)

Ketelitian yang dimiliki oleh Awang Cik Teh membuktikan semangat yang dimiliki oleh Awang Cik Teh bukanlah hanya "hangat-hangat tahi ayam". Walaupun Awang Cik Teh mengetahui bahawa pemugaran bukit Srengenge adalah mencabar, namun dengan berkat usaha dan keizinan

dari Tuhan pasti akan membuahkan hasil pada akhirnya. Seterusnya adalah proses yang kedua, iaitu mengumpulkan kerja atau tugas yang telah disenaraikan ke dalam kumpulan aktiviti yang sesuai dan berpadanan.

Ketika inilah semangat antara orang kampung di kaki bukit Srengenge akan diuji sama ada mereka dalam kebersamaan atau pun tidak. Walaupun terdapat segelintir penduduk kampung yang tidak bersetuju dengan hasrat Awang Cik Teh, iaitu seperti Diah dan Siddik yang khuatir kelak hobi mereka terganggu, namun masih ada beberapa penduduk kampung yang terpaksa akur kerana telah melibatkan ketua kampung iaitu Imam Hamad. Ketika langkah permulaan pemugaran bukit Srengenge ingin dimulai, terdapat peristiwa yang tidak terjangka yang telah terjadi dalam bab sembilan apabila apabila Imam Hamad jatuh sakit secara tiba-tiba.

Selaku orang penting di dalam kampung tersebut, usaha memulihkan Imam Hamad terlebih dahulu dilakukan. Kepercayaan animisme penduduk kampung nyatanya masih menebal apabila mereka mempercayai bahawa Imam Hamad sebenarnya tertegur datuk atau badi poke yang seolah-olah memarahi dan tidak bersetuju dengan pemugaran Srengenge. Proses Pengorganisasian yang kedua dapat dikesan ketika usaha bagi mengubati Imam Hamad dilakukan.

Oleh kerana masyarakat kampung di kaki bukit Srengenge masih menebal dengan kepercayaan animisme, mereka telah bersepakat untuk mengubati Imam Hamad dengan menggunakan cara tradisional. Seorang penduduk tempatan yang bernama Useng sangat arif dalam perubatan tradisional telah bertanggungjawab untuk mengubati Imam Hamad. Useng tidak kisah Imam Hamad dirasuk oleh hantu mana sekali pun kerana Useng sangat mempercayai dengan jin islam miliknya. Setelah tiba di rumah Imam Hamad, maka Useng segera memulakan sesi pengubatan apabila beberapa barang keperluan telah disediakan sebagaimana yang digambarkan Shahnnon Ahmad, iaitu; “Sementara itu Hajah Munah sudah sedia dengan kehendak-kehendak berdupa; kemenyan, sejemput lilin, benang hitam lima pintal, pinang sepiak, wang lima belas sen dan seranting mengkudu berdaun lebar.” (Srengenge, hlm.179)

Maka, bermulalah ritual pengubatan yang dilakukan oleh Useng dengan setia ditemani oleh Hajah Munah dan penduduk kampung yang memenuhi rumah Imam Hamad. Semua penduduk kampung ralit melihat Useng yang diibaratkan lincah seperti ayam yang bersabung; “Tiba-tiba dia mendongak membeliakkan kedua-dua belah matanya ke arah Srengenge yang jauh terpampang di langit yang cerah. Bibirnya kumat-kumit menyeru segala roh. Kepala lututnya mulai terketar-ketar kedua-dua belah. Kemudian kedua-dua belah tangannya turut terketar-ketar. Lima pintal lilin benang hitam sudah terpasang. Apinya malap; terlenggok-lenggok tidak tentu arah. Kemenyan ditabur di atas bara yang merah dalam cepu asap melonjak keluar dan baunya entah tidak...” (Srengenge, hlm. 179-180)

Pada akhirnya, Useng dengan yakinnya menyatakan bahawa benarlah Imam Hamad tertegur dengan ‘benda’ yang tinggal di bukit Srengenge dan ‘benda’ itu adalah ‘orang baru’ yang menghuni Srengenge. Bagi mengubati Imam Hamad, Useng telah merencanakan upacara ‘menjamu’. Sesungguhnya, jawapan itulah yang ditunggu-tunggu oleh Hajah Munah dan orang kampung kerana dari situlah mereka dapat memikirkan tindakan yang selanjutnya.

Tanpa melengahkan masa, Awang Cik Teh, Debasa, Kasseng, Diah, Saad, Cik Lah dan lain- lain termasuk budak-budak dan perempuan-perempuan semua telah mendengar apa yang diinginkan oleh ‘benda baru’ yang menghuni Srengenge. Mereka segera melakukan persiapan menjamu dengan membahagiakan tugas masing-masing bagi menyegerakan proses menjamu agar Imam Hamad segera akan sembuh dan khuatir jika keadaan Imam Hamad semakin teruk kerana ‘benda baru’ semakin memberontak. Ketika inilah bermulanya proses pengorganisasian yang

ketiga, iaitu membahagi dan menguntukkan keseluruhan beban kerja yang diperlukan itu kepada pekerja-pekerja yang sesuai mengikut kebolehan masing-masing; “Sementara menunggu Useng sedar kembali, para tamu mengisar punggung. Yang di dapur mula sedia hidangan. Nasi yang dibubuh dalam pinggan, diangkat keluar. Lauk ikan tamban tergelier tengkuknya. Sambalnya. Ulamnya. Nanti apabila Useng bangun kembali, segala syarat tahulah dia. Yang wajib ayam panggang lima ekor. Sudah pun Hajah Munah berbisik dengan Jantan. Jantan pun sudah turun ke tanah. Dan, bersama-sama dengan budak-budak lain, mula kejar ayam, tersusap-sasap bawah rumah belakang rumah.” (Srengenge, hlm.184)

Setelah semuanya tersedia, Useng segera memberi perintah kepada orang yang akan mengikutinya bagi bersama-sama dalam rombongan untuk menjamu Srengenge yang akan diketuai oleh Useng sendiri. Useng tidak meletakkan had berapa orang yang akan berangkat ke Srengenge. Lima orang sudah mencukupi bagi menjunjung badang yang terisi ayam panggang dan yang pastinya orang-orang perempuan dan juga budak-budak lelaki mahupun perempuan adalah dilarang. Rombongan menjamu telah bergerak ke bukit Srengenge selepas isyak kerana mengikut perancangannya mereka akan menjamu ‘orang baru’ itu pada tengah malam. Sementara yang lainnya setia menunggu di rumah Imam Hamad.

Kebersamaan penduduk kampung yang bersatu padu dapat dilihat ketika usaha mengubati Imam Hamad. Kebanyakan mereka walaupun merasa takut dan masih terpinga-pinga kerana terkejut dengan situasi yang menimpa Imam Hamad, tetapi mereka sangat memberikan kerjasama tatkala tenaga mereka diperlukan. Baik lelaki mahupun wanita sehinggakan kanak-kanak, mereka saling tidak berganjak dengan memenuhi di serambi dan perkarangan rumah Imam Hamad kerana ingin mengetahui perkembangan Imam Hamad. Tanpa disedari, sebenarnya proses pengorganisasian telah diaplikasikan dalam kehidupan seharian walaupun mereka menjalani kehidupan tradisi dan diperkampungan tanpa memerlukan kesempurnaan dari kemajuan teknologi. Dengan kata lain, proses pengorganisasian adalah merupakan langkah pertama kepada perlaksanaan sebuah perancangan yang akan mempengaruhi kepada pencapaian terhadap matlamat yang ditetapkan. Oleh sebab itu, terdapat beberapa aspek yang harus dipertimbangkan ketika proses pengorganisasian dilakukan dan antara aspek tersebut adalah empat proses pengorganisasian dan empat prinsip pengorganisasian sebagaimana menurut Jaafar Muhamad (2003). Secara keseluruhannya, pengorganisasian adalah merupakan fungsi pengurusan yang mengintegrasikan pelbagai aktiviti di dalam sesebuah organisasi tidak kira sama ada organisasi syarikat atau pun organisasi masyarakat. Bagi situasi sebegini, seseorang ketua, pengurus atau individu yang menganggotai sesebuah organisasi haruslah bijak menyusun sesuatu tugas dan tanggungjawab dengan jelas agar segala kerja dapat berjalan dengan lancar. Bagi usaha yang melibatkan keusahawanan terutamanya, sudah pasti unsur-unsur yang menjadi indikasi pertama yang menjadi ukuran iaitu pembaziran sumber tenaga manusia dan kerugian sumber kewangan seperti mana yang dibincangkan oleh Rahim Abdullah melalui jadual 1 dapat diatasi seminimal yang mungkin. Oleh itu, pengurusan yang cekap haruslah dititikberatkan dalam keusahawanan agar dapat memberikan impak dan hasil yang baik bagi sesebuah usaha yang dilakukan.

Penutup

Pendedahan terhadap perincian pendekatan pengurusan yang diasaskan oleh Profesor Mohamad Mokhtar Abu Hassan telah membawa sinar baharu dalam dunia kritikan sastera Melayu di Malaysia. Pertikaian demi pertikaian terhadap kepentingan sastera Melayu dalam kehidupan

manusia sedikit sebanyak terawat dengan adanya pendekatan baharu ini yang meneroka masyarakat mengetahui adanya elemen pengurusan dalam karya sastera. Penerapan elemen ini menjadi panduan dan nilai tambah kepada pengkarya dalam menghasilkan karya yang bermutu dan bukannya hanya dijadikan sekadar bahan bacaan. Malah, pemerkasaan pendekatan pengurusan ini dapat mengetengahkan rumusan dan formula untuk prinsip-prinsip pengurusan yang diaplikasikan secara disriptif dan tekstualiti dalam pembinaan teks karya sastera seiring dengan arus perdana pemodenan pemikiran generasi modenisasi AI.

Justeru itu, daripada perkembangan penelitian yang dilakukan sama ada pengaplikasian terhadap pemerkasaan pendekatan pengurusan dan analitikal karya sasterwan negara telah membuktikan bahawa terdapat perkembangan yang positif dalam bidang kritikal sastera Melayu di Malaysia mahupun Nusantara. Lantaran berupaya membina pemikiran baru yang memberi impak terhadap industri sastera negara dan Nusantara yang lebih mampan dan progresif.

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A NEEDS ANALYSIS FOR RELIGIOUS MODERATION-BASED ENGLISH LEARNING MATERIALS WITH CROSS-CULTURAL UNDERSTANDING APPROACH FOR MADRASAH TSANAWIYAH

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Abstrak

Penelitian ini bertujuan untuk menganalisis kebutuhan guru dan siswa di MTsN 1 Lubuklinggau, Indonesia terkait pengembangan materi ajar bahasa Inggris yang menggabungkan moderasi beragama dengan pendekatan pemahaman lintas budaya. Melalui survei terhadap 85 siswa dan wawancara dengan 4 guru bahasa Inggris, penelitian ini mengidentifikasi topik-topik utama yang dapat diintegrasikan ke dalam kurikulum dan mengeksplorasi bagaimana kedua kelompok memandang penyertaan nilai-nilai ini dalam pembelajaran bahasa mereka. Temuan penelitian ini mengungkapkan dukungan yang kuat untuk menggabungkan nilai-nilai nasional, toleransi, dan kesadaran budaya ke dalam pelajaran bahasa Inggris. Misalnya, 47,4% siswa menyatakan preferensi yang kuat untuk materi yang berfokus pada wawasan nasional, sementara 50,8% menekankan pentingnya memasukkan toleransi beragama, dan 51,7% menyoroti perlunya konten anti-perundungan. Guru juga setuju dengan preferensi ini, menekankan pentingnya mempromosikan rasa hormat terhadap keberagaman, menumbuhkan moderasi beragama, dan meningkatkan pemahaman lintas budaya dalam kurikulum. Penelitian ini menyimpulkan bahwa mengintegrasikan nilai-nilai ini ke dalam materi ajar bahasa Inggris dapat membantu menciptakan pola pikir yang lebih inklusif dan sadar budaya di kalangan siswa. Berdasarkan temuan-temuan ini, penelitian ini merekomendasikan pengembangan lebih lanjut materi kurikulum yang mencerminkan nilai-nilai ini untuk mempersiapkan siswa dengan lebih baik dalam menghadapi dunia yang saling terhubung dan beragam.

Kata Kunci: Moderasi Beragama, Pemahaman Lintas Budaya, Pengajaran Bahasa Inggris, Madrasah Tsanawiyah, Indonesia, Toleransi, Pengembangan Kurikulum

Abstract

This study aims to analyze the needs of teachers and students at MTsN 1 Lubuklinggau, Indonesia regarding the development of English teaching materials that incorporate religious moderation with a cross-cultural understanding approach. Through surveys of 85 students and interviews with 4 English teachers, the research identifies key topics that can be integrated into the curriculum and explores how both groups perceive the inclusion of these values in their language learning. The findings reveal strong support for incorporating national values, tolerance, and cultural awareness into English lessons. For instance, 47.4% of students expressed a strong preference for materials focusing on national insight, while 50.8% emphasized the importance of including religious tolerance, and 51.7% highlighted the need for anti-bullying content. Teachers also

agreed with these preferences, emphasizing the importance of promoting respect for diversity, fostering religious moderation, and enhancing cross-cultural understanding in the curriculum. The study concludes that integrating these values into English teaching materials can help create a more inclusive and culturally aware mindset among students. Based on these findings, the study recommends further development of curriculum materials that reflect these values to better prepare students for an interconnected, diverse world

Keywords: *Religious Moderation, Cross-Cultural Understanding, English Language Teaching, Madrasah Tsanawiyah, Indonesia, Tolerance, Curriculum Development*

Introduction

Education in Indonesia, especially in religious-based institutions such as Madrasah Tsanawiyah (MTs), faces the ongoing challenge of balancing academic knowledge with the promotion of moderate and inclusive religious values. This is particularly significant in a country as diverse as Indonesia, where religious and cultural pluralism is an intrinsic part of society. Hartono et al., (2021) said English language education, as a cornerstone of global communication, provides a strategic opportunity to integrate cross-cultural understanding into the curriculum. By embedding cross-cultural perspectives within English lessons, students are not only able to improve their language skills but also develop a deeper appreciation for diverse religious and cultural contexts. This, in turn, fosters respect, tolerance, and openness to differences. Ghufroon et al., (2024) argues that adopting cross-cultural pedagogical approaches plays a crucial role in shaping moderate mindsets among students, thus preparing them to navigate the challenges of an increasingly interconnected world.

One of the more alarming issues within religious schools, including madrasahs, is the rise of radicalization among students. This phenomenon is often fueled by a lack of exposure to moderate religious perspectives and insufficient understanding of the broader diversity of cultures and beliefs Subchi, et al., (2022). Radical ideologies can take root in environments where interfaith dialogue and cross-cultural awareness are not adequately addressed. Research has shown that radicalization is frequently linked to limited exposure to diverse viewpoints and a lack of inclusive values (Alamsyah, 2020). Therefore, integrating values of religious moderation through educational practices that emphasize cross-cultural understanding provides a promising avenue for combating this issue and fostering a more inclusive and tolerant educational environment.

In Indonesia, a nation known for its vast religious and ethnic diversity, the integration of religious moderation and cross-cultural understanding within educational curricula is becoming an increasingly urgent necessity. Particularly in Islamic schools like MTs, where students receive both religious and secular education, there is a critical need to enhance educational frameworks to address issues of intolerance and extremism. The role of these schools in cultivating balanced, tolerant, and socially responsible individuals is vital to the promotion of national unity and respect for diversity. Given the rise in radicalization and religious intolerance, it is essential to revamp educational curricula, especially in language education. English, as a global lingua franca, offers a unique opportunity to strengthen cross-cultural awareness while simultaneously improving students' linguistic abilities (Mulyani, 2021; Sari & Munzil, 2020; Setyawan, 2022).

By blending religious moderation with cross-cultural understanding in the teaching of English, educators can significantly reduce the potential for radicalization and social

fragmentation. Hakim et al., (2021) emphasize that incorporating cross-cultural elements into foreign language education not only enhances students' language proficiency but also broadens their worldview, fostering empathy and respect for diversity. In this context, it is essential to develop English teaching materials that focus on both language skills and the integration of values such as tolerance, national unity, and cultural sensitivity. Fajri (2021) further underscores the importance of embedding universal values like respect for diversity into curricula, particularly within Indonesia's multicultural society.

The concept of religious moderation, which advocates for a balanced, tolerant, and peaceful approach to religious beliefs and practices, has become a cornerstone of Indonesia's educational reforms. Rahman et al. (2022) argue that promoting religious moderation through education is key to preventing radicalization and fostering harmony among Indonesia's religious communities. Integrating these values into school curricula, particularly in Islamic schools, is essential for achieving broader social goals like national unity and peace. Studies such as Wulandari (2021) show that embedding religious moderation within the curriculum has a profound impact on students' perceptions of diversity, helping to reduce the risk of extremist ideologies. Fariz (2023) also highlights that including religious moderation in school curricula can significantly reduce incidents of religious intolerance among students.

In recent years, the importance of cross-cultural understanding in education, particularly in English language teaching (ELT), has gained significant attention (Sunardi, 2019). As a global lingua franca, English offers students a valuable opportunity to engage with diverse cultural perspectives, which in turn helps cultivate intercultural competence the ability to interact effectively and respectfully with individuals from different cultural backgrounds (Syafi et al., 2020). Yuhendra (2018) and Monica et al., (2023) argue that English instruction should not be limited to language proficiency but should also aim to broaden students' cultural horizons, fostering empathy and respect for other cultures. This approach is especially important in Indonesia, where promoting mutual respect and understanding across ethnic and religious lines is critical for reducing prejudice and intolerance (Azkiyah et al., 2023).

Despite the growing recognition of the importance of intercultural education in global language teaching, research on integrating these values within the context of Islamic education specifically in Madrasah Tsanawiyah (MTs) remains limited. While studies have explored religious moderation within religious education (Ghufron et al., 2024)), there is a notable lack of research on its integration into subjects like English language teaching. Nirwana and Darmadali (2021) highlights this gap, noting that while religious moderation is central to Islamic education curricula, its application in non-religious subjects, such as foreign language instruction, remains largely unexplored. Furthermore, research by Fauzan et al. (2022) reveals that many teachers in Indonesian Islamic schools lack the necessary training to integrate intercultural education into their teaching practices, further highlighting the need for more focused research in this area. Taufiqi and Purwanto (2024) echoes this sentiment, noting that while religious moderation is emphasized in religious education, its integration into other subjects, including English, is still limited. This research gap represents a crucial area for exploration in educational studies.

This study aims to bridge this gap by examining the needs of teachers and students in MTsN 1 Lubuklinggau, Indonesia, regarding the development of English language teaching materials that incorporate both religious moderation and cross-cultural understanding. Through surveys and interviews, this research will identify key topics suitable for integration into the English curriculum and assess how both teachers and students perceive the inclusion of these values in their language

learning. The findings of this study are expected to provide valuable insights into the development of English teaching materials that promote religious moderation, offering a potential framework for broader educational strategies aimed at preventing radicalization and promoting tolerance. By combining religious moderation with cross-cultural understanding in English language education, madrasahs can play a critical role in shaping a generation that is both tolerant and equipped to address the challenges of an increasingly globalized world. As Rahmawati and Wijayanti (2021) argue, integrating cross-cultural perspectives into English language teaching broadens students' horizons, strengthens their sense of tolerance, and plays a vital role in mitigating the risks of radicalization. Through examining both teacher and student perspectives, this study will offer valuable insights into the challenges and opportunities of integrating religious moderation into English instruction, and provide recommendations for designing teaching materials that meet these educational needs (Rahmawati & Wijayanti, 2022; Mulyani, 2021; Fauzan et al., 2022).

Method

This research employs a descriptive qualitative approach to explore the integration of religious moderation values and cross-cultural understanding in the development of English teaching materials for 8th grade students at MTs 1 Lubuklinggau. The focus of this study is to analyze the needs of both teachers and students regarding the incorporation of these values into the English language curriculum. The participants of this study include 85 students and 4 English language teachers at MTs 1 Lubuklinggau. Through a needs analysis, the study aims to provide a detailed description of how religious moderation and cross-cultural awareness can be embedded in the teaching of English.

The data sources for this study include documents such as the syllabus and existing teaching materials currently being used at the school. These documents provide insights into the curriculum structure, content, and instructional methods employed in the English language education. In addition to the documents, primary data are collected from the teachers and students through surveys. These surveys are designed to gather information about their needs and perceptions regarding the integration of religious moderation values and cross-cultural understanding in English language teaching.

The survey instruments consist of questionnaires that employ a Likert scale (ranging from 1 to 4) to measure the respondents' opinions and needs. The questionnaire for students and teachers includes questions about the types of teaching materials they feel are necessary, the appropriate teaching strategies, their level of English proficiency, and the materials they need related to the integration of religious moderation. The questionnaire in this study was adapted from Yulnetri et al., (2024). The responses are analyzed using descriptive statistics, specifically focusing on percentages to represent the frequency of certain needs or preferences among the respondents. This study aims to provide a comprehensive understanding of the current needs in integrating religious moderation values with cross-cultural perspectives in the English language curriculum. By focusing on the voices of both teachers and students, the research will contribute to the development of teaching materials that promote tolerance, national unity, and cultural sensitivity, while also improving students' English language skills.

Results and Discussion

This study aimed to analyze the needs of students and teachers at MTsN 1 Lubuklinggau, Indonesia, focusing on the integration of religious moderation values into English language teaching. The research sought to understand how students and teachers perceive the inclusion of religious moderation and cross-cultural understanding in the English curriculum, which is essential for fostering a tolerant and inclusive learning environment. Data were collected using a mixed-method approach, including a questionnaire distributed to 85 students and interviews with 4 English teachers. The questionnaire assessed students' awareness and expectations regarding the integration of these values into their English lessons, while the interviews with teachers explored their experiences, challenges, and insights on incorporating these values into teaching materials and classroom activities.

By combining quantitative and qualitative data, the study provided a comprehensive analysis of both students' and teachers' perspectives, identifying the gaps between their needs, expectations, and current practices. The findings from the questionnaire revealed students' preferences for incorporating religious moderation and cross-cultural understanding in their language learning, while the interviews highlighted the practical challenges teachers face in implementing these values in the classroom. This research contributes valuable insights into developing English teaching materials that are contextually relevant and inclusive, ensuring that religious moderation and cross-cultural understanding are effectively integrated into the curriculum at MTsN 1 Lubuklinggau.

1. The Result of Students' Needs Analysis Questionnaire

The students' needs analysis highlighted a strong preference for integrating religious moderation and cross-cultural understanding into English language teaching, as reflected in the results presented in Table 1 below.

Table 1. The Results of the Students' Needs Analysis Survey

No	Statement	Highly needed (%)	Needed (%)	Not Needed (%)	Strongly Not Needed (%)
1.	In English language learning that integrates religious moderation and cross-cultural understanding, I want the teaching materials to include national insight.	47.4%	59.4%	5.2%	0%
2.	In English language learning that integrates religious moderation and cross-cultural understanding, I want the teaching materials to focus on love for the homeland.	48.2%	60.3%	3.5%	0%

3.	In English language learning that integrates religious moderation and cross-cultural understanding, I want the teaching materials to include knowledge of the culture of the Unitary State of the Republic of Indonesia (NKRI).	47.4%	60.3%	4.3%	0%
4.	In English language learning that integrates religious moderation and cross-cultural understanding, I want the teaching materials to include ways of applying attitudes and behaviors to maintain the integrity of the Unitary State of the Republic of Indonesia.	46.5%	58.6%	6.9%	0%
5.	In English language learning that integrates religious moderation and cross-cultural understanding with a focus on tolerance, I want the teaching materials to include religious tolerance values.	50.8%	56.9%	4.3%	0%
6.	In English language learning that integrates religious moderation and cross-cultural understanding with a focus on tolerance, I want the teaching materials to include values of tolerance toward ethnic groups.	50.9%	54.9%	7.8%	0%
7.	In English language learning that integrates religious moderation and cross-cultural understanding with a focus on tolerance, I want the teaching materials to include values of tolerance toward different cultures.	49.1%	56.9%	6.9%	0%
8.	In English language learning that integrates religious moderation and cross-cultural understanding with a focus on anti-violence, I want the teaching materials to include attitudes of mutual respect and care.	49.1%	56.9%	6%	0%
9.	In English language learning that integrates religious moderation and cross-cultural understanding with a focus on anti-violence, I want the teaching materials to include content on physical violence prevention.	49.1%	54.8%	8.6%	0%

10	In English language learning that integrates religious moderation and cross-cultural understanding with a focus on anti-violence, I want the teaching materials to include content on mental violence prevention.	50%	51.7%	10.3%	0%
11.	In English language learning that integrates religious moderation and cross-cultural understanding with a focus on anti-violence, I want the teaching materials to include content on anti-bullying.	51.7%	55.1%	5.2%	0%
12.	In English language learning that integrates religious moderation and cross-cultural understanding with a focus on local culture, I want the teaching materials to include content on adapting between religion and existing cultures.	48.2%	58.3%	3.5%	2%

The data presented in the table above reflects the students' needs and preferences regarding the integration of **religious moderation** and **cross-cultural understanding** into English language learning. The survey highlights how the students perceive various elements of the curriculum that aim to address key values such as national identity, tolerance, anti-violence, and respect for cultural diversity. Some points were recognized from the result and those are presented as follow:

a. National Insight and Patriotism

The majority of students (approximately **47.4% to 60.3%**) expressed a strong desire for teaching materials that incorporate aspects of **national insight** and **love for the homeland**, including knowledge about Indonesia's national culture (NKRI) and ways to maintain national unity. This suggests that students see the importance of strengthening their national identity and patriotism through English language learning, in line with religious moderation. Only a small percentage (around **5.2% to 6.9%**) did not see these topics as necessary, indicating broad agreement on the value of national awareness within English lessons.

b. Tolerance and Intercultural Understanding

Students showed a particularly strong inclination toward integrating values of **religious tolerance and tolerance towards ethnic and cultural diversity** into English lessons. Approximately **50% to 56.9%** of students strongly expressed the need for teaching materials that focus on tolerance. The highest response rate was for content related to **religious tolerance values (around 50.8%)**, followed by **tolerance toward ethnic groups (around 50.9%)**, and **tolerance towards different cultures (around 49.1%)**. This highlights a clear demand for teaching that not only embraces religious moderation but also promotes understanding across cultural and ethnic boundaries. Students seem to value the importance of learning about diversity and coexistence in a multicultural society, further indicating that a **cross-cultural understanding** approach would be effective.

c. **Anti-Violence and Respect for Diversity**

When it comes to anti-violence themes, such as **anti-physical violence, anti-mental violence, and anti-bullying**, the students' responses were similar, with approximately **49.1% to 51.7%** expressing a strong need for these topics to be included in the curriculum. These responses underscore the importance students place on creating a safe and respectful environment, not only within their immediate surroundings but also through their engagement in English language learning. Additionally, around **6% to 8.6%** of students felt that these topics were not necessary, suggesting a small minority who may not prioritize anti-violence content within language education.

d. **Local Culture and Religion**

In relation to local culture, the integration of **adapting religious practices to local cultures** was also deemed necessary by a significant portion of students (**48.2% to 58.3%**). The integration of these values demonstrates an interest in understanding how religious practices can coexist and adapt with local traditions. However, a small percentage (**3.5% to 2%**) did not consider this content essential, indicating that while it is important, it might not be as central as the other aspects of tolerance and anti-violence.

2. **Analysis of Teacher Needs through Interviews**

The analysis of teacher needs gathered from the interviews with four English language teachers at MTsN 1 Lubuklinggau aligns closely with the findings from the student survey. In these interviews, teachers expressed their views on how religious moderation and cross-cultural understanding can be effectively integrated into English language teaching. Below is a summary of the key themes from the interviews, accompanied by direct quotes from the teachers to provide depth and validity to the findings.

a. **Integration of National Insight and Patriotism**

The four teachers expressed strong support for the inclusion of **national insight** and **patriotism** in English language learning. They agreed that discussing topics such as **love for the homeland, national unity, and the Unitary State of the Republic of Indonesia (NKRI)** is essential for fostering a sense of national identity and pride among students. Teachers felt that these topics would help students better understand their cultural heritage and their responsibility as citizens.

Teacher 1 (T1): *"It's important that our students understand their identity as Indonesians. Teaching them about the NKRI and love for the homeland through English lessons will help them realize the importance of unity in our diversity."*

Teacher 2 (T2): *"Incorporating national insight is essential, especially in an English class, where students are exposed to different perspectives. Understanding their own country's identity will strengthen their appreciation of diversity both in Indonesia and around the world."*

These perspectives are consistent with the student survey results, where a significant portion (47-59%) of students indicated that they wanted teaching materials to include **national insight, love for the homeland, and knowledge about the NKRI**. Teachers agreed that English lessons can be a powerful vehicle for instilling these values.

b. Emphasis on Tolerance and Cross-Cultural Understanding

Teachers unanimously agreed on the importance of integrating **religious tolerance** and **cross-cultural understanding** into the English curriculum. They emphasized that teaching students to respect religious and cultural diversity is essential, especially in a multicultural society like Indonesia. English, as a global language, was seen as a perfect medium for discussing these topics and fostering a more inclusive mindset.

Teacher 3 (T3): *"We need to teach students to respect people of all religions and cultures. Tolerance should be part of every lesson. English is a global language, so it's the ideal subject for addressing cross-cultural issues and helping students understand their place in a multicultural world."*

Teacher 4 (T4): *"Tolerance is something we must instill in our students, and it should go beyond just religious tolerance. In our English lessons, we should also teach students to appreciate different ethnicities and cultures, which will help reduce prejudice and promote peaceful coexistence."*

These viewpoints reflect the student survey findings, where **50-56%** of students expressed the need for teaching materials that focus on **religious tolerance, ethnic tolerance, and cross-cultural understanding**. Teachers also agreed that English lessons provide a valuable platform to address these issues and expand students' perspectives on diversity.

c. Anti-Violence and Respect for Diversity

Another key theme that emerged from the teacher interviews was the need for **anti-violence** content in the curriculum. The teachers highlighted the importance of including discussions on **physical violence, mental violence, and bullying prevention** in their lessons. They stressed that such content would help students develop the necessary skills to manage conflict peacefully and respect others. The teachers' statements can be seen in the following below:

Teacher 1 (T1): *"Anti-violence education should be a priority. In English, we can teach students how to deal with conflicts without resorting to violence. It's essential that they learn how to express themselves in ways that promote peace and understanding."*

Teacher 2 (T2): *"Addressing violence whether physical, mental, or bullying is critical. Through English lessons, students can learn how to communicate respectfully, resolve conflicts peacefully, and avoid harmful behaviors."*

These insights align with the student survey responses, where **49-51%** of students indicated that they wanted materials on **anti-violence, including anti-bullying and violence prevention**. Teachers recognized that incorporating these topics in English lessons could help create a safe and respectful learning environment.

a. Local Culture and Religious Adaptation

The teachers also emphasized the importance of including **local culture** in the curriculum, specifically focusing on how **religion interacts with culture**. They agreed that students should be taught how to balance their religious beliefs with an understanding and respect for the diverse cultural traditions within Indonesia. English lessons, according to the teachers, can help students develop a more nuanced understanding of how religion and culture coexist.

Teacher 3 (T3): *"In Indonesia, students must learn how to navigate between their religious values and the local cultural practices. Teaching this through English helps them better understand the cultural diversity within our country and the world."* **Teacher 4 (T4):** *"We live in a country where many religions and cultures intersect, and it's crucial to teach students how to adapt religious values to different cultural contexts. This understanding will make them more tolerant and respectful of others."*

This view is consistent with the student responses, where **48-58%** of students expressed a desire for teaching materials that discuss how **religion and culture interact** and how students can **adapt religious practices** to respect local cultures.

The findings from the student survey and teacher interviews highlight a growing recognition of the need to integrate **religious moderation** and **cross-cultural understanding** into the English language curriculum. Both students and teachers emphasized the importance of addressing these themes in educational content to foster a more tolerant, inclusive, and responsible mindset among students. This aligns with Indonesia's broader educational reforms that aim to address issues such as radicalization and intolerance by promoting values that encourage national unity and respect for diversity. As **Mulyani (2021)** argues, language education, particularly in English, offers a unique opportunity to introduce and nurture cross-cultural values while simultaneously strengthening students' language proficiency. The integration of such values within English lessons could play a significant role in shaping a generation of students that are not only skilled linguistically but also socially responsible and culturally aware.

One of the most striking findings from the student survey was the high demand for materials that promote **national insight**, with over 47% of students expressing a desire for content related to national identity, **love for the homeland**, and an understanding of the **Unitary State of the Republic of Indonesia (NKRI)**. Teachers also strongly supported this view, highlighting the importance of embedding these values into English lessons as a means of promoting national pride and unity. The focus on national insight is consistent with the research of **Rahman et al. (2022)**, who emphasize the role of educational frameworks in reinforcing national identity, especially in countries like Indonesia with a complex mix of religions, cultures, and ethnicities. By focusing on national insight in English lessons, students can gain a deeper understanding of their shared national values, which could foster a stronger sense of unity and collective purpose.

The desire for **religious tolerance** was another key theme identified by both students and teachers. Around 50-56% of students expressed interest in having English materials that promote religious tolerance, while teachers also acknowledged the importance of teaching students how to respect and appreciate different religious beliefs. This finding is in line with previous research by **Wulandari (2021)**, who notes that teaching tolerance is essential in a multicultural society like Indonesia, where different religious groups coexist. English language lessons, as a universal medium of communication, can serve as an effective platform for introducing religious diversity and teaching students how to engage respectfully with others. As **Widodo & Lestari (2021)** argue, **intercultural competence**, the ability to interact effectively and respectfully with individuals from different cultural backgrounds, can be developed through language education. By incorporating values of religious tolerance into English lessons, students not only improve their linguistic skills but also cultivate a more inclusive and open-minded worldview.

In addition to religious tolerance, students also expressed a strong interest in learning about **ethnic** and **cultural tolerance**. More than half of the students (54-55%) indicated a preference for materials that address these aspects, and teachers similarly highlighted the importance of teaching

students how to interact with individuals from diverse ethnic and cultural backgrounds. This demand reflects the need to promote respect for Indonesia's rich cultural diversity and to reduce ethnic-based discrimination. The research by (Romdania, 2019) on intercultural competence underscores the importance of fostering empathy and understanding between people from different cultural groups. For Indonesia, where the population is made up of hundreds of ethnic groups, teaching students to appreciate and respect ethnic diversity is essential to maintaining social cohesion and peace. Including these topics in English language education can help build a more tolerant society and better equip students for a globalized world.

Another area of concern identified by both students and teachers was the need for materials focused on **anti-violence** education. Students expressed a strong preference for content that addresses **physical violence prevention**, **mental violence prevention**, and **anti-bullying**. Approximately 50% of students were highly interested in including these topics in English lessons, and teachers agreed that teaching students about non-violent ways of resolving conflicts and respecting others is crucial. This finding is consistent with the research of **Fariz (2023)**, who suggests that **violence prevention** and **peace-building** should be prioritized in school curricula to address rising concerns about extremism and social unrest. Furthermore, **Wulandari (2021)** highlights the role of education in shaping students' attitudes toward violence and peace. By incorporating anti-violence messages into English lessons, teachers can help students develop the skills to handle conflicts constructively and to value peaceful resolution over aggression.

The need for anti-violence education was not limited to physical violence. Students also showed a strong preference for materials that tackle **mental violence**, with many students seeking content related to the prevention of psychological harm and bullying. This finding further supports the argument that emotional and psychological well-being is just as important as physical safety in fostering a peaceful and inclusive society. In a multicultural and diverse country like Indonesia, addressing **mental violence** is crucial, as students from different backgrounds may face discrimination, bullying, or marginalization. By incorporating lessons on **mental well-being** and **anti-bullying** into the English curriculum, schools can promote an environment where all students feel valued and respected, contributing to a more harmonious and supportive educational experience.

An important theme that emerged from both the student survey and teacher interviews was the emphasis on **local cultural adaptation**. Over 48% of students expressed interest in learning about how **religion** and **local cultures** can coexist and adapt to one another. Teachers highlighted the importance of teaching students to respect both their religious beliefs and the traditions of their local communities, which is crucial in a country like Indonesia, where local cultures are often intertwined with religious practices. This desire for cultural adaptation is consistent with the findings of **Octaviani (2023)**, who argues that integrating **local cultural knowledge** into educational curricula is vital for students' ability to navigate the complexities of their multicultural environment. By including local cultural perspectives in English lessons, students can develop a deeper appreciation for their heritage and learn how to adapt to the globalized world while remaining grounded in their local identities.

The role of English as a tool for promoting both **religious moderation** and **cross-cultural understanding** was also strongly endorsed by both students and teachers. Students indicated that English lessons could provide an ideal platform for exploring these important issues, and teachers acknowledged the potential of English as a global language to foster intercultural communication and empathy. This aligns with the work of **Setyawan (2022)**, who argues that language education,

particularly English, can serve as a bridge to connect people from different cultures and help them understand and appreciate each other's differences. By incorporating values of **religious moderation** and **cultural tolerance** into English lessons, teachers can help students develop a more global perspective and prepare them to engage effectively with the diverse world around them.

The findings from the student survey and teacher interviews suggest that integrating **religious moderation** and **cross-cultural understanding** into English language education is a critical step toward fostering a more tolerant, peaceful, and socially responsible generation. Both students and teachers emphasized the need for English lessons that promote national insight, religious tolerance, ethnic and cultural understanding, and anti-violence education. These findings are consistent with the growing body of research that highlights the role of language education in fostering **intercultural competence**, **mutual respect**, and **social cohesion** in diverse societies. By incorporating these values into English language teaching, schools can not only improve students' language skills but also contribute to the creation of a more inclusive and harmonious society, equipped to navigate the challenges of a globalized world.

Conclusion

Based on the findings from both the student questionnaire and teacher interviews at Madrasah Tsanawiyah (MTs) 1 Lubuklinggau, it is evident that there is a strong need for integrating **religious moderation and cross-cultural understanding** into English language teaching materials. The majority of students expressed a high demand for content focusing on national values, religious tolerance, anti-violence, and respect for cultural diversity. Similarly, teachers highlighted the importance of incorporating these values into language instruction to foster a more inclusive and tolerant environment. Both students and teachers agreed that English language materials should not only enhance language proficiency but also contribute to shaping students' attitudes toward religious and cultural diversity. The findings suggest that integrating these values into English language teaching can effectively support students in becoming more moderate, tolerant, and globally aware individuals. However, this study has several limitations, including its small sample size of 85 students and 4 teachers from one MTs school, which may not fully represent the broader population. Future research should expand the sample size and include observations or assessments of actual teaching practices to provide more comprehensive insights. Despite these limitations, the study strongly supports the development of teaching materials that promote religious moderation and cross-cultural understanding. It is recommended that teachers receive professional development training on how to incorporate these values into their lessons. Future research could also explore the long-term impact of such educational strategies on students' attitudes and behaviors. Ultimately, the integration of religious moderation and cross-cultural awareness into English language learning can play a crucial role in fostering a more tolerant and peaceful society.

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Procurement of STEM (Science, Technology, Engineering, and Mathematics) Education Centre for Rural Children to Support Equality in Education Quality in Indonesia

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Abstract

Equal distribution of education in Indonesia faces many obstacles. One of the factors that causes these obstacles is uneven development, including the development of access to remote areas. Thus, the distribution of adequate infrastructure and human resources to support education is still difficult to do. As a result, there is an inequality in the equality of education quality in rural and urban areas. The writing of this study will explain how important it is to equitably distribute quality education for children throughout Indonesia to create quality human resources who can compete in the international arena. The purpose of this study is to provide an overview of the positive impact of equitable distribution of education in Indonesia in order to support SDG 4 or Sustainable Development Goal 4 which focuses on quality education, whose main goal is to ensure inclusive, equitable, and quality education and provide lifelong learning opportunities for everyone. The research method used in this study is a literature study using library research as one of the sources of data collection. Inequality in infrastructure development and human resources in rural areas is the main obstacle in realizing equitable distribution of quality education. This gap is a big challenge that must be overcome immediately in order to create equality in the quality of education in all regions in Indonesia. In this case, the procurement of STEM (Science, Technology, Engineering, and Mathematics) Education Centers can be an effective solution as a means to support the improvement of the quality of education in rural areas and provide them with the opportunity to access relevant and quality education, as well as be able to prepare them to compete at the global level.

Keywords: Education Equity, Quality Education, SDG 4, SDGs 2030, STEM (Science, Technology, Engineering, Mathematics).

Introduction

Education under multiple global initiatives has been playing a significant role in overall sustainable development in the era of knowledge economy and knowledge society. However, practical evidences have not been well noticed under each sustainable development goal (Halefom Gazei Abera, 2022). According to UNICEF, Goal 4 of the Sustainable Development Goals (SDGs) aims to ensure inclusive and equitable quality education and promote lifelong learning opportunities for all. This goal recognizes that education is a critical vehicle for reducing inequalities. It highlights the necessity of providing quality education particularly for marginalized

groups, including children from poor households, those living in rural areas, indigenous peoples, and refugees. The transformative potential of education is underscored as it enables upward socioeconomic mobility and helps break the cycle of poverty.

Quality education throughout the country is needed to produce a generation that is intelligent, superior, and competitive in the global arena. Especially in Indonesia, which has a target to become *Generasi Emas 2045*. So, to achieve this, preparations are needed from now on.

The results of a study show that the percentage of students of elementary school age who can read, write, and calculate is less than 40%. And most of them come from rural or remote areas. This will greatly support the Indonesian state in creating the 2045 Golden Generation. As a result, Indonesia is in danger of falling far behind developed countries in terms of intellectuals.

The difficulty of access to educational facilities, as well as getting competent educators is one of the problems faced today. The salary of honorary teachers, which can be said to be far below the word decent, makes the lack of human resources willing to become teachers, especially if they are assigned to the interior. In addition, to get a superior and quality education is also considered very expensive for parents in rural areas where the majority of the population works as farmers who only depend on crop income. As a result, many children in the countryside drop out of school and choose to help their parents work in the fields.

Quality education is of course expected for the progress of a nation, education is not only a means of "agent of change" for the young generation who will be the successor of a nation, but also must be an "agent of producer" in order to create a real transformation (Binita Bhekti Lestari, et al., 2024).

Based on the results of the UNESCO report, Indonesia currently ranks 64th internationally out of 120 countries in the field of education. This is proof that the quality of education in Indonesia is still backward when compared to other ASEAN countries, such as Singapore which is currently ranked 11th internationally. This low level of education makes Indonesia far from the 2030 SDGs target. Therefore, this problem must be overcome immediately. One of the steps that can be taken by the government is to provide educational facilities to areas that have difficulty accessing education. Educational facilities that can be provided such as, by building STEM (Science, Technology, Engineering, and Mathematic) education centers with development targets in remote areas. It is intended to give children in remote communities the same right to get a quality education, to prepare for a brighter future.

The expected target of the procurement of the STEM Education Center is to implement educational empowerment in the form of providing space that accommodates teaching and learning activities in remote areas. This program is expected to provide facilities such as a library with a variety of books, a comfortable reading corner, teaching aids for learning to count quickly, and logic toys that will make children get used to playing while learning. Not only that, this program invites children to make simple experiments to provide knowledge in the field of science and engineering, for example by making volcanic expressions from paper, making multiplication wheels, and also making knowledge cards. So that children become more active with an interactive teaching approach, so that children dare to voice their opinions so that in the future they will be trained in public speaking and increase their confidence.

The procurement of the STEM Education Centre requires active collaboration from the community and educated people from universities as teaching volunteers. And it requires the role of the government in terms of building adequate facilities. Through the knowledge and skills acquired, students have a high spirit of learning, and believe that they are agents of change to

achieve sustainable development goals and contribute to improving the quality of life for people who can reduce poverty rates, as well as prepare superior human resources in the fields of Science, Technology, Engineering, and Mathematics. The expected result of this program is that with the equitable distribution of education, it can support Indonesia's target of achieving the 2045 Golden Generation, and play an active role in the 2030 SDGs.

Research Methods

This study uses the research method of literature study and secondary data analysis to analyze school education and educational welfare. The steps of this research include identifying research objectives, collecting data through information sources, analyzing data qualitatively, and interpreting the findings to identify challenges and solutions in its implementation.

Results and Discussion

Education is a very important thing in life. Education aims to prepare for a bright future. Because education can change a person's personality and character, education can also change human resources in a country for the better, more advanced, and of higher quality. Currently, the quality of education in Indonesia can be said to be still low when compared to other developed countries. So, to meet the target of Indonesia's Golden Generation 2045, it must start now. Looking at education in Indonesia today, it is still a little worrisome, both in terms of facilities and infrastructure. Some citizens have not fulfilled their right to obtain proper education as enshrined in the 1945 Constitution article 31 paragraph 1, namely "Every citizen has the right to education", based on this it is very clear that every Indonesian citizen has the right to get a proper education. Of course, by obtaining quality education, it can provide great benefits for individuals and the progress of a country in the future (Fadia & Fitri, 2021).

The SDGs 2030 program contains 17 goals, namely (1) Overcoming and ending poverty that occurs everywhere, (2) ending hunger and meeting food needs in increasing nutritional resources, (3) ensuring a healthy and prosperous life for all ages, (4) quality, fair, equitable, and lifelong learning opportunities for all ages, (5) gender equality, (6) ensuring the availability of clean water and sustainable sanitation for all, (7) access to affordable and modern energy for all, (8) introducing sustainable economic development, (9) industrial and infrastructure innovation, (10) reducing inequality in the country, (11) making cities and settlements safe and comfortable, (12) sustainable consumption and production, (13) addressing climate change and its impacts, (14) conserving (sea) waters, (15) restoring and protecting ecosystems, managing forests, halting land degradation and biodiversity loss, (16) providing equitable access for all, and (17) strengthening global partnerships to implement these targets. The program includes 169 targets that are a global movement for 15 years (2016–2030) to overcome poverty, protect the environment, improve the quality of education, and reduce inequality.

The current condition of education in Indonesia still needs a lot of improvement to produce quality education for the entire community. The government must be committed to improving the quality of education in Indonesia, starting from the quality of learning, the provision of adequate facilities, to the quality of teachers. In addition, the implementation of the curriculum must also

be adjusted to the times, considering that the curriculum in Indonesia is still lagging behind compared to other countries. In this case, the application of STEM education is very important to provide a learning experience based on technology and innovation. By providing access to STEM education through the Education Centre in each village, adequate educational facilities can reach remote areas far from the city centre and have minimal access to technology.

According to Baswedan (2014), the number of educational institutions in Indonesia, especially at the elementary and secondary school levels, has continued to increase since independence. However, there are still 75% of schools in some regions of Indonesia that do not meet the minimum education service standards. In addition, Indonesia is among the 10 countries with the lowest performance based on The Learning Curve report in 2013. Globally, the quality of Indonesia's education is ranked 64th out of 120 countries according to a UNESCO report. Another challenge faced is the high rate of physical violence in the educational environment, both between students and sexual violence that is rampant in schools.

To overcome these challenges, the Sustainable Development Goals (SDGs) are a reference in improving the quality of education in the world, including in Indonesia. Improving education in Indonesia aims to support the achievement of SDG 4, especially through interactive, relevant, and future-oriented STEM-based education. As a form of contribution, the construction of the STEM Education Center can be a strategic step to improve the quality of education. The center is designed as an integrated learning platform that utilizes technology and innovative approaches, so that students can develop their interests and talents through interactive and meaningful learning experiences. That way, Indonesia can produce a superior young generation that is relevant to the needs of the times, support equal distribution of education, and contribute to achieving the 2030 SDGs target.

Conclusion

The conclusion of this study is that education is an important aspect in building a bright future for individuals and the nation, but the quality of education in Indonesia still faces various challenges, such as limited facilities, teacher quality, and inadequate curriculum. With the level of education ranked 64th out of 120 countries according to UNESCO, as well as the high rate of violence in the school environment, there needs to be a serious effort to improve the quality of education as a whole. The construction of the STEM Education Center is one of the strategic solutions to answer this challenge, especially in remote areas with minimal access to technology. By providing STEM- based learning facilities, this center can produce a competent young generation, support the achievement of the 2030 SDGs targets, and contribute to improving the Human Development Index in Indonesia.

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Happy Learning in Pedagogic and Tarbiyah Analysis

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Abstrak

Penelitian ini bertujuan untuk menganalisis kebahagiaan belajar melalui pendekatan pedagogik dan tarbiyah. Kebahagiaan belajar meliputi 3 aspek yaitu pemenuhan kebutuhan jasmaniah, akliah, dan rohaniah. Kesejahteraan holistik peserta didik menjadi faktor penting dalam menciptakan motivasi dan keterlibatan dalam pembelajaran. Aspek jasmaniah mencakup nutrisi yang cukup, waktu istirahat, dan kenyamanan lingkungan, yang berkontribusi pada konsentrasi dan kesiapan belajar. Kebutuhan akliah, seperti kebebasan berpikir dan stimulasi intelektual, meningkatkan motivasi dan minat belajar. Sementara itu, kebutuhan rohaniah, seperti rasa syukur, keikhlasan, dan pencarian ridha Allah, mempengaruhi ketenangan dan kebahagiaan dalam proses belajar. Menggunakan metode kualitatif dengan pendekatan library research, penelitian ini menggali literatur yang relevan untuk memahami hubungan antara ketiga aspek tersebut. Hasil dari penelitian ini adalah pentingnya integrasi aspek rohaniah, seperti mendapatkan ridha Allah, dalam kebahagiaan belajar peserta didik. Meskipun aspek jasmaniah dan akliah telah banyak dibahas dalam penelitian sebelumnya, penekanan pada dimensi spiritual sebagai faktor kunci dalam menciptakan kebahagiaan belajar peserta didik. **Kata kunci:** Pedagogik; Tarbiyah; Kebahagiaan; Belajar.

Abstract

This study aims to analyze the happiness of learning through pedagogic and tarbiyah approaches. The happiness of learning includes 3 aspects, namely the fulfillment of physical, intellectual, and spiritual needs. The holistic well-being of students is an important factor in creating motivation and involvement in learning. Physical aspects include adequate nutrition, rest time, and environmental comfort, which contribute to concentration and readiness to study. Literacy needs, such as freedom of thought and intellectual stimulation, increase motivation and interest in learning. Meanwhile, spiritual needs, such as gratitude, sincerity, and the search for Allah's pleasure, affect calmness and happiness in the learning process. Using a qualitative approach with the library research method, this study analyzes relevant literature to understand the relationship between these three aspects. The result of this study is the importance of integrating spiritual aspects, such as getting the pleasure of Allah, in the happiness of students' learning. Although the physical and mental aspects have been widely discussed in previous research, the emphasis on the spiritual dimension is a key factor in creating students' learning happiness **Keywords:** Pedagogic; Tarbiyah; Happiness; Learning.

Introduction

In the midst of the dynamics of the development of the world of education, issues related to the happiness of learning are getting more and more attention. The psychological and emotional well-being of students is the key to ensuring the achievement of more enjoyable educational goals. Most education policies are more focused on academic aspects and cognitive evaluation results, but the physical, intellectual, and spiritual needs of students do not run together. Social facts show that imbalances in meeting these needs can affect motivation, involvement, especially on students' happiness in learning. This is in line with Amahoru & Ahyani's opinion that students who are physically and emotionally uncomfortable tend to show a decline in academic performance, even experiencing excessive stress or anxiety. (Amahoru & Ahyani, 2023) Therefore, understanding the influence of fulfilling physical, intellectual, and spiritual needs is very important to create a learning environment that supports the welfare of students.

Nowadays, learning orientation is more emphasized on worldly learning outcomes, such as academic achievements, practical skills, and career preparation, rather than on the fulfillment of students' spiritual needs. The happiness achieved through this achievement is often seen as the main goal, while the happiness of the hereafter tends to be neglected in the learning process. This reflects the dominance of educational approaches that prioritize physical and intellectual aspects, but do not pay attention to the deep spiritual dimension.

According to (Sihombing & Sijabat, 2023), the fulfillment of the desire for happiness does not only focus on worldly achievements, but also depends on a strong belief in the existence of life after death. The belief in the afterlife is a source of motivation for individuals to pursue more essential happiness, which is not limited to material achievement or social status. In this perspective, true happiness is obtained not only from success in the world, but also from efforts to get closer to Allah SWT and obtain His pleasure.

Pedagogic and tarbiyah have fundamental differences in defining the meaning of happiness in learning. Pedagogics tend to focus on developing students' cognitive aspects and skills that are relevant to worldly needs, such as academic achievement or mastery of science. In contrast to that, tarbiyah emphasizes the spiritual dimension in the learning process. Tarbiyah sees the happiness of learning not only as a result of intellectual achievements, but also as a process of getting closer to Allah SWT and not just a worldly activity, but also a way to achieve true happiness based on religious values and blessings in the hereafter.

Several previous researchers, such as (Hasibuan, 2020) and (Gimri et al., 2023), examined the happiness of learning in the context of the *COVID-19 pandemic*, stating that the purpose of education is to develop students' potential optimally, including cognitive, affective, and psychomotor aspects, so that they can become independent, intelligent, and useful individuals for society. The focus of the problem in the research is more on the pedagogic perspective or learning outcomes. The research that focuses on the comparison of pedagogic and tarbiyah perspectives is a novelty.

The benefits of this research are answered and provide a deep understanding of the importance of happiness in learning for students. By using the approach of pedagogic science and tarbiyah. This research is also expected to be a reference for educators to be able to integrate the concept of true happiness in learning that not only meets intellectual needs but also physical and spiritual aspects, in order to achieve complete educational goals.

Literature Review

Happiness in learning

Happiness in learning is a positive emotional condition experienced by students when undergoing the learning process. According to (Husnaini et al., 2024), happiness in the context of learning can be interpreted as a feeling of satisfaction that arises when students feel that they have succeeded in achieving learning goals. From an educational perspective, learning happiness is an important factor because it can increase student motivation and engagement. (Daga, 2021) In addition, (Subarkah, 2019) states that positive emotions such as happiness can expand cognitive abilities and encourage creativity. Therefore, the happiness of learning is not just a result, but also a process that affects the effectiveness of learning as a whole.

Pedagogy

Pedagogy is an educational science and art that aims to optimize the learning process. In relation to the happiness of learning, pedagogical plays a central role in creating an environment that supports students' emotional well-being. According to (Faiz et al., 2022), an effective pedagogic approach must consider the needs, interests, and potential of students. In line with that, (Farisia, 2021) emphasizes the importance of social interaction in learning to build meaningful learning experiences. With the right pedagogic approach, teachers can create a conducive learning atmosphere, so that students not only achieve academic goals but also feel happy in their learning process.

Tarbiyah

Tarbiyah, in the context of Islamic education, refers to a coaching process that aims to shape an individual's personality in accordance with Islamic values. According to (Usela, 2024), tarbiyah involves efforts to internalize manners and build character based on noble morals. In view (Falasifatuha et al., 2024), tarbiyah includes spiritual, intellectual, and social aspects that are integrated with each other. Its relationship with pedagogical lies in its focus on a holistic approach that develops not only cognitive skills, but also the moral and emotional aspects of learners. With tarbiyah, the learning process becomes more meaningful because it is based on noble values.

Study Methodology

The focus of this research is to examine the fulfillment of physical, intellectual, and spiritual needs for students' learning happiness. The happiness of learning can increase student motivation and achievement, which is very important in the context of education. The research process will involve a thorough literature review of these three aspects, analyzing how each need contributes to the happiness and success of students in learning.

This research uses a qualitative method with a library-based approach (*library research*). The qualitative approach was chosen because it aims to explore a deep understanding of how to meet physical, intellectual, and spiritual needs in the happiness of students' learning. *Library research* is used to study and analyze relevant literature, so as to obtain a strong theoretical understanding and empirical evidence from various existing sources. This process is carried out

by collecting journals or scientific articles that can provide insight into the relationship between these three aspects and their impact on students' happiness or learning well-being.

The main sources of data for this research are journals and scientific articles that are relevant to the topic of meeting physical, intellectual, and spiritual needs in learning. Scientific journals and articles are chosen because they provide valid and reliable information to explore the topic. By using scientific literature, research can build a strong theoretical foundation and obtain in-depth empirical evidence. The data collection process was carried out by reviewing various journals that focused on the influence of the three aspects on learning happiness, as well as filtering articles that provided the latest analysis and insights related to this theme.

The data collection process is carried out through *desk-review*, namely by reviewing and analyzing relevant literature. *Desk-review* was chosen because it allows researchers to access and study various existing sources efficiently and in-depth. This method allows the analysis of literature from various perspectives without requiring direct data collection from participants. This process involves searching journals, scientific articles, and books that discuss physical, intellectual, and spiritual needs, as well as their impact on learning happiness. The data obtained were then analyzed to find relevant patterns and relationships in the context of education.(Hamida et al., 2024)

Data analysis was carried out by thematic analysis methods, which allowed the identification of key themes in the reviewed literature. This method was chosen because it is suitable for organizing qualitative data from various literature sources. The analysis process involves three main stages: 1.) the researcher reads the literature to understand the content as a whole; 2.) Key themes such as the definition of learning happiness, pedagogical approaches, and tarbiyah views are identified and grouped; 3.) The data that have been grouped are further analyzed to reveal the fundamental differences between pedagogic and tarbiyah perspectives.(Heriyanto, 2019)

Result and Discussion

Fulfillment of physical needs in learning

One of the fundamental aspects of learning happiness is the fulfillment of physical needs. Physical needs include adequate nutritional intake, adequate rest time and comfort of the learning environment. These three aspects are interrelated and play an important role in the concept of student learning happiness.

The fulfillment of adequate nutritional intake, in pedagogic science, adequate nutritional intake is one of the cursive elements in supporting the teaching and learning process. Adequate nutrition provides the energy the body and brain need to function optimally, so that students can focus and be active during learning. However, if adequate nutritional intake is not met, it will have an impact on the concentration and activeness of students. In research (Putri et al., 2023) it has been shown that nutritional deficiencies or nutrients such as iron, protein, and vitamins, can lead to fatigue, decreased concentration, and low academic performance. Therefore, teachers and educational institutions need to encourage awareness of the importance of healthy diets, for example providing nutritious menus in schools.

Meanwhile, from the perspective of tarbiyah, nutritional intake is not only a physical need, but also part of the maintenance of Allah's mandate to the body. In Islam, maintaining physical health including meeting nutritional needs is the obligation of every individual and a form of gratitude for what has been given. According to (Pakungwati & Desti Anggraeni, 2023) One form of being grateful for the blessings of the body given by Allah is by maintaining a healthy lifestyle such as by eating healthy foods. The Qur'an recommends the consumption of halal and good food (thayyib), as mentioned in Surah Al-Baqarah verse 168:

اَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الرِّزْقِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ ۚ إِنَّهُ لَكُمْ
عَدُوٌّ مُبِينٌ ١٦٨

O people, eat some of the halal (food) on earth and do not follow the steps of Satan. Indeed, he is a real enemy to you.

Therefore, the fulfillment of adequate nutrition is a form of gratitude to Allah for the blessings of sustenance given. Adequate rest time is also very important to maintain the physical and mental balance of students (Physical). From a pedagogical perspective, the learning process requires high concentration and great energy, which cannot be maintained in the absence of adequate rest time. Getting enough rest gives the body a chance to recover energy, repair brain cells, and improve memory and concentration. In research (Nugraha et al., 2024) revealed that lack of sleep or limited rest time can interfere with the psychological well-being of students. Therefore, it is important for parents and schools to manage break time wisely so that students can get enough rest and refocus on learning. At home, parents have an important role in maintaining children's rest patterns so that when at school they do not fall asleep during learning and school it is also important to arrange sufficient rest hours so that students have readiness when receiving the next learning because this will affect the psychological well-being of students.

Meanwhile, in the science of tarbiyah, sufficient rest time reflects the importance of maintaining the balance of life taught in Islam. Islam teaches its people not only to focus on work or worldly activities, but also. In the hadith, the Prophet PBUH said:

إِنَّ لَجَسَدِكَ عَلَيْكَ حَقًّا

"Verily your body has a right over you." (HR. Bukhari).

Rest is one way to maintain health, paying attention to the needs of the body and soul of the body as a mandate from Allah. So if you don't pay attention to enough rest time, it will trigger various headaches such as headaches, dizziness and can even trigger chronic headaches.(Rosyidah et al., 2021)

In addition, the comfort of the learning environment also has a cursive role in improving the quality of the learning process. From a pedagogical perspective, a comfortable environment can create a conducive atmosphere for students to concentrate and be actively involved in learning. This comfort includes factors such as appropriate room temperature, cleanliness and sufficient lighting. For example, if the classroom does not have air conditioning such as a fan or air conditioner, then students will overheat so that they are uncomfortable when receiving materials. A supportive environment can reduce physical and mental fatigue, which is often an obstacle for students to absorb the subject matter. Research (Syarifah, 2024) shows that a comfortable environment significantly increases students' motivation to learn and their satisfaction with learning. As such, educators need to ensure that classrooms or other learning spaces meet physical comfort standards to support effective learning.

From the perspective of tarbiyah, the comfort of the learning environment also reflects efforts to maintain the mandate given by Allah to our bodies and minds. Islam encourages its

people to create an environment that supports a healthy and balanced life, both physical and spiritual. In the Qur'an, Allah says in Surah An-Nahal verse 80:

وَهَالِكٌ جَعَلَ لَكُمْ مِنْ بُيُوتِكُمْ سَكَنًا وَجَعَلَ لَكُمْ مِنْ جُلُودِ النَّعَمِ بِيُوتًا يَسْتَخِفُّونَهَا يَوْمَ ظَعْنِكُمْ وَيَوْمَ إِقَامَتِكُمْ وَمِنْ أَصْوَابِهَا وَأَوْبَارِهَا وَأَشْعَارُهَا أَتَانَا وَمَتَا أَعَا إِلَى جَيْنٍ ۚ ٨٠

And Allah has made for you a dwelling place out of your houses.

The verse describes the importance of creating a good environment as part of maintaining the welfare of the people. In the context of tarbiyah, a comfortable learning environment is not only physical, but also spiritual. Students are taught to maintain inner peace through mutual respect, maintaining cleanliness of heart, and interacting with positive values. Thus, the comfort of the learning environment can improve the quality of learning and strengthen the spiritual and mental balance of students.

Table 1: Physical Needs in Learning

NO	Physical Needs	Pedagogy	Tarbiyah
1	Adequate nutrient intake	Provides energy to focus and be active in learning	Keeping God's trust over the body.
2	Adequate rest time	Maintaining physical and mental balance	Pay attention to the needs of the body and soul
3	Environmental comfort	Creating a conducive atmosphere for students	Strengthening the spiritual and mental balance of students

Three basic aspects related to the happiness of learning based on the fulfillment of physical needs are adequate nutritional intake, sufficient rest time and environmental comfort. In a pedagogical perspective, meeting needs such as nutritional intake, adequate rest, and a comfortable environment helps maintain focus, physical balance, and create a conducive atmosphere for learning. Meanwhile, from the perspective of tarbiyah, the fulfillment of these needs is a form of maintaining Allah's mandate for the body, paying attention to the needs of the body and soul, and strengthening the spiritual and mental balance of students. By understanding and applying these three aspects, students can not only learn well, but also grow into physically, intellectually, and spiritually healthy individuals, in accordance with Islamic values.

The fulfillment of the needs of wisdom in learning

In addition to the fulfillment of physical needs, the fundamental aspect of learning happiness is the fulfillment of academic needs. The need for literacy includes freedom of thought, intellectual stimulation and a deep understanding of matter. These three aspects are interrelated and play an important role in the concept of student learning happiness.

Freedom of thought, in a pedagogic perspective, freedom of thought in expressing ideas is very important to encourage creativity and active participation of students in the learning process. When students feel free to express their opinions, they tend to be more confident and involved in class discussions. This freedom provides space for learners to develop critical thinking, analytical, and problem-solving skills. A learning environment that prioritizes freedom of thought also allows learners to explore new ideas without fear of being judged, which in turn increases their interest and motivation in learning. (Izzah & Aisyah Nurul, 2024)

In the perspective of tarbiyah, freedom of thought and expression of ideas is also highly valued in Islam, as long as it does not conflict with religious principles. Islam teaches the importance of seeking knowledge and thinking critically, as reflected in many verses of the Qur'an that encourage humans to use reason in understanding Allah's creation. Allah says in Surah Al- Imran verse 190:

إِنَّ فِي خَلْقِ السَّمُوتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِّأُولِي
الْأَلْبَابِ ۙ ١٩٠

Indeed, in the creation of the heavens and the earth, and the alternation of night and day, there are signs for the sensible man.

In the context of tarbiyah education, freedom of thought is intended to help students explore their intellectual potential while maintaining Islamic moral and ethical values. Thus, freedom of thought in education not only improves cognitive abilities, but also strengthens spiritual relationships with God. (Ahyar, 2024)

Intellectual stimulation, in a pedagogic perspective challenging intellectual stimulation is essential to increase student engagement and motivation. Intellectual challenges that match learners' ability levels can encourage them to think deeper, develop *problem-solving* skills, and motivate them to reach their best potential. According to Muhammad, challenging tasks and providing opportunities for critical thinking not only increase brain power, but also build confidence and independence in learning. (Muhammad et al., 2024) Teachers who give challenging tasks with the right level of difficulty can help students to grow and develop in a positive way, as well as encourage them to continue seeking knowledge.

Meanwhile, from the perspective of tarbiyah, challenging intellectual stimulation is also very important in the Islamic education process. Islam encourages its people to always seek knowledge and never stop thinking and asking questions. Allah says in the Qur'an Surah az-Zumar verse 9:

أَمْ مَنْ هُوَ قَانِتٌ آنَاءَ اللَّيْلِ سَاجِدًا وَقَائِيًا يَحْذَرُ الْآخِرَةَ وَيَرْجُوا رَحْمَةَ رَبِّهِ ۗ قُلْ هَلْ يَسْتَوِي الَّذِينَ
يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ ۚ إِنَّمَا يَتَذَكَّرُ أُولُوا الْأَلْبَابِ ۚ ٩

Is it the more fortunate polytheist or the one who worships at night in a state of prostration, standing, fearing the hereafter, and hoping for the mercy of his Lord? Say (Prophet Muhammad), "Are those who know (Allah's rights) the same as those who do not know (Allah's rights)?" Actually, only the ululalbab (a sensible person) can receive lessons.

This shows that the search for deep knowledge and critical thinking a part of religious guidance. In the context of tarbiyah, intellectual challenges are not only related to mastery of world knowledge, but also direct students to deepen their understanding of religion. With this approach, students are not only stimulated to develop their intellectual potential, but also gain a deeper understanding of religion and life. (Agusti et al., 2024)

Deep understanding of material, in pedagogical science, deep understanding of material is one of the key factors in learning success. When learners truly understand the material being

studied, they not only remember the information, but can also apply it in a variety of contexts. Deep understanding allows learners to connect new knowledge with existing knowledge, as well as develop critical and analytical thinking skills. Research shows that deep learning increases student motivation, satisfaction, and engagement in the learning process.(Muflihah, 2024)

Tarbiyah perspective, in-depth understanding of material is also very important. In Islam, the search for knowledge is part of the obligation, and deep understanding is considered more valuable than superficial knowledge. The Qur'an teaches the importance of correct understanding, as in Surah Al-Mujadila verse 11:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ ۚ وَإِذَا قِيلَ انشُرُوا فَانْشُرُوا يَرْفَعِ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ ۚ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ۝۱۱

Allah will exalt the believers among you and those who are given some degree of knowledge.

A deep understanding in the context of tarbiyah includes not only world science, but also religious science, which leads to spiritual depth and the practice of Islamic teachings in daily life. Thus, a deep understanding of the material in tarbiyah education leads to the formation of an intellectually intelligent and spiritually profound person.(Basith, 2024)

Table 2: Akliah Needs in Learning

NO	Akliah's Needs	Pedagogy	Tarbiyah
1	Freedom of Thought in Expressing Ideas	Encourage creativity and active participation of students	Exploring intellectual potential and maintaining the moral values of Islamic ethics.
2	Challenging Intellectual Stimulation	Students feel valued and motivated to develop their intellectual potential	Building confidence and calmness in learning
3	Deep Understanding of the Material	Students feel satisfied and increase their motivation to learn	The formation of a person who is intelligent and has spiritual depth

Three fundamental aspects related to the happiness of learning based on the fulfillment of intellectual needs are freedom of thought in expressing ideas, challenging intellectual stimulation, and deep understanding of material. From a pedagogical point of view, freedom of thought, challenging intellectual stimulation, and a deep understanding of the material encourage creativity, motivation, and learning satisfaction of students. Meanwhile, from the perspective of tarbiyah, these needs help explore intellectual potential while maintaining moral values, building confidence and independence, and forming intelligent individuals with spiritual depth.

The fulfillment of spiritual needs in learning

In addition to the fulfillment of physical and intellectual needs, the fundamental aspect of learning happiness is the fulfillment of spiritual needs. Spiritual needs include getting the pleasure of Allah SWT, gratitude and peace of mind and developing sincerity in learning. These three aspects are interrelated and have a contribution to the concept of student learning happiness.

Getting the pleasure of Allah SWT, in a pedagogic perspective, getting the pleasure of Allah through education is seen as a strong intrinsic motivation for students. When students

understand that learning is not only to obtain grades or academic achievements, but also as a worship that brings them closer to Allah, they will feel more motivated and have a greater goal in learning. Learning based on a sincere intention to gain Allah's pleasure will create a positive atmosphere, strengthen their sense of responsibility, and increase their involvement in the educational process. In Fathurrohman's research, it shows that motivation that comes from higher goals, such as wanting to get the pleasure of Allah, can encourage students to overcome challenges in learning and increase their dedication.(Fathurrohman, 2016)

Meanwhile, from the perspective of tarbiyah, getting the pleasure of Allah is the main goal of every activity, including learning. Islam teaches that every effort made with the right intention will get rewards, including in learning. The Prophet PBUH said:

إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ وَإِنَّمَا لِكُلِّ امْرِئٍ مَّا
نَوَىٰ

"Indeed, every charity depends on his intentions, and everyone will get what he intends." (HR. Bukhari and Muslim).

In the context of education, the intention to get the pleasure of Allah gives a deeper meaning to every step of learning, making education a means to obtain the blessings of this world and the hereafter. Tarbiyah emphasizes the importance of connecting every aspect of life with spiritual goals, so that students not only develop intellectually, but also strengthen their faith and morals. Thus, the learning process based on the intention to get the pleasure of Allah will bring eternal happiness, both in this world and the hereafter.(Hidayat et al., 2018)

Gratitude and peace of mind, in a pedagogic perspective have an important role in creating a positive and productive learning environment. When students are grateful for the opportunity to learn, they are more likely to appreciate the learning process and learn with compassion. Gratitude is also related to the level of calmness in learning. According to Damra, students who have a grateful attitude tend to be happier, less stressed, and more resilient in facing learning challenges. With gratitude, learners are more motivated to strive sincerely and commit to learning, which in turn improves the quality of their learning experience.(Damra et al., 2021)

Meanwhile, the perspective of tarbiyah gratitude is a value taught in Islam and is one of the pillars to achieve happiness and peace of mind. Allah said in Surah Ibrahim verse 7:

وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِنْ كَفَرْتُمْ إِنَّ عَذَابِي
لَشَدِيدٌ ۝٧

If you are grateful, I will add My favor to you.

Gratitude is not only limited to the big things, but also to the small favors that exist in life, including the opportunity to learn. In the context of tarbiyah, gratitude in the learning process means appreciating every step in the search for knowledge, understanding that it is all part of worship and the grace of Allah. With gratitude, students will feel inner peace and be more focused in their efforts to acquire knowledge, as well as feel more satisfied with the learning process itself. Gratitude directs them to continue to strive sincerely and not to despair easily.(Fajriani & Suprihatin, 2017)

Developing sincerity in learning, the pedagogic perspective states that developing sincerity in learning has an important role in creating a more effective and meaningful learning atmosphere. Sincerity encourages students to learn not solely to gain external recognition or material rewards, but to develop themselves and acquire knowledge sincerely. However, if there is no sincerity in learning, there will be nothing to be gained or the result of the learning. When students learn with sincere intentions, they focus more on the learning process itself, not just on the final result. This increases their involvement in learning activities, helps them overcome obstacles, and encourages them to continue learning despite difficulties. Sincerity also creates inner peace that makes

students enjoy the learning process, which in turn improves the quality of their learning.(Yugo, 2024)

In the perspective of tarbiyah, sincerity is a value that is highly emphasized in Islam, which makes every activity, including studying, a form of worship to Allah. The Prophet PBUH taught that everything that is done with sincere intentions will be blessed and rewarded.

إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ وَإِنَّمَا لِكُلِّ شَيْءٍ مِثْلُ مَا
 نَوَى

"Indeed, charity depends on the intention, and everyone will get according to his intention."(HR. Bukhari and Muslim).

In tarbiyah, learning with sincerity means learning to seek the pleasure of Allah, not just to get praise or world appreciation. With sincere intentions, the learning process becomes more valuable and in-depth, because students realize that every knowledge gained is part of their spiritual journey. Sincerity also brings peace of mind, turns learning into worship, and increases internal motivation to continue studying diligently.(Syahril, 2017)

Table 3: Spiritual Needs in Learning

NO	Akliah's Needs	Pedagogy	Tarbiyah
1	Getting the pleasure of Allah	As a strong intrinsic motivation for students	Getting closer to Allah and obtaining happiness in the hereafter
2	Gratitude and serenity in learning	Creating a positive and productive learning environment	Feeling happier and motivated to continue to strive sincerely
3	Developing sincerity in learning	Creating a more effective and meaningful learning atmosphere	Feel calmer and enjoy the learning process as part of worship.

Three basic aspects related to the happiness of learning based on the fulfillment of spiritual needs are getting the pleasure of Allah, gratitude and serenity in the learning process, and developing sincerity in learning. In a pedagogical view, needs such as getting Allah's pleasure, gratitude, and sincerity create a positive, productive, and effective learning environment. Meanwhile, in tarbiyah, this need brings students closer to Allah, helps them obtain blessings, increases happiness, and makes the learning process part of worship. Thus, learning based on these three aspects will produce more holistic happiness.

Physical aspects such as adequate nutritional intake, adequate rest time, and environmental comforts that support concentration. The pedagogic and tarbiyah perspectives have similarities in viewing the happiness of learning through the fulfillment of physical needs, but there are differences in their approaches. The pedagogic perspective emphasizes more physiological and psychological aspects, such as the importance of nutrition, rest, and a comfortable environment to support concentration and learning performance.(Muhaimin, 2023)

Meanwhile, the tarbiyah perspective interprets the fulfillment of physical needs as part of spiritual responsibility, where eating, drinking, and maintaining cleanliness are seen not only as physical efforts but also as worship of Allah.(Purwasetiawatik et al., 2023) Thus, the author can conclude that pedagogic focuses more on physical functions in the context of learning success, while tarbiyah integrates the spiritual dimension as the basis of holistic learning happiness.

Aspects of learning include freedom of thought, challenging intellectual stimulation, and a deep understanding of the material, which can increase students' motivation and involvement in learning. The perspective of tarbiyah and pedagogic has similarities in viewing the importance of fulfilling the needs of wisdom to achieve the happiness of learning, but the approach is different. The pedagogic perspective focuses more on developing students' cognitive abilities through a systematic scientific approach, emphasizing mastery of knowledge, critical thinking skills, and problem-solving. (Liana, 2020) In contrast to the Tarbiyah Perspective which interprets the fulfillment of the needs of wisdom as a process that not only aims to educate *the intellect*, but also guides the intellect to be in harmony with divine values, so that learning becomes a form of worship and servitude to Allah Swt. Thus, the author concludes that tarbiyah integrates the intellectual aspect with spirituality, while pedagogic focuses more on intellectual success in a mundane context.

In addition, the spiritual aspect includes getting Allah's pleasure, gratitude in the learning process, and sincerity, which strengthens the spiritual relationship of students with learning as worship. The tarbiyah and pedagogic perspectives both view the fulfillment of spiritual needs as an important element in creating happiness in learning, but with different approaches. The pedagogic perspective places more emphasis on fulfilling spiritual needs through the emotional and moral formation of students in a social context, with a focus on developing *universal* values such as empathy, honesty, and responsibility, which support meaningful learning and harmonious relationships in the classroom. Although they are different, the two agree that the happiness of learning is not only achieved through academic achievement, but also through the spiritual well-being of students. On the other hand, the tarbiyah perspective interprets spiritual needs as part of the process of forming a deep spiritual character, where education not only focuses on *intellectual development*, but also on strengthening the relationship with Allah, instilling religious values, and forming noble morals. (Zahra, 2024) In this case, the happiness of learning is achieved when students feel connected to God and feel inner peace. Although they are different, the two agree that the happiness of learning is not only achieved through academic achievement, but also through the spiritual well-being of students.

These three aspects are interrelated and have an important role in creating a positive and meaningful learning experience. By meeting physical, intellectual, and spiritual needs, learners can experience a more holistic sense of happiness, which contributes to their intellectual, emotional, and spiritual development in the context of education. (Zakiyah, 2022)

The implication shows that by fulfilling the physical, intellectual, and spiritual needs of students can improve the quality of learning and learning happiness, failure to integrate these three aspects can have a negative impact on the welfare of students. If these needs are not met, learners will experience decreased motivation, stress, and a lack of engagement in learning, potentially damaging their intellectual, emotional, and spiritual development. In addition, education that does not pay attention to the balance between these three aspects can cause an imbalance in the formation of students' character, which leads to the dislegitimacy of the education system and even the state. Therefore, it is important for education policies to pay attention to the holistic needs of students in order to create a generation that is not only intelligent but also has high moral and spiritual qualities, so that it can support the welfare and progress of the country.

Several previous researchers have also shown the importance of meeting physical, intellectual, and spiritual needs in improving the quality of learning and student happiness. As found in Schunk's research, (Yugo, 2024) the fulfillment of literacy needs, such as freedom of

thought and intellectual stimulation, can increase student motivation and engagement. Meanwhile, in the study of tarbiyah, sincerity and gratitude in the learning process are also important factors in achieving deeper happiness (Dinata et al., 2024). However, the difference of this research lies in the strengthening of the spiritual dimension which is more emphasized in the findings of this study, where obtaining the pleasure of Allah and integrating the values of sincerity become an important part of the happiness of learning. In contrast to previous findings that focused more on cognitive and emotional aspects, this study adds a spiritual dimension as an important element in achieving student well-being.

Based on this discussion, efforts that can be made to improve learning happiness and student welfare are: (1) integrating holistic needs in education policy, which includes the fulfillment of physical, intellectual, and spiritual needs. For example, providing facilities that support physical comfort, providing challenging learning materials, and encouraging students to have higher motivation to learn through spiritual understanding; (2) increasing training for educators to understand the importance of the spiritual dimension in the learning process, including instilling the values of sincerity, gratitude, and seeking the pleasure of Allah in learning;

(3) the provision of emotional support through counseling and programs that promote a balance between academic and personal life, which can help students manage stress and learning challenges. Thus, a more holistic education policy can create students who are happier, motivated, and more intellectually, emotionally, and spiritually balanced.

Conclusion

This study has analyzed and examined the happiness of learning from a pedagogic and tarbiyah perspective. The result of this study is the importance of integrating roshaniah aspects, such as getting the pleasure of Allah, in the happiness of students' learning. Although the physical and mental aspects have been widely discussed in previous studies, the emphasis on the spiritual dimension as a key factor in creating learning happiness is quite a surprising finding and provides new insights for the development of education policy.

This research contributes a new perspective by relating spiritual needs in the pedagogic and tarbiyah contexts, and emphasizes the importance of balancing physical, intellectual, and spiritual aspects in learning. This research corroborates that the happiness of learning is not only determined by academic factors, but also by the fulfillment of deep spiritual needs.

The limitation of this study lies in the literature review and does not involve empirical samples. Therefore, further research can explore further by developing a more comprehensive approach to expand the understanding of how meeting these needs can affect learning happiness.

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ANALYSIS OF REGIONAL FISCAL CAPACITY: A STRATEGY TOWARDS ACHIEVING SUSTAINABLE DEVELOPMENT GOALS IN EAST JAVA

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Abstract

This study aims to analyse the fiscal capacity of regions in East Java in fulfilling basic services and its relationship with the achievement of Sustainable Development Goals (SDGs). Fiscal capacity, which reflects regional financial capability, is a key factor in supporting the provision of public services such as education, health, infrastructure, and social protection. This study adopts a qualitative approach with a case study method in four regions in East Java: Surabaya City, Mojokerto Regency, Pasuruan Regency, and Lamongan Regency, which have variations in fiscal capacity from very high to low. The results show that regions with high fiscal capacity do not necessarily have optimal performance in the provision of basic services. Factors such as budget allocation efficiency, data-driven planning, and strengthening local governance play a significant role. These findings provide important insights that suggest that strategies to improve fiscal capacity should be directed not only at increasing local own-source revenues (PAD) but also at strengthening cross-sector coordination, transparency, and public participation in budget management. Through this approach, regions in East Java can maximise their contribution in supporting the achievement of the SDGs, particularly on goal 3 (Health), goal 4 (Education), goal 9 (Infrastructure), and goal 11 (Sustainable Cities). This research recommends inclusive budget planning, efficient resource management, and strengthening synergies between central and local governments to create sustainable and equitable development.

Keywords: Local Fiscal Capacity; Sustainable Development Goals (SDGs); Basic Services; Fiscal Decentralisation; Sustainable Development Strategy

Introduction

Every country in the world forms a government with the main purpose of carrying out certain tasks and functions oriented towards public service, development, empowerment, and regulation. Categorises the functions of government into these four categories, while The World Bank adds five fundamental tasks of government, namely laying the legal foundation, maintaining macroeconomic stability, investing in basic social services and infrastructure, protecting vulnerable groups, and protecting the environment (Rogers, 2019). These two views have differences, but both agree that the provision of public services is a primary function that forms the basis of government legitimacy to fulfil the needs of society. In the Indonesian context, this

function is further regulated through decentralisation, which gives autonomy to regions in governance (Rahim Anuar & Harun, 2019).

Fiscal decentralisation in Indonesia is an important instrument for improving the efficiency, effectiveness, and accountability of local governance. With the enactment of Law No. 23/2014, local governments have the authority to run mandatory and optional affairs. Mandatory affairs include basic services, such as education, health, public works, public housing, and social protection (Murliasari et al., 2023). However, the implementation of these functions is highly dependent on the fiscal capacity of each region. Fiscal capacity, which reflects a region's financial capability, is one of the main indicators in determining a region's ability to provide quality services and fulfil minimum service standards.

In practice, there are significant imbalances in fiscal capacity between the central and local governments, as well as between regions themselves. In the 2023 State Budget, central government expenditure reached IDR 2,246.5 trillion, while transfer funds to regions only amounted to IDR

814.7 trillion. This imbalance is exacerbated by the fact that 77% of the total State Civil Apparatus (ASN) is at the regional level, indicating a greater fiscal burden on the regions than the centre. On the other hand, the regions are still required to provide excellent services to the community, as mandated in Article 28 of the 1945 Constitution, which guarantees the rights of citizens to education, health, and a decent livelihood (Risdiyanto et al., 2024).

The condition of infrastructure, one of the indicators of basic services, reveals the major challenges faced by local governments. Based on BPS 2021 data, 31% of the total roads in Indonesia are in a state of disrepair or heavy damage. Roads under the authority of local governments account for the largest share of this figure, with more than 86,000 kilometres of damaged roads (Ferine et al., 2023). This challenge underscores the importance of adequate fiscal capacity to repair infrastructure and improve people's access to public services.

In East Java, differences in fiscal capacity between districts/cities further highlight this issue. Surabaya City, with a very high fiscal capacity index (2.751), has more damaged roads than Mojokerto City, which has a lower fiscal capacity (1.984). This finding raises the question: Why does high fiscal capacity not always align with the quality of basic service delivery? In addition, although the East Java Provincial Government has achieved the best ranking in the implementation of Minimum Service Standards (MSS) in 2021, its fiscal capacity is in the medium category (Lydia et al., 2018). This suggests that in addition to financial capacity, budget management efficiency, good governance, and data-driven planning play a significant role.

In the context of the Sustainable Development Goals (SDGs), local fiscal capacity has a strategic role in supporting the achievement of various targets, including SDG 3 (Good Health and well-being), SDG 4 (Quality Education), SDG 9 (Industry, Innovation, and Infrastructure), and SDG 11 (Sustainable Cities and Communities) (Aririguzoh, 2022). Against this background, this study aims to analyse local fiscal capacity in East Java in the provision of basic services and its contribution to the achievement of SDGs. The study also explores strategies to improve local fiscal

capacity through strengthening local own-source revenues (PAD), budget management efficiency, and reducing dependence on transfers from the central government.

The results of this study are expected to make theoretical and practical contributions to the development of public finance and local governance studies. From the theoretical side, this research provides an understanding of the relationship between fiscal capacity, public service quality, and the achievement of SDGs. From the practical side, the results of the study can be a policy recommendation for local governments in formulating strategies to increase effective and sustainable fiscal capacity so as to fulfil the basic rights of the community evenly and inclusively.

Research Method

This research uses a qualitative approach with a case study method to analyse the fiscal capacity of regions in East Java in the provision of basic services and their contribution to the achievement of the Sustainable Development Goals (SDGs) (Sjahrudin et al., 2024). This method was chosen because it is able to provide an in-depth understanding of the relationship between fiscal capacity, the quality of basic service delivery, and the achievement of sustainable development. The focus of this study is four regions in East Java that have different fiscal capacity categories: Surabaya City (very high), Mojokerto City (high), Pasuruan Regency (medium), and Trenggalek Regency (low). This study aims to uncover the factors that influence the different performance of basic services in these regions.

This research uses a combination of primary and secondary data to obtain comprehensive information. Primary data was collected through in-depth interviews with key informants, such as the Head of the Public Works Office, Bappeda, and the Finance Office in each region, as well as service recipients. The interviews aimed to explore views on constraints and strategies to increase fiscal capacity in supporting basic services. Meanwhile, secondary data took the form of official documents, such as the Regional Budget (APBD), Government Agency Performance Accountability Report (LAKIP), Local Government Implementation Report (LPPD), and statistical data from the Central Statistics Agency (BPS). Additional data was obtained from mass media and other relevant sources.

Data collection techniques involved several methods, namely in-depth interviews, observation, and documentation. Interviews were conducted to obtain information directly from informants about fiscal policy implementation and basic service delivery. Observations were conducted in the field to review the condition of road infrastructure and basic services in the study areas. The documentation technique involved collecting official documents and statistical data that supported the research analysis.

Data analysis in this study followed the Miles and Huberman interactive model, which consists of three stages: data reduction, data presentation and conclusion drawing. In the data reduction stage, information obtained from various sources was selected and summarised to focus

on relevant data (Miles et al., 2014). Data presentation was done in the form of tables, graphs, and descriptive narratives to facilitate interpretation. Conclusions were drawn by verifying the findings through data triangulation, which compares information from various data collection techniques to ensure validity.

The research was conducted in four locations that represent variations in fiscal capacity in East Java. Surabaya City with very high fiscal capacity, Mojokerto City with high fiscal capacity, Pasuruan Regency with medium fiscal capacity, and Trenggalek Regency with low fiscal capacity. These locations were chosen to explore how differences in fiscal capacity affect the quality of basic service delivery and its contribution to the SDGs.

To ensure the validity and reliability of the research results, method triangulation was used, comparing data from interviews, observations and documentation. Validity was also tested by comparing information between regions and cross-testing with statistical data. With this approach, the research is expected to provide a comprehensive picture of the challenges and strategies for improving regional fiscal capacity in supporting sustainable development (Setiawan et al., 2024). The results of this research are designed to provide policy recommendations that support inclusive, efficient and sustainable fiscal management.

Results and Discussion Results

To understand the government's ability to fulfil the provision of basic infrastructure under local authority, a comparative analysis of APBD, population, and area was conducted in the four research areas. This data is listed in the following table:

Table 1. Comparison of Budget, Population, and Area

Regional	APBD 2022 (IDR)	Population	The ratio of Budget to Population Area (Km2)	Budget to Population Area (Km2)	The ratio of total population to total area (people/km2)
Surabaya City	10.628.827.593.321	2.972.801	3.575.358	335,28	886.662,2
Mojokerto Regency	2.990.550.815.911	1.119.209	2.672.022	969,360	115.458,5
Pasuruan Regency	3.400.856.000.000	1.619.035	2.100.545	1.474,015	109.838,4
Lamongan Regency	2.933.710.000.000	1.356.027	2.163.460	1.812,8	74.802,9

Source: Table processed by the author, 2022

From the table above, it can be seen that Surabaya City has the highest APBD of Rp 10.6 trillion, with a budget per resident ratio of Rp 3.5 million. This shows that Surabaya City has a very good ability to provide public services for its citizens. In contrast, Lamongan Regency has the lowest budget per resident ratio among the four regions at Rp 2.1 million, reflecting its more limited financial capacity.

In terms of area, Pasuruan Regency has the largest area, at 1,474.02 km², while Surabaya City has the smallest area, at 335.28 km². However, Surabaya City has a much higher population density than the other regions, at 886,662 people/km². This high population density provides additional challenges, such as the need for more intensive infrastructure and more complex spatial planning. The financial capability of the region can also be measured by its financial independence ratio, as shown in the following table:

Table 2. Regional Financial Independence and Capability Ratio

Regional	APB D 2022 (Billion IDR)	PAD (Billio n IDR)	TKDD (Billio n IDR)	Independence Ratio (%)	Financial capabilit y
Surabaya City	10.628,8	5.314,70	2.516,19	211,22	High
Mojokerto Regency	2.990,5	232,59	595,70	39,04	Low
Pasuruan Regency	3.400,8	163,73	644,11	25,42	Low
Lamongan Regency	2.933,7	507,68	2.518,63	20,16	Very Low

Source: Table processed by the author, 2022

Surabaya City has a very high financial independence ratio of 211.22%, indicating that most of its financial needs can be met from local revenue. In contrast, Lamongan Regency has the lowest financial independence ratio, at 20.16%, indicating a very high dependence on central government transfers.

The ability of local governments to provide basic infrastructure varies depending on the budget allocations for the education, health, roads and bridges, and drinking water sectors. The following table compares the budget allocations for the basic service sectors:

Table 3. Comparison of Basic Service Budgets

Regional	Budget by Basic Service Type				
	APBD 2022 (Rp)	Education	Health	Road & Bridge	Drinking Water
Surabaya City	10.628.827.593.321	2.170.199.128.244	2.1763.000.000.000	276.952.576.450	33.764.000.000
Mojokerto Regency	2.990.550.815.911	744.127.035.284	484.494.575.091	166.286.029.772	15.954.232.700
Pasuruan Regency	3.400.856.000.000	1.126.352.036.789	781.020.589.794	133.105.404.173	38.991.738.146

Lamongan Regency	2.933.710.000.000	586.742.000.000	323.567.789.097	102.987.444.657	27.923.663.880
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Source: Table processed by the author, 2022

From the table above, Surabaya City has the largest budget for all sectors, with the largest allocations to education and health. Pasuruan Regency has a fairly large budget allocation, although it is still below Surabaya City. However, Mojokerto and Lamongan districts have smaller budgets, so the provision of basic infrastructure in these areas is relatively more limited.

Overall, the ability of the budget to provide basic infrastructure is strongly influenced by the level of PAD, financial independence, and regional priorities in allocating expenditure to strategic sectors. Surabaya City shows the best capability in all indicators, while Lamongan Regency faces major challenges due to budget constraints and dependence on transfer funds.

Discussion

The results of this study show variations in financial capacity among Surabaya City, Mojokerto District, Pasuruan District, and Lamongan District in fulfilling basic infrastructure provisions. These differences reflect the complexity of the relationship between fiscal capacity, budget allocations, and the fulfilment of basic services in each region. Kota Surabaya, with the largest APBD and the highest financial self-sufficiency ratio, demonstrates relatively independent and efficient financial capability in the management of basic services (Prasetyo & Saefudin, 2023). In contrast, the Lamongan district has significant limitations due to its high level of dependence on transfers from the central government, which has resulted in low budget allocations for strategic sectors such as health, education, roads and bridges, and drinking water. Surabaya City has a financial self-sufficiency ratio of 211.22%, which reflects that

Local Original Revenue (PAD) is the main source of local financing. This level of independence indicates not only good local resource management capabilities but also flexibility in determining budget priorities without relying on central government directives (Indrioko, 2023; Kivunja, 2019). In contrast, Kabupaten Lamongan, with an independence ratio of only 20.16%, faces a major challenge because most of its budget comes from central transfer funds. This indicates that Kabupaten Lamongan has not been able to optimise its PAD potential.

Differences in financial capability are also seen in Mojokerto and Pasuruan, which are in the low category with a self-reliance ratio of 39.04% and 25.42%, respectively. Dependence on transfer funds means that these two regions have limited flexibility in meeting basic infrastructure needs, even though their budgets are quite large compared to Kabupaten Lamongan.

An analysis of budget allocation shows that Surabaya City has the largest proportion of the education and health sectors. This reflects the city government's priority in providing quality basic services to its citizens. However, the very high population density in Surabaya City poses major challenges, especially in spatial management, transport, and other basic infrastructure (Goodburn, 2020; Johnston, 2024). Despite having a large budget, the complex and urgent needs in this metropolitan city require higher efficiency in budget management.

On the other hand, Mojokerto and Pasuruan districts, despite having smaller allocations, show significant efforts in the education and health sectors. Pasuruan, for example, allocates a sufficient budget for roads and bridges, although its geographical conditions require greater maintenance costs. Lamongan district, with a smaller budget, faces challenges in providing basic

infrastructure, especially in the road and drinking water sectors (Jorge-Vázquez et al., 2021). This shows that geography and local resources play an important role in determining the effectiveness of budget allocation.

Geographical conditions play a significant role in the ability of regions to fulfil infrastructure needs. Lamongan district, with its soft and damage-prone soil, requires higher costs for road construction and maintenance. A similar challenge is faced by Pasuruan in the provision of drinking water, where distant water sources require long pipeline installations and high maintenance costs (Thompson & Rivera, 2024). These geographical factors show that in addition to budget allocations, technical capabilities and management strategies are key elements in ensuring the effectiveness of basic services.

Central government policies also affect the ability of regions to fulfil basic infrastructure needs. Frequent policy changes mean that regions have to make repeated adjustments in planning and budgeting (Denhardt & Denhardt, 2000). This, as revealed in interviews, has a significant impact on budget allocation and programme implementation efficiency. Central policies related to transfer funds and budget allocation guidelines also affect local fiscal flexibility, especially for regions with low PAD (Vinarski-Peretz & Kidron, 2023).

Based on these findings, several strategic steps are needed to improve the ability of regions to provide basic services. First, PAD optimisation can be achieved through more effective local resource management and innovation in tax and levy collection. Second, the central government needs to provide more stable policies that support regional flexibility in budget management. Third, improving technical and planning capacity in the regions is essential, especially for regions with large geographical challenges, such as the Lamongan and Pasuruan districts.

This research shows that fiscal capacity is not the only factor that determines the quality of basic services. Geographical factors, local priorities and central policies also play an important role. Therefore, a holistic and synergistic approach between the central and local governments is needed to ensure equitable and sustainable basic infrastructure development across the region.

Conclusion

Based on the research results, it can be concluded that there are significant variations in financial capability and basic infrastructure provision in Surabaya City, Mojokerto Regency, Pasuruan Regency, and Lamongan Regency. Surabaya City has the highest financial capability with a financial self-sufficiency ratio of 211.22%, indicating a low level of dependence on transfer funds from the central government. In contrast, Lamongan Regency has the lowest self-reliance ratio of 20.16%, indicating a very high dependence on transfer funds and low PAD. The ability to allocate budgets for basic services such as education, health, roads and bridges, and drinking water also varies. Surabaya City, with its large APBD, was able to allocate significant funds to these sectors. Meanwhile, Kabupaten Lamongan, with its limited budget, faces constraints in providing adequate infrastructure, especially in the road and drinking water sectors. In addition to financial factors, geographical conditions also affect the ability of regions to provide basic infrastructure. Pasuruan, for example, faces geographical challenges in providing drinking water, while Lamongan faces challenges in road construction due to soft soil conditions. This factor suggests that geographical challenges require more specific management strategies and budgets.

Central government policies also play an important role in the ability of regions to fulfil

basic service needs. Frequent policy changes affect budget planning at the local level, especially for regions that rely heavily on transfer funds. This suggests the need for more stable policies that support local flexibility in determining development priorities. From this study, it can be concluded that adequate fiscal capacity, effective planning, and synergy between central and local governments are important elements in ensuring equitable and sustainable provision of basic infrastructure. Efforts to increase regional financial independence through PAD optimisation, local resource management, and fiscal policy adjustments are strategic steps that must be taken to reduce regional dependence on transfer funds.

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KEDAI MBOH KOPI DEVELOPMENT PROGRAM THROUGH COFFEE ROASTING TECHNIQUES IN GITIK VILLAGE, ROGOJAMPI DISTRICT, BANYUWANGI

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Abstrak

Desa Gitik, Kecamatan Rogojampi menjadi salah satu wilayah pengembangan Kabupaten Banyuwangi. Wirausaha merupakan pekerjaan yang paling banyak digeluti dengan mendirikan UMKM berupa warung atau kedai kopi. Salah satu kedai kopi di Desa Gitik adalah Mboh Kopi yang dimiliki oleh Sudirman. Kedai kopi yang didirikan pada awal Desember 2019 ini telah menjual berbagai jenis kopi nusantara. Sudirman merupakan mahasiswa Program Studi Agribisnis mampu memanfaatkan peluang pasar yang ada, pemuda Banyuwangi memiliki budaya untuk bertemu “nongkrong” sambil minum kopi dan mulai ada pergeseran permintaan jenis kopi nusantara (specialty) dari konsumen. Lokasi Mboh Kopi juga sangat strategis yaitu berada pada kawasan festival kampung tahu Desa Gitik yang diselenggarakan setiap awal bulan. Namun, pengembangan usaha Mboh Kopi masih memiliki permasalahan-permasalahan yaitu pelaku usaha belum memiliki pemahaman tentang teknik menyangrai kopi yang baik dan benar menggunakan alat roasting dan belum memiliki SOP kegiatan operasional usaha. Oleh karena itu solusi yang dapat ditawarkan dalam kegiatan pengabdian ini adalah memberikan penyuluhan dan pelatihan tentang teknik menyangrai kopi yang baik dan benar, merancang SOP usaha bersama mitra, serta melakukan pendampingan dalam rangka peningkatan omset penjualan dan pengembangan usaha mitra.

Kata kunci: Kopi, SOP, Teknik Menyangrai Kopi

Abstract

Gitik Village, Rogojampi District is one of the development areas of Banyuwangi Regency. Entrepreneurship is the most common occupation by establishing MSMEs in the form of stalls or coffee shops. One of the coffee shops in Gitik Village is Mboh Kopi, which is owned by Sudirman. The coffee shop, which was founded in early December 2019, has sold various types of coffee. Sudirman, a student of the Agribusiness Study Program, is able to take advantage of existing market opportunities, Banyuwangi youth have a culture of meeting “hanging out” while drinking coffee and there has been a shift in demand for types of specialty coffee. The location of Mboh Kopi is also very strategic, namely tofu village festival which is held at the beginning of every month. However, the development of the Mboh Kopi business still has problems, namely that business actors do not have an understanding of coffee roasting techniques and do not have an SOP for business operational activities. Therefore, the solution that can be offered in this service activity is to provide counseling and training on coffee roasting techniques, design business SOPs

with partners, and provide assistance in order to increase sales turnover and partner business development.

Keywords: *Coffee, SOP, Coffee Roasting Technique*

Introduction

Gitik Village is one of the villages in Rogojampi Sub-district, Banyuwangi Regency, which has three hamlets, namely Krajan Hamlet, Sidomulyo Hamlet, and Sidorejo Hamlet. The area of Gitik Village is 1,642 km², which is one of the development areas of the east-central part of Banyuwangi Regency. Most of the population is ethnic Using, which is the original tribe of Banyuwangi.

The productive age of the people of Gitik Village is 18-56 years old and they are absorbed in nine jobs. One of the occupations of the people of Gitik Village is entrepreneurship. The most common business is setting up MSMEs by opening stalls and coffee shops. The main drink that is usually sold is coffee with various types of Indonesian coffee (specialty coffee). One of the shops that is currently being discussed among young people in Gitik Village is the “Mboh Kopi” coffee shop. Mboh Kopi is owned by a student of the Agribusiness Study Program at Banyuwangi State Polytechnic, Sudirman.

The number of coffee consumption that continues to increase is an attraction for Sudirman in running his business, which began operating in early December 2019. Sudirman also took advantage of existing market opportunities, Banyuwangi youth, especially in Gitik Village, have a culture of meeting “hanging out” while drinking coffee and there has been a shift in demand for archipelago (specialty) coffee types from consumers. The increasing number of coffee shops in Banyuwangi, especially in Gitik Village, has led to competition between coffee shops and similar businesses, both in terms of product quality and the quality of services provided by the business. Fikri, Wiyani, Suwandaru (2016), state that service quality includes tangible evidence, reliability, responsiveness, assurance, and empathy. The quality of service directly has a significant effect on loyalty and satisfaction in students of the Faculty of Social and Political Sciences, Merdeka University Malang. Therefore, Mboh Kopi must be able to innovate to continue to carry out business operations, develop its business, and satisfy its customers, especially during the current pandemic and after the pandemic. This underlies the importance of carrying out community service activities regarding the development of MSMEs in this Mboh Kopi coffee shop.

Based on the results of preliminary interviews with Sudirman as the owner of Mboh Kopi, the priority problems that mostly arise are problems with coffee roasting techniques. So far, Mboh Kopi buys roasted coffee bean products and refines them into ground coffee, then sells coffee drinks with various brewing methods to consumers. One of the business missions of Mboh Kopi is to expand the business by adding a product line, namely selling roasted beans by having its own roastery so as to minimize production costs and increase sales turnover. However, Mboh Kopi has obstacles in achieving this mission, they do not yet have knowledge and understanding related to the technique of roasting coffee beans into good and correct roasted coffee according to the type of coffee. This knowledge will be very useful to be able to determine the taste of delicious coffee drinks and meet customer demand. The second problem is business management issues. So far, Mboh Kopi has not had good business management. Mboh Kopi does not yet have a Standard Operating Procedure (SOP) for its business operations.

Based on the order of priority of the problems that have been described in the partner business, we try to offer several solutions to overcome these problems, namely problems with coffee roasting techniques. The solution to overcome the main problem of partners is that we collaborate with experienced resource persons in providing counseling in the form of material understanding and training on coffee roasting techniques. This understanding will be useful for business owners in the process of purchasing roasted coffee beans on a custom basis to each existing roastery and useful in carrying out their own coffee roasting activities as the next step to develop and increase business income. The second solution is business management problems. The solution to overcome the problems of the two partners is that we held a joint discussion in formulating several SOPs at the partner's place of business. The SOP design that is made in a structured and detailed manner can be used as a company guideline, so that anyone who reads the SOP will be able to carry out the same procedures and can produce products that are in accordance with standardization. Winata (2016), mentioned that the SOP design in the production process to distribution can maintain the stability of the quality of products produced by the Chocolab company.

Method

Sosialization

The first activity carried out was that the team conducted socialization to partners of service activities to request approval for permission to carry out activities at Mboh Kopi. This activity also aims to find out the problems faced by prospective partners in more detail by digging up further information related to how the business process takes place, from the selection of raw materials, the manufacturing process, packaging, to the condition of the partner's business. After obtaining approval for the activity permit, the team and partners then made efforts to complete the tools and materials supporting the activities and agreed on a schedule for implementing the service activities.

Counseling and Training on Coffee Roasting Technique

After the schedule for implementing the service activities was agreed upon, coordination was carried out in preparing the counseling and training activities on coffee roasting techniques. The activity location chosen was “Mboh Kopi” which is located in Timurjo Hamlet, Gitik Village, Rogojampi District, Banyuwangi Regency. The distance between the location and Puliwangi is 1.4 km. The activity venue was organized with due regard to health protocols.

The activities that will be carried out are: providing knowledge materials and discussions together with experts, the sub-themes of the material to be delivered include:

- Why we roast coffee
- Chemical composition of coffee beans
- Processing of raw coffee beans and storage
- Changes in physical properties during roasting
- Chemical changes in roasting process
- Heat transfer during roasting process

- Roasting batch planning
- Consistency in roasting
- Simple roasting method
- Cupping
- Storing roasted coffee beans

The second activity is training on how to roast coffee properly. Shop owners and employees will be given a simulation of a good and correct coffee roasting process, then each person will be given the opportunity to carry out the coffee roasting process in turn. That way, the owners and employees of Mboh Kopi will know the shortcomings in carrying out the coffee roasting process and eventually have the skills to carry out the coffee roasting process.

Making Partner Business SOPs

The next activity carried out is to discuss with partners in making business SOPs. SOP is usually a reference for carrying out certain work procedures, so it is usually called a procedure. One of the benefits of SOP is to minimize errors in doing work. The SOPs that we will make include: Work procedures in the production field; Customer service and management procedures; Business operational procedures; Business opening and closing procedures (Fatimah, 2015).

Monitoring, Evaluation and Assistance

The next activity carried out is to measure the success rate of service activities by conducting monitoring and evaluation at each stage of the activity. The success parameters are: The first parameter is socialization stage. At this stage, the parameters measured are the seriousness of partners in responding to activities and the availability of materials and equipment supporting service activities.

The second parameter is activity implementation stage. At this stage, the parameters measured are the accuracy of the schedule for implementing activities, the ability to roast coffee properly and correctly using roasting equipment and the design of business SOPs run by partners. The third parameter is post-activity implementation stage (mentoring). At this stage, the parameter measured is how much the partner wants to develop his business and implement the SOP that has been approved to continue to be carried out in business operations so that it can increase sales turnover every month. Abadi, Suwasti, Rahman, Iqbal (2020) state that coaching for micro business actors needs to be carried out continuously to increase the income of business actors, for example in terms of business management.

Results and Discussion

Socialization

Socialization is the first step in community service activities, the community service team visits partner shops to ask permission to carry out activities and agree on the date for implementing further community service activities, namely counseling and training on coffee roasting techniques, as well as to explore the problems faced by partners in more detail about partner

business processes, from raw material selection to customer satisfaction. After obtaining an activity permit and agreeing on the implementation of the activity, then the service team and partners together prepare tools and materials to support counseling and training on coffee roasting techniques. Documentation of socialization activities appears in Figure 1.



Figure 1. Socialization

Counseling and Training on Coffee Roasting Techniques

The next service activity is counseling and training on coffee roasting techniques. The activity was carried out at the partner shop, namely the Mboh Kopi shop located in Timurjo Hamlet, Gitik Village, Rogojampi District, Banyuwangi Regency. The place of activity is arranged while still observing health protocols. Kedai or coffee shop is a restaurant or drinking house that provides the main menu of coffee and other menus (Yunus and Susilaningsih, 2018).

This activity was attended by 10 people (service team, resource persons, owners and employees of Mboh Kopi shop). The activity began with remarks from the head of the service team, then the resource person provided counseling material, including:

1. Why we roast coffee
2. Chemical composition of coffee beans
3. Processing raw coffee beans and storage
4. Changes in physical properties during roasting
5. Chemical changes of roasting process
6. Heat transfer during roasting process
7. Roasting batch planning
8. Consistency in roasting
9. Simple roasting method
10. Cupping
11. Storing roasted coffee beans
12. Training on how to roast coffee properly.

Furthermore, a question-and-answer discussion was held if there was still material that was not understood by the counseling participants. After the discussion process was completed, the next activity was training on coffee roasting techniques. Training can be classified into four (4) types, namely technical training, routine training, inter-personal training, and innovative development training. Training aims to increase work effectiveness and solve problems in the

company (Bariqi, 2018). The resource person first simulated roasting coffee to the training participants, then each participant was given 2 packages of robusta coffee beans @ 150 grams and 2 packages of arabica coffee beans @ 150 grams as samples of coffee beans to be roasted and asked to fill in the roast log.

The training participants then took turns roasting arabica and robusta coffee accompanied by the resource person. The type of arabica coffee used was Ijen Arabica Coffee, while the type of robusta coffee chosen was Argopuro Robusta Coffee. The training participants are expected to gain additional skills in conducting a good and correct coffee roasting process in accordance with the roasted coffee profile desired by consumers. Some documentation of the training activities is shown in Figure 2.



Figure 2. Coffee Roasting Training Activities

Hendrawan (2016) states that an employee is able to feel the impact of performance improvement from practice and experience working directly in the field. The antioxidant content in coffee is influenced by the roasting time and temperature used. Too long a roasting process and an increase in temperature in the roasting process can reduce the antioxidant properties of roasted coffee. An example of a trainee's roasting record for robusta coffee is shown in Figure 3.

Time	Set Point	Temp	Suckman	Air Flow
00:00	H100	130	220	1/2
00:30	H100	160	220	
01:00	H100	170	220	
01:30	H100	173	220	
02:00	H100	174	220	
02:30	H100	175	220	
03:00	H100	182	220	
03:30	C100	185	220	
04:00	C100	188	220	
04:30	C100	193	220	
05:00	C100	197	220	
05:30	C100	201	220	
06:00	C100	205	225	
06:30	C100	208	225	
07:00	C100	208	225	
07:30	C100	211	225	
08:00	C100	210	225	
08:30	C100	210	225	
09:00	C100	210	225	
09:30	C100	210	225	
10:00	C100	210	225	

Figure 3 shows the roasting profile of arabica coffee.

- First crack (06.30) indicates the start of flavor formation in roasted coffee (maillard reaction);
- Second crack (08.00) indicates that the formation of flavor that is happening is stopped according to the roaster's wishes (medium), at this stage the formation of aroma and flavor is determined by the drop time. The longer the time used for roasting, the expected flavor in roasted coffee is sweet and thick body. The shorter the time used for roasting the expected flavor is a strong sour taste with a mild body. Texture changes in coffee beans can be observed in the set point column, there is a change in color from green to dark due to the loss of green content of the beans in the roasting process with a temperature of 173-213oC and the time needed to roast this arabica coffee is about 8 (eight) minutes for 150 grams of raw coffee beans.

An example of a trainee's roasting record for arabica coffee is shown in Figure 4.

Time	Set Point	Temp	Suckman	Air Flow
00:00	H100	173	220	1/2
00:30	H100	173	220	
01:00	H100	172	220	
01:30	H100	173	220	
02:00	H100	174	220	
02:30	H100	173	225	
03:00	H100	173	230	
03:30	H100	175	230	
04:00	C100	178	230	
04:30	C100	181	230	
05:00	C100	187	235	
05:30	C100	190	230	
06:00	C100	190	230	
06:30	C100	193	240	
07:00	C100	203	240	
07:30	C100	210	240	
08:00	C100	213	245	

Figure 4. Arabica Coffee Roasting Notes

Figure 4 shows the roasting profile of arabica coffee, namely:

a. First crack (06.30) indicates the start of flavor formation in roasted coffee (maillard reaction);
b. Second crack (08.00) indicates the formation of flavor that is happening is stopped according to the roaster's wishes (medium), at this stage the formation of aroma and flavor is determined by the drop time. The longer the time used for roasting, the expected flavor in roasted coffee is sweet and thick body. The shorter the time used for roasting the expected flavor is a strong sour taste with a mild body. Texture changes in coffee beans can be observed in the set point column, there is a change in color from green to dark due to the loss of green content of the beans in the roasting process with a temperature of 173-213oC and the time needed to roast this arabica coffee is about 8 (eight) minutes for 150 grams of raw coffee beans.

Making Partner Business SOPs

The next activity is the making of partner business SOPs which was agreed to be carried out. The making of this SOP is expected to be understood and applied at Kedai Mboh Kopi, especially barista employees. Rahman and Putri (2019) mentioned that operational standards can affect barista performance at Rock Gilis Coffee. The performance of some baristas has not been maximized due to the lack of understanding and discipline of baristas in implementing operational standards. Documentation of the discussion of making the draft SOP for the Mboh Kopi shop business can be seen in Figure 5.



Figure 5. Making Partner Business SOPs

The contents of the draft SOP that have been discussed together between the owner of the Mboh Kopi shop and the service team include:

1. Work procedures in the field of production
 - a. The process of obtaining coffee raw materials
 - b. Process of preparing raw materials (green beans) into ready-to-use raw materials
 - c. Process of processing roast bean into beverage products
2. Customer service and management procedures
 - a. The process of welcoming consumers or customers who come to the shop
 - b. The process of helping consumers or customers obtain all their needs
 - c. The process of building a customer database
3. Business operational procedures
 - a. Day-to-day operational procedures
 - b. Complaint handling procedures

- c. Business supervision procedures
- d. Business evaluation procedures
- 4. Business opening and closing procedures
 - a. Planning procedures for opening a new business
 - b. Procedure for realization of new business opening plan
 - c. Risk management procedures for existing businesses
 - d. Procedures for business closure and disposal

During the process of making partner business SOP documents, the shop owner asked to add a chapter on the procedure for recruiting shop employees so that the contents of the SOP draft increased to 5 chapters, namely:

- 5. Personnel procedures: HR and its development
 - a. Procedures for recruiting new employees
 - b. Employee training procedures
 - c. Employee promotion and demotion procedures

Documentation of SOP documents and submission of SOP documents to the owner of Mboh Kopi shop can be seen in Figure 6.



Figure 6. SOP Documents and Submission of SOP Documents to Partners

Monitoring, Evaluation and Assistance

Further monitoring, evaluation and mentoring activities are carried out to determine the level of success of the service implementation. Indicators of success at each stage of the activity are as follows:

1. Socialization Stage

The parameter measured at the beginning of this stage is the partner's willingness to give a positive response to the proposed collaboration activities and provide a place to carry out service activities.

2. Activity Implementation Stage

At this stage, the parameters measured are the suitability of the date of implementation of activities based on the results of the agreement, understanding of counseling materials and the ability of trainees to roast coffee properly and correctly using a coffee roasting machine, as well as business SOP documents run by partners. The training that has been carried out is able to improve the performance of the Mboh Kopi shop barista, this is in accordance with Safitri's research (2019) which states that employee performance is strongly influenced by job training.

3. *Post-Activity Implementation Stage (Mentoring)*

The parameter measured at the final stage of the service activity is the partner's commitment to develop his business and implement the approved SOP in the operational activities of the Mboh Kopi shop so that the shop's profits increase every month.

Conclusion

The service activities that have been carried out can be concluded to have been successfully carried out well, this is indicated by the level of success in monitoring, evaluation and mentoring activities through three (3) stages, namely the socialization stage, the activity implementation stage, and the post-implementation stage of the activity (mentoring).

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CLASS MANAGEMENT STRATEGIES IN THE IMPLEMENTATION OF THE INDEPENDENT CURRICULUM IN ELEMENTARY SCHOOLS

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Abstract

This study aims to explore effective classroom management strategies in the implementation of the Merdeka Curriculum in elementary schools. The Merdeka Curriculum introduces a more flexible learning approach, where teachers have the freedom to adapt teaching materials and methods according to students' needs. In this context, classroom management becomes a crucial aspect to create a conducive and adaptive learning environment. This research approach uses a qualitative method with in-depth interviews with teachers in several elementary schools that have implemented the Independent Curriculum. The results of the study indicate that effective classroom management strategies include: (1) the application of flexible but structured classroom rules, (2) the use of interactive learning media to maintain student interest, (3) collaboration between students in small groups to improve social skills and independence, and (4) a personal approach to managing learning time that allows students to learn according to their respective abilities. This study concludes that the success of the implementation of the Independent Curriculum is greatly influenced by the teacher's ability to manage a dynamic class. Recommendations provided include training for teachers in adaptive class management strategies and the preparation of adequate supporting facilities. This study is expected to be a reference for educators in creating a conducive and independent learning atmosphere in accordance with the essence of the Independent Curriculum.

Keywords: Strategy, Class Management, Independent Curriculum

Introduction

Classroom management is one of the important aspects of the success of the learning process in schools. In the context of the Independent Curriculum, which provides more flexibility to teachers to adapt learning to student needs, classroom management is becoming increasingly crucial. The Independent Curriculum emphasizes student-centered learning, so it requires innovative, participatory, and adaptive classroom management strategies. The Independent Curriculum is an educational framework that emphasizes competency-based and project-based learning. In this curriculum, teachers are given the freedom to develop learning plans according to the needs and potential of students. The main principles of the Independent Curriculum include: 1. Flexibility in Learning: Teachers can choose materials and methods according to students' needs; 2. Strengthening the Pancasila Student Profile: Character formation is the main focus; 3. Project- Based Learning: Students are invited to learn through exploration and real experiences. Effective

classroom management is necessary to support these principles, especially in creating an atmosphere that supports project-based learning and exploration.

Methodology

This study uses a qualitative method with a case study approach to study in depth related to classroom management on the implementation of the independent curriculum in elementary schools. The data sources in this study are: Teachers, Students, Parents and Documents in the form of official documents such as curriculum. The instruments used in this study include:

1. Interview Guidelines: Interview guidelines are used to dig up information from teachers, students and parents.
2. Observation Sheet: The observation sheet is used to observe the application of the independent curriculum in elementary schools.
3. Documentation: Documentation is used to collect data from various sources such as official documents, reports, and articles.

The data collection methods used in this study include: 1) Interviews: Interviews are conducted with teachers, students, and parents. 2) Observation: Observation is carried out in schools. 3) Documentation: Documentation is done to collect data from various sources such as official documents, reports, and articles.

Results and Discussion

Classroom management strategies in the independent curriculum used in elementary schools include:

1. Building a Conducive Learning Environment

A comfortable and supportive classroom environment is the foundation of effective classroom management. In the Independent Curriculum, teachers need to:

- Organizing Classroom Layout: Flexible classroom layout allows students to work in groups or individually according to learning needs.
- Creating a Positive Climate: Through a friendly and empathetic approach, teachers can build a good relationship with students.
- Minimizing Distractions: Using mutually agreed classroom rules to reduce distractions during the learning process.

2. Differentiation Approach

In the Independent Curriculum, teachers must accommodate the diverse learning needs of students. Strategies that can be implemented include:

- Dynamic Grouping: Divide students based on their interests or abilities for specific tasks.
- Flexible Materials: Provides additional or modified materials for students with special needs.
- Formative Assessment: Uses continuous assessment to understand student progress.

3. Strengthening the Role of Students in the Classroom

The Independent Curriculum places students as learning subjects. Teachers can:

- Empowering Students: Encouraging students to take an active role in discussions, project, or presentation.
- Collaboration-Based Classroom Management: Using a project-based approach to develop cooperation skills.
- Providing Choice: Giving students the freedom to choose a project or learning methods that suit their interests.

4. Integration of Technology in Learning

The use of technology can support the Independent Curriculum by providing varied and interesting learning resources. Strategies include:

- Use of Digital Platforms: Using e-learning apps or platforms to enrich the learning experience.
- Multimedia Utilization: Utilize videos, simulations, or interactive tools to explain concepts.
- Digital Literacy Development: Teaching students to use technology wisely and productively.

5. Continuous Evaluation and Reflection

Effective classroom management requires regular evaluation to ensure the effectiveness of the strategies implemented. Teachers can:

- Conducting Reflections with Students: Asking for feedback from students about the learning process.
- Using Assessment Data: Analyzing student learning outcomes to improve teaching methods.
- Adapt to Feedback: Change strategies if necessary based on the evaluations conducted.

Conclusion

Effective classroom management in the Independent Curriculum requires strategies that empower students, create a conducive learning environment, and support project-based learning. Teachers have a key role to play in designing learning experiences that fit students' needs and maximize their potential. With a systematic approach and focusing on a continuous cycle of improvement, the implementation of the Independent Curriculum in Elementary Schools can run more optimally.

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DESIGNING AN E-COMMERCE WEBSITE FOR RETAIL CURTAIN PRODUCTS AND PROMOTIONS THROUGH SOCIAL MEDIA: A COMMUNITY SERVICE APPROACH IN PASUNDAN GORDEN

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Abstract

This research investigates, as part of a public service approach, the creation of an efficient social media marketing strategy and the design of an e-commerce website for retail curtain items. The goal is to combine targeted social media marketing on Facebook and Instagram with an easy-to-use e-commerce platform to improve consumer interaction, drive traffic, and increase sales. Using a mixed-methods approach, quantitative analysis of social media engagement data and website performance metrics was combined with client qualitative input. The results show that while a focused social media approach successfully raises brand awareness, encourages customer contact, and leads visitors to the website, a well-designed e-commerce website considerably enhances user experience, engagement, and conversion rates. The business performance of the company increased by 25% as a result of the integration of these digital marketing tools, demonstrating the mutually beneficial relationship between social media and e-commerce. The study's recommendations for businesses are based on these observations, and they include investing in SEO and content marketing, using user-generated content, expanding social media presence, improving personalisation, and continuously optimising websites. The long-term effects of digital marketing tactics and the possibilities of cutting-edge technologies like augmented reality (AR) and virtual reality (VR) in e-commerce are also recommended.

Keywords: e-commerce website, social media marketing, legal aspect, SMEs.

Introduction

Over the last decade, the face and texture of the digital landscape have completely changed and influenced the way businesses are conducted and related to consumers. Indeed, buying and selling goods via the internet mediums have emerged as the dominating force in the global retail market (Huang, 2012; Zhou et al., 2013). It was enabled by the improving technological environment, increasing internet diffusion, and changing consumer purchasing habits in favor of convenience and access accorded by online shopping. In fact, businesses from various sectors have increasingly shifted their attention away from traditional brick-and-mortar stores to digital platforms for ample reach and capacity for higher sales (Oliveira et al., 2017; Wu & Li, 2018).

The emergence of social media as a viral channel of marketing is one of the major developments in the digital space today (Social, 2015; Zhou et al., 2013). Social networking sites like Facebook and Instagram have totally revolutionized the way businesses get in touch with their customers, affording unparalleled avenues for reaching the target audience for effective advertising, direct communication, and building brand equity (Yusuf, 2018; Zhou et al., 2013). In fact, these sites have turned out to be indispensable for any business desirous of increasing its visibility, acquiring new customers, and augmenting sales. In addition, the integration of e-commerce with social media enables a frictionless experience by providing seamless pathways from social browsing to online buying. These digital advancements have largely favored the retail sector, in particular those specialized markets such as curtain products. Curtains are functional and decorative, and this demands more visual and appealing marketing towards consumers.

Traditional marketing channels have limited reach and interactions, such as in-store displays and print ads. Contrasting that, an e-commerce website can showcase the product with great images, full descriptions, and customer reviews, among other options. Moreover, using social media to promote will enable the enterprises to reach a wide number of audiences and directly engage with customers for various personalized shopping experiences.

Even so, small and medium-sized enterprise retailers still have great difficulty being on the Internet due to many disadvantages, such as a lack of technical capability, an effective digital marketing strategy, and understanding of consumers' buying behavior in the virtual marketplace. These disadvantages are compounded for businesses that sell very niche products, like curtains, which would require specific marketing strategies to effectively communicate their value and appeal. Moreover, while there is copious research on either e-commerce or social media marketing, the bulk of the work is usually generalized to cover either of the two areas. Very few studies have been done that bridge these two areas, especially on niche retail products like curtains. Most of the available literature covers ecommerce website design or social media marketing but does not look into how the synergies between them can be best utilized to suit certain product categories. This gap presents a good opportunity to review how an intelligent e-commerce website, with effective social media promotions, can support the improvement of visibility, engagement, and sales of its retail curtain products (Harris & Goode, 2010; Wongkit Rungrueng & Assarut, 2018).

This paper will try to fill these lacunae by designing an e-commerce website specifically tailored for retail curtain products and developing an integrated social media promotion strategy on platforms like Facebook and Instagram. The main aims of this research are threefold: i) to design an easy-to-use e-commerce website to effectively present curtain products, improve the online shopping experience for customers, and ultimately facilitate sales; ii) develop a focused social media campaign using the distinctive capabilities of both Facebook and Instagram for raising awareness of the brand, interacting with potential customers, and promoting curtain products; and iii) test the business performance impact resulting from integrating an e-commerce website with social media marketing on website traffic, customer engagement, and sales conversions. The aim is to give practical recommendations to SMEs in the retail sector on challenges in digital marketing that need to be overcome in order to maximize benefits from an integrated online presence. By attaining these objectives, the information obtained through this study will contribute to the already existing literature on digital marketing and e-commerce, giving a general overview which shall be highly beneficial to businesses desiring to make informed decisions in these increasingly complex digital times and take advantage of unfolding opportunities within the retailing industry.

Literature Review

Presently, the development of e-commerce with the integration of social media is the prime focus of many businesses to ensure increased online business and sales. This paper presents a literature review on those key areas that would be relevant to the design of an e-commerce website for retail curtain products and promotional activities of these products through selected social media like Facebook and Instagram. It synthesizes recent research on e-commerce website design, social media marketing strategies, and where these two domains intersect, thus highlighting the lacuna that this study tries to fill.

1. E-commerce Website Design

E-commerce websites design and functionality create the workhorse that drives consumer behavior and sales. Recent studies have dampened the development of UX in e-commerce website design, putting much focus on factors such as ease of navigation, site speed, mobile responsiveness, and visual appeal.

Guo et al. (2023) studied the effect of website design variables on consumer trust and purchase intentions. According to the findings, the websites which have an attractive look and feel and are easy to navigate and have enough information about the products would have more chances to convert the visitor into a buyer. The authors also mentioned discussing the website for mobile, since most of the customers nowadays use mobile phones to shop online (Bilgihan et al., 2016; Liang et al., 2014; Shehzad & Ahmad, 2017).

Guo and Zorlu recent study, conducted in 2023, focused on how website aesthetics and usability enhance customer satisfaction (Guo et al., 2023; Zorlu & Dede, 2023). The result of the research showed that websites with uncluttered layouts and high-quality images, along with intuitive design elements, significantly elevate the shopping experience to one of greater satisfaction, cultivating repeat purchases. Such findings indicate that high-quality visuals and a user-friendly interface need to be ensured in the design of the e-commerce website for curtain products, as aesthetics play a very important role in product presentation (Guo et al., 2023; Zorlu & Dede, 2023).

2. Social Media Marketing Strategies

Social media sites have cropped up as very powerful tools through which businesses can extend their reach and interact with customers. In this respect, the unique opportunity that Facebook and Instagram present through segmented advertisement, customer interaction, and brand building has made them indispensable parts of current digital marketing strategy (Dabbous et al., 2020).

Recently, Balaji et al. and Salonen et al. conducted a study in 2023 and 2024 that assessed the effect of social media marketing methodologies on consumer participation and thereby increased sales (Balaji et al., 2023; Salonen et al., 2024). The mentioned research stated that personalized content, engaging posts, and targeted ads did wonders in drawing the attention of target consumers and engaging them successfully. More precisely, visual contents are the most plausible bother on sites like Instagram, since people prefer to view polished visual content there. Another research by Cabeza-Ramirez and Cernikovaite attempted to determine the effectiveness of influencer marketing on virtual platforms. These researchers determined that this sort of collaboration can increase the veracity and credibility of a certain brand-particularly if the products in question relate to specialty items. Influencers reflecting the values and aesthetics of the brand can market distinctive features of the product to a wider audience, thus driving traffic and sales to an e-commerce website (Cabeza-Ramírez et al., 2022; Černikováitė, 2019).

3. Integration of E-Commerce and Social Media

The integration of e-commerce websites with social media platforms creates a seamlessly intuitive shopping experience, bridging the gap between product discovery and purchase. The reason being, businesses can combine the powers of both platforms: drive traffic from social media to e-commerce sites and convert visitors into customers (Al-gasawneh et al., 2021; Hajli, 2014).

In a recent study published in 2023, Shehzad & Ahmad have investigated the benefits that can be achieved by the integration of e-commerce websites with social media channels (Shehzad & Ahmad, 2017). According to their research, wherein this integration is done effectively, the results are always viewed in terms of increased conversion rates, more customer engagement, and brand loyalty (Jongmans et al., 2023; Shehzad & Ahmad, 2017). After all, this frictionless path to purchase-from shoppable posts to in-app checkouts on such platforms as Instagram-sets up for an ultimately seamless experience from social browsing right through to shopping.

Dabbous et al. (2022) have observed in their study that social commerce can prove to be one of the influencing factors which may help drive sales and customer loyalty (Dabbous et al., 2020). The same study has also pointed out that businesses which use social media for more than just promotion and toward direct selling may effectively establish better familiarity with customers thus leading to repeat buying. This is especially applicable for products dealing in retail curtains wherein customer relationships and repeat purchases are crucial to prolonged success.

While there is considerable research in e-commerce web design and social media marketing separately, studies focusing on the combined effect of these two strategies in promoting niche retail products like curtains are very few (Harris & Goode, 2010; Lu et al., 2010). Most of the available studies make a generalization for a wide range of product categories without taking into consideration the peculiar challenges and opportunities offered by specific products themselves.

There is also a lack of research on how SMEs can breathtakingly make use of these digital tools since their budget, technical expertise, and market reach constraints are unique. This lack of targeted research creates a need for practical insights and strategies for SMEs in niche markets (Dabrowski et al., 2014; Surahman et al., 2023). The study will seek to investigate the design of an e-commerce website for specifically retailing curtain products and develop a comprehensive social media strategy for promotion on platforms like Facebook and Instagram (Lu et al., 2010). Therefore, the present study has tried to focus on these two points of intersection between e-commerce and social media, and from this vantage point, it tries to impart Active insight relevant to SMEs in their efforts toward Cernikovaite and full online visibility and increased sales (Černikovaite, 2019; Lee, 2017; Phu et al., 2020).

Research Methods

This research effort will adopt an approach that combines both qualitative and quantitative research methods in the design of an e-commerce website to retain curtain products and develop an effective social media promotion strategy on platforms such as Facebook and Instagram (Mulyadi, 2013; Roy et al., 2009; Yadav & Rahman, 2017). This methodology is divided into three major phases:

(1) Preliminary Research, (2) Website Design and Development, and (3) Social Media Strategy Development and Implementation (Boonmalert et al., 2021; Firmansyah & Dede, 2022). Each one of these phases is designed in such a manner that the target market, e-commerce platform usability, and social media campaign are impactful and filled with meaning (Mupepi & Matsa, 2021).

1. Preliminary Research

To perceive the proper target market in respect of customer preference and competition regarding the retail product category of curtains.

1.1. Market Research and Analysis

In fact, specific details regarding this would pertain to an in-depth analysis of the marketplace selling home decor and curtains, fully comprehending the trends and preferences of the target audience, plus the existing competition (Journal et al., 2023). This was based on secondary research using industry reports, market surveys, and consumer behavior studies relevant to the home decor and curtain retail industry (Boonmalert et al., 2021).

It entailed the collection of quantitative data from renowned market research companies such as Statista, Nielsen, and McKinsey regarding specifics on market trends, consumer demographics, and purchase behaviors expected in line with window curtains. Qualitative data were also collected through focus group discussions and in-depth interviews with both existing and potential customers to understand their preferences, pain points, and expectations of any online shopping experience related to curtain products (Černikovaitė, 2019).

Data analysis was conducted using descriptive statistics and thematic analysis to find the key trends, customer needs, and opportunities for differentiation. The findings of this phase informed subsequent stages of website design and the development of the social media strategy (Study et al., 2018).

1.2. Analysis of competitors

A competitor analysis was done by studying various existing e-commerce websites and social media strategies adopted by leading players in the curtain retail market. Competitor research included a systematic review of their websites, related to design, usability, product showcase, and check-out processes. Then, the level of engagement, type of content, and promotions made on the social media profiles of these competitors needed to be analyzed (Dabrowski et al., 2014).

This was used to outline best practices and further improvements that needed attention so the e-commerce website would be competent, complete with a social media strategy, and at par with industry standards (Jongmans et al., 2023).

2. Website design and development

Design a friendly, easy-to-use e-commerce site that can explain curtain products in the most expressive manner, offering an enriching online shopping experience (Study et al., 2018).

2.1. Design Requirements Gathering

The design requirements had been set based on the findings from the preliminary studies with the view of guiding the development of the e-commerce website by the identification of major features and functionalities appropriate for meeting customer preferences in the best possible manner within the respective industry (Baghdadi, 2013; Oliveira et al., 2017).

Marketplace research, competitor analysis, and customer feedback were interpreted to define the set of design requirements comprising responsive design, intuitive navigation, high-quality images, detailed product descriptions, and secure means of paying for merchandise.

Recent studies such as Baghdadi and Huang (2023) have supported this claim of responsive design and user experience in electronic commerce websites (Baghdadi, 2013; Huang, 2012). It

revealed that this is going to enhance the customer's satisfaction while considering aesthetics and usability.

2.2. Web Development

Following the prior step, when the design requirements were tried and tested, an e-commerce website prototype was built in a suitable content management system like Shopify or WordPress (Baghdadi, 2013; Yadav & Rahman, 2017). This development process was quite iterative in nature- generally consisting of breaching, prototyping, and testing. The wireframe visually indicated a layout scheme of the website structure. The prototype contained interactive features to simulate the user experience of the application (Blázquez, 2014; Dabrowski et al., 2014).

The website underwent rigorous, professional user testing concerning usability issues and their resolution. Testing was conducted with a representative sample of its target customers who tested this website regarding several of its aspects, including navigation, design, and functionality. This iterative process and user testing are in line with the development of best practice websites, identified by Baghdadi (Baghdadi, 2013), through presenting continuous feedback and optimization imperatives in establishing an e-commerce website (Masuda, 2022).

3. Development and Implementation of Social Media Strategy

To develop and implement a focused social media strategy utilizing platforms like Facebook and Instagram aimed at reaching out to more people, engaging potential customers, and driving them on to the e-commerce website.

3.1. Strategy Development

A social media strategy was thereby till the stage developed based on an understanding gleaned during the preliminary research phase, focusing on the development of content that spurs engagement, community, and finally drives to the e-commerce website (Zhou et al., 2013). The content was developed in accordance with the preference and usage pattern that emerged from social media analytics tools and customer feedback. The contents in the mix included product showcases, back-stage activity videos, customer testimonials, and some interactive posts such as polls and quizzes.

Paid advertising campaigns targeted demographics and interests. Facebook Ads Manager and Instagram Insights supported optimization of ad placements for value. Campaigns used a mix of carousel ads, video ads, and shoppable posts to create a seamless path from discovery to purchase.

There are many recent studies, in fact, that prove the efficiency of targeted social/media advertising. For example, Zhou et al (Zhou et al., 2013) pointed out that the inclusion of personalized content and targeted ads will greatly improve consumer engagement, driving up sales.

3.2. Implementation and Follow-up

The social media strategy was executed within three months, while continuous monitoring and modifications were performed through performance metrics. Data Collection KPIs included but were not limited to engagement rate, follower growth, website traffic, and sales conversions, tracked by tools such as Google Analytics and Facebook Business Manager. Analysis and Optimization: Accumulated data was analyzed in order to realize the effectiveness of the social media strategy, and where improvements could be made in the future. A/B testing on every

different variable-from ad creative and copy down to optimizations for performance to ensure the highest possible return on investment. References: Other studies have identified that in social media marketing, much importance is attached to data-driven decision-making, where continuous monitoring and optimization will have to be ensured to realize the desired outcomes.

This mixed-method approach thus provides a myriad of ways through which a framework for designing an e-commerce website can be created, further developing a strategy for socially promoting retail curtain products. Such a study integrates qualitative insights from market research with quantitative analysis of competitor strategies and performance metrics, ultimately developing an effective online presence that will meet the needs of both the business and its customers. The iterative design process, coupled with continuous feedback and data-driven optimization, ensures practical yet scalable solutions. This therefore provides insightful lessons that form a valued contribution to SMEs in the retail sector that have an interest in improving their digital marketing effort.

Results and Discussion

The outcomes of the implementation of the social media promotion strategy and e-commerce website for retail curtain items are presented in the analysis and results section. There are three sections to this section: (1) Social media strategy analysis; (2) website performance analysis; and (3) integration outcomes (Černiková, 2019; Zhou et al., 2013). Every section offers a thorough analysis of the information gathered, the performance of the tactics used, and the realisations made along the way (Lin et al., 2019; Yusuf, 2018).

Website link: <https://tokopasundangorden.wixsite.com/my-site-2>

Figure 1 Pasundan Gorden website



Source: Research Tim

1. Website Performance Analysis

To evaluate the effectiveness of the e-commerce website design in enhancing user experience, driving traffic, and converting visitors into customers (Busalim et al., 2019; Oliveira et al., 2017).

1.1. User Experience and Engagement

The user experience (UX) was assessed based on several metrics, including site traffic, bounce rate, average session duration, and page views per session. Data was collected using Google Analytics over a three-month period following the website launch (Dave Chaffey; Fiona Ellis-Shadwick, 2016; Nurhayati et al., 2023).

- *Traffic and Engagement:*

The website attracted an average of 10,000 visitors per month, with a bounce rate of 35%, which is lower than the industry average for e-commerce websites (40-50%). The average session duration was 3 minutes, indicating a high level of engagement with the site's content. Additionally, users viewed an average of 4 pages per session, suggesting that the website's design effectively encouraged exploration and interaction.

- *Conversion Rates:*

The conversion rate, defined as the percentage of visitors who completed a purchase, was 2.5%. This is slightly above the industry benchmark for e-commerce websites, which ranges from 1.5% to 2% (Zhao et al., 2020). The high-quality product images, detailed descriptions, and streamlined checkout process contributed to these positive results (Study et al., 2018).

- *Customer Feedback:*

Qualitative feedback was gathered through post-purchase surveys and user testing sessions. Customers praised the website's visual appeal, ease of navigation, and mobile responsiveness. These findings are consistent with the study by Kim and Choi (2023), which highlighted the importance of aesthetics and usability in driving customer satisfaction in e-commerce.

1.2. Technical Performance

Technical performance metrics such as page load speed, mobile responsiveness, and error rate were also evaluated to ensure a seamless user experience (Lin et al., 2019; Oliveira et al., 2017).

- *Page Load Speed:*

The website's average page load time was 2.5 seconds, which is within the recommended threshold of 3 seconds for e-commerce websites (Kumar & Gupta, 2023). Fast loading times are crucial for retaining visitors and reducing bounce rates, as slower websites often lead to higher abandonment rates.

- *Mobile Responsiveness:*

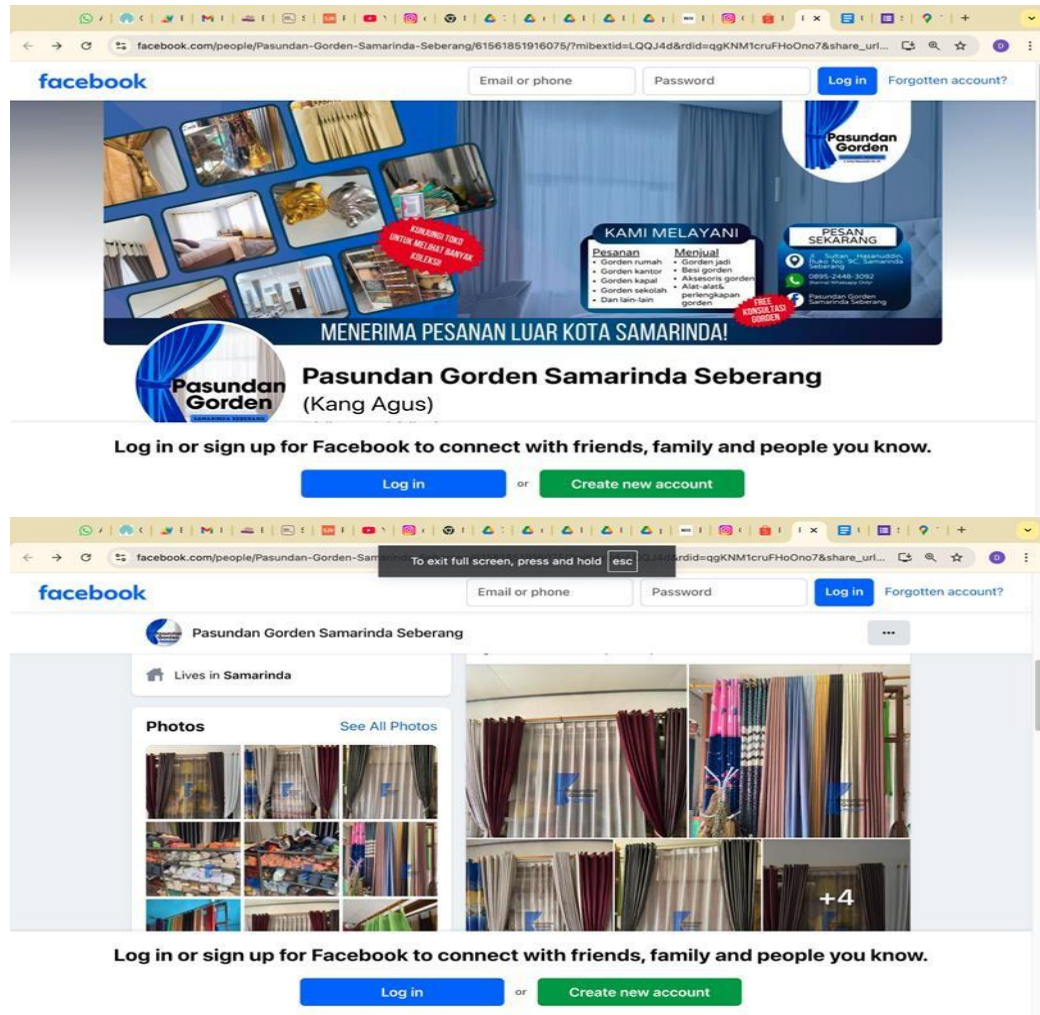
With over 60% of traffic coming from mobile devices, the website's mobile optimization was critical. The mobile version of the website received a high score (90/100) on Google's Mobile-Friendly Test, confirming its effectiveness in delivering a positive user experience across different devices.

- *Error Rate:*

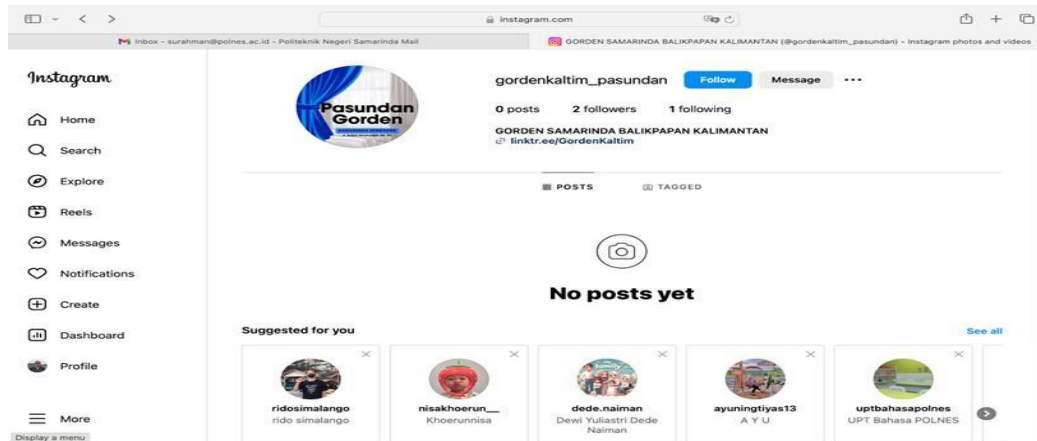
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Indonesia, Perak, Malaysia, 23 November 2024.

- The error rate, which measures the frequency of technical issues encountered by users, was less than 0.5%. This low error rate reflects the robustness of the website's design and development process, which included thorough testing and optimization.

Facebook link: <https://www.facebook.com/share/LzEvaVLXDp9WmPVv/?mibextid=LQQJ4d>



Instagram Link:
https://www.instagram.com/gordenkaltim_pasundan?igsh=bTBqeTU4eG1yMmRl



2. Social Media Strategy Analysis

To evaluate the effectiveness of the social media strategy in increasing brand awareness, engaging with customers, and driving traffic to the e-commerce website (Yusuf, 2018).

2.1. Engagement and Reach

The social media strategy focused on Facebook and Instagram, leveraging both organic posts and paid advertising to reach a wider audience. The effectiveness of these efforts was assessed using metrics such as reach, engagement rate, follower growth, and click-through rate (CTR) (Chong et al., n.d.; Huang, 2012; Lee, 2017; Phu et al., 2020).

- Reach and Impressions:

Over the three-month period, the social media campaigns reached a combined total of 500,000 unique users, with 1.5 million impressions. This indicates a high level of visibility and brand exposure. The use of visually appealing content, such as product images and videos, contributed to the campaigns' success, as visual content is more likely to be shared and viewed (Masuda, 2022).

- Engagement Rate:

The engagement rate, calculated as the total number of interactions (likes, comments, shares) divided by the total reach, was 5.8% on Instagram and 4.5% on Facebook. These rates are above the average engagement rates for these platforms, which are typically around 3% (Phu et al., 2020). The high engagement rates suggest that the content resonated well with the audience and effectively encouraged interaction.

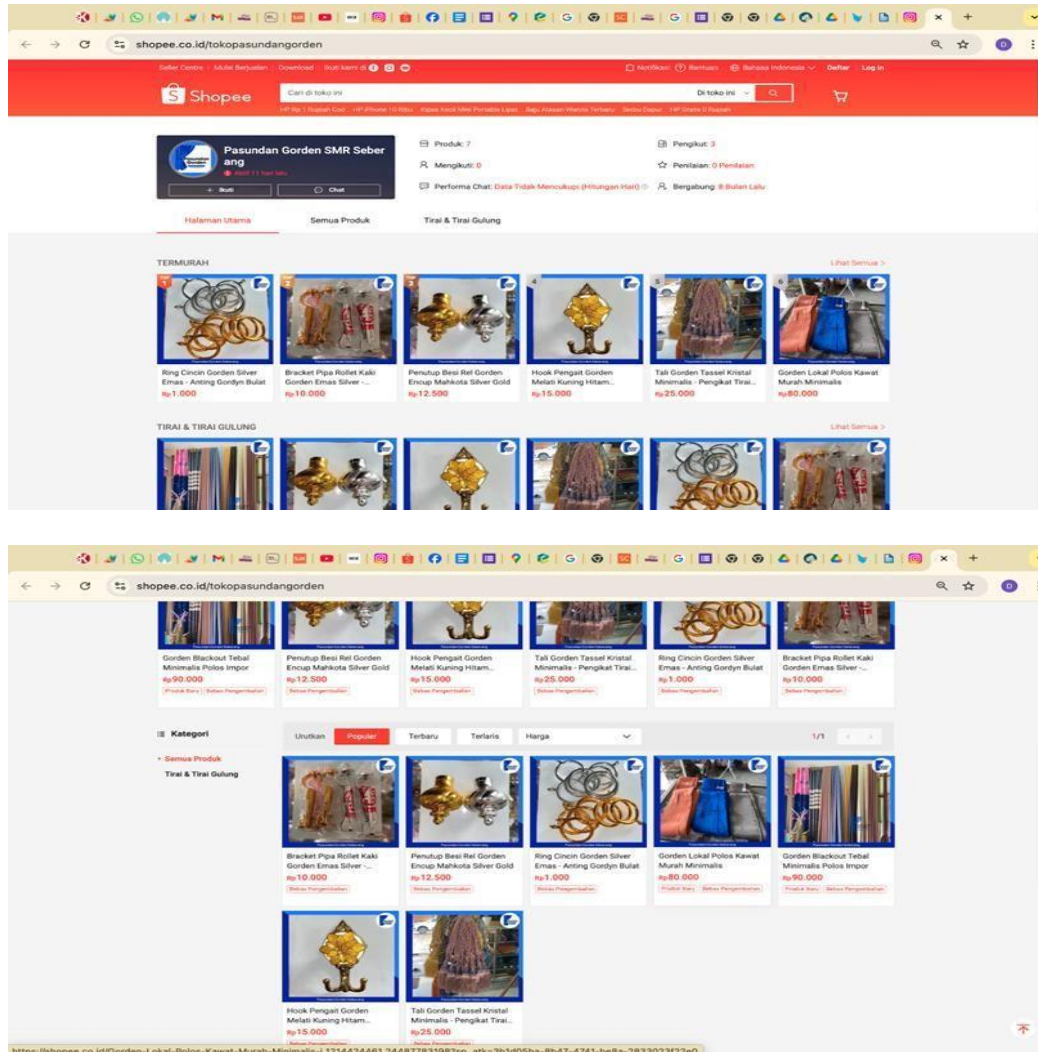
- Follower Growth:

The social media profiles gained a total of 10,000 new followers over the three months, representing a 20% increase. This growth was driven by a combination of organic reach and targeted advertising, which effectively attracted new customers and increased brand awareness (Lee, 2017).

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Indonesia, Perak, Malaysia, 23 November 2024.

Shopee link: <https://shopee.co.id/tokopasundangorden>

Figure 3 Pasundan Gorden Promotion in Shopee



Source: Research Tim

2.2. Advertising Performance

Paid advertising campaigns on Facebook and Instagram were evaluated based on their ROI, CTR, and conversion rates.

- Click-Through Rate (CTR):

The average CTR for the ads was 1.5%, which is above the industry average of 0.9% for Facebook ads (Liu et al., 2019). The higher CTR indicates that the ads were well-targeted and compelling, effectively encouraging users to click through to the e-commerce website.

- Conversion Rates:

The conversion rate for users who clicked on the ads and completed a purchase was 3.2%. This is higher than the overall website conversion rate of 2.5%, suggesting that users

coming from social media ads were more likely to make a purchase. This finding aligns with the study by Mcdowell (2016) and Perdikaki, (2012), which highlighted the effectiveness of targeted social media advertising in driving sales (Mcdowell et al., 2016; Perdikaki, 2012).

- Return on Investment (ROI):

The ROI for the social media advertising campaigns was 4:1, meaning that for every dollar spent on advertising, four dollars were generated in revenue. This positive ROI demonstrates the cost-effectiveness of the social media strategy in driving sales and generating revenue (Perdikaki, 2012; Setiawan & Rosa, 2023).

3. Integration Outcomes

To assess the combined impact of the e-commerce website and social media strategy on overall business performance.

3.1. Traffic and Sales Analysis

The integration of the e-commerce website with social media channels resulted in a significant increase in website traffic and sales.

- Traffic Sources:

Social media emerged as the second largest source of traffic to the website, accounting for 30% of total visits. Organic search was the largest source, contributing 45%, followed by direct traffic (15%) and referrals (10%). The high percentage of social media traffic underscores the effectiveness of the social media strategy in driving users to the e-commerce platform (Davies et al., 2009; Perdikaki, 2012).

- Sales Performance:

- Sales data showed a 25% increase in monthly revenue after the launch of the website and the implementation of the social media strategy (Verbeke et al., 2011). This growth was attributed to both increased traffic and higher conversion rates, particularly from social media channels (Evans et al., 2016).

3.2. Customer Feedback and Satisfaction

Customer feedback collected through post-purchase surveys indicated high levels of satisfaction with both the website and the social media experience.

- Website Feedback:

Customers appreciated the website's ease of use, visual appeal, and the variety of products available. The positive feedback is consistent with the findings of Holtz et al. (2020), which highlighted the importance of a well-designed e-commerce website in enhancing customer satisfaction (Holtz et al., 2020; Sun et al., 2017).

- Social Media Feedback:

Customers also expressed positive sentiments about the brand's social media presence, particularly the engaging content and responsive customer service. These sentiments were reflected in high engagement rates and positive interactions on social media platforms (Burrow & Rainone, 2016; Holtz et al., 2020).

Conclusion

The analysis of the e-commerce website and social media strategy reveals several key findings. The e-commerce website successfully met its objectives of providing a user-friendly and visually appealing platform for purchasing curtain products. High engagement metrics, low bounce rates, and positive customer feedback all indicate a successful website launch.

The social media strategy effectively increased brand awareness, engaged customers, and drove traffic to the e-commerce website. High engagement rates, strong follower growth, and positive ROI from advertising campaigns underscore the strategy's success.

The combination of a well-designed e-commerce website and a targeted social media strategy resulted in significant improvements in traffic, sales, and customer satisfaction. The integration of these digital tools enabled the business to effectively reach and convert customers, driving growth and revenue.

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Konsep Pendidikan Seni Budaya: Refleksi Kearifan Lokal di Era Digital 5.0

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ABSTRAK

Kekayaan alam merupakan khazanah tidak ternilai harganya bagi setiap penduduknya di suatu negara. Sementara refleksi menurut kamus dewan (2015) adalah bermakna bayangan, gambaran (dalam cermin, pikiran, dan lain-lain) yang dapat dilihat sebagai satu amalan seseorang sebagai satu cara memperoleh pemahaman atau pengertian baru dalam kehidupannya. Wujudnya refleksi kearifan lokal setiap penduduk di salah satu negara, akan menjadi aset bermakna buat negaranya di segala segi kehidupan mereka termasuk bidang seni budaya yang memiliki konsep tersendiri dalam dunia pendidikan. Ada banyak jenis seni budaya yang berkembang dalam masyarakat di negara-negara Asia Tenggara di era digital 5.0 ini. Sementara peranan pendidikan dalam kehidupan sangat menentukan prinsip hidup penganutnya dari zaman ke zaman tidak terkecuali di era sekarang ini yang terwarnai kecanggihan era digital. Pada masa kini puncak kebutuhan hidup mengerucut kepada ketergantungan terhadap keperluan teknologi serba modern yang perlu dipersiapkan oleh manusianya. Kemudian terciptanya berbagai peralatan teknologi terkini di era digital ini tinggal menggunakannya sebagai ekspresi dan inovasi temuan terkini terhadap keperluan hidup. Perkembangan tersebut tidak terkecuali penerapan bidang seni budaya yang perlu terus dikembangkan di era digital 5.0 ini agar terus lestari sepanjang zaman. Objektif penelitian ini pada dasarnya ingin merefleksikan kearifan lokal dalam penerapan seni budaya yang dijumpai melalui tatanan kehidupan masyarakat sebagai konsep pendidikan untuk menghadapi kecanggihan era digital, baik yang terealisasi berbentuk bahasa, sastra, ukiran, tulisan, lisan, senjata, pakaian, tarian, kerajinan, makanan, upacara adat, tradisi, dan lain sebagainya. Metodologi kajian dijalankan melalui kajian penerapan menggunakan penyelidikan lapangan dan juga perpustakaan sebagai bahan penguat teori dan praktek penggunaan digital. Dapatan kajian diharapkan dapat memaparkan analisis mendasar terhadap peranan penting konsep pendidikan untuk mengekspresi dan mengungkap seni budaya sebagai konsep pendidikan dari refleksi kearifan lokal yang diwariskan melalui khazanah bangsa di Asia Tenggara di era digital 5.0. selain mampu menjadi wacana ilmu pengungkap khazanah berharga dari suatu bangsa, agama, dan negara. Sedangkan inflikasi kewujudan seni budaya ini teraplikasi dalam didikan pepatah Melayu “Adat memakai,

syarak mengata” dalam pepatah ini masih lagi berusaha mempertahankan adat budaya bangsa, namun sekiranya adat itu tidak sesuai dengan hukum syarak dan tidak juga sesuai kehendak zaman, anggota masyarakat dapat mengubahnya atau meninggalkannya karena tidaklah berguna dipertahankan kerana kemungkinan adat itu menyalahi hukum syarak ataupun menghalang kemajuan bangsa.

Kata kunci: Konsep seni, budaya, refleksi kearifan lokal, Nusantara dan era digital 5.0.

PENDAHULUAN

Kekayaan alam menjadi khazanah tidak ternilai harganya bagi setiap penduduknya di suatu negara termasuk masyarakat yang berdomisili di Asia Tenggara. Ada banyak jenis seni budaya yang berkembang dalam masyarakat di negar-negara Asia Tenggara. Negara Indonesia yang memiliki

38 provinsi menyebar luas di seluruh wilayahnya dari Sabang sampai Merouke. Indonesia merupakan salah satu negara yang terletak dalam kepulauan dengan mayoritas penduduknya bersuku-suku dan berbangsa-bangsa dengan satu falsafah bhineka tunggal ika. Malaysia pula memiliki 14 negeri yang berdomisili di Semenanjung Malaysia dan juga Sabah dan Sarawak. Memiliki tiga kaum yaitu Melayu, Cina dan India. Selain itu, Bahasa Indonesia dan Melayu menjadi pertuturan utama sebagai bahasa nasional yang diwariskan turun temurun dari nenek moyang Nusantara. Penerapan Bahasa Indonesia dan Melayu menjadi bahan lisan dan tulisan sebagai bekalan yang berpengaruh besar dalam semua aspek kehidupan termasuk bidang seni budaya setempat yang perlu senantiasa dikembangkan di era digital 5.0.

Wujudnya refleksi menurut kamus dewan (2015) adalah bermakna bayangan, gambaran (dalam cermin, pikiran, dan lain-lain). Selain itu, refleksi juga dapat dilihat menjadikan satu situasi kelakuan dan amalan seseorang itu sebagai satu cara memperoleh pemahaman atau pengertian baru dalam amalan dan kehidupannya. Maka dengan adanya kearifan lokal setiap penduduk di salah satu negara, akan menjadi aset bermakna buat negaranya dalam segal segi kehidupan mereka termasuk dalam penghayatan dan pemanfaatan bidang seni dan budaya. Sebagaimana Islam merupakan agama yang merangkumi segala aspek kehidupan manusia termasuk bidang seni budaya tersebut. Hal tersebut dikeranakan jiwa manusia yang diciptakan oleh Allah SWT bukanlah hanya untuk beribadat semata-mata, bahkan juga kepada perkara-perkara lain supaya membolehkan mereka meringankan beban dan pikirannya. Seperti seni ukiran merupakan salah satu aspek kesenian yang dibolehkan dalam Islam selagi ianya tidak berlebih-lebihan atau melanggar batas-batas syariat Islam yang telah ditentukan dalam ajaran Islam sesuai perintah Allah SWT dan mengikut Sunnah Rasulullah SAW.

Apa yang perlu diberi perhatian ialah ‘hasil seni’ di mana ia mulai lahir ketika permulaan Allah SWT mengajarkan Nabi Adam AS tentang nama-nama benda yang ada di alam ini, selanjutnya berlanjutan kepada Nabi Daud AS dengan dikaruniai suara yang sangat merdu, kemudian seterusnya berlanjutan terus menerus sehingga kepada zaman Nabi Muhammad SAW ketika diturunkannya wahyu pertama dan diterima oleh Nabi SAW. Susunan kata-katanya indah berupa ayat-ayat suci al-Qur’an yang diwahyukan, melalui keindahan sasteranya tersebut dapat mempenaruhi kaedah bunyi tentang apa yang dikenali sebagai ‘sajak’, ‘pantun’ dan ‘puisi’. Demikian perkembangan seterusnya, pengaruh al-Qur’an dan al-Sunnah kepada melalui tulisannya yang khas dikenal sebagai seni khat atau kaligrafi Islam telah pun ditulis dan diukir oleh para penulis maupun pengukirnya di atas pelbagai benda sebagai refleksi kearifan lokal yang

dimiliki oleh setiap masyarakat di daerahnya masing-masing. Sehingga hal tersebut dapat mempengaruhi kesenian dan kebudayaan setempat dimana ia menyebar.

Selain itu, Bahasa Melayu dan Indonesia menjadi pertuturan utama sebagai bahasa nasional di Nusantara yang diwariskan turun temurun dari nenek moyang bangsa Melayu. Penerapan ini menjadi bahan lisan dan tulisan sebagai bekal yang dapat berpengaruh besar dalam aspek seni budaya setempat. Sementara inflikasi kewujudan seni dan budaya ini teraplikasi dalam banyak ragam pantun, syair, gurindam, sajak, puisi, pepatah Melayu yang terus berusaha mempertahankan adat budaya bangsa. Hal ini mencakup proses perjalanan pendidikan yang menjadi gambaran untuk mengungkap proses pengajaran dan pembelajaran yang telah diwarisi Islam dalam pentarbiyahan hidup kaumnya di muka bumi ini dari generasi ke generasi sehingga kini. Selain itu, pembahasan mengenai konsep pendidikan sebagai refleksi kearifan lokal dalam menghadapi beberapa tantangan hidup di era sekarang sebagai era digital yang dapat melengkapkan kesempurnaan dunia pendidikan terutama bidang seni budaya di lembaga dan perguruan tinggi yang dilihat dari perspektif perkembangan sekarang ini yang seiring sejalan dengan keperluan teknologi semasa.

Oleh sebab itu, kajian ini sangat diperlukan, di balik peranan teknologi tinggi di era digital

5.0 tersebut tetapi masih diperlukan juga kemampuan yang matang dalam menghasilkan konsep pendidikan dalam bidang seni budaya sebagai ekspresi melalui refleksi kearifan lokal agar dapat berpengaruh kuat dalam mewujudkan landasan tepat pada diri masing-masing umat Islam di era digital sekarang ini. Pembahasan lebih lanjut dan terperinci dapat diperjelas melalui huraian- huraian dalam isi dan kandungan berikutnya dari beberapa objektif dan permasalahan penting tentang konsep pendidikan dalam seni budaya di era digital melalui institusi pendidikan yang ada di Nusantara. Selain itu, akan dibahas juga mengenai pengaruh teknologi digital ini yang wujud di era sekarang termasuk kegunaannya sepanjang pemanfaatannya diperlukan dalam kehidupan bermasyarakat.

OBJEKTIF

Objektif penelitian ini ingin merefleksikan kearifan lokal dalam penerapan seni dan budaya yang dijumpai dalam tatanan kehidupan masyarakat, baik yang terealisasi berbentuk bahasa, sastra, ukiran, tulisan, lisan, senjata, pakaian, tarian, kerajinan, makanan, upacara adat, tradisi, dan lain sebagainya. Hal ini menjadi landasan penting dalam menemukan objektif yang ditetapkan dalam penelitian, agar dapat berperan sebagai benteng penguat pertahanan menghadapi era digital yang terus berkembang di zaman sekarang ini. Selain itu, dengan refleksi kearifan lokal berbantuan beragam multimedia sebagai pembuktian mendasar betapa peranan teknologi dalam kehidupan manusia sangat dibutuhkan di era digital 5.0. Antara aspek diberi tumpuan adalah konsep pendidikan dalam bidang seni budaya yang tetap berlandaskan kearifan lokal walaupun menghadapi era digital yang serba canggih. Selain itu, diuraikan juga ciri-ciri kelebihan dan kelemahan penggunaannya, selain pengaruhnya, nilai positif dan negatif penggunaannya dalam kehidupan masyarakat. Tumpuan juga turut diberikan terhadap bentuk dan konsep media teknologi yang digunakan dalam mengakses kepelbagaian teknologi dalam era digital tersebut sesuai dengan perkembangannya.

METODOLOGI

Metodologi merupakan hal yang penting dalam sesebuah penyelidikan atau penelitian. Metodologi yang digunakan dapat menentukan baik ketepatan informasi maupun data yang diperolehi. Metodologi kajian menurut Kamus Dewan (2015) adalah satu sistem yang merangkumi kaedah dan prinsip yang digunakan dalam sesuatu penyelidikan. Pengkaji akan membahas metodologi yang akan digunakan dalam melakukan penelitian ini. Penelitian ini merupakan satu penyelidikan mengenai refleksi, kemahiran dan kearifan lokal masyarakat setempat terhadap lingkungannya terutama yang mengandungi tentang seni dan budaya. Penyelidikan ini tertumpu kepada bidang seni yang banyak mempengaruhi kearifan lokal di wilayah Nusantara, khususnya di Indonesia. Kemudian hasil dapatan kajian ini dianalisis menggunakan penyelidikan yang dijalankan melalui kajian perpustakaan, sekaligus juga yang ditemui di lapangan. Sehingga hal ini dapat memberikan informasi tentang metode dan proses yang dijalankan melalui penelitian tersebut. Selanjutnya kajian yang digunakan diharapkan dapat mengangkat konsep pendidikan dalam seni budaya sebagai persiapan anak didiknya dengan menggunakan penyelidikan lapangan dari berbagai karya inovasi dan kreasi teknologi canggih yang banyak digunakan ketika ini sebagai sampel kajian, selain turut dikembangkan kajian di beberapa perpustakaan untuk menyokong hasil dapatan kajian yang telah dijalankan. Selanjutnya, kajian ini juga diharapkan dapat menemukan temuan kajian seperti yang diharapkan sehingga dapat diberdayakan kegunaannya bagi penyelidik dan pengkaji selanjutnya.

PERBINCANGAN

Kekuatan pengajaran dan pembelajaran dalam pendidikan dapat menempatkan seorang manusia menjadi kuat dan tegar dalam menghadapi segala kemungkinan yang akan terjadi, termasuk dalam menghadapi era digital 5.0 ini sebagai asas kemajuan zaman yang perlu dihadapi penuh tantangan oleh semua orang. Dalam hal ini peranan pendidikan sangat diperlukan karena merupakan pembahasan penting dalam kehidupan manusia yang dapat diistilahkan sebagai *life is education and education is life* (Rupert C. Lodge, 1974). Pendidikan tidak akan punya arti apabila manusia tidak ada di dalamnya. Hal ini disebabkan karena manusia merupakan subjek dan objek pendidikan tersebut. Menurut Muhammad Abduh (1972: 117), pendidikan yang baik adalah pendidikan yang dalam prosesnya mampu mengembangkan seluruh fitrah peserta didiknya, terutama fitrah akal dan agamanya. Dengan fitrah akal peserta didik akan dapat mengembangkan daya berpikir mereka secara rasional. Sementara melalui fitrah agama, akan tertanam pilar-pilar kebaikan pada diri peserta didik yang kemudian terimplikasi dalam seluruh aktivitas kehidupannya termasuk bidang seni dan budaya.

Sebagai ‘hasil seni’ mulai lahir ketika permulaan Allah SWT mengajarkan Nabi Adam AS tentang nama-nama benda yang wujud di alam ini. Ini dikaitkan juga dengan kisah Nabi Daud AS dengan memiliki suara sangat merdu dan perkembangan seni suara ini berlangsung terus menerus sehingga ke zaman Nabi Muhammad SAW. Selain itu, Allah SWT juga memberikan isyarat-isyarat tertentu dalam Firman-Nya Q.S. Luqman (31): Ayat 27, bermaksud “Seandainya pohon-pohon di bumi menjadi pena dan lautan (menjadi tinta), ditambahkan kepadanya tujuh lautan (lagi) setelah (kering)nya, niscaya tidak akan habis-habisnya (dituliskan) kalimat-kalimat Allah. Sesungguhnya Allah Mahaperkasa, Mahabijaksana.” Isyarat ini dapat di jadikan sebagai aplikasi dari refleksi

kearifan lokal untuk memperkaya keindahan seni budaya yang telah dipelbagaikan baik oleh para budayawan maupun seniman dari waktu ke waktu.

Adapun pendidikan seni visual atau tarbiyah dalam Islam dilaksanakan untuk mengembangkan tasawwur (konsep) dan kepahaman terhadap kehidupan berlandaskan al-Qur'an di dalam jiwa anak-anak didik. Dasar sistem pendidikan ini adalah hakekat tauhid kepada Allah SWT. Di dalam al-Qur'an dan as-Sunah terdapat metodologi atau kaedah untuk mendidik manusia. Metodologi itu telah terbukti berkesan mendidik generasi awal. Rahsia utama kesuksesan kaedah tersebut adalah memahami jiwa manusia yang tidak ubah bagaikan peti berkunci rapat, manakala memahami jiwa menjadi kuncinya. Sebenarnya sistem pendidikan yang paling berkesan dan mampu membawa perubahan menyeluruh dalam diri seorang manusia adalah sistem pendidikan yang berupaya berbicara dengan jiwa. Sebenarnya hanya pendidikan Islam saja yang mempunyai metodologi tersebut dan mampu merawat jiwa seseorang.

Maksud dan Definisi

Untuk memahami bidang seni dapat dilihat dalam dua maksud, yaitu dari segi bahasa yaitu bermakna halus (kecil, elok), tipis dan halus. Jika dalam bentuk karya (sajak, lukisan, musik) merupakan sesuatu yang diciptakan melalui bakat kepandaian dari sesuatu ciptaan. Orang yang memiliki kemahiran untuk mencipta sesuatu yang luar biasa. Dalam bahasa Inggerisnya adalah 'Art' bermakna halus, tipis dan damai. Kesenian merupakan aktivitas seni yang berkaitan dengan seni, keindahan dan kehalusan. Semua ini tidak ada lain melainkan membawa maksud nilai halus, indah, suci, berguna dan bermanfaat bagi manusia (Kamus Dewan Edisi Keempat, 2015: 318). Sedangkan pengertian istilah seni yaitu segala yang halus dan indah lagi menyenangkan hati serta perasaan manusia, adakah ia merupakan hasil ciptaan Allah SWT maupun yang dihasilkan oleh pikiran, kemahiran, imajinasi dan perbuatan seorang manusia. Secara umumnya kesenian ditafsirkan sebagai sesuatu hasil ciptaan manusia yang memiliki nilai estetika bagi penciptanya, pernyataan dan hiasannya yang paling menonjol dan dominan dalam hal tertentu mengambil kira aspek penggunaannya (KB Bahasa Indonesia, 2015: 379-380).

Adapun budaya dalam kehidupan biasanya sangat menitik beratkan segala sesuatu yang berhubungan antara manusia dengan manusia dan antara manusia dengan pencipta-Nya, selain menjaga hubungan baik antara sesama manusia dengan alam persekitarannya. Hal ini, dapat diwujudkan melalui jalinan akidah, ibadat dan akhlak. Maka cara ini adalah untuk menghidupkan sistem budaya perlu senantiasa menanamkan dalam hati sanubari tentang kepercayaan kepada Allah SWT dengan baik dan bijaksanaan dalam menjalankan segala perintah dan meninggalkan segala larangan-Nya. Manakala ibadah dapat tunduk dan ta'at serta patuh kepada perintah dan kasih sayang Allah SWT dan mesti dilaksanakan dengan rasa penuh keikhlasan. Sedangkan amal pula mampu diterapkan dalam segala aktivitas kehidupan melalui amalan harian yang diperintahkan.

Melalui huraian ini dapat menunjukkan bahwa betapa keindahan, kesenian dan kebudayaan tersebut dapat teraplikasi dalam beragam bidang kehidupan manusia. Ekspresi seorang seniman dalam menghasilkan karya menarik dan cantik sudah menjadi kebiasaan yang ingin dicapai oleh seorang seniman, sebagai salah satu proses yang terhasil dari nalar mereka dalam menghasilkan karya seni yang dapat mempengaruhi tingkahlaku pemerhati seni. Tingkahlaku yang berlaku dalam menghasilkan seni Islami ini pada peringkat awalnya dilakukan untuk tujuan memenuhi kehendak

individu atau peminatnya dalam memaknai hasil karya yang telah dihasilkan, selanjutnya membangun tanggapan pemerhati untuk menghargai hasil kerja tangannya.

Oleh sebab itu, takrif kreativitas pula adalah sebagai satu kemampuan (kebolehan) mencipta secara kreatif. Manakala inovasi pula sebagai kemampuan berinovasi, mencipta, menghasilkan dan mengembangkan sesuatu ide baru dan asli. Kreativitas adalah kebolehan dan kemampuan seseorang menghasilkan sesuatu yang kreatif, baru dan asli. Ada juga pendapat yang mentakrifkan kreatif dan kreativitas sebagai penghasilan sesuatu yang tidak ada sebelumnya (Kamus Dewan Edisi Keempat, 2015: 828). Selain itu pernah juga diungkapkan oleh Sayyed Hossein Nasr bahwa: "... keindahan tulisan merupakan kelembutan jari dan kehalusan pikiran (citarasa) penulisnya." Dengan demikian peroses perkembangan seni ini sangat didukung oleh kemahiran, bakat, kelembutan dan kehalusan citarasa tulisannya sehingga dapat berpengaruh kepada jasadiyah dan ruhiah bagi penggiatnya (Sayyed Hossein Nasr, 1987: 27-28).

Konsep-konsep Pendidikan dalam Seni Budaya dan Visual.

Kewujudan konsep pendidikan dalam bidang seni budaya ini lahir melalui refleksi kearifan lokal yang dapat dipelajari secara lengkap dan bahkan komplit karena semua sudah tersedia dalam semua sisi kehidupan. Selain itu, seni budaya juga mencakupi tiga nilai kehidupan yang di asah melalui pengamalan dan pengalaman. Nilai dalam seni budaya adalah merangkumi: Pertama, *truth* yakni kebenaran yang dikaji dan dipahami melalui logika seorang manusia. Kedua, *goodnes* yaitu berupa kebaikan yang dirasai melaui etika dan adat kesopan santunan. Ketiga, adalah *beauty* merupakan aplikasi berupa kecantikan atau keindahan yang dikembangkan melalui estetika sebagai wujud perasaan berseni atau kecintaan terhadap seni dan budaya.

Sedangkan keperluan dalam mendidik manusia, Islam memberikan penjelasan mengenai hakekat manusia, alam, penciptanya serta hubungan antara ketiga-tiganya. Keunggulan pendidikan dalam membangunkan diri manusia adalah karena penjelasan mengenai permasalahannya yang diperoleh dari Allah SWT melalui al-Qur'an dan al-Hadis. Kepincangan sistem dan konsep pendidikan baik di Barat maupun di Timur adalah karena kekaburan dalam memahami hal-hal tersebut di atas. Pendidikan Islam dapat dibagikan kepada beberapa aspek yang merangkumi seluruh sisi kehidupan manusia, yaitu: (a) Pendidikan kerohanian dan keimanan, (b) Pendidikan akhlak, (c) Pendidikan akal (d) Pendidikan jasmani.

Pertama, Konsep Pendidikan Logika berafiliasi dalam Keyakinan dan Kepercayaan

Islam merupakan agama yang merangkumi segala aspek kehidupan manusia termasuk bidang seni. Terdapat tanggapan sesetengah pihak bahwa Islam hanya tertumpu kepada aspek ibadah semata-mata, maka hal ini perlu di bantah dan diperjelas keadaan sebenarnya oleh para seniman. Dimana jiwa manusia yang diciptakan oleh Allah SWT bukanlah hanya untuk beribadat dan beramal semata-mata, sebaliknya cenderung juga kepada perkara-perkara lain supaya membolehkan mereka meringankan beban dan pikiran mereka selain juga ingin memberi ruang kepada tubuh badan bagi menjalankan aktivitas keseharian.

Sedangkan pendidikan berafiliasi dalam menyatakan keyakinan dan keimanan bermaksud memperkenalkan kepada anak-anak dengan unsur-unsur kepercayaan, membiasakan dirinya dengan rukun iman dan Islam, serta mendidiknya prinsip-prinsip syariat yang mulia sejak usia tamyiz (berakal) lagi. Yang dimaksudkan dengan unsur-unsur keimanan adalah semua

permasalahan berkaitan dengan hakekat keimanan serta perkara-perkara yang ghaib seperti beriman kepada Allah, malaikat, kitab-kitab-Nya, Rasul dan dengan rukun iman lainnya. Hal inilah yang akan mengantar keyakinan dan kepercayaan setiap individu untuk diekspresikan melalui seni. Melalui karya seni budaya juga dapat menyatakan keyakinan ini dengan ekspresi masing-masing penganutnya.

Dari kenyataan tersebut maka dapat digambarkan bahwa dalam pendidikan para sahabat sangat menjaga akhlak mereka. Selain itu dapat mewujudkan jalinan akidah, ibadah, dan akhlak secara bersamaan. Maka cara ini merupakan proses pendidikan jasariah yang harus dialami untuk menghidupkan budaya akidah yakni dengan menanamkan dalam hati sanubari tentang kepercayaan kepada Allah SWT dengan baik dan bijaksana agar mudah menjalankan segala perintah dan meninggalkan segala larangan-Nya termasuk segala tantangan hidup di era digital ini. Manakala ibadah juga merupakan proses pendidikan ruhiyah yang ada dalam Islam agar dapat mengajar manusia supaya tunduk dan ta'at serta patuh kepada perintah dan kasih sayang yang mesti dilaksanakan dengan penuh keikhlasan dalam hidup serta kehidupan mereka di dunia dan akhirat setiap waktu dengan apapun tantangan dan rintangannya termasuk di era kemajuan sekarang ini.

Kedua, Konsep Pendidikan Etika teraplikasi melalui Adat dan Tradisi

Konsep pendidikan etika merupakan ekspresi jiwa seni yang sudah lama teraplikasi melalui kearifan lokal terutama berbentuk adat dan tradisi yang lahir semenjak dari zaman batu sehingga ke hari ini, kerana manusia dikatakan sebagai pelaksana dan pembawa tradisi tersebut. Tujuan utama menghasilkan etika ini adalah sebagai sumber khazanah dan warisan dari nenek moyang mereka yang turun dari generasi ke generasi. Hal yang sama pada anak-anak, seawal umur dua atau tiga tahun sudah pandai menghormati yang lebih tua dari dirinya. Pandai menghormati kedua orang tuanya dan juga kawan-kawannya bagi tujuan pernyataan berdasarkan ketinggian kesopan santunan mereka sendiri. Hal ini menjadi dasar penting dalam pendidikan agar anak didik tetap beretika kepada sesiapa saja dan pandai menghormati orang lainnya.

Berdasarkan konsep pendidikan etika ini, ekspresi setiap orang dalam merepleksi kearifan lokalnya berbeda-beda. Dalam artian kata lain sebarang ungkapan yang terpancar melalui kata-katanya dapat mempengaruhi ekspresi kelakuan dan pergaulan kesehariannya. Dengan sebab itulah terdapatnya bergam rupa dan corak adat dan tradisi yang berkembang di setiap daerah dan wilayah yang menjadi gagasan yang diekspresikan oleh seseorang individu dalam masyarakat. Hal ini juga termasuk ketika seorang seniman menghasilkan karya seni, baik lukisan, tarian, ukiran dan lain sebagainya. Bahkan tokoh konsep ekspresi seni rupa (Tolstoy), menyatakan bahwa ekspresi dalam seni menurutnya adalah satu bentuk komunikasi, seumpama bahasa. Ekspresi dianggap sebagai perhubungan yang rapat antara perasaan pelukis dengan hasil kerjanya (Collingwood). Pelukis tidak perlu meluahkan perasaannya untuk khalayak banyak (Chapman, 1985). Ada tiga aspek yang menentukan perbezaan ekspresi yaitu daya intuisi, persepsi dan konsepsi. Ketiga-tiga aspek ini mempunyai pengertian yang berlainan dan ada berbagai faktor pula yang akan membawa kepada perbezaan bentuk ekspresinya.

Adapun konsep ekspresi seni rupa pula pada sebuah lukisan dapat diumpamakan membawa beragam pengertian tergantung kepada si pelukis tersebut. Sebenarnya terdapat berbagai pendekatan yang digunakan oleh manusia bagi tujuan berekspresi, di antaranya ada yang melalui lisan, perasaan dan emosi, tulisan dan bahasa, penciptaan dan penghasilan pergerakan dan lain

sebagainya Selain itu, sensitif dan peka individu ini mempunyai daya sensitiviti yang tinggi terhadap keadaan sekelilingnya termasuk gaya hidup, keperluan, persekitaran dan turut sensitif menggunakan deria dalam lingkungannya. Kemudian gagasan, ide yang asli seseorang yang dikategorikan sebagai kreativitas sering kali mengutarakan ide dan gagasan yang asli. Hal ini yang biasa mencetuskan memanfaatkan kearifan lokal berupa adat tradisi yang lama berkembang dalam kehidupan mereka dari waktu ke waktu.

Ketiga, Konsep Pendidikan Estetika terepleksi dari Sumber Daya Alam

Konsep pendidikan estetika erat hubungannya dengan perasaan, keharuan dan keindahan. Sedangkan keindahan berkaitan erat dengan kemampuan manusia untuk menciptakan karya yang indah, menilai karya atau benda yang indah serta memilih dan menggunakan sesuatu yang indah atau cantik. Termasuk di dalamnya bertingkah laku yang indah dan kesopan santunan. Refleksi yang lebih mendalam dalam hal ini banyak menyangkut tentang pemanfaatan sumber daya alam yang wujud dipersekitarannya. Dalam hal ini, kebanyakan karya yang dilandasi dengan estetika ini biasanya menampilkan bentuk seni yang abstrak atau separa abstrak. Karya seni abstrak kebiasaannya sarat dengan falsafah dan adakalanya mengungkap persoalan spiritual yang kompleks. Seniman dalam hal ini, sering berkarya memilih media menghasilkan satu ketetapan yang 'rigid'. Penggunaan warna lebih bebas dan pilihan warna pula biasanya mengikut rentak emosi yang bersesuaian dengan alam persekitarannya seperti tergambar dalam sesebuah karya (Mohd Johari Ab. Hamid dan Hamzah Lasa, 2013: 23).

Selain isyarat estetika dalam menghasilkan karya, perlu juga dinyatakan konsep estetika yang diambil dari perkataan Greek iaitu *aisthetikos* yang merujuk kepada perkara berkaitan dengan pancaindera atau deria. Estetika sering dikaitkan dengan hasil karya seni, atau pada sesuatu yang ada nilai seninya. Bagi sebagian besar kita menyatakan rasa indah atau cantik tersebut dalam ekspresi diri atau lingkungan. Dalam bahasa Inggeris disebut *beautiful*, secara ringkasnya estetika melibatkan penggunaan semua panca indra yang dimiliki oleh manusia. Ilmu estetika merupakan sebagian dari ilmu cabang falsafah yang mengutarakan isu-isu berkaitan dengan sifat seni dan nilai yang terdapat pada hasil seni tersebut. Sebagai contoh, kecantikan merupakan salah satu dari kualitas dan nilai yang terdapat pada hasil sesuatu seni, demikian juga seni penulisan, seni lukisan atau seni Islam merupakan hasil nilai yang terdapat pada gambar atau tulisan dengan berbagai jenis dan bentuknya yang dapat memikat para peminatnya.

Oleh sebab itu, refleksi kearifan lokal terhadap estetika ini sangat luas terefleksi dalam banyak bidang. Ukiran kayu terukir indah di atas kayu sebagai sumber daya alam yang sangat potensi dikembangkan oleh para pengukir di banyak tempat. Seni arsitektur bangunan berdiri megah dengan desain tersendiri sering mengikuti potensi kearifan lokal di mana bangunan tersebut didirikan. Belum lagi masuknya era digitalisasi pula telah membawa berbagai perubahan dalam kehidupan manusia, baik yang berdampak positif yang bisa digunakan sebaik-baiknya dalam menghasilkan karya-karya berestetika tinggi. Namun dalam waktu yang bersamaan, era digital juga membawa banyak dampak negatif yang berakibat buruk bagi yang tidak dapat mengawalinya dengan baik, sehingga menjadi tantangan baru dalam kehidupan manusia di era sekarang ini. Era digital terlahir dengan kemunculan digital, jaringan internet khususnya teknologi informasi komputer. Media baru era digital memiliki karakteristik dapat dimanipulasi, bersifat jaringan atau internet. Media massa beralih ke media baru atau internet karena ada pergeseran budaya dalam sebuah penyampaian informasi. Kemampuan media era digital ini sangat memudahkan masyarakat

dalam menerima informasi lebih cepat. Semakin canggih teknologi digital yang disediakan masa kini, maka semakin cepat perubahan terjadi terhadap perkembangan dunia yang dapat melahirkan berbagai macam teknologi digital. Demikian juga era digital ini telah menjadi wasilah untuk menghasilkan beragam karya estetika sebagai pengisi segala aspek kehidupan manusia.

Refleksi Kearifan Lokal di Era Digital 5.0

Adanya perkembangan teknologi di era digital sekarang ini sedikit sebanyak dapat merangkumi segala keperluan hidup manusia di antaranya kedokteran, perpolitikan, perekonomian, perdagangan, perbankan, percetakan, penerbitan, hiburan, kesenian, kebudayaan dan lain sebagainya. Hal ini telah mendorong kehendak manusia akan penggunaan teknologi secara mendasar dari segala sudut keperluan hidup termasuk bidang seni budaya sebagai pemanfaatan era digital yang merangkumi segala jenis kecanggihan serba menantang ini. Segala jenis kemajuan teknologi kini memiliki corak serta jenis-jenis khas dalam perkembangannya yang sangat dibutuhkan masyarakat dari zaman ke zaman sehingga sekarang. Selain itu, era digital ini merupakan khazanah kreatif dan inovasi yang terus dikembangkan oleh para teknokrat. Perkembangan teknologi ini banyak diminati di seluruh pelosok dunia dengan berbagai bentuknya karena memudahkan segala bentuk keperluan hidup. Di samping itu, dengan adanya pengaruh teknologi sekarang ini, sedikit sebanyak juga mempengaruhi kreativitas dan aktivitas hidup penggunanya yang menyentuh jiwa dan raganya.

Belum lagi peranan era digital kini sangat berperanan penting bahkan dapat menentukan arah kebijakan dan arah hidup manusia sejagat ini di dunia, seperti yang diperankan melalui adanya media internet, media TV dan radio, media sosial, media komunikasi, media cetakan, media transportasi, media perbankan, dan lain sebagainya. Selain ianya menjadi sebagai sarana untuk merekam dan menghubungkan dengan dunia tanpa batas melalui gambar, lambang, tulisan, cetakan, simbol yang ada di atas berbagai hasil karya kemajuan teknologi terkini yang sangat didominasi oleh bidang seni budaya. Ada berbagai kelebihan tetapi juga banyak kekurangan yang perlu diantisipasi oleh pengguna kemajuan teknologi tersebut di era digital sehingga diperlukan kekuatan lahiriah dan batiniah umat manusia itu sendiri dalam menghadapi segala tantangan tersebut dari waktu ke waktu. Maka konsep pendidikan seni budaya dalam hal ini, sangat perlu dirancang untuk tetap menjadi jembatan perantara antara hal yang baik dan buru, antara yang berakibat positif dan negatif.

Penomena baru dalam era globalisasi ini adalah bertemunya budaya timur dan barat yang diharapkan dapat melahirkan peradaban baru di kedua belah pihak yang dapat menjadikan Islam sebagai dasar pondasi yang kuat dan kearifan lokal tetap perlu dilibatkan. Akibat adanya kemajuan ini manusia mampu mengambil segi-segi positif dari semua budaya yang diterimanya guna memperkaya unsur-unsur budaya yang telah ada tanpa meninggalkan pasilitas dan kekayaan lokal yang ada. Pendidikan Islam sebagai khazanah dari belahan timur dapat menjadi perantara pemahaman rasionalis barat, sedangkan yang berada di belahan barat dapat mempelajari dan menyerap nilai-nilai religius dari timur sesuai dengan kemajuan kehendak zaman. Sedangkan khazanah seni budaya setempat dapat menjadi warisan adat yang mentradisi sepanjang zaman dimana para pelakunya dapat tetap menjalankan kehidupannya sesuai dengan yang mereka harapkan. Dengan demikian, paham rasionalis dan materialis yang berkembang pesat di barat yang ditopang oleh kemajuan ilmu pengetahuan dan teknologi di era digital ini tetap dapat bersandeng dengan spiritualitas timur seiring dan sejalan tanpa merugikan antara satu dengan lainnya.

Oleh sebab itu, peranan pendidikan perlu menjadi upaya yang harus dilakukan di era digital ini agar dapat mengatasi segala hal dengan serius, menguasai, dan mengendalikan peran teknologi dengan baik agar tetap membawa manfaat bagi kehidupan. Pendidikan harus menjadi media utama untuk memahami, menguasai, dan memperlakukan teknologi dengan baik dan benar di samping merefleksi kearifan lokal yang serba lengkap dalam lingkungan penggunaannya. Anak-anak dan remaja harus dipahamkan dengan era digital ini baik manfaat maupun mudaratnya. Orang tua harus pula dipahamkan agar dapat mengontrol sikap anak-anaknya terhadap teknologi dan menggunakannya dengan baik dan benar. Pengenalan tentang pemanfaatan berbagai aplikasi yang dapat membantu pekerjaan manusia perlu dikaji agar diketahui manfaat dan kegunaannya serta dapat memanfaatkannya secara efektif dan efisien terhindar dari dampak negatif dan berlebihan. Demikian juga pemerintah perlu melakukan kajian mendalam era digital ini dalam berbagai bidang seperti politik, ekonomi, sosial budaya, pertahanan atau keamanan serta teknologi informasi, sehingga semuanya tetap dapat bersinergi antara satu dengan lainnya sepanjang zaman.

TEMUAN DAN DAPATAN KAJIAN

Berikut beberapa temuan dari hasil analisis kajian bahwa “Konsep pendidikan seni budaya dapat merefleksi kearifan lokal setiap penggunaannya terutama di era digital 5.0 sekarang ini. Bahkan penggunaan teknologi di era digital ini semakin meluas penggunaannya di seluruh dunia baik ia yang dijadikan sebagai adat, tradisi, hiburan, pendidikan, pengajaran, pembelajaran maupun sumber penghasilan. Walaupun demikian, masih banyak lagi individu yang masih belum mengetahui apa yang dimaksud dengan era digital. Menurut Adi Kurniadi (1999), kini dalam industri seni menggunakan digital dengan kemampuan komputer grafik 3D, bisa membuat anatomi tubuh 3D yang dapat diputar-putar, membuat struktur molekul, alam semesta, planet-planet dan lain sebagainya. Dengan menggunakan perisian komputer grafik tertentu, seperti Adobe Photoshop, dapat membuat hasil karya lukisan, teks, tulisan (termasuk memanipulasi photo). Manakala, 3D Studio Max pula dapat menghasilkan karya seni realistik secara 3D. Adobe Photoshop merupakan produk perisian penyunting gambar yang bisa digunakan untuk memperelok photo dan lukisan dengan menambah dan mengurus warna pada imej grafik. Photoshop mempunyai berbagai fungsi di mana fungsi-fungsi tersebut memudahkan pengguna untuk memilih, melukis, dan menyunting gambar yang dikehendaki.

Selain itu, Corel Draw juga merupakan aplikasi rekaan grafik yang digunakan untuk membuat berbagai jenis rekaan seperti logo, nama, kalender, poster dan lain-lainnya. Adapun Adobe Illustrator dan InDesign adalah software pengolah grafik yang biasa digunakan untuk pelbagai pekerjaan yang melibatkan rekaan sesuatu seperti membuat logo-logo perusahaan, cover, majalah, poster, banner, sepanduk, tulisan yang dapat digunakan dalam industri pembungkusan, bahan bacaan, industri pengiklanan, animasi dan lain-lainnya. Peranan media grafik merupakan persembahan imej atau paparan visual gambar yang menjadi perantara penyampai pesan seni menggunakan photo, lukisan, ilustrasi, grafik dan lain sebagainya. Grafik digital biasanya merupakan hasil kerja lukisan yang dihasilkan dengan menggunakan kemudahan atau perisian komputer dengan menggunakan imej atau gambar seperti garisan atau paparan photo yang lebih kompleks dan lengkap dihasilkan oleh komputer.

Grafik digunakan bagi tujuan memberi penekanan visual dan gambar kepada suatu persembahan dan juga membantu untuk menerangkan suatu maklumat atau informasi yang lebih

baik lagi. Di samping itu, grafik mampu menjadikan sebuah persembahan atau penyampaian informasi itu lebih hidup dan menarik karena grafik bukan saja menyampaikan maksud tetapi juga mampu memperlihatkan situasi, perasaan atau panca indera rasa yang lebih terperinci. Bahkan grafik juga dapat digunakan sebagai elemen pelengkap dalam membentuk latar belakang dan tekstur yang menjadi pelengkap kepada informasi yang ingin disampaikan; Fokus utama juga tersampaikan dengan baik seperti logo, imej, photo, gambar, lukisan ataupun grafik yang memainkan peranan utama dalam sesebuah persembahan tersebut. Sedangkan media audio pula dapat digunakan untuk proses penyampaian persembahan agar penyampaian lebih mantap dan memberi dampak yang lebih berkesan. Selain itu, audio juga bertujuan untuk meningkatkan kesan motivasi kepada orang banyak agar dapat menarik minat mereka untuk menyertai proses penyampaian pesan tersebut di samping dapat menimbulkan suasana yang menarik.

Kemampuan teknologi canggih yang selalu menjadikan multimedia sebagai sarana utama karena dapat menggabungkan kesemua elemen-elemen keberagaman media menjadi satu seperti animasi, video, audio, animasi, teks, grafik dan interaksi membolehkan proses pembelajaran dan pengajaran disampaikan dengan lebih baik dan berkesan. Melalui pasilitas tersebut juga dapat membantu untuk menarik perhatian murid-murid dan menghindari kebosanan ketika proses belajarnya dalam dunia pendidikan. Dengan sistem tersebut yang semakin berkembang biasanya pihak sekolah yang menggunakan teknologi tersebut bisa mengetahui prestasi para muridnya di samping ibu bapaknya juga dapat mengikuti perkembangan pembelajaran anak-anak mereka. Bahkan melalui teknologilah pendidikan di rumah (home school) dan program pendidikan jarak jauh lainnya dapat dijalankan dengan baik.

Selain temuan tersebut, usaha masyarakat dalam mengekalkan keberkesanan penggunaan teknologi di era digital diharapkan tetap dapat menghasilkan perbagai bentuk karya seni berbasis teknologi terkini dari hasil refleksi kearifan lokal dari wilayah mereka masing-masing. Hal ini sesuai dengan pendekatan yang sudah coba diterapkan oleh para seniman dengan bakatnya lalu disatukan kecanggihan teknologi yang ada melalui mencipta karya-karya yang dapat dijadikan sebagai ciri perkembangan seni berkualitas tinggi menggunakan sumber-sumber daya alam yang wujud di persekitarannya. Melalui cara tersebut, kemahiran menggunakan program dan perisian multimedia dapat melahirkan lebih banyak lagi sistem dan gaya seni yang lebih kreatif dan inovatif yang menggambarkan seni dan kebudayaan masyarakat setempat. Selanjutnya dapat memajukan juga seni ini dalam berbagai jenis dan ragamnya dengan menggunakan pasilitas digital di era teknologi terkini sehingga dikenal oleh semua kalangan masyarakat secara meluas tanpa batas.

KESIMPULAN

Demikianlah paparan judul kajian ini, yaitu: “Konsep pendidikan seni budaya: Refleksi kearifan lokal di era digital 5.0, sebagai gambaran yang ingin pengkaji kongsikan terutamanya dalam bidang seni budaya ini, dan aplikasinya dalam pelbagai hasil kearifan lokal, selain juga dimaksudkan agar supaya dapat memberikan gambaran mendalam antara konsep pendidikan seni budaya dengan repleksinya terhadap kerja dan usaha masyarakatnya. Selain itu, ingin mendapatkan titik aras pijakan untuk dijadikan sebagai satu pembuktian bahwa kewujudan refleksi kearifan lokal dari seorang seniman dalam menghasilkan seni ini dapat menunjukkan adanya kemajuan dari sisi metode, cara, kreativitas, kreasi, inovasi, bentuk dan corak dengan mengikut perkembangan semasa terutama di era digital 5.0. Termasuk juga kerana didorong dengan adanya

dukungan teori dan konsep pendidikan seni budaya yang berkembang melalui panduan dari al-Qur'an dan al-Hadis yang sangat berperanan penting dalam kehidupan masyarakat Islam di beberapa negeri dan negara di dunia.

Paparan ini juga berharap supaya kajian awal dalam perkongsian ini sedikit banyaknya dapat mendedahkan pengenalan metode kajian yang akan dijalankan oleh penulis-penulis berikutnya dengan menitik beratkan konsep pendidikan seni budaya sebagai wasilah merefleksi kearifan lokal dalam menghadapi era digital 5.0. Oleh itu, penulis berharap sebagai usaha sungguh- sungguh dilakukan untuk melengkapkan pengembaraan seni budaya ini Nusantara sehingga ke seluruh wilayah Asia Tenggara. Kemudian, paparan ini juga berhadap dapat mengangkat beberapa pembahasan lainnya mengenai dampak dan kesan seni budaya tersebut terhadap kehidupan sosial masyarakat. Hal ini juga, bertujuan untuk menghuraikan bagaimana pengaruh dan peranan yang sangat penting dalam membangun peradaban masyarakat Nusantara khususnya dan masyarakat dunia umumnya agar dapat menjadikan konsep-konsep seni budaya ini sebagai dasar utama untuk menghadapi era digital yang serba canggih ini. Prinsipnya bahwa teknologi pada era digital ini hanya sebagai alat yang tetap banyak membawa manfaat dalam segala bidang seperti politik, ekonomi, sosial budaya, pertahanan atau keamanan serta teknologi informasi, namun tidak dipungkiri juga ia tetap memiliki kekurangan yang perlu diatasi dengan prinsip-prinsip dasar melalui refleksi kearifan lokal penggunaannya masing-masing.

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PROTECTION OF CHILDREN'S RIGHTS AND WELFARE FOLLOWING PARENTAL DIVORCE AND THE IMPACT OF CHILD NEGLECT

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ABSTRACT

This study examines the importance of protecting children's rights and welfare following parental divorce, given the significant impact divorce has on children. One of the negative consequences of divorce is child neglect, both physically and emotionally. Ensuring the protection of children's rights and welfare is crucial in addressing this issue. In North Aceh Regency, the Social Service for Women's Empowerment and Child Protection (P3AKB) plays an active role in minimizing cases of child neglect after divorce. The objective of this study is to explore the role of the Social Service for Women's Empowerment and Child Protection (P3AKB) of North Aceh Regency in reducing child neglect. This research employs a qualitative descriptive method with a phenomenological approach, utilizing interviews, observations, and document analysis. The findings indicate that P3AKB has implemented various measures to address this issue, including raising awareness about the consequences of child neglect, providing reporting services, and offering psychological support for affected children. However, operational challenges persist, such as difficult geographical access, budget constraints, and limited community participation in reporting cases. Collaborative efforts with various stakeholders, including law enforcement and local government officials, serve as a key factor in safeguarding children's rights and welfare after parental divorce.

Keywords: Rights Protection, Child Welfare, Post-Divorce, Parents, Child Neglect

INTRODUCTION

Divorce has significant consequences beyond the dissolution of a marriage between a husband and wife; it also has profound effects on child neglect. Child neglect often becomes a tragic consequence of parental divorce, revealing the darker side of family separation, which is frequently overlooked. When parents are preoccupied with their conflicts, children's needs are often disregarded. In extreme cases, children may feel abandoned both physically and emotionally, with one or both parents no longer present in their daily lives. This situation may lead children to seek protection from others, sometimes resulting in severe negative consequences, including cases of sexual abuse or other forms of exploitation (Akmal, Muhammad Jafar 2023).

The provisions in Law No. 1 of 1974 on Marriage were enacted to make divorce difficult, as marriage is considered a sacred and noble institution, whereas divorce is seen as something detested by God. Additionally, the law aims to elevate the status and dignity of women (wives) so that they are equal to their husbands, while also preventing arbitrary treatment by husbands (Karimuddin 2021).

The legal provisions concerning child custody following divorce are stipulated in Article 41 of Law No. 1 of 1974 on Marriage. It states that in the event of a divorce, both parents remain responsible for the care and education of their children, solely in the best interest of the children. If there is a dispute regarding child custody, the court will make a decision. Furthermore, Article 105(a) of the Compilation of Islamic Law specifies that the custody of children who have not yet reached the age of discretion (*mumayyiz*) or who are under 12 years old is the right of the mother. Article 105(c) further states that the father is responsible for the financial support of the child. This implies that following a court ruling and the termination of the parents' marriage, the father has a legal obligation to provide financial support for the child's upbringing.

Children should continue to receive all their rightful entitlements as legitimate offspring of the marriage, even after their parents have divorced. Upon the dissolution of the marriage, child custody is granted to the mother, while the father is required to provide financial support until the child either marries or becomes financially independent. In Islamic teachings, financial responsibility falls on the husband or male head of the household. This responsibility applies not only during the marriage but also after its dissolution. However, it does not exclude the possibility that a wife or woman may assist in fulfilling these obligations. In other words, women are also permitted to earn a livelihood (Karimuddin 2019).

In reality, many children of divorced parents do not receive the rights they are entitled to. This is often due to the father's financial incapacity to meet these obligations. Additionally, another common hindrance to fulfilling children's rights is when the father remarries, thereby splitting his financial obligations between multiple households.

Child neglect is not limited to emotional aspects but can also result in deficiencies in basic care, including education, healthcare, and daily necessities. Neglected children often experience instability, moving between the homes of their divorced parents or, in some cases, entering the foster care system. This instability deprives children of the sense of security essential for their development. In the long term, neglect due to divorce can have detrimental effects on children's ability to form healthy and stable relationships in the future (Mansari and Devi 2019). Therefore, it is crucial for society and the legal system to provide adequate support for children and ensure their rights are protected throughout the divorce process. This includes counseling services, financial assistance, and fair custody arrangements that prioritize children's welfare.

METHOD

This study employs a qualitative research method (Mansari and Devi 2019). Qualitative research is an approach that emphasizes the search for meaning, understanding, concepts, characteristics, phenomena, symbols, and in-depth descriptions of an issue. This method utilizes multiple approaches, is naturalistic and holistic, and prioritizes the quality of data collected through various means. The data gathered is analyzed and presented narratively to provide a deeper and more comprehensive depiction of the studied phenomenon.

A qualitative research approach was chosen because this study is based on real-life occurrences in society. In this context, the researcher employs a phenomenological approach. Phenomenology seeks to understand individuals' subjective experiences and the meanings they attribute to those experiences. The subject of phenomenological research is the background of human actions, where every individual's behavior is associated with underlying motivations or reasons. Through this approach, the researcher aims to comprehend and interpret society's perspectives on male and female interactions during engagement. This method allows for deeper insights into how society perceives and interprets these interactions (Sugiyono, 2017).

The phenomenological approach in this research complements other perspectives. It provides insights into individuals' subjective experiences and the meanings they ascribe to child neglect following divorce, while the normative approach offers legal and regulatory frameworks governing such cases. The combination of these approaches enables the researcher to gain a holistic and comprehensive understanding of the subject matter, resulting in richer and more in-depth findings. Additionally, this study adopts a descriptive research design, which aims to present a factual and systematic depiction of the studied phenomena, providing accurate descriptions of facts, characteristics, and relationships between the investigated variables (Marendah 2023).

RESULT AND DISCUSSION

Protection of Children's Rights After Divorce

The presence of children in a marriage is something desired by every married couple. For them, children are an extraordinary blessing from God that must be nurtured and cared for in the best possible way. However, when a marriage ends for various reasons and is ultimately dissolved by a court ruling, the children, who have no involvement in the marital dispute, often become the most affected parties due to the separation of their parents (Sukatin, Auliah et al. 2019).

Following a divorce, children still have the right to receive love and affection from both their father and mother. They also retain the right to meet and maintain relationships with both parents. Parents are the primary parties responsible for the well-being of their children; therefore, children's rights must continue to be fulfilled until they reach adulthood or get married. Article 45, paragraphs (1) and (2) of Law No. 1 of 1974 on Marriage stipulate that parents are obligated to care for and educate their children to the best of their ability until the children either get married or are able to support themselves. This obligation remains in effect even after the dissolution of the parents' marriage. Thus, it is clear that children's rights must still be upheld by their parents, even after divorce (Sainul 2018).

Children's rights have been explicitly defined in various legal frameworks in Indonesia, including both positive law and religious law. Children who are not yet mature or independent have the right to receive love, care, education, and direct support from their parents. Even after a divorce, parents are expected to continue fulfilling their roles responsibly, as there may be ex-husbands or ex-wives in a family, but there is no such term as an "ex-child." Therefore, regardless of the circumstances, ensuring the welfare of children must remain the primary responsibility of parents. Child welfare is a crucial factor in their growth and development. Consequently, parents bear the fundamental responsibility for ensuring their children's well-being—physically, emotionally, and socially. This principle is also enshrined in Article 9 of Law No. 4 of 1979 on

Child Welfare. The existence of these laws reinforces the fact that children's rights and protection are guaranteed by the Indonesian government and legal system. Thus, there should be strict sanctions for those who fail to comply with these legal provisions. After all, children represent the next generation who will succeed us in the future; therefore, they must be nurtured, cared for, and educated properly so that they can become a better generation than those before them (Sirait 2017). The Compilation of Islamic Law (KHI) regulates the rights of children following their parents' divorce under Article 105. This article states that children have the right to receive financial support from their father and to be cared for by their mother if they are under the age of 12. Once they reach the age of 12, the child has the right to choose with whom they wish to live. Child support includes education expenses, healthcare costs, and other essential needs for their upbringing. Furthermore, Article 106 of the KHI specifies that parents are responsible for managing and developing the property of their minor children or those who are still under guardianship. This means that children have the right to legal protection and proper management of their assets.

In the Compilation of Islamic Law, the post-divorce rights of children are comprehensively outlined in Article 105. This article affirms that children have the right to receive financial maintenance from their father, which includes education costs, healthcare expenses, and other necessary living expenses. Additionally, Article 105 states that children under the age of 12 have the right to be raised by their mother. Upon reaching the age of 12, the child is granted the right to choose whether they wish to live with their father or remain with their mother. This provision recognizes the child's right to have a say in decisions that directly impact their well-being and future.

Article 106 of the KHI further stipulates that parents are responsible for safeguarding and managing their minor children's assets. This provision ensures that children have legal protection regarding their inheritance and property, with appropriate management and oversight by their parents or appointed guardians. These two articles emphasize that children's rights after divorce are not limited to physical custody but also encompass financial support and asset management. Despite the dissolution of marriage, parents retain significant obligations to guarantee that their children not only receive their basic needs but also have the necessary support for their overall development and well-being. Thus, the KHI provides a comprehensive legal framework to safeguard children's rights post-divorce, ensuring that they continue to receive care, affection, and financial assistance from both parents.

Akibat Hukum Perceraian Terhadap Anak

When a marriage is no longer harmonious due to incompatibility between the husband and wife, divorce or annulment of marriage may occur. However, the dissolution of a marriage does not sever the relationship between the child and both parents. Chapter XI, Article 76 of Law No. 1/1974 on the annulment of marriage explicitly states that the annulment of a marriage does not affect the legal relationship between a child and their parents (Wulansari 2019).

Children above the age of 12 are given the opportunity to choose whether to live with their mother or father. The annulment of a marriage does not affect the legitimacy of children born from that marriage, meaning that children from annulled marriages remain legally recognized offspring of both parents and are entitled to custody, financial support, and inheritance rights (Article 88, Law No. 1/1974).

A marriage conducted in accordance with the essential pillars and legal requirements is considered valid and carries binding legal consequences, including rights and obligations that apply to the husband, wife, or both parties jointly. A valid marriage contract establishes a household or family unit, which in Islamic jurisprudence is referred to as *usratun* or *qarabatun* (Lawang 2024).

The Compilation of Islamic Law (KHI) in Article 79(2) affirms that the rights and status of the wife are equal to those of the husband within family life and social interactions. Article 79(3) further states that both parties have the right to engage in legal acts. Chapter XVII of the Compilation of Islamic Law outlines the consequences of marriage dissolution. Article 153 describes the legal implications of divorce by *talak* as follows:

When a marriage ends due to *talak*, the former husband is required to:

- a. Provide appropriate *mut'ah* (compensation) to the former wife, either in monetary form or goods, except in cases where the wife was divorced *qabla al-dukhul* (before consummation).
- b. Provide financial maintenance, housing, and clothing for the former wife during the *iddah* period, except in cases of irrevocable divorce (*talak ba'in*), *nushuz* (disobedience), or if the wife is not pregnant.
- c. Settle any outstanding dowry obligations in full, or half if the divorce occurred *qabla al-dukhul*.
- d. Provide financial support for the care of children who have not yet reached the age of 21.

According to Article 153(d) of the Compilation of Islamic Law, child maintenance costs for those under 21 years old are the responsibility of the father, regardless of whether the child is male or female. However, *hadhanah* (physical custody and care) is not the father's obligation but the mother's responsibility. Article 156 of the Compilation of Islamic Law further stipulates the legal consequences of divorce, as follows:

The consequences of divorce include:

- a. A child who has not yet reached the age of discernment (*mumayyiz*) is entitled to *hadhanah* by the mother unless the mother has passed away, in which case custody is transferred to:
 - 1) Female relatives in the direct maternal lineage.
 - 2) The father.
 - 3) Female relatives in the direct paternal lineage.
 - 4) The child's biological sisters.
 - 5) Female relatives from the paternal lineage.
- b. A child who has reached the age of discernment (*mumayyiz*) has the right to choose between the mother or father for *hadhanah*.
- c. If the custodial guardian fails to ensure the child's physical and mental well-being, despite sufficient financial provision, the Religious Court may transfer custody rights to another qualified relative upon request.
- d. All expenses related to *hadhanah* and child maintenance are the responsibility of the father based on his financial capacity, at least until the child reaches adulthood (21 years old).
- e. In cases of disputes over custody and financial support, the Religious Court will decide based on the stipulations of points (a), (b), and (d).

- f. The court may also determine financial provisions for the child's upkeep and education, considering the father's financial capacity.

Based on Article 156, it is evident that the custody of non-mumayyiz children is granted to the mother following divorce, as younger children require maternal care and affection. Meanwhile, the financial expenses for the child's maintenance, education, and overall welfare remain the father's responsibility until the child reaches 21 years of age.

Law No. 1 of 1974, Article 41, also outlines the consequences of divorce:

- a. Both parents remain responsible for caring for and educating their children in the child's best interest. In cases of disputes over custody, the court has the authority to decide.
- b. The father is financially responsible for the child's maintenance and education. If the father is unable to fulfill this obligation, the court may order the mother to share financial responsibility.
- c. The court may require the former husband to provide financial support or other obligations to the former wife.

Divorce has extensive repercussions, particularly for couples with children. In some cases, after the mother gains custody, the father ceases financial support for the child. However, regardless of divorce and custodial arrangements, the father remains obligated to provide for the child (Wardani, Suhariadi, and Sugiarti 2022).

Law No. 1 of 1974, Article 30, states that spouses bear the noble duty of establishing a household as the fundamental unit of society. Article 45 further specifies:

1. Both parents must provide proper care and education for their children.
2. This parental obligation continues until the child marries or becomes financially independent, even if the parent's divorce.

Additionally, Article 47 states:

1. A child under 18 years old or unmarried remains under parental authority unless legally removed.
2. Parents represent their child in legal matters both within and outside the court.

Parental authority may be revoked, but this does not absolve the parent from the obligation to provide financial support for the child, as stipulated in Article 49 of Law No. 1 of 1974:

1. One or both parents may lose parental authority over one or more children for a certain period if deemed negligent or engaging in misconduct, as determined by the court upon request by the other parent, family members, or legal authorities.
2. Even if parental authority is revoked, parents remain financially responsible for the child's upkeep.

Furthermore, the principle of child support obligations post-divorce is reinforced in Presidential Instruction No. 1 of 1991 on the Compilation of Islamic Law. Article 105 states: In the event of divorce:

- a. Custody of a child under 12 years old (mumayyiz) is granted to the mother.
- b. A mumayyiz child is allowed to choose whether to live with the mother or father.
- c. Financial support for the child is the father's responsibility.

Based on the above legal provisions, it can be concluded that the financial obligations toward children remain the same post-divorce as they were during marriage. According to the Compilation of Islamic Law, child maintenance until adulthood (21 years old) is entirely the father's responsibility. This includes living expenses, nursing, clothing, food, healthcare, education, and other essential needs.

The father's financial responsibility is determined by his economic capacity. If the father is financially incapable, the child's financial maintenance obligations may be transferred to the mother, as stipulated in the Compilation of Islamic Law. Meanwhile, the responsibility for hadhanah (custody and physical care) for non-mumayyiz children (under 12 years old) falls upon the mother. If the child has reached mumayyiz, they have the right to choose between living with the mother or the father (Karimuddin 2019).

Child Neglect from a Legal Perspective

Child protection encompasses all activities aimed at ensuring and safeguarding children's rights so that they can live, grow, develop, and participate optimally in accordance with human dignity and receive protection from violence and discrimination (Lubis and Putra 2021). The primary objective of child protection is to guarantee the fulfillment of children's rights, enabling them to live, grow, develop, and participate optimally in line with human dignity. Furthermore, child protection seeks to shield children from violence and discrimination, thereby fostering the development of high- quality, morally upright, and prosperous Indonesian children (Mumbunan 2013).

The phenomenon of family violence frequently overshadows children's lives. It is estimated that as life becomes increasingly challenging, particularly in the era of industrialization, many individuals experience stress and depression, which they may vent upon family members, including children. When parental mistreatment results in a child's illness, injury, or death, it constitutes a criminal act, warranting legal consequences. Due to this phenomenon, numerous children have lost their lives at the hands of their parents.

Several measures can be taken to protect children from family violence, including:

- a. Immediate family members must provide full attention to children experiencing family issues. If necessary, guardianship should be assigned to children who suffer mistreatment from their parents, and parental authority over the child should be revoked. This revocation can be requested by the other parent or close family members.
- b. Social institutions should provide assistance to children who have become victims of family violence. Social guidance should be offered to help them overcome their difficulties. Additionally, government agencies responsible for child welfare must enhance their support for children affected by family violence (Lubis and Putra 2021).

Cases of child neglect are challenging to detect because, in the past, such matters received little attention and lacked legal foundations in the country. To date, cases of child abuse and neglect in Indonesia have been underreported and not officially documented due to difficulties in obtaining data and detecting such cases. These challenges arise because perpetrators of child abuse and neglect often hold higher authority over their victims (children), allowing them to conceal these cases and deprive victims of medical care (Karimuddin 2017). Consequently, cooperation from all parties, particularly healthcare workers capable of detecting child abuse and neglect, is crucial to ensuring that victims receive the necessary medical care and protection.

The following are the causal and contributory factors of child abuse and neglect:

- a. Parental factors: A history of abuse during childhood, lack of knowledge about parenting, unrealistic expectations of children, insufficient understanding of child development, substance abuse, and parental mental disorders.

b. Family situation factors: Social isolation from the community, poverty, overcrowded living conditions, crises and life pressures due to socio-economic and political problems, and environmental interaction issues.

c. Child-related factors: A child's behavior and temperament, physical appearance, failure to meet parental expectations, and being an unwanted child.

d. Cultural factors: Beliefs and customs regarding parenting styles and parental authority over children, cultural shifts, and media influence (Sukardi Didi 2015).

Indicators of potential emotional abuse and neglect include psychosomatic complaints and failure to thrive without a corresponding organic basis (physical indicators). Additionally, behavioral indicators may include children reporting that they have been abused, contradicting or denying previous statements, exhibiting excessive fear of parents or other adults, failing to seek support and protection from parents, displaying extreme aggression or withdrawal, struggling with peer relationships, being overly submissive or passive, engaging in sexually aggressive behavior toward others, running away from home, engaging in delinquent behaviors (self-harming actions), frequently contemplating suicide, experiencing sleep disturbances, avoiding eye contact, and exhibiting behaviors that are either overly mature or overly childish.

Indicators of physical neglect may include failure to thrive both physically and mentally, malnutrition without an organic basis, dehydration, untreated injuries or illnesses, lack of essential immunizations, poor hygiene (e.g., unclean skin, lice-infested hair, worn and dirty clothing), delayed development, general weakness, lethargy, and chronic fatigue (Akmal, Muhammad Jafar 2023).

Recognizing indicators of emotional abuse and neglect in children is crucial for early intervention. Physical symptoms such as unexplained pain or failure to thrive without a clear medical cause should be considered warning signs. Furthermore, behavioral indicators, including excessive fear of parents, avoidance of eye contact, or extreme aggression and withdrawal, must be carefully observed. Children who frequently express suicidal thoughts, engage in self-harm, or display inappropriate sexual behaviors may also be victims of emotional abuse (Amiriyyah 2015). Similarly, physical neglect must be identified promptly. Children suffering from malnutrition, dehydration, untreated injuries, lack of basic immunizations, or overall poor hygiene are at high risk of neglect. Developmental delays, lethargy, and constant fatigue further indicate a child's deteriorating well-being. These indicators must be carefully monitored by parents, educators, and authorities as part of efforts to detect and prevent child abuse and neglect. Timely and appropriate intervention is crucial to ensuring that children receive the protection they need and the right to a healthy and secure life.

CONCLUSION

Child neglect and abuse remain serious issues that require comprehensive legal, social, and institutional responses. The protection of children's rights is fundamental to ensuring their optimal growth and development, free from violence and discrimination. Family violence, including neglect, often stems from various factors such as parental experiences of abuse, lack of parenting knowledge, socio-economic hardships, and cultural influences. The difficulty in detecting and reporting cases of child neglect further exacerbates the problem, as perpetrators often hold authority over the victims, preventing them from seeking help. Efforts to protect children from

neglect and abuse should involve multiple stakeholders, including family members, social institutions, government agencies, and healthcare professionals. Measures such as legal guardianship for at-risk children, institutional support, and increased government intervention in child welfare are crucial in mitigating the impact of neglect and ensuring children's safety. Additionally, early detection through psychological and physical indicators, such as failure to thrive, malnutrition, and behavioral abnormalities, can help identify cases of neglect and abuse more effectively. Ultimately, addressing child neglect requires a holistic and collaborative approach, combining legal enforcement, social support, and public awareness. Strengthening child protection mechanisms and ensuring access to necessary medical and psychological care are vital steps toward safeguarding children's well-being and securing a brighter future for them.

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URIP SAMADYA LOCAL WISDOM AS A STRATEGY IN FACING THE RISE OF THE HEDONISM LIFESTYLE AND GLOBAL DEVELOPMENT

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ABSTRACT

In connection with the presence of the AEC and international free trade, the flow of goods and services entering from one country to another has certainly increased. The impact is that the need for goods and services increases significantly in countries that are not able to produce them optimally in countries that are able to produce them. One of them is Indonesia. For a long time, Indonesia has been the most potential market destination for goods and services from other countries because the need for several goods and services has not been fulfilled domestically. The Indonesian nation, with a fairly large population, has a large need for consumption of certain goods. Apart from that, the widespread attitude of hedonism and flexing life among certain circles, which is very easy to display, has more or less made people even more tempted to consume. The flood of imported products has resulted in the love of domestic products being displaced. Therefore, efforts are needed to overcome this, namely by re-applying the Javanese philosophy of life which is famous for the expression urip samadya. The essence of this teaching is that life must be in moderation. Living in moderation means living a life that is guided by mature and logical thinking to truly meet life's needs according to important needs, not to fulfill desires that are less than rational. This teaching also contains an attitude for self-introspection about life's needs. Therefore, efforts are needed to overcome this, namely by re-applying the Javanese philosophy of life which is famous for the expression urip samadya. The essence of this teaching is that life must be in moderation. Living in moderation means living a life that is guided by mature and logical thinking to truly meet life's needs according to important needs, not to fulfill desires that are less than rational. This teaching also contains an attitude for self-introspection about life's needs. Therefore, efforts are needed to overcome this, namely by re-applying the Javanese philosophy of life which is famous for the expression urip samadya. The essence of this teaching is that life must be in moderation. Living in moderation means living a life that is guided by mature and logical thinking to truly meet life's needs according to important needs, not to fulfill desires that are less than rational. This teaching also contains an attitude for self-introspection about life's needs. Living in moderation means living a life that is guided by mature and logical thinking to truly meet life's needs according to important needs, not to fulfill desires that are less than rational. This teaching also contains an attitude for self-introspection about life's needs.

Keywords: Local Wisdom, Urip Samadya

INTRODUCTION

Before the era of free trade in Southeast Asia and free trade at the international level, this nation in ancient times was familiar with the world of trade. This is proven by the existence of many ports in the archipelago which are used as stopover places for foreign nations to carry out buying and selling transactions with this nation. This means that in ancient times this nation was open to the entry of goods and services from them. Apart from that, not only goods and services from them are accepted but also thoughts or points of view that can be assimilated into the thoughts of this nation which then creates a culture in this country. Now, even without making trade contacts at ports, this nation can carry out trade transactions and social relations with foreign nations through information and communication technology. Both trade relations and social relations have created a culture of new perspectives in responding to life's needs. However, this new way of looking at the needs of life turns out to be disorienting to the Javanese philosophy of *ngono ya ngono, ning aja ngono*. *Ngono ya ngono, ning aja ngono* if translated literally means doing that, yes, that's it, but don't do that. Of course, this is advice that is difficult to understand without the proper context. Like various noble advices, Javanese society is always full of *pasemon*. In this noble statement, what is actually meant is that we can behave as we please, but don't be too excessive (Sumodiningrat and Wulandari, 2014: 298). This philosophical disorientation is clearly visible from the needs of every person in this modern era. In modern times, everyone can fulfill their daily needs by using goods and services produced by foreign nations for their welfare. It's okay once in a while but not too often. If it is too frequent and dependent, it can certainly make someone no longer think about life's needs as needed but based on desires, resulting in a culture of consumerism that encourages the influence of a hedonic lifestyle. In modern times, everyone can fulfill their daily needs by using goods and services produced by foreign nations for their welfare. It's okay once in a while but not too often. If it is too frequent and dependent, it can certainly make a person no longer think about life's needs as needed but based on desires, resulting in a culture of consumerism that encourages the influence of a hedonic lifestyle. In modern times, everyone can fulfill their daily needs by using goods and services produced by foreign nations for their welfare. It's okay once in a while but not too often. If it is too frequent and dependent, it can certainly make a person no longer think about life's needs as needed but based on desires, resulting in a culture of consumerism that encourages the influence of a hedonic lifestyle.

Nowadays, with free trade, the rapid flow of information, the development of information technology certainly has implications for the culture of consumerism and hedonistic lifestyles because the influx of goods and services produced from other countries into this country flows rapidly and cannot be stopped. This is a negative impact of free trade because this country is unable to compete with goods and services from other countries, so it will reduce this nation's sense of nationalism towards goods and services produced from its own country. One example is the circulation of food and drinks produced from Thailand, Korea and several foot streets that have flooded this country. This happens because Indonesian food and beverage products are unable to compete both in terms of quality, price and packaging.

Apart from that, another effect is the flood of other commodities in this country, both those that are needed and those that are not. Expected commodities usually occur because the country cannot produce the required goods and services themselves or can also produce them themselves but with low quality. Meanwhile, commodities that are not expected are the opposite. If this continues continuously, strong countries will dominate weak countries, resulting in

homogenization of goods and services. If this is not addressed, in the long term, many of the goods and services this nation will produce will be produced by other nations. Even though they consume goods and services from other nations not always in accordance with the values, norms, customs, ethics, morals and manners of the nation. For this reason, there must be strengthening efforts to increase and appreciate the production of goods and services from our own nation so that this nation is not re-branded as an Inlander nation like during the Dutch colonial era in Indonesia. Therefore, it is necessary to strengthen the morals of this nation through local wisdom, *urip samadya* as a strategy in facing the flow of globalization.

Based on the problem identification above, it can be concluded that steps to maintain the existence of this country from the influence of globalization need to be carried out through the local wisdom of *urip samadya* in Javanese society.

This paper seeks a solution to the problems above, with an effort to revive the local wisdom of *urip samadya* which is relevant to the dynamics of changing times, accompanied by examples that can be applied easily.

The discussion in this paper will focus on: How can the local wisdom of *urip samadya* be used as a means of fostering this nation's nationalism, especially in facing contemporary developments that can be applied in everyday life?

Urip Samadya

1. Understanding Urip Samadya

Urip samadya is a phrase consisting of two words, namely the word *urip* and the word *samadya*. The word *urip* has the literal meaning of life, while the word *samadya* has the meaning of necessity. Gesta Bayuadhy in the book *Jaman Edan & Kasunyatan* (2014) says *sak madya* with the meaning as necessary, as much as possible, according to ability, or as is. The word *intermediate* itself means the middle, just right, the right amount, no more or less, or it can also be interpreted according to ability. In the everyday meaning of Javanese society, *sak madya* is simply defined according to a person's abilities.

Meanwhile, someone who has ambitions that are too high, not commensurate with his abilities (*ora sak madya*), in a Javanese proverb it can be said *si cebol nggayuh lintang* (the pungguk misses the moon) or *cecak nguntal cagak* (the lizard swallows the house pole). How could there be a lizard capable of swallowing a house? This proverb describes how impossible someone's ambitious ambitions are.

Based on the definition above, it seems that Gesta wants to describe the current living conditions of Indonesian people who are immersed in crazy times who tend to have grandiose ambitions but do not match their abilities. For example, officials in this country have been staying in free hotels for a long time due to corruption cases. What they did was actually beyond their financial capabilities so they corrupted state money. The main cause of corruption among officials is usually due to the modernization of consumerist and hedonistic lifestyles as a response to lifestyle trends.

In fact, the standard of living for officials is higher than that of ordinary people, because what they earn is in accordance with their abilities. In this case, the context of *urip samadya* is the context of a standard of living that is appropriate to its place (*empan papan*). So it is natural that

the lives of officials are in higher conditions than ordinary people. However, if it is interpreted that way, it means that it is still in the shallow sense of *urip samadya*. Because people tend to balance expenses with income in response to dynamic life trends. If this continues for a long time, it will become a habit that ultimately destroys your mindset about the simplicity of life. That is why someone can fall into corruption because they always respond to changes in life, especially modern lifestyles.

In fact, *urip samadya* is a Javanese concept of introspection towards the dynamics of life changes (*cakramanggilingane urip*) so that life is always stable. This means that a person's life is sometimes up and sometimes down. Ideally, in the rotation of the wheel of life, if life is at the bottom, efforts must be made to spin the wheel upwards as quickly as possible. However, if the wheel position is at the top, try to rotate the wheel down as slowly as possible. However, it is difficult for humans to regulate the wheel of life according to their own will, therefore the importance of *urip samadya* as a solution to carry out the rotation of the wheel of life in a stable manner.

2. *Teachings about Urip Samadya*

Centhini fiber has provided an overview of human behavior in everyday life. This image is embodied in animal tales, namely the *uler jedhung*, *ula sawa*, and *manuk urang-urangan*. These three animals have different ways of life which can give us a "kaca benggala" on human life. These three can be "reasonable arguments" for people who want to hone land heping, thought landheping pikir anuju kasampurnan.

The first is the life of the *uler jedhung*, from birth to adulthood, the *uler jedhung* always indulges in his appetite (*nafsu lauwamah*) without caring who he eats, nor does he care that what he does is detrimental to the farmers. Every day he just eats and eats until his stomach bulges (*rina pantaran ratri kang denudi muhung tuwuke wadhuk, mbledhunge padharan*). But the positive side of this animal's example, when the time comes for him to repent, *cega dhahar lan guling* or fasting is what will later turn him into an *enthung* or cocoon.

In a matter of days, this *enthung* will become a butterfly with a beautiful shape and color. The beauty of its shape and color ultimately makes many people attracted to it. Scholars often use this metamorphosis process as a parable and reminder for people who are still *ngawulo dunyo* to immediately repent. In conclusion, "ngupadia laku prihatin amrih bisa malik wujud dadi makhluk kang endah ing warna".

The second image is *ula sawa*. The *ula sawa* is a snake that has deadly venom. His life is just to show off and rely on his supernatural powers. The poison that is relied on is very dangerous for other creatures. Apart from being poisonous, its large form can also scare its enemies. That is the description of the life of *ula sawa*, the longer it lives, the more its form becomes stronger and the more powerful its venom becomes.

According to their life cycle, all snakes, including the *ula sawa*, will undergo a process of *nglungsungi* or changing their skin. However, even though he has changed his skin many times, this *ula sawa* has not experienced the slightest change in morals. That is the picture of a person who always glorifies himself in every way so that he can live a noble life and have sufficient wealth. This kind of human thinks as if they will live forever, relying on their abilities and strengths. But unfortunately, his big name, wealth, abilities and advantages did not bring blessings

or goodness to his fellow men. Like the ula sawa, the death of a person who nyembah kamulyan donya like this will only leave behind poison.

Lastly, a picture of the life of a manuk urang-urungan whose life is filled with simplicity, and does not have any excess power. Every day this bird only perches on twigs or branches of trees that grow around lakes, lakes or rivers. Every day he always "examines" his own hair that grows all over his body. If the fur feels sloppy, quickly style it so it looks neat again. This manuk urang-urungan also always reflects and introspects itself from the reflection of the clear water beneath it. His life is also always maintained so that it can be organized. How does he find food every day? What you are looking for is just enough fish or shrimp, you are not too eager to collect as much as you can, you are not ngangsa or ngaya because your life is prasaja.

The description of life from this manuk urang-urungan can at least be a reflection that life is only what is necessary and sufficient. In Javanese unen-unen it is said to be mungguh urip iku samadya wae. There is no point in excessively following the world's desires, there is no point in being a powerful person if you have personal interests, there is no point in being rich in wealth but only in following the evil desires of anger. It's better that in life we can always reflect on ourselves (tansah ngilo marang githoke dhewe), no need to look for other people's mistakes but don't try to find our own. On the contrary, we must continue to introspect ourselves because in reality there are still many shortcomings within us, and we are far from perfect. Apart from that, in seeking worldly treasures only enough, as necessary, and as strong as possible (read the article about "Ajaran Ki Ageng Suryamentaram"). Don't force yourself, let alone nyahak wewenanging liyan (Nuhoni Latu Adi, 2011, downloaded from <http://nuhonilatuadi.blogspot.co.id/2011/05/gambaran-kelivean-dari-serat-centhini.html>).

Based on the description above, it is implied that the Urip Samadya teaching is a teaching that invites you to always be wise in managing your life. This teaching also requires an attitude of life that is not ngaya in meeting life's needs, because yen ngaya nggolek wah, mengko dadi owah (if you are passionate about looking for luxury, then you can change). The saying about just nggolek wah, mengko dadi owah also has a close correlation with the Hindu teachings known as Panca Yama Brata (five self-controls that must be exercised without exception). This is found in the fifth self-control, namely aparigraha or abstinence from luxury; reject unnecessary gifts, live simply and not be greedy (Patanjali Yoga Sutra II.38).

Everything that a person obtains by means of ngaya to obtain luxury will definitely change, especially the traits that are most dominant to change. A person's nature will become greedy and greedy, so that he becomes a slave to his desires in the pursuit of material possessions, especially in this modern era which requires everyone to follow a modern lifestyle. Of course, if you don't have the strength to put the brakes on today's lifestyle, it can make you miserable. But if someone is able to follow a modern lifestyle according to their financial capacity and abilities, then they can become consumptive and hedonistic. This consumptive and hedonistic person is described by Pakubuwana IV in Cipto Waskitha, the relationship between the microcosm and the macrocosm, as follows:

Jembaring samodragung
Tanpa tepi anglangut
kadulu
Supradene maksih gung manungsa iki
Alas jurang kali gunung
Neng raganira wus katon.

This means that the vastness of the ocean is endless as far as the eye can see. But this area cannot be compared with human existence. Because the ravines of rivers and mountains are all within humans. This represents that the human self contains everything. We actually have the potential to control the universe (Endraswara, 2014: 65-66).

In accordance with the translation above, it is clear that the human self contains everything, including rivers and mountains. This means that people who leave *urip samadya* and choose consumerism to realize their hedonism have the potential to contain all the luxuries in this world to the point that they can potentially dominate nature. And if it is likened to a mountain of gold, not even a single mountain of gold can fulfill one human desire.

3. *Urip Samadya profile*

An exemplary *urip samadya* lesson is through the life story of Ki Ageng Suryomentaram as described by Daldiyono Hardjodisastro and Wistodiyono Hardjodisastro in the book *Ilmu Slamet* (2010). The story is as follows:

Ki Ageng Suryomentaram, a prince who chose to live as a farmer, left the palace. One day, Ki Ageng took the train from Yogyakarta to Surakarta. He was happy and sorry to see the farmers in the rice fields and the workers in the sugar factory working hard. Several times he asked his father for permission to leave the Palace, but was not allowed. His desire to become a commoner was finally realized by leaving the palace secretly, disguising himself as a batik trader. His father, Sri Sultan Hamengkubuwono VII, deployed Telik Sandi (intelligence) soldiers to look for Ki Ageng, who was finally found digging a well for a resident in Banyumas. Apparently, while he was wandering, apart from trading batik, he also worked as a daily laborer. After being found by his father, Ki Ageng was called home and brought back to the Palace. And when his father died, Ki Ageng accompanied him and even carried the body, but did not want to wear the regalia of a prince, but instead wore shabby and even patched clothes. On his way home from the tomb, Ki Ageng snacked on *pecel* and sat on the floor with the common people. The other princes felt humiliated, and then mocked that Ki Ageng had gone crazy. However, because of that, the people actually respected him, so Ki Ageng was considered a guardian. Ki Ageng snacked on *pecel* and sat on the floor with the common people. The other princes felt humiliated, and then mocked that Ki Ageng had gone crazy. However, because of that, the people actually respected him, so Ki Ageng was considered a guardian. Ki Ageng snacked on *pecel* and sat on the floor with the common people. The other princes felt humiliated, and then mocked that Ki Ageng had gone crazy. However, because of that, the people actually respected him, so Ki Ageng was considered a guardian.

Ki Ageng's reason for leaving the palace was: "In the palace he felt like he never met anyone." Ki Ageng asked the new king, Sri Sultan Hamengkunuwono VIII, for permission to leave the palace and be graduated with a pension as a prince. The pension money is from Sri Sultan; Ki Ageng did not want to receive pension money from the Dutch government because he felt he had never worked for the Dutch government. All his property was sold; the money from the sale of the car was given to the driver, and the money from the sale of the horse was given to the servant who had been looking after the horse.

Ki Ageng left the palace with minimal money, bought land in Beringin Village, Salatiga, and lived as an ordinary farmer. Even though he lived as a farmer, Ki Ageng still held Javanese workshops with nine other princes: Ki Hajar Dewantoro, Ki Sutopo Wonoboyo, Ki Prono

Widagdo, Ki Prawiro Wirowo, Ki Suryodirjo, Ki Sujamto, and Ki Suryoputro. The nine princes shared the duties. The task of educating young people was handed over to Ki Hajar Dewantoro who then founded the Taman Siswa College, while Ki Ageng was given the task of educating adults. Ki Ageng's teachings are called Kawruh Bejo (The Science of Happiness), which has been published by Idayu Publishers in three series of Ki Oto Swastika's writings (Ajaran Kejawen: Filosofi dan Perilaku, Penerbit Yayasan Idayu, 2002).

Based on the explanation above, it is clear that the urip samadya carried out by Ki Ageng Suryomentaram is living in the right or balanced conditions, neither excessive nor deficient, it could be said to be sufficient. In terms of material, what Ki Ageng Suryomentaram has is indeed in sufficient condition or could be said to be excessive, however, having sufficient material alone does not make him feel sufficient because there is no social relationship with the community around the palace. A palace full of all the luxuries is in fact unable to make a person happy. Because the palace building is surrounded by high walls, it is unable to create close social relations between the residents of the palace and the surrounding community. That's why Ki Ageng prefers to leave the palace and live simply or simply because in the palace he feels like he never meets anyone.

In fact, the essence of urip samadya is the essence of life which contains the old Hindu philosophy that is firmly held in the archipelago, namely the principle of "Tri Hita Karana", which emphasizes tridimensional linkages, namely harmony between humans and the Almighty Creator, harmony between humans and the natural environment, and harmony between humans and fellow creatures. So, this concept requires humans to live in a condition of balanced proportions (samadyane wong urip), namely sufficient relationships with God, nature and each other, not excessive or one-sided. It is impossible for a person to live only by building a relationship with God without building a relationship with nature or others. Because God's existence is tangible and intangible. This means that the form of God's existence can be seen clearly through the eyes and unreally without the eyes. This intangible form is expressed through the spirit, while the tangible form is expressed through concrete objects, namely the nature around us and each other. Therefore, there is a need for urip samadya in order to be able to regulate relationships, both with God, nature and each other appropriately.

4. Implementation of Urip Samadya

Urip samadya the same as living simply. Living simply means freeing yourself from all unnecessary ties. In contrast to poverty, simplicity is a choice, a decision to live a life that focuses on what is truly meaningful

(Al-Muhasibi, 2006 downloaded from: <http://motifmusama.blogspot.co.id/2015/04/pengertian-live-sederhana-jiwa.html>).

Of course a simple life is not as simple as you think. Because simple life is relative. A simple life does not mean a life that is stingy or stingy and does not like excessive effort. However, a simple life is a life that is adjusted to one's needs and does not overuse existing possessions. Simple places more emphasis on lifestyle aspects, not the efforts a person makes. This means that efforts to achieve success must not be simple, but must be done as hard as possible. This suggests that a simple life is using the results that have been tried to the maximum in a simple way according to existing needs.

Maximizing the use of results with a simple attitude is what is known as the application of urip samadya. And of course, each person's implementation of urip samadya is different. Because

everyone has a benchmark for simplicity in meeting their daily needs. However, there are several general benchmarks that are easy for everyone to apply. One of them is in the food sector.

In according to economic principles, humans need food first before they need clothing and shelter to survive. Therefore, eating becomes an absolute need for humans. In accordance with ethics, each person needs to eat a maximum of three times a day. If it's less, that's fine, but if it's more, that's not allowed. Because if someone eats more than three times a day it will certainly waste their shopping budget. Besides that, it is also not good for your health.

In apart from that, in the food sector, even bad things have a reasonable limit remain in a balanced or sufficient condition that can benefit the body. For example, when it comes to drinking alcohol. As expressed by Sucipto Hadi Purnomo in Suara Merdeka (03/03/2008) as follows.

Nanging perkara "ngombe" wae, Jawa ya nduwe angger-angger. Ora sasenenge, ora sakuwate. Ana ukuran lan takerane sing bisa dilacak saka pratelan candrane wong ngombe. Upamane, yen ngombene mung sasloki, arane eka padma sari. Yen rong sloki, dwi amartani. Tegese isih ing tataran kang bisa diarani "apik tur murakabi awak".

Nanging yen wis luwih saka kuwi, apa maneh yen wis kliwat takeran, bakal ora becik kedadeane. Upamane yen nganti sepuluh sloki, bakal kaya wangkene yaksa, dasa yaksa wangke. Sing apik? Ya samadya wae.

Meaning the paragraph above, whether as an illustration in describing samadya behavior or indeed explaining even the bad things, is actually useful if under sufficient conditions it ultimately leads to the conclusion that by behaving in samadya everything will be balanced and beneficial in life.

Furthermore, urip samadya was also explained by Sucipto Hadi Purnomo by coining the term "*aluwung mikul dhawet nanging sinambi ura-ura than numpak mercy nanging karo mbrebes mili*". If you look closely, this term is actually meant to remind this nation to be careful and not get caught up in a hedonistic life that tends to look for luxury and pleasure on the outside but inside there is sadness. For example, someone whose salary is barely enough for daily food and not enough to buy a mercy car but still buys it with debt without careful calculations can cause them to "*mbrebes mili*" or "cry" inside because they are unable to pay their debts. So, it is better to carry "*dhawet sinambi ura-ura*". What this means is that it is better to carry a light burden by singing because it can complete the burden so that it can make one's mind happy. So, this sentence implies that life doesn't have to *ngaya* because it will be *rekasa*. In fact, people may achieve material things by owning a mercy car, but can they still sing by owning one? If you can sing, it means that your inner and outer conditions are harmonious or harmonious. Thus, it can be said to live in a state of samadya. The condition of samadya is a condition where the outer and inner feelings are balanced. No overlap. However, this condition is difficult for everyone to achieve, and those who usually find it difficult to achieve this condition are women. Because women are easily attached to material things which makes them consumptive. Therefore, women need to practice *samadya* as taught by Ki Ageng Suryomentaram. This is found in the fifth Pancadan in Dumadi's Pancadan of Perfection, namely women *kedah gemi, nastiti, surti, ngati-ati*, which means women must be good at saving, not excessively consumptive, careful in saving their husband's income, and good at preparing budgets (Sastroatmodjo, 2006:61).

Reasonwhy do women have to apply *urip samadya* because women are synonymous with shopping. This means that it is easy for women to spend the money they earn to buy luxury goods to satisfy their desires in the midst of this modern lifestyle.

CONCLUSION

Urip Samadya is a teaching that contains spiritual values. Because it teaches you to process the mind and mind in making the right decisions in determining life's needs. If the mind and mind are able to process in determining life's needs, then the consumerist and hedonistic lifestyle can be avoided. Apart from that, the teachings of *urip samadya* also remind us that life in this world is only short, which is known as "*urip iku mung mampir mangan lan ngombe*" so that in life humans should only not chase material things that are ephemeral or temporary.

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