

ISSN 2615-3718 (Online)
ISSN 2621-5675 (Print)

Asian Institute of Research
Journal of Social and Political Sciences
Vol. 6, No.3 September 2023



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The Jinn: Islam, Exorcism, and Psychology

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Abstract

The belief in malevolent spiritual beings is found in religions throughout the world. Islam is no exception, and this religion includes the belief in beings known as jinn. These beings often cause harm to humans, typically by possessing them. Jinn possession can be understood in several different ways in Islam and there are specific forms of exorcism depending on the type and strength of the jinn doing the possessing. Additionally, several customs related to the prevention of harm from jinn are prevalent in the Muslim world. Mass media, such as horror films or novels may play a role in perpetuating belief in jinn. While jinn possession is considered pathological some people experience secondary gain from being in a possessed state. These gains include getting attention, having their behavior excused as deviating from cultural norms, and experiencing a release of inhibitions. From a psychological point of view jinn possession is similar dissociative identity disorder. Delusional misidentification disorders may also have a relationship to jinn possession. Psychoanalysis suggests that jinn possession is a symbol of repressed unconscious instincts, and psychoanalytic treatment can be understood as a form of exorcism. Object relations psychology suggests that imaginary beings such as jinn are the projection of unwanted bad objects. Traditional healing techniques from Islam can be used in combination with psychodynamic techniques to help those suffering from jinn possession.

Keywords: Exorcism, Jinn, Mass Media, Object Relations, Possession, Psychoanalysis

1. Introduction

The phenomenon of possession is found throughout the world and is often associated with shamanic beliefs and practices (Eliade et al., 2004). Western religions, many of which have shamanic origins, are replete with examples of possession. The ancient Greeks with their Delphic Oracle of Apollo, Northern Eurasian indigenous religions, the so-called Zar cult of Ethiopia, and Old Testament spirits are but a small sample (Van den Stock et al., 2012). In addition to possession by spiritual entities, demonic influence may also include being possessed by unnatural urges and feelings, leading to impulsive sexual and aggressive behaviors. A good example is the female followers of Dionysus, known as Maenads, who lived very chaste lives, but would become violently possessed under the influence of wine (Volkan, 1994).

Beliefs about demons or demonic-like beings have persisted into our current era. A good example is the traditional Islamic belief in jinn¹. These are beings who are separate and distinct from both humans and other spiritual entities

such as angels in the Islamic tradition. Belief in jinn and interaction with these beings plays an important role in Islam as well as in the psychology of Muslims.

2. Islamic Tenets

In order to explore the belief in jinn, however, it is important to understand the basic ideas and beliefs of Islam in general. Samar Jasser (2008) in his chapter on Islam and family structure succinctly outlines the core tenets of the Islamic faith. These are as follows: Islam is a literal monotheistic religion wherein God is a unified being. God may have many different attributes, traits and divine aspects, but he (as he is usually thought of) is considered one God. Although considered a being or entity, God does not have a form which is understandable by humans, therefore we cannot know anything about God's body or physical attributes. Nor can we attribute anything of our human existence as divine attributes. What we know of God comes from the texts revealed by his prophets. The most recent prophet is Muhammad (ﷺ) who revealed the Qur'an. This text explains in detail the practice and guidelines for the Islamic faith.

There are four core tenets of Islam: A belief in angels as the servants of God, belief in all true prophets of God with the most recent being Muhammad (ﷺ), a belief in scripture revealed by the prophets, with the Qur'an containing the final and most important revelations, and a belief in a day of judgement when every human will be held accountable to God for how they conducted themselves during their existence. Other key tenets of Islam include the acknowledgement that there is only one God and no other, honoring one's parents, respecting the rights of others, being generous while not squandering one's money, avoiding killing without a justifiable reason, refraining from adultery, protecting the property of orphans, being honest and just in one's dealings with others, being pure of heart, and being humble, without pretention. Coinciding with the belief in angels is the corresponding belief in jinn who are understood by Muslims to be another class of beings.

3. Jinn in Islam

Belief in jinn is thought to be inherited from the *jahiliyyah* Arabs or Arabs from the *age of ignorance* – the historical period in west-central Arabic peninsula before the advent of Islam in 610CE. These pre-Islamic Arabs held several animistic and spiritualist beliefs including the belief in demonic spirit beings who were able to appear in human form and to possess humans.

The book *Evil Eye, Jinn Possession, and Mental Health Issues: An Islamic Perspective* by G. Hussein Rassool (2018) provides an excellent description of jinn. The word jinn derives from the Arabic *al-Jinn* which means something that is hidden, covered, or concealed. The roots of the word Jinn may be related to several other Arabic words *jannah* (heaven), *janin* (fetus), *mijan* (armor), or *majnoon* (insanity or the covering of the intellect)¹. Jinn are not angels or human, but a separate class of beings. Angels are said to be made from light and humans from dirt or clay, while the jinn were created from smokeless flames. They are thought to be closer to heaven than earth and often, when they are close to heaven, overhear the lower orders of angels who have in turn overheard higher orders of angels who have heard the word of Allah (الله سبحانه وتعالى). The jinn are thought to overhear some divine truth in this fashion, but in an indirect way. When jinn descend to earth, they whisper these overheard truths to people along with 100 lies. In this way jinn distort the words of Allah (الله سبحانه وتعالى) to deceive humans.

According to an early Western source there are reportedly three types of jinn – those who fly through the air, others that prefer to appear as snakes or dogs, and those that move from place to place like humans (Hughes, 1885). Nevertheless, jinn can take any form they like with a marked preference for snakes. Jinn are responsible for medical and psychological problems such as the plague or the evil eye. They are also responsible for natural disasters such as sandstorms - which are caused by jinn fighting each other. However, jinn can sometimes be beneficial providing poets with inspiration and seers with prophecy.

The Qur'an includes a chapter devoted to jinn and warns against the polytheistic worship of them. The Qur'an reports that jinn,

"...live in a kind of parallel universe, sleeping underground by day and emerging at night, where they sometimes appear in the guise of animals or leave tracks in the sparks of fires. This makes wells, caves, drains, and latrines dangerous, as jinns usually live in or pass through them, and it also makes dusk and night dangerous times. Some take up residence in empty or ruined buildings, but a few usually live in each household, sharing space with the humans there and often settling in under the threshold." (Gregg & Matsumoto, 2005, pp. 125-126).

The Qur'an somewhat loosely applies the name jinn to angels, demons, and some human beings, especially those who manifest envy, narcissism, and forgetfulness (Merdin, 2019). However, the most important association of jinn is to *Shaytan* (or Satan, also known as *Iblis*). According to the Qur'an, when Adam and Eve were in the Garden of Eden, Allah (الله سبحانه وتعالى) commanded the angels to bow down to the humans. This bow was not to worship the humans but was as a sign of respect. The angels made their bow, except for Shaytan, who up until then had been a righteous jinn who has kept company with the angels. Shaytan refused to lower himself before what he considered to be lesser beings. This was the beginning of Shaytan's ongoing fight with Allah (الله سبحانه وتعالى). Shaytan vows to turn humans away from Allah (الله سبحانه وتعالى). The conversation between Allah (الله سبحانه وتعالى) and Shaytan in the Qur'an is as follows:

(Allah) said, 'What prevented you from prostrating when I commanded you?'

(Satan) said, 'I am better than him. You created me from fire and created him from clay.'

(Allah) said, 'Descend from Paradise, for it is not for you to be arrogant therein. So get out; indeed, you are of the debased...'

(Satan) said, "Because You have put me in error, I will surely sit in wait for them on Your straight path. Then I will come to them from before them and from behind them and on their right and on their left, and You will not find most of them grateful (to You)." (Rassool, 2018, p. 106)

Jinn are thought to live in human-like societies where they can marry and have children. They are also thought to need to eat and drink, they can experience emotions, and experience death. Many Jinn are non-threatening, however, the further away their association with Islam is, the more evil they become. Jinn are attracted to *baraka* or divine blessedness which is sometimes infused into material objects. Usually, jinn do not interact much with humans. However, they can be mischievous especially if they come across a lone human, they can act like a poltergeist causing a person to become frightened or nervous. Jinn are also quick to anger, and this can cause accidents. An angered jinn may "hit" someone causing them to fall or if they are very angry, experience an epileptic fit. Jinn can cause illness and are sometimes blamed for infertility and difficulties in bearing children.

There are ways to facilitate living peacefully with jinn which have become part of daily life in Islamic countries. Saying *bismillah* (in the name of God) before crossing the threshold of a home, drawing water from a well, or pouring hot water down a drain announces to any jinn present that the person is a believer. Family members and houseguests are not left alone for fear that they may be harassed by jinn. Jinn can be pacified, for instance, by sacrificing a chicken when moving into a new house. The blood of the chicken functions as a gift. Jinn seem to like the smell of incense so keeping this burning makes them happy. Another categorization of the three types of jinn are Muslim jinn (who cause the least trouble), Christian and Jewish jinn, and Pagan jinn. Christian and Jewish jinn can "hit" people, cause serious accidents and illness, and possess people. Pagan jinn are, not surprisingly, the worst type, amplifying the troubles caused by Christian and Jewish jinn. (Gregg & Matsumoto, 2005).

4. Symptoms of Jinn Possession

Although not all Islamic scholars agree, the general belief is that jinn can possess humans and take control of their bodies. Many Islamic traditions have specific exorcism traditions to remove possessing jinn from their human hosts.

It is generally thought that women are more likely to be possessed than men. Possession can manifest in various physical, psychological, and spiritual ways. Physical aspects of possession may manifest as the ability to speak in

unintelligible languages with the possessed person not realizing what they said, the ability to endure painful blows, the ability to lift heavy things, and the ability to run at very fast speeds. Medical complaints can include common ailments, pains, bruising, as well as almost any medical disorder. For women physical problems caused by jinn often include menstrual issues such as heavy bleeding, infertility, and infections. Men possessed by jinn often suffer from impotency and premature ejaculation. Both men and women may have epileptic seizures and speak in tongues. Psychological issues can include depression, anxiety, hysteria, mania, Tourette syndrome, schizophrenia, general destructiveness, and perhaps most importantly, dissociative disorders. It is common in predominately Islamic nations to attribute many of these mental health issues to jinn possession, even by physicians and other educated people.

“Few orientalists, physicians and scientists admit that there are some kinds of epilepsy for which modern clinical medicine cannot discover the cause and the aetiology is of unknown origin. They failed to acknowledge the true cause of some kinds of epilepsy. However, there are Western-oriented physicians that acknowledge this kind of epilepsy. It is worth noting that not everyone who has epilepsy is possessed by the Jinn, because epilepsy may have organic or physical causes.” (Rassool, 2018, p. 128)

Differential diagnosis of jinn possession considers inclusion of several signs and symptoms that when present indicate jinn possession rather than more mundane medical or psychological problems. These signs and symptoms include having a strong rejecting attitude when the call to Islamic prayer (*adhan*) is sounded, or the Qur’an is cited or read. If during a recitation of the Qur’an a person loses consciousness, has an epileptic fit, or talks over the recitation this is indicative of jinn possession. Other symptoms are thought to include frequent nightmares or disturbing dreams, especially involving ghosts, apparitions, or other negatively associated creatures. The possessed person may also talk loudly or moan and groan in his or her sleep. Supposed symptoms of jinn possession which are perhaps less strongly differential include a tendency to avoid others while exhibiting out of the ordinary behavior, emotional lability in the form of being quick to anger or to weep from no apparent cause, paralysis of a limb with no medical cause (conversion symptoms), talking to oneself while sitting on the toilet for long periods of time, and constant headache with no medical cause (Ameen, 2005).

5. Exorcism of Jinn

An excellent source of information on the exorcism of jinn comes from *Ibn Taymiyah’s Essay on the Jinn* (Philips, 2007). There are three main categories of people with regard to jinn possession and exorcism. The first group are those who deny that jinn can possess humans. The second group are those who believe in jinn possession and seek to exorcise the jinn using amulets, charms, talismans, and non-Islamic incantations. The last group are those who believe in jinn possession and who faithfully follow the precepts of Islam and use proper Islamic methods to exorcise jinn.

According to Ibn Taymiyah it is thought to be obligatory for Muslims to exorcise jinn if one comes across someone so afflicted. Muslims, in general, are enjoined to do seven things: “visiting the sick, following funeral processions, wishing well for one who sneezes, fulfilling oaths, helping the oppressed, responding to invitations, and spreading greetings of peace” (p. 71). Additionally, Allah's Messenger or the Prophet, Muhammad (ﷺ) is reported to have exhorted Muslims to help others whether they are an oppressor or are oppressed. If someone is an oppressor, then preventing them from oppressing others is considered to be helping the person. The requirement to exorcise jinn who are oppressing others through possession derives from this direction. Anyone exorcising jinn needs to do this correctly, which mostly involves the use of prayer:

“...Islamic based prayers, words and phrases should only be used in the way they were used by the Prophet (ﷺ) and his Companions. When commanding the Jinn to righteousness, and prohibiting it from evil, it should be done in the same way that man is ordered and forbidden” (Phillips, 2007, p. 73).

Additionally, preaching to possessed person is very common. This includes reminding both the possessing jinn and the possessed person of the power of Allah (الله سبحانه وتعالى), strengthening their faith, etc. The written word may also be used to perform exorcisms:

“It is permissible to write something from the Book of Allah (the Qur'an) with ink made from allowable substances for the afflicted or sick and the writing may also be washed and drunk...”. (Philips, 2007, p. 105)

The act of exorcism may require scolding and threatening the jinn. Though not usually allowed, evoking Allah's (الله سبحانه وتعالى) curse may be acceptable, as the Prophet (ﷺ) reportedly did this when battling with Ibis (Shaytan). If a person exorcises a jinn in an Islamic appropriate fashion, they do not suffer any negative consequences if the jinn being exorcised is injured or dies. In this case the jinn is thought to suffer negative consequences because it has oppressed itself by not following the tenets of Islam. However, if a person seeks to cure jinn possession by using an amulet to cause another jinn to harm, kill, or imprison the possessing jinn, this can backfire and cause the jinn involved to instead hurt or kill the exorcist and possibly cause their wives, children and even their animals to become sick.

If the possessing jinn is an *ifreet* (a powerfully evil jinn) a weak exorcist can possibly be harmed. In this case the exorcist needs to shield themselves by seeking refuge in Allah (الله سبحانه وتعالى), performing formal prayer, and ceasing anything sinful which might help the ifreet gain control over the exorcist. Ibn Taymiyah says that:

“Such a person is a soldier of Allah (Mujāhid fee Sabeelillah) and exorcism is among the greatest forms of Jihad, so he should beware not to help his enemy to overcome him by his own sins. If the circumstance is beyond his ability... so he should not expose himself to tribulation by taking on what he is unable to handle”. (Philips, 2007, p. 80)

Therefore, a person may be excused from trying to exorcise a jinn if they do not feel they have the capacity to be successful.

Sometimes extreme measures may be needed to exorcise a jinn even if this harms the person who is possessed. These extreme efforts might even include killing the body of the possessed person:

“For, surely Satan corrupts and ruins the mind of one possessed and inflicts punishment on their bodies; it might even rape them. Thus, if they can only be repelled by killing them, it then becomes permissible to do so.”. (Philips, 2007, p. 87)

Removing a jinn from a possessed person may require beating them repeatedly. However, in this case it is thought that the possessed person does not feel the beating with the punishment only being felt by the jinn:

“Even when some are struck over three or four hundred times with severe blows on their feet, the effects of which would normally kill a man, only the Jinn feel it. The Jinns will scream and yell, and inform those present about many things”. (Philips, 2007, p. 99)

It is forbidden (*haram*) to question jinn or anyone who talks with them, or to believe anything they say. Since fortune tellers and others who dabble in the occult are thought to be given prophecies by jinn it is haram to visit them. The only exception is if by talking with the fortune teller you are seeking to expose their lies and deceptions. It is also fine to listen to jinn to better understand their falsehoods, and thereby protect yourself and others from believing what they say. It is the same way Muslims may speak to people who practice other religions in order to perceive what is wrong with their views. Since jinn are known to mix some truth in with lies it is thought better to listen to them without believing or disbelieving anything they have to say.

With regard to the exorcism of jinn, the best-case scenario is when the jinn accepts Islam and leaves the possessed person. Ibn Taymiyah gives an excellent exemplar of this kind of resolution to a Jinn possession:

“In the month of Sha'bân of this year (i.e. 1407 A.H./1987 C.E.) local and national newspapers have published brief as well as detailed articles on the events surrounding the declaration of Islam by a Jinn which had possessed a Muslim woman in Riyadh. The Jinn had previously declared its Islam to brother "Abdullāh ibn Mushrif al-'Amri of Riyadh who had recited the Qur'an over the possessed young woman and communicated with the possessing Jinn. In the course of his communication, al-'Amri reminded the

Jinn of Allah, preached to it and informed it that oppression is a major sin which is haram (forbidden). When the Jinn informed him (al-'Amri) that it was a Buddhist, he invited it to accept Islam and leave the young woman. The Jinn was apparently convinced by his (al-'Amri's) invitation and declared its Islam in his presence. 'Abdullâh and the young lady's relatives then rushed to bring her to me [to] hear the Jinn's declaration of its Islam. When they did so, I asked the Jinn about its reason for possessing the woman and it informed me by speaking with the young woman's tongue, but with a man's voice, not that of a female. This took place while the woman was sitting in a chair beside me in the presence of her brother, her sister, 'Abdullâh ibn Mushrif and some Shaykhs who witnessed it and heard the Jinn's statements. It openly declared its acceptance of Islam and informed us that it was of Indian origin and that it followed the Buddhist religion. I advised it to fear Allah, to leave the young woman and to avoid oppressing her. It consented saying: "I am convinced about Islam." I then advised it to invite its people to Islam, as Allah had guided it and it promised to do so. Its final words before leaving the woman were, "as-Salâmu 'Alaykum (Peace be with you)". The young woman then spoke with her own voice expressing feelings of well being and relief from her difficulties. She came back to see me a month or so later along with her two brothers, her maternal uncle and her sister, and informed me that she was well and in good health and that the Jinn had not returned to her - may Allah be praised. I then asked her how she used to feel when it was present in her and she replied that she would experience bad, anti-Islamic thoughts and a leaning towards Buddhism and books written on it. However, after Allah saved her from it, these thoughts disappeared and she returned to her original state, which was far away from such deviant inclinations". (Philips, 2007, pp. 110-111)

6. Cultural Practices Related to Jinn

There are many cultural practices related to the jinn. Here I present some examples from my own experience. I come from an ethnically Islamic family on my father's side. My father grew up in the Turkish community of the island of Cyprus off the coast of the Turkish mainland. During the time when my father was growing up Turks were under the influence of Atatürk's reconceptualization of Turkey as a secular power in the Middle East and religion was not something that was emphasized. Many Turks in subsequent generations have never read the Qur'an. Even though the Turkish side of my family were decedents of a highly placed Islamic cleric I have been told that the serious practice of Islam didn't continue in our family past my great grandmother's generation. Nevertheless, even secular Turks like members of my family, as well as many non-practicing Muslims who live in Islamic nations retain many customs related to the belief in jinn. I relate a few of examples of these customs below.

One such custom that is particular to Cypriots is the burning of olive leaves which is called *tutsu*. This typically happens during family gatherings or other celebrations. The leaves are usually placed in a metal pot and lit on fire. The smoke from the burning leaves is then fanned over those present. Like the burning of incense, the fragrant smoke from the burning olive leaves could be pleasing to the jinn. The burning of olive leaves is also thought to provide protection from jinn in general and the evil eye in particular. Belief in the evil eye is common in Turkey and throughout the Middle East. The evil eye is cast by someone who is jealous or envious of someone else who has something they do not deserve. Receiving a look from this evil eye can cause all sorts of problems such as accidents, illnesses, and possibly death. Traditionally, Islam does not condone the use of amulets or talisman to ward off evil, instead Muslims are supposed to rely on the power of Allah (الله سبحانه وتعالى) as exalted by a *dua* - a prayer, holy incantation, supplication to, or request for, help from Allah (الله سبحانه وتعالى). However, amulets (known in Turkey as *nazar boncuğu* or *nazarlık*) are also commonly used to ward off the evil eye. These amulets are typically made up of a blue circle of glass with a circle of white, and another circle of lighter blue that has a black dot in the center. This looks somewhat like an eye and the talisman itself is often confusingly called an 'evil eye' itself when in fact it is used to ward off the evil eye. In Islamic countries a common custom is to append the *mashallah* مَا شَاءَ اللَّهُ (which is a saying for warding off the evil eye meaning 'God willed it') or another *dua* to the amulet. In Christian countries such as Armenia a cross or another Christian symbol is often appended to the amulet.

A related custom has to do with bringing a new child into the world. Right after a child is born, its grandparents or other family member will provide a *nazar* for the baby. Typically, among Turkish people, but also many other peoples of the Middle East, the amulet is pinned to the baby's crib. Members of the family will be anxious about the baby until this occurs. The belief is that the amulet will protect the baby from the evil eye and the malignancy

of the jinn. The custom is so strong among the Turks that not following it causes a bit of anxiety. I have heard from other Middle Eastern people that the practice and the anxiety over providing an amulet for a new baby is much the same.

Another custom among the Turks is to throw a bucket of water on the street behind a vehicle that is embarking on a long journey. Ostensibly this is to ensure that the journey is smooth like flowing water. Turks will say "*su gibi git, su gibi gel*," which means "go like water and come back like water." Throwing water on parting can also be thought to purify or cleanse the travelers, perhaps of any negative influence of the jinn. Throwing water may be related to other traditions in Islamic countries that pertain to jinn. One common belief previously mentioned is that one shouldn't throw hot or boiling water down a drain, but this can also apply to putting water down a toilet, sewer, or even on the ground. This is because jinn are said to dwell in places like sewage pipes or in the earth. The hot water may hurt or kill the jinn living there causing their compatriots to seek revenge on the human who was responsible. If it is necessary to pour the hot water down the drain it is recommended to say *Bismillah* (بِسْمِ اللّٰهِ - "In the name of God, the Most Gracious, the Most Merciful") before pouring the water to warn any jinn that may be living there.

Another Turkish custom is to place shoes on the ground in an upright position. A common belief among many Muslims is that if shoes are upside down angels will not enter the house or Allah (الله سبحانه وتعالى) will not watch over the house. A house without angels or without protection from Allah (الله سبحانه وتعالى) allows evil jinn to exert destructive influence over those who live in the house.

7. Mass Media and Jinn Possession

Mass media can play a significant role in shaping belief in and perception of demonic possession, with movies like *The Exorcist* (Friedkin, 1973), and *The Exorcism of Emily Rose* (Derrickson, 2005) or novels like *Come Closer* (Gran, 2003) that center around the phenomenon of demonic possession. There have also been a number of popular films that concern jinn directly such as *Jinn* (Ahmad, 2014), *Magi* (Karacadag, 2016), *Musallat* (Mestçi, 2007), *Red Sands* (Turner, 2009) and the *Wishmaster* series (Angel, 2001, 2002; Kurtzman, 1997; Sholder, 1999). Mass media may prime people to append supernatural explanations to many types of phenomena. Likewise, those who already believe in the supernatural will seek out media with supernatural content, presumably to reinforce their beliefs. Mass media with horror themes (which would include demonic and jinn possession) can provide a benign masochistic experience via the simulation of something that is threatening. This initially provides negative stimulation which eventually becomes positive as a person learns to cope with the simulated threat (Clasen et al., 2020). It is possible then, that the experience of horror media that depicts demonic possession could fuel a belief in jinn because the stimulation experienced from the media could function as a reinforcer of the belief.

8. Secondary Gain and Jinn Possession

Nicholas Spanos puts forth a persuasive argument regarding the secondary advantages gained by those diagnosed with possession. These benefits include gaining attention, having their behavior excused as deviating from cultural norms, and experiencing a release of inhibitions (Spanos & Gottlieb, 1979). Herschel Prins (1990) makes a similar case, suggesting that some individuals value possession states because it allows them to evade responsibility for behaviors that would be condemned or even punished in their culture. Moreover, Prins suggests that susceptibility to possession can be heightened by medical or psychiatric conditions, as well as culturally specific experiences.

The idea that possessed persons, especially Islamic women, could behave in ways that are not socially acceptable while in a possession state is compelling. Online social media sites such as YouTube provide an unprecedented glimpse into possession. There are many videos posted that claim to depict jinn exorcism. Some examples of this kind of video include the Youtube video "*Jinn (Demon) leaving someone's body in Salaah (prayer) during the recitation of the Shaykh*" which is an example of the spontaneous expulsion of a jinn during a prayer recital (Living Islam Productions, 2015) and the YouTube videos "*Scary Exorcist Video (REAL!) with English subtitles 1 & 2*" that show the exorcism of a young Indonesian woman by an Islamic cleric (llr0cks, 2008a, 2008b). The latter video is especially interesting in that while in a possessed state the woman can speak and act in ways that would normally

be thought of as unacceptable. She can growl, act aggressively and assertively. The jinn supposedly possessing the woman further states that it is protecting her, wants to be her friend, and is comfortable in her body. The cleric and his assistants then begin reciting the Qur'an and very lightly beating the woman to drive out the jinn. The cleric reminds the jinn that Muslims are not allowed to oppress each other and that if it accepts Islam, it will have many friends. The jinn then states it will go home. The cleric says that Allah (الله سبحانه وتعالى) will forgive it and it should make friends with Muslim jinn. What is interesting from a psychological point of view is that throughout the exorcism the woman is being touched by a male cleric and being held down by other men. This amount of positive and caring male attention by men who are not the woman's husband would only be allowable in the context of the exorcism. Near the end of the video the cleric alludes to the problems the jinn has created with the woman's husband. Since the jinn claimed to be protecting the woman, we might assume that the husband was not a source of positive male attention. Therefore, it is possible to understand the possession and exorcism as way that the woman can act independently and assertively as well as obtaining positive and caring interaction with men that would otherwise be forbidden.

9. Psychological Meaning of the Jinn

There have been a number of psychological studies examining the phenomena of jinn possession. George Sidney Brett in his *A History of Psychology* maintains that before the seventh century Arabic psychology consisted largely of demonology and jinn lore (1921). Abdeladim Daou (1978) writes about the stages of "jinnophobia" and how this plays out symbolically in Moroccan architecture. Fear of the jinn and haunted places form a symbolic contractual relationship with the jinn. Violating this contract leads to mental or somatic disorders. Emma Varley and Saiba Varma (2018) examine the how the association of jinn in hospitals is related to state and sectarian violence in the Pakistani controlled area of Kashmir. The jinn become the voice for unspoken anxieties in architectural spaces where human and non-human worlds meet in order to serve existential and political ends.

Tobie Nathan (1986) asserts that psychotherapists need to consider their patient's cultural background. In treating Arabic and African patients, he uses an orthodox Freudian approach. However, when a patient's belief system includes jinn and other supernatural phenomena, he will also use traditional healing modalities.

There are several reports of jinn possession and how this relates to Western conceptions of psychopathology. These reports typically include diagnoses of agitation, amnesia, delirium, depression, hysteria, panic attacks, post-partum depression, psychosis, and sleep paralysis. Many, if not most, of the clinical studies recommend incorporating indigenous belief in jinn into the understanding and treatment of mental health issues (Al-Noor et al., 2018; Bakhshani et al., 2013; Bouhleb et al., 2013; Bragazzi & Del Puente, 2012; Callegari et al., 2016; Cheng, 2017; Dein, 2013; Dein & Illaiee, 2013; Djaziri, 2013; Hanely & Brown, 2014; Khairat et al., 2023; Kuittinen et al., 2017; Lewis et al., 2017; Lim et al., 2015, 2018; Mohia, 1986; Mullick et al., 2013; Napo et al., 2012; ul ain Khan & Sanober, 2016; Van Den Berg et al., 2015; Vinea, 2016; Zouari et al., 2010).

10. Dissociative Disorders and Jinn

As I have written previously, demonic possession (which includes jinn possession) can be recognized as a psychological phenomenon (Volkan, 2020a). More specifically, Jinn possession can be understood as a form of dissociative disorder and could be diagnosed specifically as dissociative identity disorder (DID). This condition represents an extreme manifestation of dissociative mental illnesses, though milder forms of dissociation may also be related to jinn possession. Dissociation can function as a defense mechanism in the face of overwhelming trauma that typically occurs during childhood. This trauma can be a single significant event or an ongoing and prolonged experience. In the case of DID, the child lacks a safe haven from the trauma and resorts to severe dissociation as a means of escaping distressing and abusive situations. When dissociation happens repeatedly and/or if the child has a predisposition or talent for dissociation, the fragmented experiences may converge into distinct personality centers. The earlier the trauma occurs in childhood, the more severe the dissociation tends to be. Therefore, it is not unusual to find that many cases of demonic (including jinn) possession involves individuals who have suffered childhood severe trauma, such as emotional, physical, or sexual abuse (Hansen et al., 1992; Hill & Goodwin, 1993; Ivey, 1993, 2002). From this standpoint, one or more alternate personalities, referred to as

"alters," can become associated with a demonic presence such as a jinn. The notion of an alter being a jinn could also be suggested to the individual with DID by therapists, counselors, clergy, popular culture, media, or written materials.

11. Delusional Misidentification Disorders and Jinn

Other psychological diagnoses that might be related to jinn possession are the delusional misidentification disorders Capgras syndrome and Fregoli delusion (Volkan, 2020b). These disorders are often related to organic dysfunction and schizophrenia. Unlike DID however, these disorders are typically related to the perception of jinn in others rather than being possessed oneself.

Capgras syndrome, which has also been called the illusion of doubles, is the delusion that someone else, usually a close family member, has been replaced by an imposter who looks identical to the known person. In other words, the person who you know well is not believed to be that person but someone else. In this sense, Capgras might be in play when someone is perceived as being possessed by a jinn.

The imposters in Capgras syndrome are frequently close relatives of the victims but can also include other individuals, such as doctors, nurses, and even inanimate objects. These imposters, like jinn, are possessing these other people in the Capgras sufferer's life.

Capgras syndrome and other delusional misidentification syndromes (DMS) are now widely believed by modern clinicians and researchers to have an organic basis, specifically associated with cerebral dysfunction, though this can be exacerbated by the sufferer's psychology. Nevertheless, psychoanalytic concepts like projection and splitting could play a role in Capgras syndrome. When an individual is unable to integrate repressed or negative aspects of themselves, they may project these onto another person who then embodies these characteristics as a *doppelgänger*. (Christodoulou et al., 2009).

On close examination, it becomes evident that Capgras sufferers often exhibit other delusional misidentification syndromes (DMS) and psychotic/schizophrenic symptoms. Many patients experience an expanded form of Capgras syndrome, where multiple delusions coexist. In this type of Capgras syndrome the sufferer themselves may believe they are possessed by a jinn. Similar to some symptoms of jinn possession, some of these delusions manifest somatically, leading to the patients perceiving bizarre and alien changes in their own bodies. Furthermore, the patients' sense of self can undergo delusional alterations. These symptoms bear resemblance to those observed in schizophrenia, and it is not surprising that many people diagnosed with Capgras syndrome are also diagnosed with paranoid schizophrenia. Distinguishing between Capgras syndrome and schizophrenia can become challenging upon closer evaluation, as the symptoms often overlap. Alternatively, the Capgras symptoms may represent an additional manifestation of the underlying schizophrenic illness. In fact, research indicates that a significant proportion of schizophrenia cases, potentially as high as 40%, exhibit misidentification symptoms (Sinkman, 2008). It is possible that the initial delusions emerge as a result of DMS sufferers' attempts to explain their peculiar abnormal perceptions (Christodoulou et al., 2009).

As expected, the primary treatment for Capgras syndrome typically involves the use of antipsychotic medications. However, in cases where antipsychotic medication provides only partial effectiveness or no improvement, electroconvulsive therapy has been demonstrated to be beneficial.

12. Erotomania, Fregoli Delusion, and Jinn Possession

Another DMS Fregoli delusion, is the belief that multiple individuals are, in fact, a single person with the capability to change their appearance. Typically, these different people are familiar to the individual and are often perceived as hostile or persecutory. Therefore, Fregoli delusion might be similar to the belief that a jinn is shape shifting into different forms or possessing different people. Fregoli delusion is often considered a variant of Capgras syndrome and is thought to share similar neuropathology. However, due to its frequent comorbidity with psychotic disorders, it has been challenging to directly attribute the delusional misidentification to the organic pathology (Mojtabai,

1994; Novakovic et al., 2010). Treatment for Fregoli delusion typically involves psychotherapy and neuroleptic medication, which can alleviate the symptoms of the disorder.

Aside from psychoses, Fregoli delusion has been linked to various other disorders such as erotomania (stalking) and instances of violent behavior. Heloise Delavenne and Frederico Garcia (2011) documented a case involving a paranoid schizophrenic woman who firmly believed that her boyfriend could assume the identities of other people to secretly track her. The theme of erotomania is central to one of the most popular tales from the Islamic world that has a connection to jinn. The story of Majnun and Layla is perhaps the most famous love story in the Islamic world.² The story dates from around the tenth century and its story is recounted in Ruqayya Khan's chapter *Oedipus in Egypt: A twentieth-century rendition of Majnun Layla* (2008). This is a classic tale of love and devotion that revolves around the tragic romance between two young individuals named Qays ibn al-Mulawwah and Layla.

A young man, Qays falls deeply in love with Layla, a beautiful and virtuous woman. Their love blossoms in their youth, but societal norms, and especially Layla's father prevent them from being together. As a result, Quays becomes an outcast, wanders the desert, writes poetry, and is consumed by his passionate unrequited love for Layla. This continues even after Layla is married off to another man. Quays becomes known as *Majnun*, meaning "possessed by jinn" or "madman" in Arabic, a name that reflects his erotomania directed towards Layla.

Despite the separation, Layla longs for Quays. Her heart aches for him, yet her father's expectations bind her to conform to his will and marry another man. The story of Majnun and Layla is filled with themes of unrequited love, longing, and Oedipal strivings (Khan, 2008). It also serves to equate jinn possession with erotomania or an obsession with a love object that is unobtainable.

13. Psychodynamic Explanations of Jinn Possession

According to Sigmund Freud, there is a relationship between demonic possession and the unconscious. Freud viewed the demonic as a symbol of repressed unconscious instincts. Both the demonic and the unconscious serve as containers for socially unacceptable behaviors, representing urges that strive to overcome repression and manifest symbolically.

Freud had a longstanding interest in the occult and wrote a significant paper on demonic possession (Freud, 1923). In addition to the interpretation cited above where demons are projections of negative and unacceptable wishes stemming from repressed urges, Freud also understood demonic possession as an attempt to replace a complex relationship with a father. The Devil (i.e., Satan or Shaytan) and God are entities that originate from a child's ambivalence towards their father, who can be both kind and caring or feared and hated. For Freud, the Devil and God represent the child's projected experience of their father. In this sense jinn possession serves as an attempt to find a substitute for a predominately hostile father.

Henri Ellenberger (1981) suggests that psychoanalytic treatment can be seen as a primitive form of medicine, where the unconscious functions similarly to spirit possession, and psychoanalysis itself resembles an exorcism. Gavin Ivey (2002) also questions the core distinctions between psychoanalysis and exorcism. The dissociation of the demonic, arising from repressed urges, leads to a sense of detachment from consciousness. The aim of "exorcism" in psychoanalysis is to heal this dissociation by facilitating an encounter between the conscious and unconscious. This involves working with the projected unconscious, which takes the form of demons both internally and externally. As Freud stated, "Spirits and demons... are only projections of man's own emotional impulses. He turns his emotional cathexes into persons, he peoples the world with them and meets his internal mental processes again outside himself" (Freud, 1919, p. 152).

Whether projected outward or experienced from within, the jinn as a demonic unconscious force becomes an antagonistic enemy, a monstrous "other" with malicious intentions. If left unexplored, it tends to grow more aggressive, hostile, and dissociated.

14. Object Relations and Jinn Possession

In his insightful paper on the psychodynamic aspects of demonic possession and satanic worship, Ivey (1993, 2002) presents an object relations perspective. Object relations theory explores how early relationships with caretakers, usually the mother and later the father, are internalized as mental representations by infants. These representations involve the ambivalent experience of objects or part objects, such as the breast, based on drives' vicissitudes. Over time, these part objects develop into integrated representations of whole objects, typically starting with the mother or primary caretaker. The mother/caretaker is then experienced ambivalently as both good and bad, and these ambivalent representations merge into a more realistic representation of the mother/caretaker. However, if early experiences are predominantly frustrating, anxiety-provoking, and filled with hatred, the bad object representations are kept separate from the good ones as a defense mechanism. Projection is employed to externalize the bad object, preserving the internalized good object and reducing anxiety. The projected bad object becomes an external demon or jinn. If the individual cannot project the bad object outward, the internalized bad object becomes the inner demon or jinn that possesses the person. The lack of integration between the representations of the good and bad objects leads to dissociation. In cases of severe trauma resulting in dissociative disorders, the object representations can consolidate into dissociated personalities.

Ivey emphasizes a crucial distinction between involuntary and voluntary possession. Those who feel possessed against their will experience possession symptoms as *egodystonic*, causing acute anxiety. In these cases, the internalized bad object generates the egodystonic symptoms. The presence of the jinn feels separate from the person's self-awareness, as the split-off bad objects seem to have an independent existence. They are perceived as an "other," threatening to overpower the good and take control of the person's thoughts, motivations, and behaviors, leading to significant anxiety.

Conversely, some individuals who experience jinn possession invite it voluntarily. In voluntary possession, there is an identification with the externally projected bad object. The individual attempts to reclaim the projected bad object and merge it with the internalized good object. Initially, symptoms of voluntary possession may be *egosyntonic*. However, once the bad object is internalized, it may pose a threat to the good object, causing a shift from egosyntonic to egodystonic symptoms. Thus, voluntary possession can become involuntary. Individuals can oscillate between projecting and internalizing the bad object.

Many of the object dynamics involving projection and internalization described above can be observed in cases of presumed jinn possession. This is true even when the perceived presence of a jinn, as experienced by clinical professionals, manifests as noticeable personality and behavioral changes characterized by hostility and aggression. The cultural manifestations related to jinn possession are also important considerations regarding treatment. The use of traditional healing techniques from the possessed person's culture can be combined with psychodynamic techniques. In this way psychoanalytically derived therapy can be also be 'ethnopsychiatric' (Nathan, 1986).

Unlike some depictions of demons in other cultures, jinn are not necessarily evil, but exist and behave on a spectrum from good to evil. Where a jinn exists on this spectrum is highly correlated to the jinn's relationship to Islam. Perhaps when a jinn possessing a person affirms faith in Islam its projected father-image transfers to Allah (الله سبحانه وتعالى), who then represents an integration of split off objects into a 'good' whole. This might account for the attempt in Islamic exorcism to bring jinn to Islam, rather than just removing jinn from possessed persons or destroying them. The exorcism ritual then enables a person to co-exist with the unintegrated aspects of his or her personality, while encouraging integration of these aspects into one's identity. This has important ramifications for treatment of jinn possession or psychological syndromes related to jinn possession.

15. Conclusion

Belief in jinn is an important aspect of Islam and is important for understanding the Muslim worldview. The jinn phenomenon is multifaceted and complicated in expression, with jinn being able to take on many different forms and act in complicated ways. Jinn possession can be related to several psychological syndromes and diagnoses,

most notably dissociative disorders and possibly delusional misidentification disorders. In the Islamic world, traditional methods of dealing with jinn possession can be integrated into psychological or psychiatric treatment in order to facilitate personality integration in the possessed person. Likewise, a psychological understanding of jinn phenomenon might inform those performing Islamic exorcism so that it can be seen as providing psychological help in addition to having a religious benefit.

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Notes

Note 1. I will use the word jinn to indicate both the singular and plural throughout. The English word genie is a derivation of the Arabic jinn. However, the name Genie or Jeanie is of Hebrew origin and means “God is gracious”.

Note 2. People in the Western world may know the theme of the story and the name Layla from the Eric Clapton/Jim Gordon song of the same name. Interestingly, the song is autobiographical in the sense that the story of Manjun and Layla played out in Clapton’s life when he fell in love with Beatle George Harrison’s wife Patti Boyd. However, unlike the original story Clapton eventually married Boyd, though that marriage did not turn out well (Boyd & Junor, 2008; Clapton, 2007; Derek & The Dominos, 1971).



Papua as the Window of Indonesia's Spirit for the Melanesian Communities

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Abstract

This journal aims to establish Papua as the window of Indonesia's spirit for the Melanesian communities. Using a comprehensive qualitative literature review approach, the research analyzes strategies that address geopolitical dynamics, resource competition, cultural and technological impacts, regulatory frameworks, and implementation processes. The article acknowledges challenges in historical grievances, governance, infrastructure, environmental risks, and social cohesion in both Indonesia and Papua. To unlock Papua's well-being and security, several key initiatives are proposed. These initiatives include preserving cultural heritage, improving education and healthcare, developing infrastructure and tourism, promoting regional cooperation, and ensuring equitable benefits for indigenous Papuan communities. Emphasizing drivers of competitiveness such as innovation, research, human capital, and regional integration, the research identifies sectors with growth potential, such as natural resources, agriculture, renewable energy, tourism, and manufacturing. To fulfill Indonesia's global role, an outward-oriented strategy that prioritizes cultural values, economic progress, environmental conservation, maritime collaboration, and diplomatic engagement is recommended. Successful implementation of these strategies is expected to enhance regional stability, increase prosperity, improve cooperation, and achieve inclusive and sustainable development in Papua. The article provides recommendations for strengthening national identity, preserving cultural diversity, empowering local communities, enhancing education, promoting social cohesion, ensuring environmental sustainability, and strengthening global partnerships. By implementing these initiatives, Indonesia can effectively navigate geopolitical dynamics, unlock Papua's economic potential, and foster inclusive growth. This research aligns with the vision of Indonesia Golden 2045, promoting a harmonious, prosperous, and inclusive environment.

Keywords: Papua as the Window of Indonesia's Spirit, Melanesian Culture Preservation, Geopolitical Dynamics, Sustainable Development, Indonesia Golden 2045

1. Introduction

The historical events in Papua, particularly those occurring after World War II and the Dutch occupation, have had a profound impact on the current situation in the region. The failure to achieve independence and the subsequent international recognition of Papua as part of Indonesia have sparked ongoing discussions regarding its future. (Kawer, 2012)

Following World War II, Papua became a battleground for Japanese and Allied forces (Smith, 1996), and the subsequent Dutch occupation fueled aspirations for independence among the local population. However, unfulfilled promises of independence by the Dutch contributed to the emergence of nationalist sentiments among the Papuan people (Kawer, 2012). It is important to note that unrealistic attempts by the Papua separatist movement to challenge Indonesian sovereignty through means such as calling for a UN review or foreign intervention tend to exacerbate the situation (McGibbon, 2006), which has continued to occur up to now.

It is important to recognize that conflicts around the world are often intrinsically tied to the presence of valuable natural resources. Whether it is in Africa, the Middle East, the Ukraine-Russia conflict, or even historical conflicts within the Indonesian archipelago, struggles for control over resources have played a significant role.

Furthermore, there has been a shift in global geopolitical and geostrategic strategies in modern warfare and colonization, which has led to changes in underlying dynamics and tactics. Some nations still resort to "hard force," while others employ "soft force" or even hybrid methods that combine elements of both. Different countries adopt various strategies and tactics in their engagements with other nations, which can range from military invasions to fueling internal conflicts or employing asymmetric warfare. The United States' actions in Iraq and Libya are examples of open military invasions (Smith, 2022), while other nations contribute to internal conflicts in African countries (Palik et al, 2022). Some countries utilize asymmetric warfare techniques that encompass ideological, political, and economic methods, as demonstrated in Angola, Tibet, Egypt, and Sri Lanka.

Within the context of Papua and Indonesia, a significant question arises regarding whether the country has fallen prey to neocolonialist strategies employed by global elites. The answer to this question is subjective and dependent on individual perspectives, underscoring the need for clarity in the state's stance and political policies. The conflict in Papua elicits diverse opinions and comments, reflecting the range of viewpoints held by different individuals. Amidst these discussions, Sulaiman B. Ponto, a former Head of the Military Strategic Intelligence Agency (BAIS TNI), emerges as a notable figure who offers a perceptive analysis and response. Ponto expresses confusion regarding the perceived ambiguity of political policies in Papua, thereby enriching the ongoing debates and discussions surrounding the conflict.

To acquire a comprehensive understanding of the philosophical underpinnings and key determinants that have contributed to the emergence of the Papua conflict, it is imperative to undertake an in-depth exploration of its historical context. This historical context encompasses various stages, beginning with the era of Dutch colonialism and extending to subsequent political orders such as the Old Order, the New Order, and the current Reform Order in Indonesia.

The historical roots of the Papua conflict can be traced back to the period of Dutch colonial rule, which lasted for over three centuries until Indonesia's independence in 1945. During this time, Papua, known as Dutch New Guinea, experienced distinct socio-political dynamics influenced by Dutch governance and policies. The imposition of colonial rule significantly shaped the region's economic, social, and cultural landscape, setting the stage for subsequent tensions and conflicts.

After Indonesia's independence, the status of Papua became a contentious issue. While the rest of the country united under the newly formed republic, Papua remained under Dutch administration. The Indonesian government consistently asserted its claim over Papua, considering it an integral part of the nation-state and a reflection of its national identity. However, the Dutch government held onto Papua, resulting in ongoing diplomatic negotiations and intermittent confrontations.

The transfer of sovereignty over Papua from the Netherlands to Indonesia in 1963 marked a significant milestone in the conflict. This process was facilitated by the New York Agreement, mediated by the United Nations, which established a temporary arrangement and a subsequent process for self-determination in Papua. While awaiting an Act of Free Choice to determine its final political status, Papua was placed under Indonesian administration. The integration of Papua into Indonesia has been well-documented in written records and United Nations resolutions, affirming its status as an integral part of the Indonesian nation. Influential figures like Frans Kaisiepo and Silas Papare played important roles in nurturing a sense of Indonesian nationalism among the Papuan people.

Under Sukarno's presidency during the Old Order era, attempts were made to integrate Papua into the Indonesian nation-state through different policies, including the establishment of a centralized governance system. However, political instability and economic difficulties during this period hindered effective integration and contributed to the emergence of regional grievances.

Moreover, the Act of Free Choice conducted in 1969 and the subsequent UN Resolution 2504 have remained contentious issues, sparking intense debate and criticism. Critics contend that the process was not truly representative of the aspirations of the Papuan people and was influenced by external pressures. Consequently, the outcome of the Act, which affirmed Papua's integration into Indonesia, has faced continuous discontent and resistance from certain segments of the Papuan population.

One of the main criticisms revolves around the limited participation of the Papuan people in the decision-making process. The Act of Free Choice involved a small number of handpicked representatives who were tasked with expressing the will of the entire Papuan population. Critics argue that this selection was not inclusive or democratic, and it did not provide a genuine opportunity for the Papuan people to express their views on self-determination.

Moreover, there have been allegations of external pressures and manipulation that influenced the outcome of the Act. It is argued that both Indonesian authorities and international actors exerted significant influence on the process, undermining the autonomy and independence of the decision-making process. These allegations further contribute to the discontent and skepticism surrounding the Act's legitimacy.

The Act's outcome has resulted in dissatisfaction and resistance among specific segments of the Papuan population, leading to various forms of expression such as protests, demands for independence, and allegations of human rights violations. These ongoing demonstrations of discontent underscore the deep-seated grievances and unresolved issues associated with Papua's assimilation into Indonesia.

During the New Order era led by President Suharto, the Indonesian government implemented a development-oriented strategy known as "Transmigration" in 1978. This strategy aimed to alleviate population pressures in Java by relocating people to other parts of Indonesia, including Papua. However, this policy caused tensions as indigenous Papuans expressed concerns about preserving their culture, protecting their land rights, and ensuring access to resources. It is essential to understand that the transmigration policy was not an imposition of Javanese culture but rather a means to promote diversity within the framework of the Republic of Indonesia and achieve a more balanced population distribution beyond densely populated Java. The Indonesian government intended to raise awareness of diversity through this program and believed that the presence of individuals from different regions would strengthen national identity and nationalism among indigenous communities.

The Papuan transmigration program, implemented by the Indonesian government to accelerate sustainable development in Papua, involved providing agricultural, plantation, and fisheries education to the Papuan people, leveraging the long-established expertise from the island of Java during the Dutch colonial era. Additionally, this program aimed to assimilate Papuan people into Indonesian society by instilling the values of Pancasila (the philosophical foundation of the Indonesian state). This humanitarian approach complemented the government's physical efforts to enhance the quality of education and social characteristics in Papua. The objective was to foster constructive outcomes by gradually fostering natural interactions between Papuan people and other local communities, thereby strengthening diversity and nationalism.

Unfortunately, towards the end of the New Order era, Indonesia faced severe international criticism as the global community advocated for a double standard of international law, particularly concerning human rights. This perception portrayed Indonesia as a violator of human rights on par with the United States during the Gulf War, Israel's occupation of Palestine, and the genocide in Bosnia Herzegovina. However, these perceptions were shaped by geopolitical realities at the time. When global elites hold unfavorable views towards a particular country, they employ various pretexts to undermine it. This traumatic experience continues to haunt our military today, despite significant changes in the current political landscape.

The Reform Order, which began in 1998 following Suharto's resignation, brought significant changes to Indonesia's political landscape and policies. It marked a shift towards democracy, decentralization, and increased recognition of regional autonomy. In the context of Papua, this period witnessed efforts to address long-standing grievances, including the enactment of the Papua Special Autonomy Law in 2001. The handling of the Papua conflict during President SBY's administration still referred to the separatist movement as "separatism," and the military (TNI) played a significant role in Papua, albeit with limited and cautious engagement due to human rights concerns.

President Jokowi continued the development of Papua, building upon the efforts and strategies initiated by his predecessors. Under the concept of "Democratic Policing" introduced by National Police Chief Tito Karnavian (2017), the approach to addressing separatism in Papua shifted. Separatist groups were rebranded as Armed Criminal Groups, emphasizing the role of law enforcement rather than overt military involvement. This approach aimed to prevent human rights violations, further escalating the conflict, and potentially attracting foreign intervention in support of Papuan independence.

However, it is crucial to establish a coherent approach when the situation escalates beyond disturbances of public order and evolves into a significant armed threat. In such cases, the deployment of the military (TNI) becomes necessary, as has been witnessed in regions like Aceh and East Timor in the past. Balancing the use of law enforcement and military intervention is crucial for addressing the complex dynamics of the Papua conflict. The concept of "Democratic Policing" is expected to acknowledge the importance of upholding human rights and avoiding excessive use of force while also recognizing the need for a robust response when confronted with significant armed challenges.

This shift in approach under President Jokowi's administration reflects a nuanced understanding of the complexities involved in the Papua conflict. It acknowledges the potential risks associated with military intervention while also recognizing the importance of maintaining public order and security in the face of armed threats. Striking the right balance between law enforcement and military involvement is crucial for effectively managing the conflict and ensuring the protection of human rights in Papua. However, at the operational level, this policy faces ubiquitous challenges, resulting in confusion and protracted conflicts.

As stated by Kurnianto et al in *Police Journal: Police Science Institute* (2022), in recent times, the Papua region has experienced a rise in incidents caused by the Papua Separatist Movement. These occurrences have prompted the Indonesian National Police (Polri) to take decisive actions in addressing the situation using various approaches. One of the measures implemented is the deployment of additional personnel to the field to respond to the escalating security challenges. Recognizing the inadequate number of Polri personnel, the organization seeks assistance from the Indonesian National Army (TNI) to support security operations on the ground. The provision of personnel and equipment support from the TNI to Polri is considered crucial and obligatory within the framework of good governance, particularly when requested by Polri, while also adhering to moral and ethical considerations.

However, it is crucial to note, as highlighted by the Secretariat General of the Judicial Commission, Republic of Indonesia (2019), that in the context of good governance, the use of TNI forces by Polri should not solely rely on ethical, moral, or psychological factors. This is because both institutions, TNI and Polri, have distinct roles and authorities as defined by the law. TNI operates as combatants, while Polri operates as non-combatants, as specified in Article 41, paragraph 1 of Law No. 2/2002 concerning the Indonesian National Police. According to this law, the Indonesian National Police is permitted to seek assistance from the Indonesian National Army, with further

regulations established by the government. Additionally, Article 14 of the Indonesian National Police Chief Regulation No. 3/2009 on Police Operational Systems clarifies that police operations are conducted by various units at different levels, allowing for collaboration with other function developers and governmental/non-governmental agencies.

These operations undoubtedly require a legitimate legal framework established through Government Regulation (PP). However, it is worth noting that the necessary Government Regulation to serve as the foundation for requesting TNI assistance to Polri has not been enacted thus far. Consequently, in order to bridge this regulatory gap, both Polri and TNI have established a Memorandum of Understanding (MOU) concerning TNI's assistance to Polri in upholding public order and security. Article 9 of this MOU emphasizes the importance of developing Technical Cooperation Guidelines (PKS) to govern the implementation mechanisms in the field regarding TNI's assistance to Polri. However, the PKS has not been followed up or implemented to date, resulting in uncertainty and adverse consequences for the synergy between Polri and TNI in the field, as stated by Nov in an article on hukumonline.com (2008).

This situation has led to several challenges, including weak coordination among implementing entities in the field, such as government entities and security forces (TNI-Polri), thereby impeding dynamic command and control, personnel utilization, resource allocation, and equipment utilization. As a result, conflicts become more widespread, protracted, and cause significant losses and damages. Furthermore, there is insufficient logistical capacity, budget allocation, and resources to meet the needs of the supporting units deployed. Additionally, overlapping implementation of actions in the field reduces effectiveness, frequent conflicts arise due to miscommunication and sectoral ego among field implementers. Moreover, there is weak support among various components, including the government, TNI, and societal elements, in terms of personnel reinforcement and the provision of resources, infrastructure, and budget, as mentioned by Major General Pratimun, Commander at the Indonesian Army Command and General Staff College (2016).

According to Brigadier General Police Johnny Pol Latupeirissa, as stated in his individual paper for the Indonesian National Resilience Institute (Lemhannas RI) in 2013, the Indonesian National Army (TNI) has the responsibility to protect the sovereignty of the state and defend the territory of the Unitary State of the Republic of Indonesia based on Pancasila and the 1945 Constitution. Additionally, the TNI is tasked with safeguarding the entire nation and all Indonesian citizens from threats and disturbances that may jeopardize national unity and integrity. This is achieved through the implementation of Military Operations for War (MOP) and Military Operations Other Than War (MOOTW). The TNI's involvement in MOOTW is guided by state policies and political decisions, as outlined in Law No. 34/2004 on the TNI. The use of TNI force in MOOTW is in accordance with the existing legislation.

To support the TNI's duties, the TNI Commander issued TNI Commander Regulation No. 71/VIII/2011 on August 19, 2011, which provides operational guidelines for TNI assistance to the Indonesian National Police (Polri) in maintaining public order and security (Kamtibmas). This regulation serves as a framework for TNI units to fulfill their role of assisting the Polri in maintaining Kamtibmas. However, challenges persist in the field due to weak regulations. The mechanisms for implementing TNI assistance to the Polri lack proper legislative support, as stated in article 7(2)(b):10 of Law No. 34/2004 on the TNI, which mentions "assisting the Indonesian National Police in the framework of security and public order tasks regulated by the law." The absence of specific legislation has resulted in several issues:

1. Uncertainty for the TNI in supporting Polri's tasks.
2. Lack of clarity in the mechanism governing the involvement of the TNI in handling conflicts, both social and communal, particularly in actions with a policing nature to assist the Polri.
3. Lack of clarity regarding the budget and logistics required for personnel/troop movement and operational deployment for TNI assistance to the Polri (BKO) from initial bases to operational areas.
4. Delayed troop/personnel movement when immediate action is required by the Polri, as TNI units are mostly stationed in their respective headquarters. Consequently, communal conflicts may escalate to critical and widespread conditions, posing significant challenges.

Moreover, Brigadier General Police Johny Pol Latupeirissa highlights in his paper that preventive actions taken in providing Operational Control Assistance (BKO) to the Polri, such as securing and guarding objects, have resulted in challenges related to command, control, and communication, leading to frequent miscommunications. The involvement of community elements, including religious and customary leaders, and community organization members in handling communal conflicts, as mandated by the constitution, the 1945 Constitution, and other relevant laws and regulations, is currently underutilized, particularly in resolving social conflicts. Communities tend to bring cases to the legal sphere and rely on the judicial process, neglecting the role of community leaders acknowledged by both the community and the government. However, customary institutions can play a significant role in conflict resolution by offering solutions that are acceptable to conflicting groups within the community. Therefore, it is crucial to foster strong cooperation between the Polri and community elements (religious leaders, customary leaders, and community leaders) to address various social conflicts. Unfortunately, the current role of community elements is diminishing due to various factors, including:

1. Insufficient guidance and approach from the government and security forces towards customary and religious leaders, as well as community organization elements in their respective regions.
2. Lack of concern from the community and community leaders regarding security issues and anticipation of potential communal conflicts.
3. Loss of trust from community leaders towards the government stems from the perceived inability of the government to provide a sense of security when it is needed by the community.
4. Emergence of primordial attitudes fueled by political interests, exacerbating differences among societal groups and potentially leading to open conflicts within the community.

According to Laode Ida, a Commissioner of the Indonesian Ombudsman (2022), there is a prevailing notion among local figures and officials that the responsibility for dealing with "separatist movements" lies solely with the military and police. However, it is crucial to recognize that these dissenting groups are an integral part of the local community. Therefore, local stakeholders should play a more active role in engaging and persuading them, rather than relying solely on external forces. This viewpoint is in line with an article by Kennial Leia published in *Betahita* (2023), which highlights a troubling increase in violence and human rights violations in Papua Province in 2022.

One of the reported violations that serves as an example is the curtailment of freedom of expression and resistance against palm oil plantations. This issue has led to violence involving both security forces and armed conflicts between the military and the West Papua National Liberation Army. The inadequate attention given by the government to the concerns and aspirations of indigenous communities, combined with the military presence, may have contributed to the continuation of violence and human rights abuses. The exploitation of natural resources, particularly in the case of palm oil plantations, has further heightened conflicts within indigenous communities, resulting in their marginalization.

To address the ongoing violence and human rights abuses in Papua, it is crucial for the Indonesian government to adopt peaceful approaches and prioritize dialogue, fair legal processes, and the cessation of military mobilization. Additionally, a comprehensive evaluation of investment policies should be undertaken to prevent land grabbing, environmental destruction, and the marginalization of indigenous Papuans (National Commission on Human Rights Republic of Indonesia, 2021).

Chairman of the People's Consultative Assembly Republic of Indonesia, Bambang Soesatyo (2021), emphasizes the importance of assisting in the fight against various terrorist threats and humanitarian crimes committed by the Armed Separatist Criminal Group (PSM). He states that murder falls under the category of humanitarian crimes and grave human rights violations according to international statutes and Indonesian Law No. 26 of 2000 concerning Human Rights Courts. Consequently, the state has an obligation and responsibility to take action to ensure that the people of Papua can enjoy their rights and be respected as human beings. Any failure to address the actions of the PSM can be seen as a significant failure of the state.

According to CNN Indonesia (2021), on April 29, 2021, the government, through the Minister of Coordinating Political, Legal, and Security Affairs (Menkopolhukam), officially listed the Armed Separatist Criminal Group

(PSM) in Papua, as well as individuals and related organizations, in the List of Suspected Terrorists and Terrorist Organizations. This decision is based on Law Number 13 of 2013 concerning the Prevention and Eradication of Terrorism Financing Crimes and Law Number 5 of 2018 concerning the Eradication of Terrorism Crimes. PSM is categorized as a terrorist organization because it has ideological and political motives to separate itself from the legitimate government. Therefore, the handling of this issue is carried out by the police as law enforcement officers, while local officials are involved in political efforts. The main objective of law enforcement in this case is to restore security and public order.

The Indonesian government is expected to consistently emphasize the importance of law enforcement in tackling the criminal activities conducted by the PSM group. This approach is in line with the duties and roles of the Indonesian National Police (Polri) in establishing a stable and harmonious environment in Papua, which is an integral part of the Unitary State of the Republic of Indonesia. Ensuring the safety of citizens and maintaining public order are of utmost importance. When it comes to law enforcement, the preferred method is to apprehend suspects alive for proper legal proceedings, as any loss of life is considered a violation of the human rights of civilians.

In contrast, the Indonesian National Army (TNI) has the primary focus of safeguarding Indonesia's territorial integrity and is specifically tasked with actively pursuing and neutralizing dissident elements. Consequently, incidents involving shootings and resulting in casualties during military operations can be considered as human rights violations, given that the military's main objective is to eliminate or neutralize the enemy. Considering the distinct objectives of these institutions, involving the military in law enforcement is not an appropriate approach.

As stated by the Secretariat General of the Judicial Commission, Republic of Indonesia (2019), in response to the dynamics of threats and disruptions in the form of communal conflicts, the President of the Republic of Indonesia enacted Law No. 7 of 2012 concerning the Handling of Social Conflicts. Additionally, Presidential Instruction No. 2 of 2013 was issued to officials, emphasizing the involvement of various elements of the government and the community in addressing domestic security disruptions. These elements encompass religious figures, traditional figures, community figures, peace activists, representatives of conflicting parties from the Conflict Resolution Task Force, and other relevant community institutions.

Despite numerous policy initiatives, the conflict in Papua remains persistent, characterized by sporadic violence, pro-independence movements, and grievances stemming from resource exploitation and socio-economic disparities. A comprehensive examination of the historical context, spanning from Dutch colonialism to the present Reform Order, offers valuable insights into the intricate factors that contribute to the Papua conflict. These factors encompass issues of sovereignty, self-determination, governance, economic interests, cultural identity, and social justice.

The Papua conflict is a complex issue influenced by historical, geopolitical, and economic factors. Its roots lie in the competition among global elite business groups and oligarchs who seek control over the region's abundant natural resources. Resolving this conflict necessitates a deep understanding of its complexities and a careful exploration of diverse perspectives to identify the most effective strategies for establishing long-lasting peace and promoting development in the region.

In 1947, Great General Raden Soedirman provided a straightforward perspective on geopolitics: "defend our homes and yards together" (Hendrajit, 2017). This statement underscores the significance of collective defense and unity in protecting our communities and territories. Embracing this principle enables us to navigate the intricacies of geopolitics and work towards a harmonious resolution of the Papua conflict.

By delving into the historical backdrop, we can acquire a comprehensive understanding of the underlying dynamics and complexities inherent in the Papua conflict. This understanding plays a crucial role in formulating well-informed policies, promoting meaningful participation and dialogue, and developing sustainable solutions that effectively address the aspirations and grievances of all stakeholders involved. To ensure security and public order, active involvement of all elements of the indigenous Papuan community is essential. Strengthening various

aspects, including geography, demography, natural resources, ideology, politics, economy, socio-culture, defense and security capacities, becomes imperative. These efforts aim to safeguard the well-being, safety, and human rights of the indigenous Papuan people, aligning with the vision of Golden Indonesia 2045.

To align with the vision of Golden Indonesia 2045 and position itself as a prominent global player, Indonesia must actively engage with foreign nations, international organizations, and the global community. The involvement of these stakeholders will play a crucial role in shaping the political, economic, socio-cultural, and security landscape, particularly in the region of Papua. By participating in international dialogues, advocating for the interests of Papua, and seeking support for sustainable development initiatives, Indonesia can make substantial contributions to the overall advancement of the region and wield influence in various domains.

In order to achieve these objectives, Indonesia should adopt a strategic approach that prioritizes international engagement. This approach should focus on fostering economic cooperation and capacity development, preserving Indonesia's cultural heritage, undertaking humanitarian initiatives, promoting environmental conservation, ensuring global security, and gaining recognition for its maritime significance. By embracing this approach, Indonesia can effectively establish itself as a prominent global player and make significant contributions to global peace and prosperity.

This strategic approach aligns with the G20 Bali Leader's Declaration of 2022, which emphasizes the importance of international cooperation and collaboration for addressing global challenges and achieving sustainable development. By actively engaging with the international community and leveraging its strengths and resources, Indonesia can strengthen its position on the global stage and effectively address the complexities and opportunities presented by the Papua conflict.

The implementation of this strategic approach will empower Indonesia to exert a peaceful and harmonious influence on the international stage. This influence will be characterized by mutual respect and mutually beneficial outcomes. As a result, Indonesia's contributions will play a pivotal role in fostering global peace and prosperity in an interconnected global landscape.

Given the complex and uncertain nature of Papua's future, it is essential to adopt a comprehensive and inclusive approach that incorporates diverse perspectives and potential scenarios. Resolving the region's grievances and sociopolitical tensions is essential for achieving a holistic resolution (Malik, 2019). The framework "Papua as the window of Indonesia's spirit for the Melanesian communities" provides a potential pathway towards a prosperous and harmonious future for the region, recognizing Papua as a global center of Melanesian community.

The framework emphasizes the importance of dialogue and cooperation between all stakeholders, including the Indonesian government, the Papuan people, and the international community. It also calls for the development of economic opportunities and infrastructure in Papua, as well as the protection of human rights and the environment. The framework is a promising step towards a more peaceful and prosperous future for Papua. However, it is important to note that it is just one possible approach, and that there are many other factors that will need to be considered in order to achieve a lasting solution.

This proposed solution acknowledges the demographic composition of Papua, particularly the significant Melanesian population in Indonesia. Notably, Professor Harry Truman Simanjuntak (2015), a respected archaeologist, emphasizes that around 80% of the global Melanesian population resides in Indonesia. This population is primarily concentrated in regions such as Maluku, East Nusa Tenggara, and Papua. Historical evidence, cultural practices, and archaeological findings support the notion that the Melanesian people constitute a cohesive family with a long history of interaction spanning thousands of years. Notably, remnants from Papua New Guinea have been discovered in areas such as Maluku, North Maluku, and their surrounding regions, underscoring the depth of this historical interaction.

In summary, as of 2015, Indonesia hosted approximately 80% of the global Melanesian population, with significant concentrations in the Maluku Islands, East Nusa Tenggara, and Papua. The remaining 20% were

dispersed across various countries in the Asia-Pacific region, including Vanuatu, Papua New Guinea, Timor-Leste, Fiji, New Caledonia, and the Solomon Islands. Given the substantial presence of the Melanesian population in Indonesia, it is crucial to develop a comprehensive solution that takes into account the unique cultural and historical aspects of the region. By doing so, it becomes possible to address challenges, foster empowerment, and pave the way for a prosperous and stable future in Papua.

The acknowledgment of Papua as the epicenter of Melanesian communities introduces a captivating complexity, influenced by the progress of information technology and the postmodern and metamodernism era (Bargar, 2021). These factors have significantly influenced the concept of globalization, introducing novel dimensions and dynamics that impact global interactions and give rise to various challenges. The intricacies associated with this era are multifaceted and interrelated, underscoring the significance of conducting comprehensive analysis and implementing appropriate adaptations. Some key challenges in this era include:

1. **Paradigm Shifts:** The postmodern and metamodernism era challenges traditional ways of thinking, requiring a re-evaluation of existing frameworks and the adoption of new perspectives and approaches.
2. **Identity and Authenticity:** In an increasingly interconnected and globalized world, questions about personal and cultural identity, as well as the authenticity of experiences and expressions, become more complex.
3. **Truth and Knowledge:** Conventional notions of truth and knowledge are challenged as subjective narratives and multiple perspectives proliferate. Navigating through this abundance of information requires critical thinking and a nuanced understanding of diverse sources.
4. **Globalization and Fragmentation:** The era is characterized by both globalization, which promotes interconnectedness, and fragmentation, which emphasizes individualism and diversity. Balancing these forces and managing their implications pose significant challenges.
5. **Technological Advancements:** Rapid technological advancements raise ethical concerns, such as privacy, social dynamics, and the digital divide. Integrating technology into society requires careful consideration of its impact on various aspects of life.
6. **Environmental Crisis:** The postmodern and metamodernism era coincides with pressing environmental challenges, including climate change and resource depletion. Addressing these issues requires a holistic and sustainable approach.
7. **Socio-Political Dynamics:** The era gives rise to new socio-political dynamics, such as identity politics, social movements, and institutional reconfigurations. Navigating these dynamics and promoting inclusivity and equity is a complex task.
8. **Moral and Ethical Dilemmas:** The era presents moral and ethical dilemmas in areas such as bioethics, artificial intelligence, and social justice. Striking a balance between individual freedoms, societal well-being, and ethical considerations requires nuanced decision-making.

To adapt to the challenges, societies must embrace qualities such as flexibility, openness, and critical thinking. It is crucial to foster ongoing dialogue, adopt interdisciplinary approaches, and cultivate empathy and understanding. By acknowledging and addressing these challenges, societies can strive towards creating a future that is more inclusive, sustainable, and harmonious within the context of globalization.

In order to establish Papua as the window of Indonesia's spirit for the Melanesian communities, the implementation of several initiatives is imperative. Quoting UNESCO in the Pacific Strategy 2018-2022 (2018), these initiatives encompass the preservation and promotion of Melanesian cultural heritage, the development of infrastructure and tourism facilities, the establishment of academic and research institutions, and the enhancement

of regional cooperation. Through these endeavors, global cultural diversity will be fostered, and cross-cultural understanding will be promoted, contributing to a more interconnected and harmonious world.

According to the National Medium-Term Development Plan for 2020-2024, Appendix Presidential Regulation No 18 of 2020, it is crucial for Indonesia to actively engage with foreign nations, international organizations, and the global community to ensure that the benefits are distributed fairly and that local communities have meaningful participation. The emergence of Papua as the window of Indonesia's spirit for the Melanesian communities has significant implications for both the region and the international community.

Learning from Provincial Regulation of Papua No. 16 of 2008 regarding the Protection and Development of Indigenous Papua Culture, the development of Papua as the window of Indonesia's spirit for the Melanesian communities requires the preservation and promotion of various elements of Melanesian culture. This includes indigenous languages, traditional arts, music, dance, and rituals. To achieve this, it is essential to establish museums, cultural centers, and educational institutions that serve as venues for showcasing and honoring Melanesian cultures. These initiatives aim to attract scholars, researchers, and tourists from around the world who are interested in exploring and appreciating the unique traditions and lifestyles of Melanesian communities.

The development of infrastructure and tourism facilities in Papua is not only important for its cultural significance but also for facilitating cultural tourism. By ensuring sufficient transportation, accommodation, and other necessary amenities, the region can meet the demands of visitors seeking authentic cultural experiences. This will not only contribute to economic growth but also create employment opportunities and income for the local population.

Furthermore, this establishment has the potential to bring significant social and economic benefits to local communities (Democracy and Justice Governance Partnership for Governance Reform, 2012). It will create opportunities for cultural exchange, education, and economic development, while also fostering a greater appreciation and understanding of Melanesian cultures among people from various parts of the world.

It is crucial to prioritize the preservation and promotion of Melanesian cultural heritage (Palimbunga, 2017). This can be achieved through the establishment of dedicated academic and research institutions that focus on studying and protecting Melanesian traditions, developing infrastructure and tourism facilities that cater to cultural tourism, and enhancing regional cooperation to encourage cultural exchange and collaboration.

Acknowledging Papua as the epicenter of Melanesian communities will not only foster regional cooperation and exchange among Melanesian nations but also cultivate a shared sense of identity and unity (Democracy and Justice Governance Partnership for Governance Reform, 2012). This sense of cohesion may lead to the establishment of regional initiatives and organizations that address common challenges, preserve cultural heritage, and promote sustainable development throughout Melanesia.

From an economic standpoint, Indonesia's active engagement with foreign nations and international organizations can attract foreign direct investment (FDI) to Papua. By forging trade agreements, investment partnerships, and economic cooperation, Papua can benefit from increased investment, technology transfer, and access to global markets. This, in turn, will stimulate the development of vital sectors in Papua such as infrastructure, tourism, agriculture, and natural resource management.

Based on current trends and potential advancements, we can speculate on some aspects of what the future might look like in the year 2045 based on Global Strategic Trends Programme (2014):

1. **Technological Advancements:** Rapid advancements in technology are likely to continue, with breakthroughs in areas such as artificial intelligence, robotics, nanotechnology, biotechnology, and renewable energy. This could lead to significant improvements in various sectors, including healthcare, transportation, communication, and energy production.

2. **Sustainable Development:** The global focus on sustainability is expected to intensify, with increased efforts to address climate change, promote renewable energy sources, and implement eco-friendly practices. Countries and communities are likely to prioritize environmental conservation and the transition towards a more sustainable and resilient future.
3. **Urbanization and Infrastructure:** Urban areas are projected to expand, with the rise of smart cities that integrate advanced technologies for improved efficiency, connectivity, and quality of life. Infrastructure development will be crucial to support growing populations, with a focus on efficient transportation systems, sustainable architecture, and resilient urban planning.
4. **Demographic Shifts:** The global population is expected to continue growing, albeit at a slower pace. Aging populations in many countries may present challenges related to healthcare, retirement, and labor force dynamics. Moreover, migration patterns and cultural shifts may contribute to greater diversity and interconnectedness among societies.
5. **Global Cooperation:** The need for international cooperation and collaboration to address global challenges such as climate change, economic inequality, and public health crises is likely to become more evident. Multilateral initiatives and agreements may be established to foster collective action and find solutions to common problems.
6. **Advancements in Healthcare:** Medical breakthroughs, including personalized medicine, genetic engineering, and regenerative therapies, could revolutionize healthcare. Enhanced accessibility to healthcare services, improved disease prevention, and more effective treatments may contribute to longer lifespans and better overall health outcomes.
7. **Social and Cultural Changes:** Societal attitudes and norms are likely to evolve, influenced by factors such as globalization, technological advancements, and changing demographics. Issues related to diversity, equality, human rights, and social justice are expected to remain at the forefront, shaping social structures and cultural values.
8. **Digital Transformation:** The digital revolution will continue to reshape various aspects of life, from education and entertainment to commerce and governance. Increased connectivity, widespread adoption of digital platforms, and advancements in virtual reality and augmented reality may transform how people interact, work, and access information.

Indonesia possesses a significant opportunity to emerge as a prominent global player in modern industries by leveraging its abundant natural resources. To seize this opportunity, Indonesia should concentrate on key areas such as taking a lead in renewable energy, implementing sustainable resource management practices, fostering value-added manufacturing, promoting technological innovation, investing in infrastructure, engaging in international collaboration, adopting sustainable industry practices, and prioritizing talent development.

To effectively address the challenges and seize the opportunities presented by globalization, Indonesia must prioritize key aspects such as national identity, humanity, cultural diversity, environmental sustainability, and global partnerships in its strategic solutions and development plans. By placing emphasis on these priorities, Indonesia can shape a promising future that upholds its national ideology, preserves its diverse cultural heritage, and actively contributes to global peace and prosperity. Through the implementation of these strategies, Indonesia can establish itself as a global leader while remaining steadfast in its values and making a positive impact on both domestic and international fronts.

Given the existing challenges, it is imperative for Indonesia to devise strategic solutions and plans that not only address these challenges but also promote social cohesion, community well-being, peace, and overall progress at both the national and global levels. These strategies should prioritize the preservation of Indonesia's national ideology, the unity among its diverse communities, and the safeguarding of its rich cultural heritage.

1.2 Theory

1.2.1 National Resilience Theory

According to the National Resilience Institute of Indonesia RI (2022), national resilience in Indonesia refers to the nation's ability to effectively confront and overcome threats, disruptions, obstacles, and challenges. This resilience is essential for safeguarding the nation's identity, integrity, survival, and the achievement of national goals. National resilience is considered a fundamental principle that necessitates continuous nurturing and development to strengthen the nation through national development. Anchoring national resilience in the core values of Pancasila, the 1945 Constitution, the Unitary State of the Republic of Indonesia (NKRI), and *Sesanti Bhinneka Tunggal Ika* is crucial.

To gauge the progress of national development, it is necessary to establish predefined parameters that serve as a foundation for future planning. This requires efforts at the personal, family, community, and environmental levels. The National Resilience Approach adopts a perspective that combines prosperity and security, focusing on eight interconnected domains of national strength known as *Astagatra*. These domains include Geography, Natural Resources, Demography, Ideology, Politics, Economy, Socio-Culture, and Defense and Security. The stability of each domain is crucial since they interact with and influence one another, either strengthening or weakening them. For instance, political and social unrest can negatively impact other domains of national strength. Therefore, it is important to consider all domains as an integrated whole, with their resilience being dynamic and subject to change based on development levels and the strategic environment.

1.2.2 National outlook

According to the National Resilience Institute of Indonesia (2021), the national outlook refers to the collective viewpoint of a society, nation, and state, as well as their interactions with other countries. It is shaped through philosophical reflection on the self and the surrounding environment, considering historical, social, and cultural factors, and leveraging geographical circumstances to foster motivation and inspiration in the pursuit of national objectives.

1.2.3 National Alertness Theory

According to the National Resilience Institute of Indonesia (2021), national alertness refers to the mindset and attitude of individuals towards their nation, rooted in a sense of care and responsibility for the sustainability of their social, national, and state life in the face of potential threats. It encompasses the readiness and preparedness of the Indonesian nation to proactively detect, anticipate, and take preventive action against various forms of potential threats to the Republic of Indonesia. National alertness is a manifestation of Indonesia's concern and responsibility for the safety and integrity of the nation. It should be underpinned by a strong ideological conviction and nationalism, supported by ongoing monitoring of evolving situations and conditions, both domestically and internationally.

1.2.4 Archipelagic outlook

According to National Resilience Institute of Indonesia (2021), the archipelagic outlook represents the perspective of the Indonesian nation, emphasizing the significance of Pancasila and encompassing the country's diverse aspects of life as an archipelagic nation. It prioritizes national unity and the preservation of Indonesia's territorial integrity while valuing and respecting diversity across society, nation, and state to achieve national aspirations.

The main objective of the Archipelagic Outlook is to promote unity and harmony through a sense of kinship and solidarity among Indonesians. This sense of kinship fosters tolerance and care for fellow citizens, facilitating multicultural and pluralistic coexistence within Indonesian society, nation, and state. This national perspective is crucial for revitalizing the Pancasila ideology, as the Archipelagic Outlook is deeply rooted in Pancasila's values

and aligned with the principles of the 1945 Constitution. It considers the nation's history, culture, self-identity, and philosophical perspectives, as well as the diverse geographical conditions that shape Indonesia's identity.

1.2.5 National Insight

According to National Unity and Politics (2019), National insight refers to the perspective held by the Indonesian nation, rooted in Pancasila and the 1945 Constitution. It focuses on the goals of unity and territorial integrity, highlighting the collaboration between the people and the government to achieve national objectives and contribute to global order based on principles such as independence, lasting peace, and social justice. National insight is a fundamental aspect of the archipelagic outlook, which represents Indonesia's geopolitical viewpoint. The archipelagic outlook sees Indonesia as a cohesive entity that encompasses its entire territory, including all political, economic, socio-cultural, and defense and security aspects. By incorporating national insight, the archipelagic outlook underscores the interconnectedness and holistic nature of Indonesia's identity and aspirations.

1.2.6 Social Contract Theory

According to J.J. Rousseau (2004), individuals are willing to trade their individual freedom for various forms of freedom, such as political, economic, social, cultural, and security, due to the belief that humans are inherently good, but society corrupts them. In this context, law enforcement plays a crucial role in maintaining security and order in society, although in Indonesia, it is often considered a last resort when preventive measures fail. Emile Durkheim, in his book "The Rules of the Sociological Methods" (1962), argues that no society is exempt from the issue of crime or criminality. The nature of crime continually evolves, driven by individuals seeking to exploit loopholes in the static criminal laws. Society is responsible for determining appropriate forms of punishment, including normative measures such as imprisonment, fines, and execution, as well as social punishments like isolation or shame, which reflect the moral boundaries upheld by the community. From the Durkheimian perspective, security is defined by a society's ability to respond to crime, which is evident in various community efforts aimed at addressing crime as an integral part of societal development (social facts).

1.2.7 Abraham Maslow Theory

In Abraham Maslow's paper "A Theory of Human Motivation" (1943), an influential American psychologist known for his work on personality theory and the hierarchy of human needs proposed that self-actualization is a pathway for individuals to achieve a sense of fulfillment and wholeness. According to this theory, every person possesses inherent potential that, when nurtured and developed, can become a driving force towards self-actualization. This process involves gradually fulfilling and integrating a hierarchy of human needs, starting from physiological and safety needs, progressing to social and esteem needs. The self-actualization phase represents the pinnacle of this hierarchy, as it requires the fulfillment of needs in the preceding phases.

Individuals who have attained self-actualization are characterized by maturity, self-regulation, effective management of life's challenges, enthusiasm in their work, happiness, appreciation for diversity, willingness to take calculated risks, and adept problem-solving abilities. This level of self-actualization is an aspiration for society, as it fosters the development of a strong and sovereign nation. It emphasizes the importance of meeting individuals' needs at all levels to create a society where people can thrive and contribute to the collective well-being.

1.2.8 Functional Theory

Functional theory, developed by Emile Durkheim (1962), a prominent figure in modern sociology, provides a framework for understanding the role of social functions in maintaining social stability and cohesion within a society. This theory views society as a system composed of interconnected parts, where each part performs specific functions that contribute to the overall functioning of the society.

Durkheim argued that social functions are essential for upholding social solidarity, which refers to the bonds and unity among individuals in a society. Two main forms of social solidarity are identified: mechanical solidarity and organic solidarity. Mechanical solidarity is observed in traditional societies characterized by shared values, norms, and collective beliefs. In these societies, individuals have similar roles and functions, and solidarity is maintained through their sameness and homogeneity. On the other hand, organic solidarity is found in modern societies marked by specialization and interdependence. In such societies, individuals have distinct roles and complement each other in providing the needs and services required by the society. Solidarity is established through the functional interdependence among these individuals.

Durkheim further proposed that social functions have two dimensions: integrative and regulatory. The integrative dimension focuses on functions that promote social unity and cohesion, while the regulatory dimension deals with functions that govern and control individual behavior within society. By emphasizing the importance of social functions, Durkheim highlighted the significance of maintaining social stability and balance between individuals and society.

The concepts of functional theory provide a foundation for understanding social roles, interactions, and dynamics within a society. They also underscore the importance of social integration in sustaining a community. Durkheim's work continues to be influential in sociological analysis, offering insights into the functions that contribute to the overall functioning and well-being of societies.

Studying the ongoing situation in Papua which is still volatile due to the acts of terror and provocation by the Papua Separatist Movement seeking international support for a referendum and independence from Indonesia, therefore in this research, the problem formulation chosen is: How can we strengthen Papua's Astagatra (issues) that are being integrated into the Golden Indonesia 2045 vision?

2. Research Methods

The present study adopts a descriptive qualitative approach, which aims to thoroughly, broadly, and deeply explore and depict the social situation under investigation. As described by Bogdan and Taylor (2010) cited from Lexy J. Moleong (1989), qualitative research generates descriptive data in the form of written or oral words from individuals and observed behaviors. It focuses on social phenomena and gives voice to the feelings and perceptions of the participants. The descriptive research design is employed to address questions related to who, what, when, where, and how in the specific research context. Moreover, it facilitates the acquisition of information concerning the status of variable phenomena or situational conditions. Wakefield, Talbert, and Pense (2006) have outlined the presentation sequence of descriptive studies, which includes conceptual construction, the theory used, purpose, methodology, and findings, to explain phenomena.

The utilization of the descriptive research design in this study falls within the domain of qualitative research, offering researchers extensive opportunities to delve into the gathered information. Given the focus on strategic development issues globally, internationally, regionally, and within Papua itself, it is imperative to strengthen Papua's Astagatra in alignment with the Golden Indonesia 2045 vision. This exploration follows a research methodology that provides a strategic approach to "Papua as the window of Indonesia's spirit for the Melanesian communities". It offers comprehensive insights from multiple perspectives, meticulously examining the historical context, means, methods, and objectives for enhancing Papua's Astagatra. Moreover, it includes aspects of normative and functional integration, and international relations. Comprehending this dynamic and ensuring a comprehensive and informed approach is crucial for all stakeholders to effectively address the challenges and opportunities.

Overall, this research employs a systematic literature review (SLR) as the methodology. SLR is a research method that summarizes primary research to provide a comprehensive and balanced body of evidence. The data collection techniques involve various literature sources such as books, scientific journals, Lemhannas Research papers, and media articles.

3. Analysis

3.1 Strategic Environment Development

3.1.1 Global

The dissolution of the Soviet Union and the end of the Cold War have led to significant transformations in the broader context of globalization and the postmodern era. As a result, nations have had to adapt their perspectives, strategies, and goals to respond to these changes (Clark, 2001).

Globalization has played a crucial role in fostering increased interconnectedness and collaboration on a global scale across multiple domains, including trade, culture, education, economy, politics, technology, defense, and security. This integration has led to greater interdependence among nations. However, it has also raised concerns regarding the exploitation of developing nations and the widening disparities between countries. Socioeconomic inequalities have expanded due to economic integration and capital flows that primarily benefit wealthier regions or countries.

As globalization has advanced, it has become apparent that developed nations and powerful elites have sometimes exploited the process, resulting in negative consequences for developing countries, particularly those lacking competitiveness at domestic and international levels. Globalization has transformed the world into what has been described as a "global village," (McLuhan, 1962) with boundaries becoming less significant. This transformation is characterized by the compression of space, as explained by David Harvey (1990). These defining features of globalization have had wide-ranging impacts on various aspects of society, shaping the current global landscape.

These characteristics encompass the gradual eroding of national borders, which has facilitated the movement of people and goods, blurring the conventional boundaries that once defined nations. As a result, there has been a dilution of national and local identities and cultures, a diminishing emphasis on nationalism and patriotism, an emergence of identity politics, widening socioeconomic inequalities, complex patterns of international migration, economic crises propelled by the expansion of global capital flows, intensified competition in trade, the implementation of protectionist measures, monetary crises, currency unification, and the growing regionalization of economies. Migration, in particular, has further exacerbated these disparities as individuals seek economic opportunities or refuge beyond their national borders.

In the current era of Geopolitics V, the impact of social media intensifies the gradual erosion of nationalism, patriotism, and local identities and cultures. Social media platforms have emerged as influential instruments for spreading threats, propaganda, and disinformation, even within Indonesia (Widjajanto, 2022). The extensive adoption of social media has brought about notable shifts in cultural, ethical, and normative landscapes. While it facilitates access to information, it also facilitates the propagation of disinformation and hate speech, frequently fueled by identity politics, extremist ideologies, or socioeconomic prejudices (Putra, 2023). These dynamics possess the capacity to escalate conflicts and contribute to the fracturing of nations.

The dissolution of the Soviet Union and the end of the Cold War have had significant implications for Indonesia in the context of globalization and the postmodern era. Globalization has fostered increased interconnectedness and collaboration on a global scale across various domains. For Indonesia, this has opened up opportunities for trade, culture, education, technology, and investment. The country has been able to adapt its perspectives, strategies, and goals to respond to these changes.

Indonesia has benefited from globalization through increased trade and economic integration with other nations. The country has been able to attract foreign direct investment, expand its export-oriented industries, and participate in global supply chains. This has contributed to economic growth, job creation, and technology transfer. However, globalization has also presented challenges for Indonesia, particularly in terms of socioeconomic inequalities and the exploitation of developing nations. The widening disparities between countries and the dominance of developed nations and powerful elites in the global economy have posed challenges for Indonesia's

competitiveness. The country has had to address issues such as protecting local industries, reducing dependency on foreign goods, and promoting sustainable development.

In the era of Geopolitics V, globalization has made social media play a significant role in shaping cultural, ethical, and normative landscapes in Indonesia. While social media facilitates access to information, it has also become a platform for the spread of threats, propaganda, and disinformation. Indonesia has taken measures to address these challenges by implementing regulations and promoting digital literacy to mitigate the negative impacts of social media.

Shifting to the impact of globalization, specifically the trade war between the United States and China on Indonesia, it is evident that this conflict has significantly affected Indonesia's export-oriented industries, which are closely tied to the Chinese market (Cerutti et al, 2019). The increase in tariffs and trade restrictions has hindered Indonesian exporters' access to China, leading to reduced trade volume and revenue. Furthermore, the trade war has broader implications for Indonesia's overall economic growth as the country heavily relies on international trade. The uncertainties in global markets resulting from the trade tensions have impacted investor sentiment and caused fluctuations in commodity prices.

The trade war between the United States and China has had both challenges and opportunities for Indonesia. The trade tensions and increased tariffs have hindered Indonesian exporters' access to the Chinese market, affecting trade volume and revenue. The uncertainties in global markets resulting from the trade war have also impacted investor sentiment and commodity prices, including key exports such as palm oil, coal, and rubber (Cerutti et al, 2019).

Despite the complexities and obstacles inherent in the trade war, it has opened up avenues of opportunity for Indonesia in terms of attracting foreign direct investment and bolstering its global manufacturing capabilities through strategic shifts in supply chains. However, the successful exploitation of these prospects necessitates the implementation of targeted policy interventions and a substantial investment of time to enhance the country's competitiveness.

Furthermore, the trade war has raised geopolitical apprehensions for Indonesia, emphasizing the need for a careful equilibrium in its relationships with the United States and China, while simultaneously safeguarding national interests and regional stability (ASEAN Regional Forum, 2018). Notwithstanding these challenges, the trade war has undeniably presented Indonesia with the potential to draw in foreign direct investment and elevate its position in global manufacturing by positioning itself as an attractive alternative for production and investment. By capitalizing on the reconfiguration of global trade dynamics, Indonesia stands to reap substantial benefits.

In the modern era, there is a growing global demand for advanced electronic technology and clean energy solutions driven by the shift towards modern lifestyles, cleaner energy sources, and sustainability concerns (IEA, 2022). This demand presents challenges and opportunities for policymakers, industries, and investors in effectively addressing global economic needs.

Meeting the demand for advanced electronic technology requires a reliable supply of minerals crucial for electronic component production, such as lithium, cobalt, and rare earth elements. Ensuring a sustainable and responsible supply chain for these minerals is essential to meet global demand while minimizing environmental and social impacts.

Similarly, the transition to cleaner energy sources like solar and wind power necessitates the development of clean energy technologies reliant on specific minerals and materials. Planning, investment, and innovation are required to establish a reliable and sustainable supply chain for solar panels, wind turbines, energy storage systems, and electric vehicle infrastructure.

To meet the challenges and seize the opportunities presented by the global demand for advanced electronic technology and clean energy solutions, Indonesia must address several key factors. These include resource availability, geopolitical dynamics, technological advancements, and environmental considerations (Saxena,

2010). Overcoming these challenges involves diversifying mineral supply sources, investing in domestic mining capabilities, promoting responsible mining practices, and minimizing environmental impacts.

Technological advancements in material science, recycling, and resource efficiency play a crucial role in reducing reliance on primary resources and minimizing the environmental footprint. By developing innovative materials and technologies, improving recycling techniques, and implementing resource-efficient practices, Indonesia can adopt a more sustainable approach.

Despite the challenges, there are significant opportunities to be seized. Diversifying mineral supply sources enhances supply chain resilience, stimulates local economies, and reduces import dependence. Promoting responsible mining practices and eco-friendly technologies not only improves the industry's reputation but also attracts responsible investors and supports sustainable development.

Industries and investors can capitalize on these opportunities by developing sustainable mining practices, investing in alternative materials, and promoting resource efficiency. Additionally, investments in clean energy technologies and infrastructure drive job creation, economic growth, and facilitate the transition to a low-carbon economy.

Addressing these challenges and seizing opportunities necessitates collaboration among governments, industries, and stakeholders. Policymakers should establish regulatory frameworks that promote responsible resource management and support the development of clean energy technologies. Industries should adopt sustainable practices, invest in research and development, and foster partnerships across the supply chain. Investors have a crucial role to play by financing projects that contribute to sustainable resource management and the development of clean energy technologies.

By establishing a sustainable and responsible mineral supply chain, Indonesia can capitalize on the global demand for advanced technology and clean energy solutions. The country's abundant mineral resources, including nickel, lithium, cobalt, and rare earth elements, present an opportunity to boost the economy, generate employment, and decrease import reliance (IEA, Ret. 2023). Through the promotion of responsible practices and the adoption of eco-friendly technologies, Indonesia can attract responsible investments and foster sustainable development.

To establish Indonesia as a prominent global participant amidst the complexities arising from globalization, the trade war, social media, and increasing global demands, certain fundamental factors such as independence, competence, capacity, unity, and sovereignty must be accorded the highest priority. By emphasizing these critical elements, Indonesia can effectively navigate the global landscape and exert a constructive and influential influence at both the national and international levels. By placing a strong emphasis on independence, Indonesia can assert its autonomy and make decisions that align with its national interests, rather than being overly reliant on external forces. Developing competence across various sectors and industries will enhance Indonesia's ability to compete in the global arena, enabling it to contribute effectively to international networks and partnerships. Strengthening capacity through investment in infrastructure, education, and technological advancements will empower Indonesia to tackle emerging challenges and seize opportunities. Fostering unity among diverse communities within the country will ensure a cohesive national identity and enable Indonesia to present a united front on the global stage. Finally, safeguarding sovereignty will enable Indonesia to protect its national interests, maintain its cultural heritage, and preserve its unique identity in an increasingly interconnected world. By prioritizing these factors, Indonesia can navigate the complexities of globalization and position itself as a significant global player with a positive and influential impact.

3.1.2 International

China's New Maritime Silk Road concept, which encompasses the land-based Silk Road Economic Belt and the maritime-based Maritime Silk Road, presents several potential advantages for Indonesia (Song et al, 2022). The enhanced connectivity and trade opportunities offered by this concept can greatly benefit Indonesia's economy and strengthen its position in the region.

The land-based Silk Road Economic Belt opens up new trade routes for Indonesia, linking it to Central and East Asia as well as Europe. This increased connectivity provides Indonesian businesses with access to larger markets and facilitates the exchange of goods and services, promoting economic growth and development.

The maritime-based Maritime Silk Road, which connects Chinese ports to key regions such as the Indian Ocean and the Persian Gulf, offers Indonesia valuable opportunities to expand its maritime trade. By leveraging this maritime connectivity, Indonesia can enhance its access to markets in these regions, establish new trade routes, and diversify its export and import activities.

China's commitment to ensuring the security and effectiveness of the maritime Silk Road is particularly beneficial for Indonesia. As China strengthens its capabilities as a Blue Water Navy, it extends its security presence to vital regions such as the South China Sea, the Indian Ocean, and the Persian Gulf (Bentley, 2023). This increased security presence can contribute to the stability and safety of maritime trade routes, benefiting Indonesia's shipping industry and ensuring the reliable flow of goods and resources.

However, Indonesia should also be mindful of potential challenges and risks associated with China's geopolitical strategies, such as the String of Pearls and the Belt and Road Initiative (BRI). These strategies involve the establishment of military and economic infrastructure in strategic locations, raising concerns about regional security dynamics. It is crucial for Indonesia to carefully evaluate the implications of these developments to safeguard its security interests and maintain a balanced relationship with China.

The actions of other major players in the region, such as the United States, Russia, Italy, and Pakistan, also have implications for Indonesia. The United States' military presence in the Asia-Pacific region and its plans for deploying missiles can impact regional security stability, necessitating a close analysis of their potential consequences.

Russia's expansion of its cross-border oil and gas pipeline network and Italy's involvement in the Belt and Road Infrastructure Initiatives introduce additional complexities (Boyu et al, 2022). Indonesia should carefully consider the economic partnerships and geopolitical implications arising from these developments to make informed decisions and navigate potential challenges.

Pakistan's role in supporting the Belt and Road Initiative through the China-Pakistan Economic Corridor holds significance for Indonesia's regional engagements. Understanding the extent of Pakistan's involvement and its potential impacts on regional trade and connectivity is crucial for Indonesia's strategic planning.

In conclusion, the strategic environments shaped by China's Belt and Road Initiative, the actions of the United States, and the involvement of other countries have wide-ranging implications for Indonesia. It is essential for Indonesia to conduct a comprehensive assessment of these factors, considering regional security, economic partnerships, and geopolitical dynamics. By doing so, Indonesia can develop a well-rounded strategy and policy that safeguards its interests while maximizing the benefits arising from the New Maritime Silk Road concept (Hamilton-Hart, 2015).

3.1.3 Regional

In recent years, there has been a noticeable shift in economic growth towards the Asia-Pacific region due to geopolitical and geostrategic developments. This shift is primarily driven by the declining competitiveness of the United States compared to the rapid economic growth of China and India, the world's most populous countries. Interestingly, both China and India were global economic leaders in the 18th century, underscoring their historical significance.

As a result of this geopolitical shift, many countries have recognized the need for multilateral cooperation and have adjusted their geostrategic and geo-economic policies accordingly. ASEAN, as a regional organization, plays a significant role in this transformation. With the second-largest economy in the world, largely driven by

contributions from China, Southeast Asia presents a highly promising market for establishing manufacturing production bases.

According to predictions from McKinsey researcher Jeongmin Seong (2019), Asia is expected to become the epicenter of the global economy by 2040. Asian consumption is projected to account for 40% of the global total, and Asia's GDP is estimated to reach 52% of the global GDP by that time. This economic gravity shift to Asia is attributed to four complementary economic clusters: China as a pivotal anchor and driver of trade networks, Advanced Asia represented by South Korea and Japan as technology pioneers, Emerging Asia comprising Southeast Asian countries with integrated economies and diverse cultures, and India along with other neighboring Asian countries experiencing rapid economic growth.

One significant development in the region is the Regional Comprehensive Economic Partnership (RCEP), the largest trade agreement outside of the World Trade Organization (WTO). Encompassing approximately 30% of the world's GDP and around 50% of the global population, the RCEP aims to consolidate the existing ASEAN Free Trade Area with trading partners such as China, Japan, South Korea, Australia, and New Zealand (Transnational Institute, 2018).

Apart from the RCEP, Indonesia's position and opportunities in the changing geopolitical landscape are shaped by various factors and initiatives (Berkofsky et al, 2019). These include China's Belt and Road Initiative (BRI), the United States' engagement with Papua New Guinea, the impact of climate change, India's Act East Policy, South Korea's New Southern Policy, the evolving influence of Australia, China's capabilities in the Blue Water Navy, the US Indo-Pacific Command (US INDO-PACOM) focus and the AUKUS partnership, the Five Power Defense Arrangements (FPDA), the Blue Dot Network, and active involvement with the Indian Ocean Rim Association (IORA). Notably, China's expanding presence in the South Pacific, demonstrated by the Solomon Islands' shift from Taiwan to China, signifies their success in attracting regional countries (Ministry of Foreign Affairs Republic of China (Taiwan), 2019). China's infrastructure projects in Vanuatu further consolidate their economic and strategic interests (Yaung et al, 2020). In response, the US has taken measures, including Secretary of State Antony Blinken's visit to Papua New Guinea and signing a defense cooperation agreement, acknowledging China's growing influence. Additionally, the US has pledged extra funding to address climate resilience and electricity requirements in Papua New Guinea (Berry, 2023). China, however, opposes any geopolitical maneuvers in the Pacific islands, considering them reflective of a Cold War mindset. The competitive dynamics between the US and China for influence in the Pacific islands are evident, as highlighted by increased US engagement and Chinese officials' visits and security agreement signings with the Solomon Islands (Faridz, 2023).

Shifting the focus to Papua's history, it is important to acknowledge that the region experienced significant turmoil following World War II (Smith, 1996). During the war, Papua became a battleground where Japanese and Allied forces clashed, with the Kokoda Track campaign being a particularly intense and pivotal episode in the Pacific theater (McGibbon, 2006). The sacrifices made and the outcomes of this conflict have had a lasting impact on the region. After the war, Papua came under the administration of the Netherlands. This period of Dutch occupation sparked aspirations for independence among the local population. The unfulfilled promises of independence made by the Dutch during this time contributed to the emergence of nationalist sentiments among the Papuan people (Poyer, 2022).

The rising dominance of China in the Asia-Pacific region has prompted several countries and organizations to take measures to counterbalance its influence (Malik, Ret. 2023). The United States, Japan, Australia, India, and ASEAN member states have adopted various strategies to achieve this:

1. United States: The United States has been actively involved in the region to maintain its presence and balance China's influence. It has strengthened its alliances and partnerships with countries like Japan, South Korea, Australia, and India through various defense cooperation agreements, joint military exercises, and diplomatic initiatives. The U.S. has also increased its naval presence in the South China Sea and supported countries like Vietnam and the Philippines in their territorial disputes with China.

2. Japan: Japan has been particularly concerned about China's assertiveness in the region. It has sought to strengthen its defense capabilities and forge closer security partnerships with countries in the Asia Pacific. Japan has increased its defense spending, revised its defense guidelines, and conducted joint military exercises with other countries, including the United States and Australia. Additionally, Japan has actively pursued economic partnerships with Southeast Asian nations to enhance connectivity and promote regional stability.
3. Australia: Australia has also taken steps to counterbalance China's growing influence. It has deepened its security cooperation with the United States, including hosting joint military exercises and increasing intelligence sharing. Australia has also been active in promoting regional security dialogues, such as the Quadrilateral Security Dialogue (Quad), which includes the United States, Japan, and India. Moreover, Australia has been vocal about human rights issues in China and has raised concerns about cybersecurity threats.
4. India: India has been cautious about China's influence in the region, particularly due to ongoing border disputes and geopolitical tensions. India has strengthened its ties with other countries in the region, particularly the United States, Japan, and Australia, through initiatives like the Quad. It has also pursued economic cooperation and connectivity projects with Southeast Asian countries to enhance its presence and counterbalance China's influence.
5. Association of Southeast Asian Nations (ASEAN): ASEAN member states, collectively and individually, have pursued a balanced approach in managing their relationships with China. While seeking economic cooperation with China, they have also emphasized the importance of upholding international law, peaceful resolution of disputes, and maintaining regional stability. ASEAN has promoted regional initiatives like the Code of Conduct in the South China Sea to address territorial disputes and promote confidence-building measures.

It is worth acknowledging that different countries and organizations have adopted a range of strategies to counterbalance China's influence in the Asia Pacific region. These measures encompass strengthening alliances, bolstering defense capabilities, engaging in joint military exercises, facilitating regional security dialogues, pursuing economic partnerships, and advocating for international norms and the rule of law. Each country and organization have devised their own approaches based on their national interests and the evolving geopolitical dynamics in the region.

Indonesia, as the largest economy and a key player in ASEAN, holds significant influence in the region. The country has been actively involved in shaping the evolving geopolitical landscape through its foreign policy initiatives. Some of the key developments and opportunities for Indonesia within the changing dynamics of the Asia-Pacific region include:

1. Economic Cooperation: Indonesia is well-positioned to benefit from the growing economic integration in the region. Its strategic location, large population, and abundant natural resources make it an attractive destination for foreign investment and trade. Indonesia has been actively engaged in regional trade agreements like the RCEP, which can further enhance its economic ties with major economies in the region.
2. Infrastructure Development: With the rise of China's Belt and Road Initiative (BRI) and other connectivity projects in the region, Indonesia has the opportunity to leverage its infrastructure needs and attract investment for developing ports, railways, roads, and other vital infrastructure. This can boost connectivity within ASEAN and improve Indonesia's trade and investment links with neighboring countries.
3. Maritime Security: As an archipelagic nation, Indonesia holds a key role in ensuring maritime security and stability in the region. It has been actively involved in efforts to combat piracy, illegal fishing, and other transnational crimes in its waters. Strengthening maritime security cooperation with regional partners can enhance Indonesia's influence and contribute to a more secure and stable maritime environment.

4. **Regional Leadership:** Indonesia has the potential to emerge as a regional leader within ASEAN and the wider Asia-Pacific region. Its democratic governance, stable political system, and commitment to regional cooperation make it an influential player. By actively participating in regional forums, promoting dialogue, and mediating disputes, Indonesia can shape regional agendas and foster closer cooperation among nations.
5. **Climate Change and Sustainable Development:** As a country highly vulnerable to the impacts of climate change, Indonesia has been actively involved in international efforts to address environmental issues and promote sustainable development. The country's rich biodiversity and natural resources provide opportunities for eco-tourism, renewable energy projects, and sustainable practices. By leading in environmental initiatives, Indonesia can strengthen its regional standing and contribute to a greener and more sustainable Asia-Pacific. It's important to note that the geopolitical landscape is constantly evolving, and the dynamics within the Asia-Pacific region can continue to shift in the coming years.
6. **Cultural Diplomacy:** Strengthening people-to-people exchanges and cultural diplomacy can play a vital role in enhancing Indonesia's regional influence. By promoting cultural understanding, educational exchanges, and tourism, Indonesia can foster stronger ties with its neighbors and build trust and goodwill. These efforts can contribute to greater cooperation and collaboration across various sectors, including trade, tourism, and education.
7. **Regional Conflict Resolution and Peacekeeping:** As conflicts and security challenges persist in the Asia-Pacific region, Indonesia can play a significant role in conflict resolution and peacekeeping efforts. By utilizing its diplomatic capabilities, Indonesia can act as a mediator and facilitate dialogue between conflicting parties. Active participation in regional security mechanisms and peacekeeping operations can enhance Indonesia's regional standing and contribute to regional stability.
8. **Strengthening Regional Infrastructure Connectivity:** Enhancing regional infrastructure connectivity is crucial for facilitating trade, investment, and economic integration. Indonesia should actively participate in regional infrastructure development initiatives and connectivity projects, such as the Belt and Road Initiative (BRI) and the ASEAN Connectivity Master Plan. By improving transportation networks, digital connectivity, and energy infrastructure, Indonesia can enhance its regional connectivity and attract investments that promote economic growth and development.
9. **Promoting Education and Skills Development:** Investing in education and skills development is essential for Indonesia's long-term growth and competitiveness. Indonesia should prioritize initiatives that enhance the quality of education, promote vocational training, and foster innovation and entrepreneurship. By equipping its workforce with the necessary skills and knowledge, Indonesia can attract investments, promote technological advancements, and enhance its human capital, leading to sustainable economic development.
10. **Cultural Diplomacy and Soft Power:** Indonesia's rich cultural heritage and diversity provide a strong foundation for cultural diplomacy and soft power projection (Irfanuddin et al, 2021). Indonesia should actively promote its cultural assets, such as traditional arts, music, cuisine, and tourism destinations, to enhance its image and influence in the region. By fostering cultural exchanges, promoting cultural diplomacy programs, and leveraging cultural heritage, Indonesia can strengthen its soft power and enhance its regional engagement.
11. **Active Engagement in Multilateral Organizations:** Indonesia should actively participate in multilateral organizations and forums that promote regional cooperation and address common challenges. Organizations such as ASEAN, APEC, and the United Nations provide platforms for Indonesia to engage in dialogue, influence decision-making processes, and advocate for its interests. By playing an active role in shaping regional agendas and collaborating with other member states, Indonesia can strengthen its regional influence and contribute to the formulation of regional policies.

As the geopolitical landscape in the Asia-Pacific region continues to evolve, Indonesia must adopt a multi-dimensional strategy to effectively navigate these changes. This strategy encompasses the prioritization of key

areas, the implementation of strategic policies, and active engagement with stakeholders. By capitalizing on economic opportunities, participating in regional trade agreements, fostering strategic partnerships, and addressing challenges, Indonesia can optimize its benefits, enhance its regional influence, and contribute to stability, prosperity, and cooperation.

In summary, Indonesia's approach to navigating the ever-changing geopolitical landscape in the Asia-Pacific region necessitates the implementation of a comprehensive strategy (Pakpahan, 2017). This strategy encompasses the prioritization of key areas, the implementation of strategic policies, and active engagement with various countries and organizations. By capitalizing on economic opportunities, participating in regional trade agreements, fostering strategic partnerships, and addressing the impacts and challenges, Indonesia can optimize its benefits, augment its regional influence, and contribute to stability, prosperity, and cooperation.

3.2 Papua's Astagatra

These ongoing and upcoming dynamics will have a significant impact on shaping the resilience of Papua's Astagatra. Therefore, it is essential that we thoroughly and comprehensively improve all aspects of these Astagatra. The areas of Astagatra that require continuous strengthening include:

3.2.1 Geography

Papua occupies a strategically important location in Southeast Asia, positioned at the easternmost part of Indonesia. Its geographical location provides both opportunities and challenges, shaping its strategic significance and overall condition.

Located in the Pacific Ring of Fire, Papua is positioned along major maritime trade routes and is surrounded by the Pacific Ocean to the north and the Arafura Sea to the south. Its proximity to Australia, Melanesia, and the Pacific Islands adds to its regional importance. Papua's location also grants it access to valuable maritime resources, including fisheries, oil and gas reserves, and potential seabed minerals (Putri, 2023).

Furthermore, Papua's vast land area and diverse geographical features contribute to its strategic significance. The province's extensive rainforests, mountain ranges, and rivers present opportunities for resource extraction, including timber, minerals, and hydropower. Its rich biodiversity, including rare plant and animal species, also attracts scientific interest and conservation efforts.

However, the strategic position and condition of Papua also bring forth challenges. The province's remote and rugged terrain poses logistical difficulties for infrastructure development, hindering economic progress and connectivity with the rest of Indonesia. Additionally, the geographical isolation of some communities in Papua has resulted in disparities in access to basic services such as healthcare, education, and transportation.

The strategic location of Papua has implications for political dynamics as well. The province's proximity to the borders of Papua New Guinea and Australia raises issues of border security, migration, and cross-border cooperation. It also influences diplomatic relations between Indonesia and neighboring countries, particularly in the context of regional stability and cooperation.

Understanding the strategic location, position, and condition of Papua is crucial for policymakers, researchers, and stakeholders involved in various fields such as governance, economic development, security, and environmental conservation (Sokoy, 2022). Addressing the challenges associated with Papua's geographical features while harnessing its strategic advantages can contribute to sustainable development, improved living conditions for its residents, and enhanced regional cooperation in Southeast Asia and the Pacific.

Indonesia, as a whole, also holds a strategic location in Southeast Asia, serving as a bridge between the Indian and Pacific Oceans. With its vast archipelago consisting of over 17,000 islands, Indonesia is positioned at a crucial juncture for international trade, maritime routes, and geopolitical dynamics (Pratiwi et al, 2021). This strategic location provides Indonesia with unique advantages and challenges.

Geographically, Indonesia is located along important sea lanes, such as the Strait of Malacca, Sunda Strait, and Lombok Strait, which are vital for global maritime trade. These strategic waterways connect the Indian Ocean with the South China Sea and the Pacific Ocean, facilitating the movement of goods, energy resources, and international shipping (Guoxing, 2000).

Furthermore, Indonesia's position near the equator grants it abundant natural resources and favorable climatic conditions. The country is rich in mineral deposits, including coal, oil, natural gas, gold, and various industrial minerals, making it an important player in the global resource sector. Additionally, Indonesia's tropical climate enables the cultivation of diverse agricultural products, such as palm oil, rubber, coffee, and spices (Manurung,Ret.2023).

However, along with its strategic advantages, Indonesia faces several challenges. Its vast territory poses governance and administrative complexities, requiring effective coordination between the central government and regional authorities. The archipelagic nature of the country also presents transportation and infrastructure challenges, necessitating investments in connectivity and logistics.

Moreover, Indonesia's strategic position exposes it to various geopolitical and environmental risks. The country is susceptible to natural disasters, including earthquakes, volcanic eruptions, tsunamis, and floods. Additionally, its proximity to the Pacific Ring of Fire makes it prone to seismic activities (Mercy Corps, 2020).

In terms of geopolitics, Indonesia's position plays a significant role in regional and global diplomacy, particularly in fostering interfaith dialogue and promoting peace and stability in Southeast Asia. Indonesia's condition as a multiethnic and multicultural nation further contributes to its strategic significance. The country is home to diverse ethnic groups, languages, and religious beliefs, which require inclusive governance and social cohesion efforts to maintain stability and unity.

In summary, Indonesia's strategic location, position, and condition offer both advantages and challenges. Its geographical location, abundant natural resources, and status as a regional power in Southeast Asia make it a key player in global affairs. However, the country must navigate various complexities, including governance issues, infrastructure development, environmental risks, and maintaining social harmony. Effectively managing these factors is crucial for Indonesia's continued development and its role as an influential nation in the region and beyond.

To improve the geography of Papua in a way that fosters well-being and security, the following strategies can be considered:

1. **Infrastructure Development:** Invest in the development of physical infrastructure such as roads, ports, airports, and telecommunications networks. This will enhance connectivity within and beyond Papua, facilitating trade, tourism, and investment. Improved infrastructure will also contribute to the efficient movement of goods and people, reducing transportation costs and boosting economic activity.
2. **Energy Access:** Improve access to reliable and affordable energy sources in Papua. This can be achieved through the development of renewable energy projects, which can provide clean and sustainable energy for both urban and rural areas. Access to electricity will support economic activities, improve living conditions, and stimulate the growth of industries and businesses.
3. **Sustainable Agriculture and Forestry:** Promote sustainable agricultural practices and responsible forestry management in Papua. Encourage the adoption of techniques that preserve biodiversity, protect natural resources, and ensure the long-term productivity of agricultural and forestry sectors. This includes supporting smallholder farmers, promoting agroforestry, and implementing sustainable land-use practices to minimize deforestation and land degradation.

4. **Tourism Development:** Capitalize on Papua's unique natural and cultural attractions to develop a sustainable tourism industry. Invest in tourism infrastructure, promote responsible tourism practices, and enhance visitor experiences through the provision of accommodation, transportation, and recreational facilities. This can generate employment opportunities, stimulate local economies, and diversify Papua's sources of revenue.
5. **Economic Diversification:** Reduce dependence on a single sector by promoting economic diversification. Encourage the development of industries beyond the extraction of natural resources, such as manufacturing, agriculture, fisheries, and creative industries. This will help create a more resilient and balanced economy, reducing vulnerability to commodity price fluctuations and fostering stable long-term growth.
6. **Support Small and Medium-Sized Enterprises (SMEs):** Provide support and incentives for the growth of SMEs in Papua. This can include access to financing, business development services, technology adoption, and training programs. Supporting SMEs can stimulate entrepreneurship, create job opportunities, and enhance local economic development.
7. **Investment Promotion:** Implement policies and initiatives to attract domestic and foreign investment to Papua. This can involve streamlining bureaucratic processes, providing investment incentives, improving the business environment, and promoting Papua's economic potential to investors. Attracting investment will help create employment, transfer technology, and foster economic growth.
8. **Environmental Conservation:** Ensure the protection and sustainable management of Papua's unique and diverse ecosystems. Strengthen environmental regulations, enforce conservation measures, and support community-based conservation initiatives. Protecting the environment will not only preserve Papua's natural heritage but also contribute to long-term economic stability, as it is often linked to sectors such as ecotourism and sustainable resource extraction.
9. **Disaster Risk Management:** Strengthen disaster risk management systems in Papua to enhance resilience and mitigate the impacts of natural disasters. This includes investing in early warning systems, disaster preparedness, and post-disaster recovery and reconstruction. By improving disaster resilience, Papua can minimize the economic and social costs of natural disasters and ensure the security of its communities.
10. **Cross-Border Cooperation:** Foster cross-border cooperation with neighboring countries, particularly Indonesia and Papua New Guinea. Enhance trade, investment, and infrastructure connectivity to leverage regional economic opportunities. Collaboration with neighboring regions can enhance economic integration, improve security, and open up new markets for Papua's goods and services.

It's important to ensure that these strategies are implemented in a way that respects the rights and aspirations of the local communities, including Indigenous Papuans, and takes into account their traditional knowledge, cultural values, and sustainable development goals. This will contribute to the inclusive and equitable growth of Papua while preserving its unique identity and natural resources.

3.2.2 Demography

The demography of Papua is characterized by its diverse population, including indigenous Papuans and migrants from other parts of Indonesia. Understanding the demographic dynamics is crucial for understanding the social fabric and development needs of the province (Ananta et al, 2016).

Papua is home to various ethnic groups, each with its own cultural traditions and languages. The indigenous Papuans rely on subsistence farming, hunting, and fishing for their livelihoods. There is also a significant population of migrants from other parts of Indonesia, leading to complex social dynamics and occasional tensions between different ethnic groups.

The population distribution in Papua is uneven, with urban centers having higher population densities than rural areas. This spatial disparity affects access to basic services such as healthcare, education, and infrastructure, particularly in remote and isolated communities.

Papua has a youthful population, which presents both opportunities and challenges for its development. Addressing youth unemployment, providing quality education, and ensuring their active participation in societal and economic activities are crucial for the province's future.

Demographic factors also influence the political landscape of Papua, with the indigenous Papuan population expressing aspirations for self-determination and greater autonomy. These dynamics shape discussions on governance, human rights, and inclusive development in the province.

Indonesia's demographic factors also play a significant role in benefiting Papua. The country's large population provides a potential market for goods and services produced in Papua, contributing to economic growth and development in the region.

However, managing the challenges associated with a large population, such as infrastructure development, social services, and income inequality, is essential. Investing in education and skill development is crucial to fully capitalize on Indonesia's demographic advantage.

In summary, understanding the demography of Papua and Indonesia is crucial for informed policymaking and development efforts. Papua's diverse population, including indigenous Papuans and migrants, presents unique challenges and opportunities that need to be addressed. By addressing the specific needs of the population and taking advantage of Indonesia's demographic advantage, Papua can achieve sustainable development and inclusive growth.

Similarly, Indonesia's demographic advantage offers significant potential for economic growth, cultural enrichment, and market expansion. The country's youthful population, cultural diversity, and large consumer base provide a strong foundation for sustainable development. However, realizing these opportunities requires strategic investments in education, infrastructure, and social welfare to ensure inclusivity, equality, and the development of a skilled workforce. By effectively harnessing its demographic advantage, Indonesia can position itself as a dynamic and prosperous nation globally.

To improve the demography of Papua in a way that fosters well-being and security, the following strategies can be considered:

1. **Education and Skill Development:** Prioritize access to quality education and skills training for Indigenous Papuans by investing in schools, teachers, and resources. Offer scholarships and vocational training programs to empower them with valuable skills for employment and entrepreneurship.
2. **Cultural Preservation and Promotion:** Recognize and celebrate the unique cultural heritage of Indigenous Papuans. Support initiatives that preserve and promote traditional knowledge, arts, crafts, and languages, contributing to cultural tourism and economic opportunities.
3. **Land Rights and Resource Ownership:** Ensure secure land tenure and Indigenous control over traditional lands. Involve Indigenous communities in decision-making processes related to land use, resource extraction, and development projects, respecting the principle of Free, Prior, and Informed Consent (FPIC).
4. **Economic Empowerment and Entrepreneurship:** Support Indigenous Papuans through access to capital, business development support, and market opportunities. Establish funding programs, business incubators, and training in financial management and business planning to foster economic self-reliance.

5. **Healthcare and Social Services:** Improve access to quality healthcare, social services, and infrastructure in Indigenous communities. Upgrade facilities, train local healthcare providers, and address health disparities to meet the specific needs of Indigenous Papuans.
6. **Representation and Participation:** Promote Indigenous Papuans' representation and participation in decision-making processes at all levels of government. Encourage the formation of representative bodies and involve them in policy discussions and implementation.
7. **Gender Equality and Women's Empowerment:** Empower Indigenous Papuan women by promoting gender equality, women's leadership, and access to education, healthcare, and economic opportunities.
8. **Capacity Building and Technical Assistance:** Offer training programs, technical assistance, and mentorship opportunities to build the capacity of Indigenous Papuans in advocacy, community development, and natural resource management.
9. **Social Protection and Rights:** Safeguard the rights of Indigenous Papuans through legal protections and mechanisms. Combat discrimination, address land and resource conflicts, and establish social protection programs.
10. **Networking and Collaboration:** Foster networks and collaboration among Indigenous Papuans, organizations, and institutions to facilitate knowledge sharing, learning, and collective action, strengthening their collective voice and agency.

It's essential to engage Indigenous Papuans themselves in the design and implementation of these strategies to ensure their cultural appropriateness, effectiveness, and sustainability. By supporting the development and empowerment of Indigenous Papuans, Papua can create a more inclusive and equitable society that respects and values the rights and contributions of all its people.

3.2.3 Natural Resources

Indonesia and Papua have abundant natural resources, including gold, nickel, copper, cobalt, and rare earth elements, which present significant opportunities for the development of future technologies. These resources are essential components in electric vehicles, batteries, electronic devices, and other technological advancements. However, to ensure sustainable development and minimize negative impacts, it is crucial to adopt responsible resource management practices.

Papua's Grasberg mine, one of the largest gold mines globally, holds substantial reserves that can support the production of electronic devices like mobile phones and TVs. Nickel, another valuable resource found in Papua, is crucial for batteries, particularly those used in electric vehicles (Schulman, 2016). Papua's nickel deposits also likely contain cobalt, further enhancing its potential contribution to battery production. Copper, abundant in Papua's Grasberg mine and other regions, is essential for electrical wiring and electronic devices.

Papua's forests provide potential resources for sustainable biomaterials and bioenergy, supporting the production of renewable materials and energy. The region's marine resources, including coral reefs and fish stocks, offer opportunities for sustainable aquaculture and the development of marine-based technologies.

To fully realize the potential of these resources, several challenges must be addressed. Sustainable mining practices, including responsible resource extraction and environmental impact mitigation, are crucial to minimize ecological footprints (Kearney, 2018). Stringent environmental regulations and effective governance mechanisms can ensure the long-term sustainability of resource extraction. Additionally, according to the National medium-term development plan 2020-2024, social inclusivity and equitable distribution of benefits are crucial. Involving local communities in decision-making processes and providing fair compensation and opportunities for participation can address social issues and enhance the overall well-being of the Papuan people.

By prioritizing sustainable and responsible resource management practices, Indonesia and Papua can harness their natural resources for the development of future technologies while minimizing environmental and social impacts. This approach will position the region as a leading player in the global technological landscape and contribute to a sustainable and technologically advanced future.

Indonesia and Papua possess rich reserves of natural resources, including gold, nickel, copper, cobalt, and rare earth elements, offering immense potential for the development of future technologies. These resources play crucial roles in electric vehicles, batteries, electronic devices, and other technological advancements. However, to maximize the benefits of these resources while minimizing environmental and social impacts, it is essential to prioritize sustainable and responsible resource management practices (Rudiawan et al, 2021). By adopting a holistic and inclusive approach that includes effective governance, environmental regulations, and community involvement, Indonesia and Papua can unlock their potential for a sustainable and technologically advanced future, and position itself as a leading player in the global technological landscape.

To improve Papua's natural resources in a way that fosters well-being and security, the following strategies can be considered:

1. **Sustainable Resource Management:** Implement sustainable practices for the extraction and utilization of Papua's natural resources, such as minerals, timber, fisheries, and non-timber forest products. This includes promoting responsible mining techniques, reforestation programs, sustainable fishing practices, and sustainable harvesting of forest products. By ensuring the long-term viability of these resources, Papua can sustain economic growth without depleting its natural capital.
2. **Value-Adding Industries:** Encourage the development of value-adding industries that utilize Papua's natural resources. Instead of solely exporting raw materials, promote processing and manufacturing industries that add value to the resources before export. This can include establishing timber processing facilities, mineral processing plants, fish processing factories, and other value-adding industries. Value addition not only increases the economic returns but also creates employment opportunities and enhances the resilience of the local economy.
3. **Research and Development:** Invest in research and development (R&D) to explore innovative ways of utilizing and managing Papua's natural resources. Support scientific research, technology transfer, and innovation in sectors such as agriculture, forestry, fisheries, and mining. R&D can lead to the development of new products, improved resource management practices, and the adoption of sustainable technologies, contributing to both economic growth and environmental conservation.
4. **Conservation and Ecotourism:** Protect and conserve Papua's unique ecosystems and biodiversity, while also promoting sustainable ecotourism. Establish protected areas, national parks, and wildlife sanctuaries to preserve critical habitats. Develop ecotourism infrastructure and services that provide visitors with opportunities to experience Papua's natural beauty and wildlife while generating income for local communities. This can create employment, diversify the economy, and promote environmental stewardship.
5. **Sustainable Agriculture and Forestry Practices:** Promote sustainable agricultural and forestry practices that balance economic productivity with environmental sustainability. Encourage the adoption of agroforestry systems, organic farming methods, and sustainable land-use practices. Provide training and support to farmers and foresters in implementing sustainable practices, which can enhance productivity, preserve soil fertility, protect watersheds, and reduce the negative impacts of agriculture and forestry on the environment.
6. **Renewable Energy Development:** Harness Papua's renewable energy potential to foster economic growth and reduce dependency on fossil fuels. Develop hydropower projects, solar farms, wind farms, and other renewable energy installations. This can provide clean and affordable energy for local communities, stimulate economic activities in the renewable energy sector, and reduce greenhouse gas emissions.

7. **Community-Based Resource Management:** Empower local communities, including Indigenous Papuans, in the management and decision-making processes related to natural resource utilization. Recognize and support community-based resource management systems that have been developed by local communities over generations. This can involve granting legal rights to Indigenous communities, providing training and capacity-building, and involving local communities in planning and decision-making processes. By involving communities in resource management, it ensures their participation, promotes sustainable practices, and safeguards their livelihoods.
8. **Public-Private Partnerships:** Foster partnerships between the public and private sectors to promote sustainable resource management and investment. Encourage collaboration between government agencies, local communities, and private enterprises to develop and implement sustainable projects. Public-private partnerships can bring together expertise, financial resources, and local knowledge to drive sustainable resource development while ensuring transparency, accountability, and equitable distribution of benefits.
9. **Environmental Regulations and Enforcement:** Strengthen environmental regulations and ensure their effective enforcement to prevent overexploitation and environmental degradation. Implement strict environmental standards, monitoring systems, and penalties for non-compliance. Effective enforcement will deter illegal activities, protect ecosystems, and maintain the long-term productivity and security of Papua's natural resources.
10. **International Cooperation:** Engage in international cooperation and partnerships to promote sustainable resource management and secure economic growth. Collaborate with international organizations, governments, and stakeholders to exchange knowledge, share best practices, and access funding opportunities. International cooperation can provide technical assistance, capacity-building support, and market access, enabling Papua to optimize the sustainable development of its natural resources.
11. **Sustainable Value Chains:** Encourage the establishment of local mineral processing and manufacturing industries to add value to raw mineral resources. By promoting downstream processing and manufacturing, Papua can capture a larger share of the value chain and create employment opportunities, while diversifying the economy beyond resource extraction.
12. **Technology Adoption:** Embrace emerging technologies such as automation, robotics, and artificial intelligence in mining operations to increase efficiency, improve safety, and reduce costs. This will help Papua stay at the forefront of technological advancements in the mining industry.

By adopting these strategies, Papua can tap into the full potential of its mineral reserves in the emerging world of modern technology. The focus is on ensuring the sustainable and responsible development of the mining sector. This approach will bring about economic growth, create employment opportunities, and enhance the living standards of the people in Papua. At the same time, it will safeguard the environment and uphold the rights of local communities.

The aim is to establish a mining industry in Papua that is sustainable and inclusive. By maximizing the potential of its mineral reserves, Papua can achieve a balance between economic development and environmental protection. Additionally, it can promote social well-being and drive overall economic progress in the region.

3.2.4 Ideology

Understanding the complex and multifaceted ideology in Papua is essential for addressing the region's challenges. By embracing the ideology of Pancasila, Papua can benefit from unity, equality, social justice, and participatory governance. Implementing Pancasila's principles requires upholding them in policies, programs, and governance practices, tailored to meet the specific needs and aspirations of the Papuan people (Waterpauw, 2013). With effective implementation, Pancasila has the potential to contribute to an inclusive and equitable development in Papua while recognizing and respecting its cultural diversity.

The ideology in Papua is a complex and multifaceted subject that encompasses various political, social, and cultural dimensions. It is influenced by historical factors, colonial legacies, indigenous identities, and aspirations for self-determination.

One significant aspect of ideology in Papua is the struggle for self-determination and aspirations for independence. Many Papuans advocate for the right to determine their political status and exercise their right to self-governance. This ideology is rooted in the historical context of Papua's integration into Indonesia and the perceived marginalization and oppression faced by indigenous Papuans. The desire for independence is often expressed through various forms of activism, protests, and political movements.

Another important aspect of ideology in Papua is the preservation and promotion of indigenous identities and cultures. Papuans have a rich and diverse cultural heritage, with hundreds of distinct ethnic groups and languages. Indigenous Papuans strive to maintain their traditional customs, languages, and ways of life, which are deeply intertwined with their spiritual beliefs, land tenure systems, and social structures. The ideology of cultural preservation emphasizes the importance of cultural autonomy, recognition of indigenous rights, and the protection of ancestral lands.

Furthermore, ideology in Papua also encompasses the pursuit of social justice, human rights, and equality. Many Papuans argue that they have been subjected to discrimination, economic marginalization, and human rights abuses. The ideology of social justice seeks to address these issues and advocate for equal access to resources, opportunities, and public services for all Papuans. It also highlights the need for inclusive governance, meaningful participation of indigenous communities in decision-making processes, and the elimination of systemic inequalities.

It is important to note that there are diverse perspectives and ideologies within Papua. While some Papuans advocate for independence, others support autonomy within the framework of the Indonesian state. Different political parties, civil society organizations, and interest groups in Papua also espouse varying ideologies and policy positions. The ideological landscape in Papua is characterized by a dynamic and evolving discourse shaped by ongoing dialogues, negotiations, and interactions between different stakeholders.

Understanding the various ideologies in Papua is crucial for addressing the complex issues and challenges faced by the region. It requires an inclusive and respectful approach that recognizes the diversity of perspectives and seeks to reconcile differing ideologies through dialogue, reconciliation processes, and participatory decision-making. Promoting an environment of mutual understanding, respect for human rights, and peaceful coexistence is essential for fostering a more inclusive and sustainable future for Papua.

In conclusion, the ideology of Pancasila has the potential to benefit Papua by promoting unity, equality, social justice, and participatory governance (Waterpauw, 2013). By embracing and implementing the principles of Pancasila, Indonesia can work towards an inclusive and equitable development in Papua, recognizing and respecting its cultural diversity and addressing historical challenges of inequality. It is crucial to ensure the effective implementation of Pancasila's principles to realize its potential in benefiting Papua.

To improve Papua's ideology and foster its full integration into the Indonesian territory while promoting Indonesian nationalism, well-being, and security, several steps can be taken:

1. **National Unity and Identity:** Promote a sense of national unity and strengthen the Indonesian identity among the people of Papua. Emphasize the shared values, history, and cultural diversity that unite all Indonesians. Encourage the celebration of national holidays, symbols, and traditions to foster a sense of belonging and pride in being part of Indonesia.
2. **Education and Awareness:** Enhance education programs that promote Indonesian history, values, and nationalism. Incorporate curriculum content that highlights the contributions of Papua to the nation's development and showcases the benefits of being part of Indonesia. Foster awareness and understanding of

the diversity and richness of the Indonesian archipelago, including Papua, to build a strong sense of national identity.

3. **Inclusive Governance:** Ensure that governance structures and processes in Papua are inclusive and responsive to the needs and aspirations of the local population. Promote the active participation of Papuans in decision-making processes at various levels, including local government, to give them a sense of ownership and empowerment. This inclusivity fosters a stronger bond between Papua and the rest of Indonesia.
4. **Economic Development:** Prioritize economic development in Papua to improve the well-being and security of its residents. Invest in infrastructure, industries, and job creation initiatives that benefit the local population. Provide support for entrepreneurship, skills development, and access to markets and financing. Economic growth and improved living standards contribute to a sense of belonging and integration within Indonesia.
5. **Infrastructure Connectivity:** Improve infrastructure connectivity between Papua and other parts of Indonesia. Enhance transportation networks, including roads, ports, and airports, to facilitate the movement of goods, services, and people. This connectivity not only promotes economic integration but also strengthens social and cultural ties among different regions of Indonesia.
6. **Socio-Cultural Integration:** Promote socio-cultural integration between Papua and the rest of Indonesia. Encourage cultural exchanges, festivals, and events that foster interaction and understanding among people from different parts of the country. Support initiatives that promote cultural diversity while highlighting the commonalities that bind Indonesians together.
7. **Rule of Law and Security:** Uphold the rule of law and ensure security in Papua. Strengthen law enforcement institutions to address any security challenges and maintain peace and stability. This creates a conducive environment for economic development, social progress, and the well-being of all residents.
8. **Access to Basic Services:** Improve access to basic services such as healthcare, education, clean water, and electricity in Papua. Ensure that these services are provided equitably to all residents, regardless of their geographic location. This helps bridge the development gap between Papua and other regions of Indonesia and enhances the well-being of the local population.
9. **Cultural Exchange Programs:** Promote cultural exchange programs that bring people from Papua to other parts of Indonesia and vice versa. These programs facilitate understanding, appreciation, and respect for the diverse cultures within the country. By fostering cultural exchange, Papua can become more integrated into the larger Indonesian cultural fabric.
10. **Dialogue and Reconciliation:** Foster dialogue, understanding, and reconciliation between different groups within Papua and between Papua and the Indonesian government. Address grievances, historical injustices, and human rights concerns through peaceful means and inclusive processes. Open and constructive dialogue creates opportunities for reconciliation, trust-building, and a shared vision for a prosperous and secure Papua within the Indonesian nation.

By focusing on these measures, Papua can strengthen its integration within Indonesia, cultivate Indonesian nationalism, and promote the well-being and security of its residents. It requires a balanced approach that respects and values the unique identity and culture of Papua while fostering a strong sense of national unity and shared aspirations.

3.2.5 Politics

Politics in Papua is a multifaceted and intricate topic influenced by various factors, such as historical legacies, struggles for self-determination, ethnic diversity, resource conflicts, and the dynamics between the central government and local authorities. The political landscape is marked by ongoing discussions regarding the region's

political status, with some Papuans advocating for independence while others support regional autonomy within Indonesia. However, it is important to note that the government has firmly closed the possibility of a referendum through People's Consultative Assembly Decree No. 8 of 1998, which nullified People's Consultative Assembly Decree No. 4 of 1993 on referendums, and Law No. 6 of 1999, which repealed Law No. 5 of 1985. As a result, Indonesian law does not provide for a referendum in this context.

The relationship between the central government and local authorities is a significant factor in Papua's politics. The province of Papua has its own provincial government, and special autonomy arrangements have been put in place to address the unique needs and aspirations of the Papuan people. However, debates and tensions persist regarding the implementation of special autonomy and its effectiveness in addressing the challenges faced by the region.

Political participation and representation of indigenous Papuans are important aspects of politics in Papua. Efforts have been made to increase the representation of Papuans in political institutions and decision-making processes at both local and national levels. However, ongoing debates surround the extent to which indigenous voices are heard and included in political discussions and policy-making. (Hadiprayitno, 2017)

The politics of resource extraction and development also play a significant role in Papua. The region is rich in natural resources that have attracted national and international interests, leading to debates and conflicts regarding their management and distribution. Concerns about environmental sustainability, local community rights, and economic benefits shape these discussions.

Given the diversity of perspectives, aspirations, and interests within Papua, addressing the region's political challenges requires a nuanced and inclusive approach. Encouraging dialogue, fostering trust-building processes, and promoting meaningful participation of all stakeholders, including indigenous communities, civil society organizations, and political actors, are essential for creating a more inclusive and responsive political system in Papua.

Addressing political grievances and promoting reconciliation processes are crucial for building a peaceful and sustainable political environment in the region. Emphasizing respect for human rights, promoting good governance, and addressing socio-economic disparities are important steps toward creating an inclusive and equitable political system in Papua.

In Indonesia, the political landscape plays a crucial role in shaping the relationship between the central government and the province of Papua. Over the years, various political initiatives and policies have been implemented to benefit Papua and address its unique challenges. These initiatives aim to promote development, empower local communities, preserve cultural heritage, and improve the well-being of the people in Papua.

Special Autonomy for Papua, introduced in 2001, grants a higher degree of political, administrative, and financial authority to the provinces of Papua and West Papua. It aims to address historical grievances and aspirations by granting greater control over their own affairs, including the management of natural resources, economic development, education, and healthcare. However, ongoing efforts are required to enhance its effectiveness and ensure equitable distribution of resources and benefits throughout the province.

Inclusive and participatory governance has been recognized as crucial in Papua. Efforts have been made to increase the representation and participation of indigenous Papuans in decision-making processes at various levels of government. The inclusion of indigenous representatives in local legislatures and the establishment of mechanisms for community consultation and engagement demonstrate these efforts.

The Indonesian government has also taken steps to address human rights issues and improve security in Papua. Initiatives such as the National Dialogue on Papua and the establishment of a special unit within the national police force dedicated to handling human rights violations demonstrate a commitment to addressing past grievances and ensuring the protection of human rights in the region.

Economic development and infrastructure projects are part of the political agenda aimed at benefiting Papua. Investments in roads, bridges, airports, and seaports aim to improve connectivity, facilitate trade and investment, stimulate economic growth, create employment opportunities, and improve access to basic services for the local population.

Despite these efforts, challenges persist in Papua. Issues such as poverty, inequality, inadequate infrastructure, and social unrest continue to pose obstacles to the region's development. The government's commitment to addressing these challenges and promoting inclusive development in Papua remains a priority in accordance with the Regulation of the Minister of Public Works and Public Housing No. 23 of 2020 concerning the Strategic Plan of the Ministry of Public Works and Public Housing for the years 2020-2024.

Politics in Papua is influenced by a range of factors and requires a comprehensive approach to address the region's challenges. Special autonomy, inclusive governance, human rights initiatives, and infrastructure development projects are among the political measures implemented to benefit Papua. Ongoing efforts are needed to ensure effective implementation and address persistent challenges in the region's development.

To improve politics in Papua in unity with Indonesia, while fostering Indonesian nationalism, well-being, and security, the following steps can be taken:

1. **Inclusive Political Participation:** Ensure that Papua has a fair and inclusive political system that allows for the active participation of all segments of society. Promote the representation of Papuan voices and interests in national, regional, and local government bodies. Encourage the formation of political parties that advocate for the well-being and aspirations of Papuans while upholding the principles of Indonesian nationalism.
2. **Decentralization and Regional Autonomy:** Strengthen decentralization and regional autonomy in Papua, allowing local governments to have greater decision-making powers and control over their resources. This enables Papuans to shape their own development strategies and priorities, leading to improved well-being and security. However, it should be balanced with the overall national interest and respect for Indonesia's unity.
3. **Good Governance and Transparency:** Promote good governance practices, transparency, and accountability in Papua's political institutions. Strengthen anti-corruption measures and promote ethical conduct among political leaders and civil servants. By ensuring transparency and accountability, the trust of the people in the political system can be restored, fostering well-being and security.
4. **Political Dialogue and Conflict Resolution:** Encourage political dialogue and peaceful conflict resolution mechanisms to address any political tensions or grievances in Papua. Provide a platform for open and constructive discussions among different stakeholders, including government representatives, civil society, and community leaders. This allows for the peaceful resolution of conflicts and the development of inclusive policies that promote well-being and security.
5. **Human Rights and Justice:** Uphold human rights principles and ensure access to justice for all individuals in Papua. Address any past human rights abuses and establish mechanisms for accountability and redress. Protect and promote the rights of Papuan people, including their cultural and land rights, while upholding the principles of Indonesian nationalism and unity.
6. **Economic Development and Social Welfare:** Promote sustainable economic development in Papua that benefits the local population and improves their social welfare. Invest in key sectors such as infrastructure, education, healthcare, agriculture, and tourism. Encourage job creation, skills development, and entrepreneurship opportunities to uplift the living standards of Papuans and enhance their well-being.
7. **Security and Rule of Law:** Strengthen security measures in Papua to maintain peace, stability, and the rule of law. Enhance the capacity of law enforcement agencies to address any security challenges effectively and

fairly. Promote community policing initiatives that build trust between the police and local communities, fostering a sense of well-being and security.

8. **Interfaith and Interethnic Dialogue:** According to the Ministry of Communication and Information Technology (2023), Vice President K.H. Ma'ruf Amin encouraged interfaith and interethnic dialogue in Papua to foster understanding, tolerance, and social cohesion. Promote dialogue among different religious and ethnic groups, creating an environment of mutual respect and appreciation for diversity. This helps to build a unified Papua within the context of Indonesian nationalism.
9. **Civic Education and Public Awareness:** Strengthen civic education programs to promote an understanding of democratic principles, citizenship, and the rights and responsibilities of individuals in Papua. Foster public awareness and engagement in political processes, encouraging active participation and informed decision-making. This empowers Papuans to actively shape their political landscape and contribute to their well-being and security.
10. **Cooperation and Partnerships:** Foster cooperation and partnerships between the central government, local governments, civil society organizations, and international stakeholders to support the political development of Papua. Collaboration allows for the sharing of knowledge, resources, and best practices, leading to improved governance, well-being, and security in the region.

By implementing these measures, politics in Papua can be improved in unity with Indonesia while fostering Indonesian nationalism, well-being, and security. It requires a commitment to inclusivity, good governance, dialogue, and sustainable development to ensure that Papuans have a stake in the development.

3.2.6 Economy

Papua, Indonesia's easternmost province, holds immense economic potential with its abundant natural resources, advantageous geography, and emerging sectors. Rich in minerals like copper, gold, nickel, and natural gas, Papua offers opportunities for mining and exploration. The region's vast rainforests present potential for sustainable timber production and ecotourism. Coastal areas offer prospects for fisheries and marine resource utilization.

To fully unlock Papua's economic potential, diversification beyond resource extraction is crucial. Promoting sectors like agriculture, renewable energy, tourism, and manufacturing can drive growth. Papua's fertile land supports diverse crops such as palm oil, cocoa, coffee, and spices. Sustainable agricultural practices and value-added processing can generate employment and stimulate the local economy. The region's cultural heritage and natural beauty can attract tourists, fostering infrastructure and service development.

Papua's economic potential is reinforced by its strengths. Abundant natural resources contribute to revenue generation and exports. Its strategic location near Asian markets and trade routes creates opportunities for partnerships. A growing domestic market driven by population growth and rising incomes benefits local businesses and industries.

However, Papua faces challenges hindering economic development. Inadequate infrastructure, limited access to education and healthcare, low human capital, and lack of economic diversification are significant obstacles. Developing infrastructure in Papua's remote and rugged terrain is costly. Improving access to education and healthcare services is vital for human capital development. Reducing reliance on resource extraction mitigates environmental risks and price fluctuations.

To ensure sustainable economic growth, Papua must address various threats. Resolving social conflicts, strengthening governance, resolving land tenure issues, and addressing environmental risks are essential. Social conflicts disrupt economic activities and investments, while corruption deters investors. Clear land regulations and resolving conflicting claims facilitate investment. Environmental risks like deforestation and climate change need to be addressed for the long-term sustainability of Papua's natural resources (Wayar et al, 2021).

Papua's economic growth is bolstered by Indonesia's robust economy, infrastructure development, and policies reducing regional disparities. However, addressing infrastructure gaps, improving access to financial services, and promoting sustainable and inclusive economic strategies are necessary. This approach respects local communities' rights and aspirations, ensuring long-term benefits for Papua.

Papua possesses significant economic potential driven by natural resources, geography, and emerging sectors. Diversification, infrastructure development, and sustainable practices are key. To unlock Papua's economic potential and address its challenges, a comprehensive and sustainable development strategy is needed. This includes improving infrastructure connectivity, investing in human capital development, promoting inclusive and transparent governance, and implementing sustainable resource management practices. Collaborative efforts involving the government, private sector, local communities, and civil society are crucial for harnessing Papua's economic potential while ensuring social and environmental sustainability. Furthermore, Papua benefits from Indonesia's robust economy, which provides a favorable market, infrastructure development, and initiatives to reduce regional disparities. Leveraging these strengths and addressing challenges will be crucial for Papua's economic development and its contribution to Indonesia's overall growth and development.

To improve Papua's economy and fully integrate it into Indonesia's potentials, while fostering well-being and security, the following steps can be taken:

1. **Infrastructure Development:** Invest in the development of critical infrastructure such as transportation networks, ports, airports, and power generation facilities. Improved infrastructure facilitates the movement of goods, services, and people, opening up economic opportunities and attracting investments to Papua.
2. **Economic Diversification:** Promoting economic diversification by supporting the growth of various sectors in Papua. Encouraging the development of industries such as agriculture, fisheries, mining, forestry, tourism, and manufacturing reduces the region's dependence on a single sector and creates a more resilient and inclusive economy. It also fosters the creation of stronger downstream industries.
3. **Investment and Business Environment:** Create an attractive investment and business environment in Papua by simplifying bureaucratic processes, reducing red tape, and providing incentives for investors. Foster public-private partnerships to promote investment in key sectors and support the establishment of local businesses. This stimulates economic growth, creates job opportunities, and improves well-being.
4. **Human Capital Development:** Focus on human capital development by investing in education, vocational training, and skills development programs. Equip the local workforce with the skills and knowledge required for diverse industries. Enhance collaboration between educational institutions, businesses, and industry associations to align training programs with market demand and improve employability.
5. **Small and Medium Enterprises (SMEs) Support:** Support the growth of SMEs in Papua by providing access to financing, business development services, and technical assistance. Promote entrepreneurship and innovation to encourage the establishment and expansion of local businesses. This empowers Papuan communities, generates income, and contributes to the overall economic well-being.
6. **Sustainable Resource Management:** Ensure sustainable management of Papua's natural resources to balance economic development with environmental conservation. Promote responsible mining practices, sustainable forestry, and sustainable agriculture methods. By preserving the region's natural resources, long-term economic benefits can be achieved, while maintaining the well-being of local communities and protecting the environment.
7. **Tourism Promotion:** Develop Papua's tourism industry by promoting its unique cultural heritage, natural beauty, and adventure tourism potential. Invest in infrastructure, promote tourist destinations, and provide training for local communities to engage in tourism-related activities. Tourism diversifies the economy, creates employment opportunities, and preserves cultural heritage.

8. **Regional Economic Integration:** Facilitate Papua's integration into regional and global economic networks. Encourage trade and investment partnerships with neighboring countries and leverage regional economic initiatives such as ASEAN and the Pacific Islands Forum. This enhances Papua's access to regional markets, boosts trade, and strengthens economic ties, contributing to well-being and security.
9. **Access to Finance:** Improve access to finance for businesses and individuals in Papua by expanding banking services, microfinance initiatives, and credit programs tailored to the needs of local communities. This enables entrepreneurship, supports business growth, and facilitates economic activities.
10. **Local Value Chains:** Promote the development of local value chains by strengthening linkages between different sectors and fostering collaboration among producers, processors, and distributors. Encourage the use of local inputs, facilitate market access, and support the development of cooperative networks. This helps to retain value within the local economy, create employment opportunities, and enhance well-being.

By implementing these measures, Papua's economy can be fully integrated into Indonesia's potential, fostering well-being and security. It requires a comprehensive approach that emphasizes infrastructure development, economic diversification, human capital development, sustainable resource management, and regional integration. Through these efforts, Papua can unlock its economic potential and improve the living standards of its people while contributing to Indonesia's overall economic growth and stability.

3.2.7 Socio Cultural

Indonesia and Papua share a rich and diverse socio-cultural landscape that shapes the identity and societal dynamics of the region. Papua, as a part of Indonesia, benefits from the country's socio-cultural diversity, commitment to pluralism, and initiatives aimed at empowering indigenous communities.

Papua is renowned for its cultural diversity, with numerous indigenous tribes, each with its distinct cultural heritage. These tribes, including the Dani, Asmat, Yali, Biak, and others, have their own languages, customs, and artistic expressions (Nandy, 2023). This cultural diversity contributes to the vibrant and multicultural society of Papua, enriching the region with a wealth of knowledge and traditions passed down through generations.

Traditional livelihoods play a crucial role in the socio-cultural fabric of Papua. Indigenous communities engage in subsistence farming, hunting, fishing, and gathering activities, maintaining a close relationship with the land and natural resources. Sustainable resource management practices are deeply ingrained in the socio-cultural traditions of Papua's indigenous populations, preserving their traditional knowledge and practices.

Cultural expressions are highly valued and celebrated in Papua. Traditional dances, music, carvings, and intricate artworks are prominent forms of cultural expression, reflecting the creativity and craftsmanship of the indigenous communities. These cultural expressions often convey spiritual beliefs, myths, and historical narratives of the local cultures, contributing to the rich artistic heritage of Papua.

Community structure and values are central to Papua's socio-cultural landscape. Traditional community structures, such as clans or tribes, play a significant role in social organization and decision-making processes. Respect for elders, communal harmony, and reciprocity are core values guiding social interactions and relationships within the community.

Recognizing the importance of cultural preservation, various initiatives have been undertaken to safeguard Papua's socio-cultural heritage. Government agencies, non-governmental organizations, and indigenous community leaders need to collaborate to document and revitalize traditional practices, support cultural education programs, and establish cultural centers. These efforts aim to empower indigenous communities, preserve their cultural identities, and ensure the sustainable development of Papua while respecting the rights and aspirations of its diverse population.

As part of Indonesia, Papua also benefits from the socio-cultural strengths of the country as a whole. Indonesia's socio-cultural diversity, with its multitude of ethnic groups, languages, and traditions, enriches the cultural landscape of Papua. The commitment to pluralism and religious tolerance in Indonesia fosters an environment of harmony and peaceful coexistence among people of different faiths, benefiting the socio-cultural fabric of Papua. Moreover, Indonesia's socio-cultural programs and initiatives that empower and preserve the heritage of indigenous communities can have a positive impact on Papua's socio-cultural development. Efforts to protect and promote Papua's socio-cultural heritage are crucial for fostering inclusive development, preserving cultural identities, and ensuring the well-being and rights of indigenous communities in Papua.

To improve Papua's socio-cultural integration in unity with Indonesia and foster well-being and security while exercising Pancasila and Bhinneka Tunggal Ika, the following steps can be taken:

1. **Promote Cultural Understanding and Appreciation:** Encourage dialogue, cultural exchange programs, and initiatives that promote understanding and appreciation of Papua's diverse cultures and traditions. Organize cultural festivals, art exhibitions, and performances that showcase the rich heritage of Papua. This helps build bridges of understanding, respect, and harmony among different communities.
2. **Education and Awareness:** Incorporate Papua's history, culture, and local languages into the education curriculum. Teach students about Papua's unique identity, traditions, and contributions to Indonesian culture. Raise awareness about the importance of cultural diversity, tolerance, and mutual respect among students, teachers, and the wider community.
3. **Community Engagement:** Foster community engagement and participation in decision-making processes. Encourage local communities to actively contribute to the development and preservation of their cultural heritage. Create platforms for dialogue and collaboration between different cultural, religious, and ethnic groups, allowing them to express their needs and concerns.
4. **Cultural Preservation and Revitalization:** Support efforts to preserve and revitalize Papua's traditional arts, crafts, music, dance, and storytelling. Establish cultural centers, museums, and galleries to showcase and preserve cultural artifacts. Provide resources and training for local artists and artisans to sustain and promote their traditional skills.
5. **Language Preservation:** Recognize and support the preservation of Papua's indigenous languages. Promote bilingual education that preserves local languages alongside Indonesian language proficiency. Encourage the use of bilingualism in official settings, media, and cultural activities.
6. **Social Inclusion and Empowerment:** Ensure equal access to social services, opportunities, and resources for all Papuans. Promote policies that address historical inequalities and empower marginalized communities. Support initiatives that enhance the participation and representation of Papuans in public institutions, civil society organizations, and decision-making processes.
7. **Religious Harmony:** Promote interfaith dialogue, understanding, and tolerance among different religious communities in Papua. Encourage religious leaders to foster unity and peace through their teachings and actions. Support initiatives that strengthen interfaith cooperation and collaboration for the betterment of society.
8. **Media and Communication:** Encourage responsible and inclusive media coverage of Papua, highlighting its cultural diversity, achievements, and positive developments. Support the establishment of community radio stations and local media outlets that represent the voices and aspirations of Papuans. Foster the use of media as a tool for cultural expression, dialogue, and mutual understanding.
9. **Conflict Resolution and Reconciliation:** Address underlying grievances and conflicts through inclusive dialogue, reconciliation processes, and justice mechanisms. Ensure the active participation of all stakeholders,

including Papuan communities, in efforts to resolve conflicts and promote peace. Support programs that promote healing, truth-telling, and trust-building between different groups.

10. Celebrating Diversity: Organize events, programs, and campaigns that celebrate Papua's cultural diversity and promote unity in diversity. Encourage Papuans to actively participate in national celebrations and events while maintaining and expressing their unique cultural identities. Emphasize the shared values of tolerance, respect, and unity that underpin Pancasila and Bhinneka Tunggal Ika.

By implementing these steps, Papua can further enhance its socio-cultural integration within Indonesia, exercise the principles of Pancasila and Bhinneka Tunggal Ika, and promote the well-being and security of its people.

3.2.8 Defense Security

Security

Alongside these developments, Indonesian nationalists tended to marginalize the Papuan people, as found in research conducted by the Indonesian Institute of Sciences (LIPI) in 2004. The research supported the notion that differences in the construction of nationalism between Indonesia and Papua have become a major issue in Papua. Thorning and Kivimaki (2002) stated that Papuans, as Indonesian citizens, have been separated from the political discourse conducted by other Indonesian citizens due to differences in economic, educational, and cultural aspects. The presence of the Indonesian government in Papua, particularly during the New Order era, was often associated with military power that frequently adopted a security approach in dealing with popular protests.

Subsequently, the government, as a stakeholder, realized that local government regulations alone were not sufficient, especially for regions like Papua and Aceh, which possess unique characteristics not found in other areas. If these distinctive factors are not properly addressed, the potential for separatist rebellions to secede from the Unitary State of the Republic of Indonesia (NKRI) may increase. This is what prompted the central government to issue Law No. 21 of 2001 concerning Special Autonomy (Otsus) for Papua.

The issuance of Law No. 32 of 2004 concerning Regional Government, later revised as Law No. 23 of 2014 concerning Regional Government, was the post-reform government's effort to acknowledge past policy formulation mistakes. The government recognized that the centralism implemented during the New Order era, which was supposed to build a strong state situated among the people, instead led to significant social and economic disparities as a result of the "Java-centric" development strategy, where development was focused only on Java and Sumatra while other regions in the archipelago were neglected.

The Special Autonomy (Otsus) funds allocated to Papua are of significant magnitude. Over a period of 21 years (2002-2023), the Otsus funds have experienced an average nominal increase of 8.9 percent per year, with the highest increase occurring in 2006 at 64.1 percent, attributed to the increased national General Allocation Fund. According to Pattinasarany et al (2021), Papua Province received Rp. 5.9 trillion in Otsus funds, which is equivalent to the total Regional Budget (APBD) of Maluku Province at Rp. 3.2 trillion, North Maluku at Rp. 2.7 trillion, or East Nusa Tenggara Province (NTT) at Rp. 5.8 trillion in the same year. This budget consists of special autonomy funds and infrastructure assistance funds.

In 2022, the government allocated Rp. 8.5 trillion for special autonomy (Otsus) and an additional infrastructure fund of Rp. 4.37 trillion for provinces in the Papua region. When combined, the budget for Papua reached Rp. 12.88 trillion, experiencing an increase of Rp. 949.2 billion compared to the previous year's realization of Rp. 11.93 trillion. In the 2023 State Budget Plan, the government also increased the additional budget for Papua by Rp. 405 billion (3.15%) from the 2022 outlook. However, there are allegations that a significant portion of government funds allocated to Papua are not used for their intended purposes, as evidenced by the involvement of numerous officials in corruption cases handled by the Corruption Eradication Commission (KPK).

According to CNN Indonesia (2022), Minister of Political, Legal, and Security Affairs (Menko Polhukam) Mahfud MD revealed that the special autonomy (Otsus) funds disbursed by the central government to Papua since 2001

amounted to more than Rp. 1,000 trillion. This amount is an accumulation of Otsus funds, regional own-source revenue (PAD), village funds, and ministry or agency expenditures. These facts have led Mahfud to question the reason why the people of Papua remain poor despite the substantial flow of funds. Moreover, the poverty in Papua has caused the residents to be angry with the central government.

The situation in Papua serves as a correction and criticism of the government, highlighting that good policies are those formulated comprehensively and evaluated periodically to assess their benefits. The ineffectiveness of Otsus in driving progress in Papua is due to its misuse by certain Papua elites. Despite being part of the indigenous Papuan community, they prioritize their own interests and groups at the expense of the lives of their fellow Papuans living in the interior and forests.

After 21 years of implementing the Special Autonomy Law, Papua has not achieved the expected justice, prosperity, and well-being. Empirical evidence indicates that economic growth, education, and health in Papua still face significant challenges. This underscores the necessity for greater attention to development in Papua, as regulatory policies alone have proven insufficient in addressing the complex issues at hand. The situation in Papua is closely related to the humanitarian dimension present in the region itself. The challenges faced by the Papuan people go beyond economic and social disparities; they encompass a broader spectrum of human rights, dignity, and inclusivity. Therefore, in addition to policy changes, it becomes crucial to focus on proper oversight of fund utilization and efforts to enhance the capacity of Papua's human resources engaged in public administration. This approach is essential to eliminate corrupt behavior and greed in budget management, recognizing these aspects as relevant elements of humanitarianism.

In response to regional disparities and the need for improved governance, the government took further steps in 2022 by creating four new special autonomous provinces in Papua. These provinces were established through specific laws: Law No. 14 of 2022 for South Papua Province, Law No. 15 of 2022 for Central Papua Province, Law No. 16 of 2022 for Papua Mountains Province, and Law Number 29 of 2022 for Southwest Papua Province. The primary aim behind this development accopment was to expedite services and regional progress, ultimately ensuring more effective and efficient governance. Additionally, the government recognized the potential of local culture as social capital and sought to utilize it to narrow development disparities between regions. By incorporating cultural strengths and identity into development strategies, it is believed that progress can be more evenly distributed, fostering a sense of inclusivity and empowerment among the Papuan population.

However, it should be noted that achieving positive outcomes requires not only changes in governance but also the comprehensive and periodic evaluation of policies. The misallocation and misuse of significant funds, including special autonomy (Otsus) funds, have raised concerns about the effectiveness of such initiatives. While substantial financial resources have been allocated to Papua over the years, the intended benefits have not always reached the population as desired.

Even after imprisoning many Papua elites for their greedy actions, the awareness of the nationalist Papua society has not fully opened up. The lingering impact of past injustices and unfulfilled promises of independence made by the Dutch has contributed to the emergence of nationalist elites in Papua (McGibbon, 2006). However, counterproductive efforts by some elements of the Papua separatist movement, such as calling for foreign intervention or advocating for a UN review of Papua's political status, are considered misguided. These approaches lack realism and tend to exacerbate the already complex situation.

Despite the unsuccessful attempts to declare independence, the contemporary Papuan nationalists have maintained a spirit of struggle, considering it as their main asset in pursuing their aspirations for independence. These groups are known for their persistence in employing various strategies to build resistance. One such strategy involves emphasizing a Papua-centric narrative that highlights racial differences, distinguishing indigenous Melanesian Papuans from other Indonesians who belong to the Polynesian race.

According to Suropati (2019), this racial claim is reinforced by differences in political identity and national identity based on interpretations of international law and Papua's history. For example, the New York Agreement of 1962

did not involve indigenous Papuans in the process, leading them to feel neglected. The same occurred in determining Papua's political status through the Act of Free Choice in 1969, where indigenous Papuans felt marginalized as all their representatives in the Act's Decision-Making Body (DMP) were determined by the Indonesian military (Asmoro et al, 2021). Overall, the procedures for determining DMP representation and the implementation of the Act of Free Choice were considered unfair, depriving indigenous Papuans of the opportunity to determine their own destiny. In other words, indigenous Papuans felt excluded from crucial decision-making processes concerning their future. Consequently, many indigenous Papuans felt disillusioned with the integration process into the state.

So when these elites are investigated by the Corruption Eradication Commission (KPK) and other supervisory institutions, they immediately rally the cry for "*MERDEKA*" (freedom) and incite grassroots Papuan communities to demonstrate in support of independence. Some of these elites also provide financial support and weapons to Armed Separatist Criminal Groups (KKS) or the Papua Separatist Movement (PSM) in their efforts to provoke the government and distort the facts on the ground to advance their diplomatic maneuvers in gaining support from foreign states, organizations, and the international community that have significant interests in controlling Papua's natural resources and geography, effectively turning Papua into their colony.

The central government must learn from this situation. While Otsus deserves criticism, it should not be blamed as it is the best diplomatic product preventing Papua's disintegration. However, there are deviations in implementing Otsus caused by humanitarian aspects, particularly in terms of the integrity of Papua's human resources (HR).

According to Aditya in Kompas.com (2022), a futuristic, holistic, and integral approach is necessary in addressing conflicts like this, and we can learn from the cases of Aceh and Timor-Leste in dealing with the Papua issue. Indonesia successfully resolved the conflict in Aceh through the Otsus approach but failed to retain Timor-Leste due to the referendum. This indicates that the Otsus approach is fundamentally effective in maintaining Papua's unity with Indonesia, and the discourse of a referendum, which could lead to Papua's separation from the Republic of Indonesia, should be avoided, as the government has closed the door to a referendum through People's Consultative Assembly Decree No. 8 of 1998, which revoked People's Consultative Assembly Decree No. 4 of 1993 on referendums, and Law No. 6 of 1999, which repealed Law No. 5 of 1985. Therefore, in Indonesian positive law, there is no room for a referendum.

Referring to its period of validity, Otsus is not indefinite; it has a time limit. It is also not advisable to continuously extend Otsus, as it would indicate the government's weakness in formulating policies. Hence, a democratic approach is needed to actively involve the participation of the Papuan community, especially the freedom fighters and indigenous Papuan people, as the narrative of Papua's development has been largely determined by outsiders and their own elites. It is time for the marginalized Papuan community to have increased participation in building a comprehensive and inclusive Astagatra Papua. This responsibility lies with the central government to facilitate and enhance community participation through robust democratic institutions, such as an intellectually and morally upright civil society, a critical press that voices the truth, high-quality and adequate universities, and technological advancements that support the acceleration of the democratization process in Papua.

To enhance security in Papua while promoting unity with Indonesia and upholding the principles of Pancasila and *Bhinneka Tunggal Ika*, the following steps can be taken:

1. Strengthen international cooperation: Given Papua's significance in regional security, strengthening partnerships with neighboring countries, regional organizations, and international actors is crucial. This cooperation facilitates information sharing, joint training programs, and collaboration in addressing transnational security challenges.
2. Address historical connections: Recognize and acknowledge the historical connections between Papua and ancient kingdoms like Sriwijaya and Majapahit. Understanding and appreciating this shared history can help foster cultural understanding and unity among the diverse communities in Papua.

3. Promote inclusive decision-making: Ensure that the voices and aspirations of the Papuan people are heard and included in decision-making processes. This involves creating platforms for meaningful dialogue and participation, particularly regarding issues that directly affect the Papuan community.
4. Improve implementation of Special Autonomy: Address the challenges and limitations in the implementation of Special Autonomy for Papua. Enhance transparency, accountability, and oversight in the utilization of funds, and tackle issues such as corruption and unequal distribution. Involve the native Papuan community in decision-making processes and empower them to actively participate in the development and governance of their region.
5. Invest in capacity building and infrastructure: Support initiatives that enhance the capacity of local security forces and government agencies in Papua. This includes providing training programs, resources, and infrastructure development to improve their ability to address internal security challenges and effectively manage border security.
6. Promote social harmony and inclusion: Encourage initiatives that promote social harmony and unity among the diverse communities in Papua. Foster understanding, respect, and tolerance for different cultures, religions, and ethnicities. Promote dialogue, reconciliation, and community-building activities to strengthen social cohesion.
7. Safeguard natural resources: Develop sustainable strategies for managing and protecting Papua's rich natural resources. Implement regulations and practices that ensure responsible exploitation and conservation of these resources, preventing conflicts and environmental degradation.
8. Enhance governance and transparency: Implement measures to improve governance, transparency, and accountability in Papua. Combat corruption, promote the rule of law, and ensure that public resources are utilized for the benefit of the Papuan people.
9. Foster economic development: Support economic initiatives that promote job creation, entrepreneurship, and economic opportunities in Papua. Encourage investments in key sectors such as agriculture, tourism, and infrastructure development to stimulate economic growth and improve the livelihoods of the Papuan people. This will not only contribute to the overall development of the region but also reduce social and economic disparities.
10. Ensure equitable resource distribution: Address the issue of unequal resource distribution within Papua. Promote fair and equitable access to education, healthcare, infrastructure, and other essential services across the region. Bridge the development gap between urban and rural areas, ensuring that all communities benefit from the progress and opportunities available.
11. Strengthen law enforcement and justice systems: Improve the effectiveness of law enforcement agencies in Papua to maintain security, uphold the rule of law, and protect the rights of all individuals. Enhance the justice system by ensuring timely and fair legal proceedings and promoting access to justice for all residents of Papua.
12. Promote cultural preservation and empowerment: Recognize and protect the rights of indigenous Papuan communities. Support initiatives that preserve and promote indigenous languages, arts, traditions, and knowledge systems. Empower local communities to actively participate in decision-making processes and preserve their cultural identities.
13. Enhance education and healthcare services: Invest in improving the quality and accessibility of education and healthcare services in Papua. Build schools and healthcare facilities, train qualified teachers and healthcare professionals, and provide resources to ensure that every Papuan child has access to quality education and healthcare.

14. Promote media freedom and freedom of expression: Ensure that freedom of the press and freedom of expression are protected in Papua. Encourage responsible journalism that promotes accurate reporting and unbiased coverage of events in the region. Facilitate open dialogue and public discourse to address concerns and grievances, fostering an environment of transparency and accountability.
15. Facilitate reconciliation and conflict resolution: Promote reconciliation and constructive dialogue between different groups in Papua. Encourage initiatives that foster understanding, healing, and forgiveness among communities affected by past conflicts. Support mediation and conflict resolution mechanisms to address grievances and promote peaceful coexistence.

Defence

According to Evan Laksmana (2019), Senior Fellow for Southeast Asia Military Modernisation at the Asia office of the International Institute for Strategic Studies, the concept of positioning Indonesia as the Global Maritime Fulcrum (GMF) was introduced by President Joko Widodo, commonly known as Jokowi, when he took office in 2014. The GMF aims to establish Indonesia as a significant player in the region, strategically located between the Indian and Pacific Oceans. It encompasses various elements, including maritime culture, resources, infrastructure, diplomacy, and defense. Many saw the GMF as a promising grand strategy that would shape Indonesia's domestic and foreign policies.

President Jokowi officially presented the GMF at the East Asia Summit in November 2014. The doctrine gained further recognition and expansion three years later through a Presidential Regulation on National Sea Policy. Foreign governments, including China, have taken the GMF seriously, with Chinese officials attempting to link it to their Belt and Road Initiative. Even U.S. Secretary of Defense James Mattis acknowledged Indonesia as the "maritime fulcrum of the Indo-Pacific area" during his visit to Jakarta in 2018.

However, during President Jokowi's second term, the GMF seemed to fade away. In his inauguration speech, he did not mention the words "maritime" or "foreign policy," instead emphasizing human capital, infrastructure, regulatory and bureaucratic reforms, and a broader economic transformation. This shift in focus raised questions about the future of the GMF as a comprehensive strategy.

China's New Maritime Silk Road concept, part of its Belt and Road Initiative, presents both opportunities and challenges for Indonesia. The land-based Silk Road Economic Belt opens up new trade routes, linking Indonesia to Central and East Asia as well as Europe. This increased connectivity provides Indonesian businesses with access to larger markets, fostering economic growth. Similarly, the maritime-based Maritime Silk Road connects Chinese ports to key regions such as the Indian Ocean and the Persian Gulf, offering Indonesia valuable opportunities to expand its maritime trade and diversify its export and import activities.

China's commitment to ensuring the security and effectiveness of the Maritime Silk Road is particularly advantageous for Indonesia. As China strengthens its capabilities as a Blue Water Navy, extending its security presence to crucial regions like the South China Sea, the Indian Ocean, and the Persian Gulf, it contributes to the stability and safety of maritime trade routes. This benefits Indonesia's shipping industry and ensures the reliable flow of goods and resources.

Nevertheless, Indonesia must be cautious of potential challenges and risks associated with China's geopolitical strategies, such as the String of Pearls and the Belt and Road Initiative. These strategies involve the establishment of military and economic infrastructure in strategic locations, raising concerns about regional security dynamics. It is essential for Indonesia to carefully evaluate the implications of these developments to safeguard its security interests and maintain a balanced relationship with China.

Furthermore, as Indonesia positions itself as a significant maritime player, it must also consider the dynamics of other global and regional actors. The United States, through its Indo-Pacific Command (USINDOPACOM), has been increasing its engagement in the region, emphasizing the importance of maintaining a free and open Indo-

Pacific. The recent AUKUS partnership, the Blue Dot Network initiative, and the Indian Ocean Rim Association (IORA) all contribute to the evolving regional landscape.

To improve confidence-building measures (CBM), Indonesia should actively engage in diplomatic dialogues and initiatives within regional frameworks such as IORA. By fostering mutual understanding and cooperation, Indonesia can promote trust among regional stakeholders and mitigate tensions. Additionally, Indonesia can enhance its maritime capabilities through capacity-building programs, joint exercises, and information sharing with regional partners. These efforts contribute to a more stable and secure maritime environment, ensuring the peaceful coexistence of nations in the region.

To position Indonesia as a Global Maritime Fulcrum, several strategic steps can be taken:

1. **Enhancing Maritime Infrastructure:** Invest in the development of maritime infrastructure, including ports, shipping lanes, and coastal facilities. This will improve connectivity, facilitate trade, and attract more maritime activities to Indonesian waters.
2. **Strengthening Maritime Security:** Enhance maritime security capabilities, including maritime surveillance, intelligence gathering, and response mechanisms. This will ensure the protection of Indonesian waters from illegal activities such as piracy, smuggling, and illegal fishing.
3. **Promoting Maritime Diplomacy:** Engage in active maritime diplomacy by participating in regional and international forums and initiatives. This includes fostering partnerships, sharing best practices, and collaborating on issues related to maritime safety, environmental protection, and resource management.
4. **Developing Human Capital:** Invest in maritime education and training programs to develop a skilled workforce in maritime industries, including shipping, fisheries, and marine research. This will ensure the availability of qualified personnel to support the growth of Indonesia's maritime sector.
5. **Expanding Maritime Cooperation:** Foster regional cooperation with neighboring countries and international partners to address common maritime challenges and promote shared prosperity. This includes joint patrols, information sharing, and coordinated efforts to combat transnational crimes at sea.
6. **Promoting Sustainable Marine Resource Management:** Implement policies and regulations to ensure the sustainable use of marine resources, including fisheries and marine ecosystems. This will contribute to the preservation of Indonesia's rich marine biodiversity and support the long-term viability of its maritime industries.
7. **Strengthening Maritime Research and Development:** Invest in scientific research and development related to maritime technologies, oceanography, marine biology, and renewable energy sources. This will foster innovation and contribute to the growth of Indonesia's maritime industry.
8. **Encouraging Maritime Tourism:** Promote Indonesia's natural beauty and cultural heritage through maritime tourism. Develop coastal and island destinations, improve tourist facilities, and ensure sustainable tourism practices to attract both domestic and international visitors.
9. **Facilitating Trade and Investment:** Simplify trade procedures, reduce bureaucracy, and provide incentives to attract foreign direct investment in maritime industries. This will create job opportunities, promote economic growth, and enhance Indonesia's role as a regional trade hub.
10. **Strengthening Legal Frameworks:** Review and update relevant maritime laws and regulations to ensure they align with international standards and promote maritime safety, security, and environmental protection. This will provide a robust legal framework for Indonesia's maritime activities and facilitate cooperation with other countries.

In conclusion, the improvement of defense and security in Papua is a multifaceted endeavor that requires a comprehensive and inclusive approach. By implementing effective measures, Indonesia can simultaneously enhance security, foster unity, and promote sustainable development in the region. The presence of Indonesian security forces in Papua ensures the maintenance of law and order, safeguarding the well-being of the local population and promoting peace and stability. These forces also play a vital role in protecting national sovereignty and territorial integrity, given Papua's diverse ethnic groups and complex socio-political dynamics. Furthermore, defense and security efforts in Papua provide a sense of security and confidence among the Papuan people, creating an environment conducive to investment, tourism, and overall development.

However, it is crucial to address any human rights concerns and strive for a balanced approach that respects the rights and aspirations of the Papuan community. Collaboration among the central government, local authorities, civil society organizations, and international partners is essential for achieving enduring peace, stability, and progress in the region. This collaboration should involve community outreach programs, dialogue with stakeholders, and efforts to bridge gaps and address grievances.

Additionally, ensuring stability and prosperity in Papua requires comprehensive measures, including addressing internal security threats, managing border security, protecting natural resources, promoting social harmony, and investing in capacity building and infrastructure development. Effective governance, cooperation among relevant agencies, international collaboration, and inclusive community engagement are key to safeguarding Papua's stability and development. By prioritizing these aspects and adopting a balanced approach, Indonesia can position itself as a Global Maritime Fulcrum, leveraging its strategic location, land resources, and maritime resources to become a prominent player in the global maritime domain.

In summary, through a comprehensive and all-encompassing approach, Indonesia can strive to improve defense and security in Papua while fostering unity, inclusivity, and sustainable development. By addressing the historical, socio-economic, and political aspects of the situation and respecting the rights and aspirations of the Papuan people, Indonesia can contribute to lasting peace, stability, and progress in the region. Collaboration among various stakeholders and the implementation of strategic measures will be crucial in achieving these goals and ensuring the well-being of the Papuan community while safeguarding Indonesia's national interests and sovereignty.

3.2.9 Technology

The region of Papua faces specific needs and challenges in harnessing technology for development. To address these, several key areas should be prioritized:

1. **Technology Infrastructure:** Papua requires significant investment in infrastructure to bridge the digital divide and ensure widespread internet connectivity. This involves expanding telecommunications networks, establishing broadband in remote areas, and improving digital literacy programs.
2. **Extending Technology Coverage:** Efforts must focus on extending technology coverage to remote and underserved areas. This includes expanding mobile networks, improving internet connectivity, and establishing information and communication technology (ICT) hubs and centers. Collaboration between the government, private sector, and development partners is crucial for accelerated technology development.
3. **Unique Conditions and Challenges:** Papua's rugged landscapes, isolated communities, socioeconomic disparities, limited electricity access, and cultural diversity create challenges in implementing technology solutions. Equitable access and adoption must be ensured, considering the region's unique context.
4. **Technology-driven Development Opportunities:** Papua offers significant opportunities for technology-driven development. Enhancing connectivity and digital infrastructure can spur economic growth, enable e-commerce, digital entrepreneurship, and access to online markets. Technology can also be applied in agriculture, healthcare, education, and tourism to improve productivity, service delivery, and quality of life.

5. **Integration of Cultural Heritage:** Papua's rich cultural heritage and indigenous knowledge systems should be integrated into technology initiatives. Empowering local communities to preserve and leverage their traditional knowledge and cultural practices through digital platforms can foster cultural identity, language revitalization, and sustainable development.
6. **Collaboration and Partnerships:** Collaboration among stakeholders, including public-private partnerships, local communities, academic institutions, and civil society organizations, is essential in addressing the technology gap. Engaging these stakeholders in technology-related programs and initiatives ensures inclusive development and participatory decision-making.
7. **Sustainable Technology Solutions:** Papua should prioritize sustainable and environmentally friendly technology solutions. This includes promoting renewable energy sources, energy efficiency, and green technology practices to minimize environmental impacts and contribute to long-term sustainability.
8. **Building Local Capacity:** Developing local capacity in technology-related skills and knowledge is vital for Papua's development. Providing training programs, scholarships, and vocational education opportunities in fields such as information technology, engineering, and digital innovation can equip the local workforce with the expertise needed for technology development and utilization.

Addressing technology needs in Papua requires a comprehensive and inclusive approach. By investing in infrastructure, promoting digital literacy, integrating cultural heritage, fostering partnerships, prioritizing sustainability, and building local capacity, Papua can harness the potential of technology for economic growth, social development, and improved quality of life while considering the region's unique needs and aspirations.

To enhance technology adoption and application in Papua for the betterment of well-being and security, the following strategies can be considered:

1. **Develop digital infrastructure:** Invest in expanding broadband internet connectivity and improving telecommunications networks to provide access to information, digital services, and online platforms. This will facilitate economic growth, education, healthcare, and communication.
2. **Promote technology education and training:** Establish programs and initiatives to encourage technology education in Papua, including quality Science, Technology, Engineering, and Mathematics (STEM) education and vocational training in relevant technology skills. This will equip the local workforce with the necessary knowledge and skills to effectively utilize technology. (Permata, 2019)
3. **Support entrepreneurship and start-ups:** Create an environment that fosters entrepreneurship and the growth of technology start-ups in Papua. Provide support through funding, mentorship, and incubation programs to nurture local talent and innovative ideas. This will contribute to economic growth and the development of technology solutions that enhance security measures.
4. **Enhance digital literacy and inclusion:** Implement digital literacy programs to bridge the digital divide and ensure that all segments of the population have the necessary skills to benefit from technology. Focus on training and resources for marginalized groups, such as women, indigenous communities, and rural populations, to empower them with digital knowledge and access.
5. **Facilitate technology transfer and collaboration:** Foster collaboration between local institutions, industry players, and research organizations to facilitate technology transfer and innovation. Encourage partnerships with national and international technology companies and institutions to bring expertise, knowledge, and resources to Papua. This can lead to the development and implementation of innovative technological solutions that address local needs and enhance security measures.

6. Integrate technology in key industries: Identify key industries in Papua, such as agriculture, fisheries, mining, and tourism, and promote the adoption and integration of relevant technologies to enhance productivity, efficiency, and competitiveness. This may include precision farming techniques, IoT sensors for resource monitoring, and digital marketing platforms for tourism promotion.
7. Ensure technology transfer and capacity building: Facilitate technology transfer from more developed regions of Indonesia to Papua, ensuring that local communities have the knowledge and skills to effectively utilize and maintain the technology. Offer capacity-building programs and training to empower individuals and communities to maximize the benefits of technology in their daily lives and economic activities.
8. Foster public-private partnerships: Encourage collaboration between the government, private sector, and academic institutions to drive technology adoption and innovation. Foster partnerships that leverage the expertise and resources of each sector to develop and implement technology solutions that address local challenges and enhance well-being and security.
9. Improve digital government services: Implement e-governance initiatives to enhance the delivery of government services in Papua. Digitize administrative processes, enable online access to public services, and promote transparency and accountability through digital platforms. This will streamline processes, reduce corruption, and improve security in public administration.
10. Promote smart cities and sustainable development: Foster the development of smart cities in Papua by utilizing technology to improve the quality of life, sustainability, and security of urban areas. Implement smart infrastructure, such as intelligent transportation systems, efficient energy management, and integrated security systems, to enhance public safety and well-being.
11. Encourage research and development in technology and innovation: Support research and development activities in technology and innovation, focusing on areas relevant to Papua's context and challenges. Foster collaborations between local research institutions, universities, and industries to conduct research that addresses specific needs, such as sustainable resource management, climate change adaptation, and community resilience.
12. Establish innovation hubs and incubators: Create innovation hubs and incubators in Papua to provide a supportive environment for technology-driven entrepreneurship and innovation. These hubs will serve as spaces for collaboration, networking, and mentoring, fostering the development of technology-based startups and promoting the commercialization of local ideas and inventions.

Implementing these strategies in Papua will enable effective technology adoption and utilization, leading to improved well-being, security, and socio-economic development. This comprehensive approach encompasses various aspects such as infrastructure development, education, entrepreneurship, collaboration, digital literacy, and data-driven decision-making. By adopting these measures, Papua can tap into its potential, bridge the technological gap, and establish a sustainable and secure future that aligns with the unique needs and aspirations of its people.

4. Conclusions and Recommendations

4.1. Conclusions

The historical events in Papua, the challenges brought by globalization, and the complexities of the postmodern era have significant implications for the current situation in Papua and Indonesia as a whole. The discussions surrounding Papua's independence and its recognition as part of Indonesia by the international community continue to shape the region's future.

To establish Papua as the window of Indonesia's spirit for the Melanesian communities, we need to consider Laksmana (2021) argument that "Indonesia must effectively navigate the geopolitical dynamics in the Asia-Pacific region, including China's Belt and Road Initiative and maritime expansion. This requires engaging with regional and global powers to protect its interests and promote stability".

Indonesia's strategic location, regional influence, and abundant natural resources present opportunities and challenges. Overcoming governance issues, developing infrastructure, managing environmental risks, and addressing social complexities are necessary for sustained development and a prominent regional role.

To peacefully enhance Indonesia's influence, an outward-focused strategy should prioritize cultural values, economic progress, humanitarian involvement, environmental conservation, maritime collaboration, and diplomatic engagement. Addressing internal challenges related to independence, competency, capacity, unity, and sovereignty is essential to fulfill Indonesia's global role.

Active participation in international relations is of great significance in shaping Papua's future. Through active engagement with foreign nations, international organizations, and the global community, Indonesia can contribute to economic opportunities, healthcare support, cultural exchanges, and educational partnerships in Papua.

In the realm of international trade, the impact of international politics and the pursuit of national interests is substantial. The ongoing trade war between the United States and China, for instance, has far-reaching effects on global trade, including Indonesia's close ties to the Chinese market (Kumar, 2021). To mitigate the impacts of this trade war, it is crucial to address regulatory frameworks and promote inclusive and sustainable development. Streamlining trade processes, ensuring transparency and fairness, and fostering inclusivity in trade relations are essential steps. Investing in innovation, research and development, and human capital can enhance Indonesia's competitiveness and adaptability in the global market. Regional cooperation and integration can provide alternative markets for Indonesian exporters, reducing reliance on any single market.

To become a key player in modern industries, Indonesia should focus on various aspects. This includes the development of renewable energy to reduce reliance on fossil fuels and tap into the growing clean energy market. Sustainable resource management, which encompasses responsible mining practices, reforestation efforts, and sustainable fishing practices, is vital to preserve valuable resources and maintain ecological balance. The establishment of value-added manufacturing industries requires investment in technology, research and development, and workforce training. Fostering technological innovation involves creating an innovation-friendly environment, promoting research and development, and supporting entrepreneurship. Infrastructure development, including transportation networks, digital connectivity, and logistics systems, is necessary to enhance Indonesia's competitiveness as a business destination.

Active participation in international collaboration and partnerships provides Indonesia and Papua with access to advanced technologies, new markets, and valuable expertise, contributing to their growth and positioning in modern industries. Implementing sustainable industry practices, such as responsible waste management, energy efficiency, and reduced carbon emissions, is crucial for maintaining competitiveness and contributing to global sustainability goals. By adopting these practices, Indonesia and Papua can demonstrate their commitment to environmental stewardship and contribute to global efforts in mitigating climate change and achieving sustainable development.

Investing in education and vocational training programs that are aligned with industry needs equips the workforce with the necessary skills, attracts investment, enhances productivity, and ensures a sustainable talent pool for future industry growth.

By strategically leveraging their natural resources and addressing the key aspects mentioned, Indonesia has the potential to position itself as a global player in modern industries while promoting Papua as the window of Indonesia's spirit for the Melanesian communities. This positioning will contribute to economic growth, job creation, and sustainable development, ensuring Indonesia's long-term prosperity and security.

Preserving Papua's cultural heritage, empowering indigenous communities, and fostering socio-cultural integration with Indonesia are essential for inclusive development, cultural preservation, and the well-being and rights of indigenous communities.

Promoting peace, stability, and dialogue is vital for Papua's sustainable development. Resolving conflicts through peaceful means, embracing trust-building initiatives, and promoting justice and accountability contribute to social harmony and inclusive growth. Addressing social issues and promoting inclusivity are integral to Papua's development. Prioritizing healthcare, education, housing, and access to clean water and sanitation helps create a more equitable and inclusive society.

Promoting education, infrastructure development, responsible resource management, and regional integration contribute to unlocking Papua's economic potential and fostering inclusive growth. Investing in education and vocational training ensures alignment with industry needs and reduces unemployment, poverty, and inequality. Infrastructure development improves accessibility, facilitates trade and tourism, and enhances competitiveness as a business destination.

Promoting economic diversification in Papua is important, supporting the growth of various sectors such as agriculture, fisheries, mining, forestry, tourism, and manufacturing. This reduces dependence on a single sector and creates a resilient and inclusive economy, encouraging the development of stronger downstream industries. Sustainable resource management, including responsible mining practices, reforestation efforts, and sustainable fishing practices, is crucial to protect Papua's rich biodiversity and ecosystems. Responsible tourism development, considering the protection of natural and cultural assets and the socio-economic well-being of local communities, can harness Papua's potential as a tourism destination.

Promoting the development of local value chains is important. Strengthening linkages between different sectors, fostering collaboration among producers, processors, and distributors, and encouraging the use of local inputs helps retain value within the local economy, creates employment opportunities, and enhances well-being.

Supporting small and medium enterprises (SMEs) is crucial. This can be achieved by providing access to financing, business development services, and technical assistance. Promoting entrepreneurship and innovation empowers local businesses, generates income, and contributes to overall economic well-being. Improving access to finance for businesses and individuals in Papua is vital. This can be achieved by expanding banking services, microfinance initiatives, and credit programs tailored to the needs of local communities. This enables entrepreneurship, supports business growth, and facilitates economic activities. (Cabinet Secretariat of the Republic of Indonesia, 2022)

To position Papua as a prominent center of Melanesian communities, it is essential to effectively manage geopolitical dynamics, implement an outward-focused strategy, actively engage in international relations, make strategic investments in modern industries, address social issues, promote inclusivity, preserve cultural heritage, ensure responsible resource management, and foster peace and stability. These objectives are outlined in the National Medium-Term Development Plan (RPJMN) 2020-2024 and aim to unlock Papua's economic potential, contribute to global sustainability goals, and ensure the well-being and prosperity of its people. These efforts align with the UN Peacekeeping program, such as the disarmament, demobilization, and reintegration (DDR) program initiated in 2017, which involves creating context-specific programs for members of separatist groups, disarming armed group members, facilitating their transition to civilian life, and supporting their reintegration into society.

Additionally, facilitating Papua's integration into regional and global economic networks is crucial. This can be achieved by encouraging trade and investment partnerships with neighboring countries and leveraging regional economic initiatives such as ASEAN and the Pacific Islands Forum. These measures will enhance market access, strengthen economic ties, and promote the overall well-being and security of the region.

The concept of positioning Indonesia as the Global Maritime Fulcrum was introduced by President Joko Widodo, known as Jokowi, in 2014. While the GMF initially gained recognition and expansion, its prominence seemed to

diminish during President Jokowi's second term. Indonesia must carefully navigate China's Belt and Road Initiative, which presents both opportunities and challenges. It is crucial to evaluate the implications of China's strategies to safeguard Indonesia's security interests. Additionally, as Indonesia positions itself as a maritime player, it must consider the dynamics of other global and regional actors, such as the United States. To advance as a GMF, Indonesia should focus on enhancing maritime infrastructure, strengthening maritime security, promoting maritime diplomacy, developing human capital, expanding cooperation, promoting sustainable marine resource management, investing in research and development, encouraging maritime tourism, facilitating trade and investment, and strengthening legal frameworks. These strategic steps will contribute to Indonesia's position as a significant player in the global maritime domain.

In conclusion, the historical events in Papua, the challenges of globalization, and the complexities of the postmodern era have profound implications for Papua's current situation and Indonesia as a whole. To position Papua as a center of Melanesian communities and establish Indonesia as a Global Maritime Fulcrum, a comprehensive approach is needed, encompassing geopolitical dynamics, international engagement, sustainable development, cultural preservation, social inclusivity, and peace-building efforts.

By effectively implementing these strategies and taking concrete actions, Indonesia can navigate the evolving geopolitical landscape in the Asia-Pacific region and unlock Papua's economic potential. This will contribute to regional stability, increased prosperity, and enhanced cooperation among nations. Furthermore, it will drive inclusive and sustainable development in Papua, ensuring the well-being of its residents. These efforts align with the broader vision of Indonesia Golden 2045 and will foster a harmonious, prosperous, and inclusive environment for all individuals as the nation progresses towards its goals. **(MEANS)**

4.2 Recommendation

In the face of the challenges brought about by globalization and the complexities of the postmodern and metamodernism era, it is vital for Indonesia to adopt strategic solutions and development plans that not only address these challenges but also promote social cohesion, community well-being, and the overall betterment of the nation-state and humanity as a whole. These strategies should aim to safeguard Indonesia's national ideology, uphold unity, and preserve its rich cultural diversity. The following points outline potential strategies that can be implemented:

1. **Strengthening National Identity:** Indonesia should prioritize initiatives that strengthen the sense of national identity and pride among its citizens. This can be achieved through the promotion of national symbols, historical awareness, and shared values. Emphasizing the importance of unity in diversity and celebrating Indonesia's multicultural heritage can help foster a strong national identity.
2. **Preserving Cultural Diversity:** Indonesia should actively preserve and promote its diverse cultural heritage. This involves supporting cultural institutions, traditional arts, and local communities. Encouraging cultural exchange programs, festivals, and exhibitions can create opportunities for different cultures to interact, fostering understanding and appreciation among Indonesians and the global community.
3. **Empowering Local Communities:** Indonesia should empower local communities by promoting their active participation in decision-making processes and development initiatives. This can be achieved through decentralization of power, capacity building, and providing support for local entrepreneurship and sustainable development projects. By empowering local communities, Indonesia can ensure inclusive and equitable development.
4. **Enhancing Education:** Indonesia should prioritize education reforms that promote critical thinking, cultural understanding, and global awareness. This involves updating the curriculum to include subjects that foster tolerance, empathy, and intercultural competence. Investing in quality education and providing equal opportunities for all citizens will contribute to the nation's social and economic development.

5. **Promoting Social Cohesion:** Indonesia should implement policies and programs that promote social cohesion and inclusivity. This includes addressing socioeconomic disparities, reducing inequality, and ensuring equal access to basic services, such as healthcare and education. Building strong social networks, fostering dialogue, and promoting interfaith and intercultural dialogue can also contribute to social cohesion.
6. **Environmental Sustainability:** Indonesia should prioritize environmental sustainability in its development plans. This involves implementing measures to protect natural resources, mitigate climate change, and promote sustainable practices across sectors. By embracing sustainable development, Indonesia can contribute to global efforts to address environmental challenges and secure a sustainable future.
7. **Strengthening Global Partnerships:** Indonesia should actively engage in international collaborations and partnerships. This includes participating in regional and global forums, promoting economic cooperation, and exchanging knowledge and best practices with other nations. By strengthening global partnerships, Indonesia can enhance its influence and contribute to global governance and peace.
8. **Strengthening legal frameworks that govern maritime activities, coastal areas, and the land border with Papua New Guinea.**

These strategies are designed to protect Indonesia's national ideology, promote unity, and safeguard cultural diversity amidst the challenges presented by globalization and the postmodern and metamodern era. By implementing these strategic solutions and development plans, Indonesia can strive to achieve social harmony, community well-being, and the advancement of its nation-state and humanity as a whole. This endeavor will contribute to the establishment of a democratic society that values cultural diversity and flourishes in an ever-evolving global environment.

To accomplish this, it is crucial to embrace Pancasila as a unifying ideology and to promote and preserve cultural diversity. Engaging the public, enhancing civic education, fostering international cooperation, and prioritizing ethical and sustainable development are crucial measures for navigating the complexities of the modern era and building a promising future for Indonesia. Aligning with Pancasila values is of utmost importance, as it embodies the essence of national values derived from the Pancasila philosophy:

1. **Religious values:** Embrace high spiritual values based on religion and beliefs, while demonstrating a high tolerance for other religions and beliefs recognized and practiced in Indonesia.
2. **Kinship values:** Emphasize togetherness and shared responsibility among fellow citizens, regardless of their origin, beliefs, and culture, reflecting Indonesia's diversity.
3. **Harmony values:** Possess the ability to adapt and the willingness to understand and accept local cultures or indigenous wisdom, given Indonesia's pluralistic nature.
4. **Democracy values:** Prioritize the interests of the Indonesian people in formulating and implementing government policies, reflecting the people's sovereignty.
5. **Justice values:** Ensure fairness for all citizens, regardless of differences, and aim to distribute prosperity to all members of the nation.
6. **Equality values:** Uphold the equal rights of every citizen before the law, and emphasizing that all individuals must abide by the law without exception (Value of Law Obedience).

People's awareness: Recognize that the hard-fought independence is based on a noble desire to make Indonesia an independent, united, sovereign, just, and prosperous nation. This noble desire aims to protect the Indonesian people and homeland, advance the welfare of the people, enlighten the life of the nation, and contribute to a world order based on freedom, eternal peace, and social justice.

To position Papua as the center of Melanesian communities and solidify Indonesia's position as a significant global player amidst the challenges and complexities of globalization in the postmodern and meta modern era, it is essential to embrace an outward-oriented strategy. This strategy should prioritize Indonesia's cultural values, dedication to environmental conservation, and its role as a maritime hub. By adopting such an approach, Indonesia can effectively establish itself on the global stage as a Global Maritime Fulcrum and make meaningful contributions to global peace and prosperity. The following recommendations outline strategic insights and plans that can be implemented to achieve these objectives:

1. **Cultural Diplomacy:** Indonesia should leverage its rich cultural heritage as a means of soft power diplomacy. This involves promoting Indonesian arts, traditional performances, literature, and cuisine on a global scale. Organizing cultural exchange programs, festivals, and exhibitions can foster mutual understanding and appreciation of Indonesian culture, thus strengthening relations with other nations.
2. **Economic Integration:** Indonesia should actively engage in regional and global economic initiatives to enhance its economic influence. This includes forging stronger trade relationships, attracting foreign direct investment, and promoting Indonesian products and services internationally. By participating in global value chains and collaborating with international partners, Indonesia can expand its economic opportunities and enhance its global presence.
3. **Environmental Stewardship:** Given its abundant natural resources, Indonesia must prioritize environmental preservation and sustainable development. This entails implementing comprehensive policies and initiatives to combat deforestation, promote renewable energy, and address climate change. By taking a leadership role in environmental stewardship, Indonesia can establish itself as a responsible global citizen and contribute to global sustainability efforts.
4. **Humanitarian Engagement:** Indonesia should actively contribute to global humanitarian initiatives by providing assistance and support to countries in need. This includes participating in peacekeeping missions, delivering humanitarian aid during natural disasters, and advocating for human rights and social justice. By demonstrating a commitment to humanitarian values, Indonesia can enhance its reputation as a compassionate nation and contribute to global stability and well-being.
5. **Maritime Cooperation:** Leveraging its strategic location, Indonesia has the potential to play a significant role in global maritime affairs. It should actively engage in regional and international maritime cooperation frameworks. By promoting maritime defense and security, connectivity, and sustainable development, Indonesia can strengthen its position as a Global Maritime Fulcrum and contribute to global maritime governance.
6. **Diplomatic Engagement:** Indonesia should maintain an active and balanced diplomatic approach in its interactions with other nations. This involves fostering constructive dialogues, promoting conflict resolution, and advocating for peace and stability in regional and international forums. By being a reliable and trustworthy partner, Indonesia can forge stronger diplomatic ties and contribute to global peace and security.
7. **Education and Research Collaboration:** Indonesia should prioritize collaborations with international institutions in education and research to enhance its intellectual influence. By establishing partnerships, joint research programs, and academic exchanges, Indonesia can facilitate knowledge sharing and innovation. This will enable Indonesia to contribute to global intellectual discourse and enhance its standing in various fields of study.

The grand theme “Papua as the window of Indonesia’s spirit for the Melanesian communities” in Papua aims to win the hearts and minds of the indigenous population by recognizing their intrinsic value and rich cultural heritage. This approach acknowledges the significance of Papua and its people, fostering a sense of pride and belonging among the indigenous population. By embracing this grand theme, Indonesia can promote inclusivity,

cultural diversity, and social harmony, ultimately contributing to the well-being and advancement of Papua and its role within the Melanesian communities. **(WAYS)**

It focuses on empowering indigenous communities, celebrating their unique identities, and ensuring their active participation in building Papua's power and shaping its future. This theme promotes inclusivity, respect for indigenous rights, and equal access to education, healthcare, and economic opportunities. Papua seeks to preserve and revitalize indigenous traditions, foster understanding and collaboration among different communities, and promote social cohesion. Success depends on effective policy implementation, stakeholder engagement, and commitment.

It also requires addressing historical and cultural challenges, fostering dialogue, and addressing social inequality, education, healthcare, economic opportunities, and infrastructure. Sustainable development practices and environmental stewardship are important. Adapting to the evolving needs of indigenous communities and maintaining a commitment to active engagement and continuous improvement can enhance the chances of success.

To elevate Papua as the window of Indonesia's spirit for the Melanesian communities, the following strategic insights can be explored:

1. **Prioritize Cultural Heritage Conservation:** Papua should emphasize the preservation and conservation of its diverse cultural heritage, including traditional practices, languages, rituals, and art forms. This can be achieved through cultural preservation programs, funding research projects, and supporting local artisans and practitioners, ensuring the authenticity and longevity of Melanesian culture.
2. **Develop sustainable cultural and ecotourism initiatives** that showcase the unique traditions, cultural expressions, and natural beauty of Melanesia. By offering immersive experiences, organizing cultural festivals, and adopting community-based tourism models, Papua can attract tourists seeking authentic cultural encounters while generating income and employment opportunities for local communities. Simultaneously, by enhancing tourism infrastructure, training local guides, and promoting environmental conservation among tourists, Papua can strengthen its ecotourism industry. Collaborating closely with indigenous communities will ensure genuine cultural experiences and a fair distribution of tourism benefits, contributing to the sustainable development of the region.
3. **Establish Cultural Education and Exchange Programs:** Based on Provincial Regulation of Papua No. 16 of 2008 regarding the Protection and Development of Indigenous Papua Culture, Papua can establish educational institutions and programs that focus on Melanesian culture, history, and arts. By promoting cultural education and facilitating exchange programs with other Melanesian countries, Papua can foster intercultural understanding and strengthen regional ties. This will position Papua as the window of Indonesia's spirit for the Melanesian communities.
4. **Support Creative Industries and Cultural Entrepreneurship:** Papua should support the development of creative industries, such as traditional crafts, music, dance, and visual arts. By encouraging cultural entrepreneurship and providing training and resources to local artists and artisans, Papua can stimulate economic growth and ensure the continuation and innovation of Melanesian artistic expressions.
5. **Foster Collaborative Efforts:** Papua should facilitate partnerships and collaborations among the government, private sector, local communities, and civil society organizations. By promoting dialogue and cooperation, Papua can leverage collective resources, knowledge, and expertise for sustainable development. Engaging international organizations and donors will provide additional funding and expertise.
6. **Diversify the Economy:** Papua should encourage the development of non-resource sectors, such as agriculture, renewable energy, tourism, and manufacturing. By providing financial incentives, infrastructure support, and business-friendly policies, Papua can attract investments in these sectors. Promoting value-added processing and innovation will increase the competitiveness of Papua's products in domestic and international markets.

7. **Enhance Financial Inclusion:** Papua should expand access to financial services, particularly for small and medium-sized enterprises (SMEs) and rural communities. Facilitating microfinance initiatives, promoting digital banking solutions, and providing financial literacy programs will empower individuals and businesses to thrive.
8. **Establish Digital Archiving and Documentation:** Papua can establish digital archives and documentation centers to preserve and digitize historical records, artifacts, and cultural materials. This comprehensive digital repository will serve as a valuable resource for researchers, scholars, and cultural enthusiasts, allowing global access to Melanesian cultural heritage while safeguarding the originals.
9. **Promote Cultural Diplomacy and Collaboration:** Papua can engage in cultural diplomacy by forging partnerships with international organizations, institutions, and countries that value and promote cultural diversity. Through cultural exchanges, joint research projects, and collaborative initiatives, Papua can enhance its global reputation as a center for Melanesian communities, fostering cultural dialogue and mutual understanding.

By adopting these strategic insights, Papua has the opportunity to embark on a transformative journey, positioning itself as the window of Indonesia's spirit for the Melanesian communities. This endeavor necessitates a comprehensive and forward-thinking approach that emphasizes the conservation and advancement of Melanesian cultural heritage, while also promoting economic growth, social cohesion, and international recognition of Papua's vibrant cultural significance.

To realize the vision of establishing Papua as the window of Indonesia's spirit for the Melanesian communities, the following important milestones, themes, targets, and stakeholders can be taken into consideration for its development.

Milestones:

1. Foundation Building (by 2025).
2. Inclusive Growth (by 2030).
3. Sustainable Development (by 2035).
4. Regional Integration (by 2040).
5. Prosperous Integration (by 2045).

Themes:

1. Education and Literacy, Healthcare and Well-being, Infrastructure Development, Agriculture and Food Security, and Access to Water and Sanitation (by 2025).
2. Poverty Reduction and Economic Opportunities, Skill Development and Employment, Sustainable Tourism and Cultural Preservation, Local Governance and Empowerment, Renewable Energy and Sustainability (by 2030).
3. Business Environment and Investment, Digital Innovation and Connectivity, Forest Conservation and Biodiversity, Disaster Resilience and Response, Social Cohesion and Cultural Understanding (by 2035).
4. Trade and Innovation Hub, Advanced Infrastructure and Connectivity, Equal Opportunities and Gender Equality, Rule of Law and Human Rights, Indigenous Cultures and Languages (by 2040).
5. Indonesian Nationalism and Identity, Economic Growth and Diversification, Social Protection and High Standard of Living, Sustainable Development and Environmental Conservation, Cooperation and Collaboration (by 2045).

Targets:

1. Improve education and healthcare access, enhance infrastructure, strengthen governance, preserve indigenous cultures, increase participation in decision-making (by 2025).
2. Achieve sustainable economic growth, reduce unemployment and poverty, enhance skills training, promote gender equality, foster inclusive tourism (by 2030).

3. Ensure clean and renewable energy, implement sustainable land and resource management, strengthen environmental conservation, improve disaster preparedness, reduce inequality (by 2035).
4. Increase trade and investment, develop strategic partnerships, enhance connectivity, promote cultural exchange, strengthen regional cooperation (by 2040).
5. Achieve high human development, sustainable and inclusive economic growth, maintain political stability and social harmony, preserve indigenous rights and cultures, strengthen national integration while respecting diversity (by 2045).

Stakeholders:

1. Government agencies (local, provincial, and national levels), indigenous Papuan communities and tribal leaders, NGOs and civil society organizations, educational institutions, healthcare providers, infrastructure development agencies, agricultural and farming cooperatives, renewable energy companies, and environmental organizations (by 2025).
2. Government agencies responsible for economic development, local businesses and entrepreneurs, labor unions, tourism boards and operators, community development organizations, microfinance institutions, vocational training centers, and women's empowerment groups (by 2030).
3. Chambers of commerce, technology and innovation hubs, environmental conservation organizations, disaster management agencies, cultural preservation groups, indigenous rights organizations, social welfare agencies, and universities (by 2035).
4. International trade organizations, foreign investors, infrastructure development agencies, indigenous cultural exchange programs, sustainable development agencies, and international cooperation agencies (by 2040).
5. National business councils, social welfare and public service providers, environmental protection agencies, indigenous Papuan leaders, international diplomatic missions, regional and international development banks (by 2045).

By taking into account these significant milestones, themes, goals, and stakeholders, Papua can initiate a comprehensive and collaborative development process. This approach necessitates adjustments and adaptations to suit local requirements and the strategic landscape to maximize its impact. Efficiency can be attained by involving a wide range of sectors and entities, promoting effective governance, coordinating actions, and fostering meaningful engagement. Pursuing these targets will result in an enhanced standard of living, improved well-being, and a reinforced sense of unity and identity within the framework of Indonesia. The ultimate objective is to create a prosperous and safe Papua by 2045.

4.3 Expectation

By the year 2045, Papua has made remarkable strides in its development. The region has experienced substantial economic growth, significant improvements in infrastructure, and increased access to education and healthcare services. Indigenous communities play an active role in decision-making, demonstrating a strong sense of cultural identity and empowerment.

Papua has successfully integrated into Indonesian society, fostering a deep sense of nationalism and unity. The principles of Pancasila and Bhinneka Tunggal Ika are deeply rooted, promoting diversity, tolerance, and social cohesion. The rich indigenous cultures of Papua are respected and celebrated, adding to the diverse tapestry of Indonesian identity. Security in the region is stable, as past grievances and conflicts have been addressed through inclusive dialogue and reconciliation processes.

Efforts to promote sustainable development have yielded positive results, preserving Papua's unique natural environment and biodiversity. The region has become a role model for achieving a harmonious balance between economic growth and environmental conservation. Sustainable management of natural resources has brought prosperity while ensuring long-term ecological sustainability.

Technological advancements have played a crucial role in Papua's development. Embracing digital innovation has led to improved connectivity, access to information, and technological solutions in various sectors such as

agriculture, healthcare, and infrastructure. This digital transformation has created new opportunities, particularly for indigenous communities, empowering them to actively participate in the digital economy.

In summary, by 2045, Papua has become a prosperous and inclusive region where the well-being of its people takes priority. Indigenous communities are leading the way in development, enjoying equal opportunities and making significant contributions to global growth and prosperity. The future of Papua is characterized by harmony, unity, and shared prosperity, benefiting both its residents and the entire nation of Indonesia. **(ENDS)**

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Classical Batik Craft Industry in Imogiri Yogyakarta: Existence and Development in the Perspective of Cultural Resilience

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Abstract

This writing aims to describe the development of classic batik motifs in Imogiri hand-drawn batik company, Bantul in relation to the theory of cultural resilience. The results of this study are that the community of batik artisans at the Girisari batik company, related to the theory of cultural resilience according to Talcott Parsons, consists of the categories of adaptation, integration, goal-oriented, and latency. Starting from the problem regarding the development of classic batik motifs found in the Imogiri region in general, there is a significant development between events of social change along with the character of batik creation. This change occurred in a spatial and temporal period for quite a long time and there was a factor of dependence on changes in values at the Yogyakarta palace since the reign of Sultan Hamengku Buwana IX until now. In the case of classic batik motifs related to prohibition motifs, this is fully valid for the legitimacy of symbols and at the same time power, but after there was a policy of simplifying all rituals in the palace, changes began to occur towards the problem of democratization in all fields including iconic batik.

Keywords: *Larangan* Batik, Yogyakarta Palace, Classic Motifs, Imogiri

1. Introduction

Batik craft has long been developed in the village of Girirejo, Imogiri district, Yogyakarta. This is because since a long time ago the people of batik making were royal servants or served in the Yogyakarta palace. Some even say that the pioneering of batik since the Mataram kingdom was led by the king Sultan Agung, because with the existence of the king's tomb in Pajimatan the need for batik is very high, so this skill is also taught to the people around it. Another strong evidence is that after Sri Sultan Hamengku Buwana IX simplified all palace rituals, so that it affected the income of batik courtiers and had to earn a side income by residing outside the palace (Soemardjan, 1986:39).

Another piece of evidence that is more universal in nature is that in fact batik trading activities in Indonesia during the pre-independence era were rife in the 1800s. This event is associated because the textile market in India experienced a setback due to the high taxes imposed. Chinese and Arab traders who controlled trade in the Java region used the opportunity to gain maximum profits. They have emerged as traders of the basic materials needed to make batik, namely white cloth, wax and dyes. It turns out that they also act as borrowers of money (Harmen, 1993:28). In this regard, it is stated that around the 1800s the Javanese produced a lot of clothes which were nothing but batik for trading (Raffles, 2008:107).

Problems began to arise because around 1830 the wax material industry produced on the Coromandel coast experienced an increase due to the increase in demand for the batik industry in Java, so that it could compete with textiles from Europe. In 1850 the Javanese batik trade was in a better position than European imitation batik. The European batik industry cannot harm Javanese batik, because batik actually has pure artistic value. However, since 1892 several Dutch East Indies officials at the resident level who were on the islands of Java and Madura always reported that the Dutch East Indies industry would be defeated by the entry of imitation batik from Europe (Koperberg, 1909:148). Imitation batik has not only pressured the domestic batik industry, but has also changed batik from works of art to industrial companies. However, these are all imitation batiks from Europe, in fact, due to differences in their artistic and symbolic values, so they do not have a detrimental effect on Javanese batik.

Simultaneously with the events of World War I that occurred in 1914-1918 there was a decrease in international trade traffic which resulted in difficulties in importing batik basic materials. Too little import of basic materials makes the price of batik very expensive, so that it is rare for the common people to be able to buy new batik. As a result, there was a decrease in batik production which led to a decrease in employment opportunities, thereby increasing the occurrence of unemployment in batik companies. There were difficulties in buying basic materials and selling cloth which occurred in 1929, causing many batik entrepreneurs to reduce their companies and among them the weakest in capital stopped all their businesses. Some batik companies recruit seasonal workers who will be laid off after the fasting month.

In the face of increasingly fierce competition between indigenous small traders and East Timorese, especially Chinese, an organization of batik entrepreneurs was established. Around the 1910s the batik industry had become a people's industry. Speculators and intermediary traders, who are usually Arabs, Sumatrans and Javanese, distribute materials such as dyes and wax to the artisans and when it is time to take the finished batik. All basic batik materials are also provided by factories in Europe. In 1918 batik chemical companies were founded in countries such as France, Switzerland, Japan and Germany, all of which actively imported their production into the Dutch East Indies. Bumiputera entrepreneurs obtain these materials from Chinese traders. They are considered to be stronger in controlling the batik industry and importing staples. Therefore, to face the increasingly fierce competition between indigenous and Chinese entrepreneurs, an organization of batik entrepreneurs was established, one of which was the Sarekat Dagang Islam which later changed to become Sarekat Islam. (Van Niel, 1984:123).

The decline in the number of batik companies which had an impact on the recruitment of workers can be observed from the comparison between the 1916 - 1920 conditions. According to the announcement from the Ministry of Crafts and Trade No. 6 of 1916, explains that the number of batik companies and until their finishing which had five or more workers on the islands of Java and Madura were 579 with a total of 7,606 workers. Furthermore, on January 1, 1920, there were 362 companies with a total workforce of 6,139 people (Koperberg, 1909:149). So during World War I, there was a decline in the industry that had experienced its former glory. Based on this, to prevent the decline of batik arts, the government is helping batik artisans and entrepreneurs by providing information and capital credit. With the hope that the batik industry can not only survive due to the sharp competition, but also be able to adapt to an unstable economic situation. After World War I ended, the situation in the batik trade was noticeably improved. The increase in demand for batik occurred in batik companies in various cities that produce batik. Simultaneously with the world economic recession in 1930, and exacerbated by increasingly fierce competition, there was also a decline in the batik industry, although on a small scale.

When the Dutch government fell into Japanese hands in 1945, all imports of batik trade with the Netherlands and Belgium stopped. As a result, the supply of cloth on the island of Java experienced a shortage. It's just that what happened in Yogyakarta was the accumulation of batik dyes, so that entrepreneurs turned their attention to making complicated and labor-intensive patterns in order to maintain the batik makers. Passing between 1945 to 1949, the development of batik did not show encouraging symptoms. After World War I provided a conducive atmosphere for the development of batik. There were even several central pockets of batik that became victims, due to the bombing by the Dutch army. However, after the physical revolution, the batik trade returned to normal. Simultaneously with the establishment of a cooperative institution, namely GKBI (Indonesian Batik Cooperative Association) in 1949, it resulted in significant developments in the batik industry. GKBI is a combination of five large batik cooperatives located in the cities of Pekalongan, Yogyakarta, Bandung, Surakarta and Jakarta. As a batik cooperative, GKBI also established NV. Batik Trading Company with status as a subsidiary. The goal is to become an agent for importing mori fabrics and dyes to be distributed both domestically and exporting batik fabrics. The batik business experienced its peak of success when the Benteng Program was implemented in the 1950s, which was a policy of the Old Order government to foster an Indonesian entrepreneurial spirit and at the same time a sense of economic nationalism. Under President Sukarno's government, GKBI had a strong position as the licensee to import mori cloth. At that time the number of members of GKBI was around 40 cooperatives representing around 8,000 family businesses or as batik workshops in miniature. Furthermore, GKBI is also trusted to make its own mori cloth, with three factories owned, namely PT. Primisima, PT. Prima-Texco, and PT Medari in Yogyakarta (Muhaimin, 1990:235).

2. Research Methods

This research was qualitative descriptive in nature, because in accessing data most of it was in the form of written data and also reinforced by interviews (Moeloeng, 2007: 3). Descriptive in this sense is in accordance with the results of in-depth observations that have been made, while qualitative is related to structural aspects. In strengthening the structural aspect, this research is also still adding data, namely in the form of images related to the instrument, the researcher plays an important role because it is to finalize the planning, implementation, analysis and interpretation of data, and up to reporting.

This qualitative method is in the form of library research using written sources from library collections in the form of books, journals, and other printed sources (Garraghan, 1957:33). Primary and secondary data collection techniques were carried out through library research by visiting various libraries and institutions that store writing materials in various libraries in Yogyakarta. After searching for written materials and interviews, the next step is to select and verify the data and organize it into writing (Iswahyudi, 2020: 800).

3. Yogyakarta classic batik

Along with the discovery of printing techniques, which initially produced poor quality, batik entrepreneurs were less interested in developing them. However, in the following years, the quality of printed batik could be improved and perfected, even if it was not much inferior to traditional batik, even if it was smooth. Batik printing is not only limited to making batik cloth, but has also developed into textile materials with batik motifs. This printing technique can then roll over most of the traditional batik companies or similar ones. With low production costs, printed batik is sold at prices far below traditional batik. Conditions like this cause traditional batik increasingly cornered (Anonymous, 1982).

Developments that started to brighten up were when the government issued a policy labeled Foreign Investment No. 1 of 1967 and Domestic Investment No. 6 of 1968, which basically had a positive impact on the life of the batik industry. This policy encouraged the emergence of textile factories which could then produce printed textiles with batik motifs. The encouraging impact was the emergence of large investors who invested in the business of batik printing, such as Batik Danarhadi, Batik Semar, Batik Keris, and Batik Cokrosuharto in Yogyakarta in the 1970s. The presence of the textile factory also destroyed the small-scale batik entrepreneurs, and had no effect on the large-scale batik entrepreneurs that had existed before.

Classical batik in this case was initiated as an idea of justification for giving the title in a certain area, namely Yogyakarta, which geo-aesthetically has supported the triumph of Yogyakarta palace culture. Etymologically, classic comes from the Latin *classique*, which means first class citizen. Furthermore, the term classic has a meaning as an artistic style and way of thinking that specifically refers to the peak development of art in Greece and Rome from 400 BC - 50 AD. The characteristics of this predicate include rational, balanced, functional and achieving true beauty. (Susanto, 2012:224). The information contained in the existence of batik for the past is thought to have existed since the 9th century, namely by the discovery of the *jamprang* batik motif which was placed on the *doti* cloth for the Shiva Mahadeva statue in the main chamber of the Shiva Prambanan temple. Furthermore, this batik motif was also continued and found in the statues of the Panataran temple in East Java around the 14th century which in essence is proof that batik had long been created and existed on the island of Java.

Contrary to the classical batik formations which appear visually as accessories for statues in temples on the island of Java, long after the following period the predicate of classicism reached its peak of beauty, in general, works of art must have been quarantined by the palace. It is easier from various sources of information, when classic batik became an important contribution during the Mataram kingdom around the 18th to 19th centuries. In the palace of Yogyakarta, since Sultan Hamengku Buwana I in 1755, batik has been launched for noble families by providing *kekancingan* called *awisan* or *larangan* batik (Ricklefs, 1974: 276). Some information that supports this is because from 1729 to 1798 it was decided to limit the use of patterned batik; *semen* with *sawat*, *lar*, *cemungkiran*, and *udan liris* (Carey ed., 1978:107,151,178). During the reign of Sultan Hamengku Buwana VII from 1877 to 1921 there were additional prohibited batik motifs namely, *huk* and *kawung* (Mandoyokusumo, 1980:51). Furthermore, during the reign of Sultan Hamengku Buwana VIII there was an additional *parang* motif as something that was glorified for the palace.

It can be said that during the reign of Sultan Hamengku Buwana VIII this was the pinnacle of palace culture in all elements of art products at the Yogyakarta palace. Reaching the pinnacle of all classical arts, Sultan Hamengku Buwana VIII is rightfully called the patron of the Yogyakarta court arts. One of these works is the *Bedaya Semang* dance which is so perfectly worked out, related to that it also accompanies the batik motifs used by the dancers (Condronogoro, 1995:19). Starting from the distribution of various batik motifs which are believed to belong to the palace and may only be worn by kings, nobles and royal officials, this allows for private batik making and has an impact on a limited number of people. During the reign of Sultan Hamengku Buwana VIII, the royal courtiers, who specifically served the practical needs of the palace, should have had to do with the place of residence that was adjacent to the king's residence.

Until now, we have only remembered the place where the name of the village is located in Kuthagara or within the palace fortress area, indicating the location of the royal courtiers. For example, Palawijan village is a place where physically disabled royal servants live. Gerjen or the residence of servants whose job is to serve the needs of clothing. Ngasem; palace batik residence. Ratawijayan; is the village where courtiers take care of carriage vehicles and raise horses, and Musikanan is the residence of the court musicians. Furthermore, during the reign of Sultan Hamengku Buwana IX, a major change occurred, the essence of which was that the existence of art and various rituals began to be reduced or simplified. This is with the consideration that there has been an institutional change, which aims to socialize democratic values. One of them is that the palace has started to open to the public. With the title "Throne for the People", it means that with this throne, one must be able to share the taste or welfare of the socio-cultural life of the people (Roem et al., 1982:39).

During the time of the executor of the great tradition of the Yogyakarta palace, namely Sri Sultan Hamengku Buwana X, it turned out that this tradition was still being preserved. In terms of the tradition of batik in the palace environment, the relatives of the palace or especially the sultan's daughters must also cultivate the ability to batik, so that when someone moves to live outside the palace, the tradition of batik is also increasingly widespread. According to Rahardjo, with the original batik activities carried out by the princesses of the palace, it also influenced the surrounding community to learn batik. As a result, the emergence of new motifs in batik in the Yogyakarta region, is the discovery of the predicate of farmer and *saudagaran* batik motifs (Rahardjo, 2011: 11). Apart from still having to serve the needs of batik for the palace, the place also developed batik for the general

public. The growth of these batik villages is one of the home industries for Girisari, Imogiri, Bantul Batik, as used as the object of this research.

Starting from the background of the problem regarding the Imogiri region in general in a geo-aesthetic view, this research can determine positive research formations as well as to determine the extent to which the region is facing policy streams both related to people's handicraft-based community economic growth and also in segments another segment. Offering this idea is not too difficult, if you find many clusters of data variables obtained from the wealth of the Imogiri region by placing the target of Batik Girisari artisans who have been active in the region for a long time.

The description for constructing explanations is by revising in a reintrospective and prophetic way. The reintrospective view is that it is believed that the existence of Girisari batik in the village of Pajimatan, Girirejo, Imogiri was originally the courtiers (*abdi dalem*) of batik *peserat* at the Yogyakarta palace, so that the demonstrators apart from providing valid evidence are also expected to provide a lot of information for this research. Likewise for the continuity of this craft is for palace consumers and rural people, so that related to the acquisition of valid data is also no different from the others.

The prophetic view in this regard is the result of this research work, bearing in mind that in the world of arts and crafts always requires various related components carried out by human society, so that very complex factors will be found. At least minimally is determined by the idea of consumers. On a large scale, because home industry can also become an icon of geo-aesthetic studies and local economic growth, it is possible that there are several other elements that play a role. In this context, among others, is the growing awareness of industrial development, which in general is dependent on institutional or government elements. Even though it is diverse, in this study it will also be found how far the level of pioneering of the Girisari batik craft industry is towards the realization of social order.

Not unlike the hope towards the realization of a society that is sufficient for primary and secondary needs, this research can also offer normative problem solving, especially regarding how the demands in the world of work for the home arts and crafts industry, so that the most expensive price, is how to achieve a social order solution that is immortals in the Imogiri region who are represented in the community of batik artisans in the village of Girisari. An indication of the establishment of a permanent social order, bearing in mind that the batik home industry community in the Imogiri region already has provisions which in Talcot Parsons' view are adaptation, goal attainment, integration, and latency factors, so to preserve these social order factors are latency or pattern maintenance (Parsons, 1961: 36, 41).

It seems that the results that are uploaded through the realization of social order, in the long term interest or in this case are the prophetic considerations that will be tried for research workers are on pattern maintenance. This consideration is based because maintaining social order must be supported by very complex latency elements because considering that research does not fully know the character of the roles of the actors there.

This writing is focused on the Girisari batik home industry, with the consideration that it can represent all batik home industries in the Imogiri region. Even so, it should not be understood, if because based on the distribution of supporters, including in this case workers or consumers, it often happens that they alternate with each other. Starting from existing social capital, as well as adaptation, goal attainment, integration, and latency factors, in this study which one is the strongest, so it will be looked for on the deficiency factor, so it will be found to solve towards the realization of cultural resilience in the batik-making community in Imogiri in general.

4. The sustainability of the batik industry in the perspective of cultural resilience

Perspective is a professional view held by Pajimatan batik artisans, Girirejo, related to the consolidation they are doing. In other words, when life is a choice, then becoming a batik worker is something that can lead to becoming social capital to appear in people's lives.

This is no different from other rural communities, that after the reform events in 1998, the economic crisis progressed slowly but surely could hamper the value of social integration, as was the case in the Pajimatan Imogiri region. The economic recession has made the government's role in realizing the achievement of people's welfare also begun to decrease drastically, so related to this it has also shifted aspects of integration, one of which is the role of mutual cooperation. The treatment that makes him in such a dilemma, can be inversely related to the need for a high sense of awareness to rise to build aspects of integration, bearing in mind that the veil of love for something he has begins to be instilled. What is said to be a batik maker, is something that is regenealogically still strong, so that proof of love cannot be run over so quickly. It's just that the phenomenon of the entry of the monetization process has hit rural areas in general since the 1980s, so that persisting in the world of batik is for life support and is outside the discourse of Imogiri's geo-aesthetic icon. Such a perspective exists in the people of Pajimatan, Girirejo, Imogiri, determines and at the same time chooses a paradigm for preserving the life of batik as a social support and at the same time attached to social cohesion, as in accordance with what has been passed down by its seniors.

Related to the condition of the community of Girirejo, Imogiri, is the condition of the community that has been established in terms of being a community of batik artisans, is it appropriate that this predicate can be interpreted as a social reality. In this study, it is discussed how far in the opinion of Talcot Parson the discussion is comprehensive by using the elements of adaptation, goal attainment, integration, and latency categories. Starting from the results of initial observations, it turns out that the characteristics possessed by the batik community in Girirejo village, Imogiri that can be used as social capital are adaptation and integration as the first category, while elements of goal attainment and latency are the second.

The inward looking view is reintrospective for batik craftsmen. According to Samuel Popkin, in relation to the realization of a community of batik workers in the village of Girirejo, there is an awareness that being a batik worker is a profession and a life choice, so efforts to improve are always accompanied by thought (Popkin, 1979). Initially, the inspiration came from where they were active, so that the energy around them could provide energy for creativity and activities. A view with a model like this is indeed a local genius, but at the same time can form a special character, especially related to the quality of his work, namely batik. Whether the genotypic factor associated with it is a hereditary ancestor is valid. On the other hand, if it is related to phenotype, then the environment will fully become a prototype, that talking about batik is synonymous with a place called Pajimatan, Girirejo, Imogiri.

A retrospective measure for batik makers in Pajimatan, Girirejo Imogiri is how far they have preserved classical Yogyakarta batik, bearing in mind they are still tied to the Yogyakarta palace. This statement is not something that deviates, that initially the community was indeed the courtiers of making batik and also bearing in mind that most of the residences in the area are still in the status of sultanate land or Sultan Ground, so that even in a thin measure there is still a factor of dependency with the patron.

Registered as a society that must obediently follow civilization, then along with the increasingly stable power of the Yogyakarta palace, its cultural journey also becomes smoother, as indicated by the batik-making community in the Imogiri region in general (Nobert, 1983). The jargon of the world of batik can also be used as cultural capital for the people of Girirejo, Imogiri, both in the embodied state, objectified or the objectified state, and institutionalized state (Bourdieu 1986). Cultural capital in the category of the embodied state or the objectified state is the work of batik and a set of ways of knowledge for its learning, and the category of the institutionalized state is how the capability of the Girirejo batik community to form a forum for its formal sustainability. Starting from the slices of the theory of cultural capital according to Bourdieu, the two categories can be solved through the first great category, namely adaptation and integration, which is in the area of work performance in batik production.

When it comes to adaptation, even though the frequency is still needed, the weight is also not large, because considering the process of adaptation between the production of batik works and social habits in society, there has been steady social cohesion. Adaptation can be attributed to the occurrence of a significant relationship between batik workers and aspects of materials, tools and how to work. The journey of adaptation between the creative

batik production process and the community of practitioners, in this case, is because it is so old that it is difficult if it is not brought up by events that change the level of progress of its production.

The outward-looking view is usually associated with social change theory. In this view, there is indeed a high awareness of the working community in Girirejo, Pajimatan, Imogiri to plan something that can intentionally change a big hope for the community. This transformation of social change cannot be separated from how active the Imogiri people are with those outside (Popkin, 1979). This view can depart from informational evidence and issues, if all economic activity must never stop to improve quality, or which ends with an increase in the price of its products. Outward views can be initiated, how one of the workers can work together with related parties, including empowering design development, seeking bestari partners through the government as a patron, and community collaboration through various exhibitions, workshops and other social services. This outward view will never stop and is always changing without limit.

Starting from this theory, it can be indicated that what elements are currently being sought by the Imogiri people are related to their profession as batik workers. Of all these elements may be chosen as capital to accommodate the research theoretical framework is on the element of goal-oriented. In fact, goal-oriented, related to the theory of high-level social integration, is related to workers' options that lay the foundation for changes in the up-to-date moral economy of workers. As is often heard how to improve both through the quality of marketable designs, the quality of finishing and mastery of materials, and the use of tools, to the marketing managerial.

This element can only be carried out operationally through prophetic awareness for batik makers in the village of Girirejo, Imogiri, Bantul. Associated with prophetic awareness, is an image that is believed to determine the right target strategy related to the profession they have. In this case it can be related, that in the world of the batik craft profession in Girirejo, people have been able to predict that the profession of batik can lead to making something that gives economic rewards. Related to this, the community of batik makers who have been accommodated to become a group of home industries and at the same time with the guilds they have is sure to become something big. Continuity is continuously formed in a structured manner, so various efforts are always taken both in terms of design development, material quality, and economic management, so that there is a change in the morale of the workman's economy in Girirejo village. Related to outward looking and at the same time with its goal oriented aspect, it can fully accommodate prophetic awareness which strengthens the optimism of Imogiri batik makers, one of which is when batik production is associated with tourism.

The tourism industry sector is something that has the potential to be developed as an introduction to culture and local economic products for a nation (Wahab, 1992:74). Efforts to introduce the culture and arts of each region with programs for the development and utilization of regional tourism resources and potential. Thus, this hope contributes to arts and cultural crafts, both in the form of designs and motifs typical of regional products.

This change begins to appear if there is something that makes a turning point including in the structure and pattern, a new paradigm occurs, namely progress or improvement due to achievements in terms of batik creation. This event of change was basically due to stagnation or paralysis which created a crisis for batik makers in the Imogiri region, especially with the earthquake natural disaster on May 27 2006 in Bantul. It was told that the earthquake caused a lot of batik equipment to be damaged. During the first six months after the earthquake, batik activities stopped because the community's focus was only on repairing their homes. Along with these conditions, people began to return to batik activities. What causes the driving factor to carry out batik production is the spirit of the community itself because what is important is preserving ancestral heritage. This awakening is also due to the assistance of various parties. One of them is the Jogja Heritage Society (JHS) and the Australia - Indonesia partnership, because it specifically provides assistance for the development of batik production, especially in the Imogiri region.

5. Some classic-based creativity batik motifs

In this case, the forbidden batik motifs which are a must to be created because they are for the needs of the Yogyakarta palace, are the Huk, Kawung, Parang Rusak, Barong, Parang Rusak Klithik, Semen Ageng, Udan

Liris, Semen Sawat Gurdha or Lar, and Patch motifs. Starting from the list of motifs, the Imogiri batik community fulfills a high social order, namely the element of adaptation. Associated with the process of social change, namely the democratization of the Yogyakarta palace which was pioneered by Sultan Hamengku Buwana IX, is at the same time the occurrence of independence in the creation of good motifs in Imogiri, especially in the Girisari batik company. Related to this is an inward-looking adaptation factor, with evidence of the development of batik motifs including; *Sidoasih*, *Sidomukti*, *Semen Rama*, *Truntum Gurdha*, *Parang Ceplok*, *Sekar jagad*, *Wahyu Tumurun*, and *Gringsing*.

The development of batik motifs in Imogiri, especially the Girisari written batik company, is a peak, so that it is a factor of social integration in an outward-looking way, which is shown by professional managerialism, a bureaucratic approach to loan assistance from the government, various types of charters in the name of cooperation, courses design training, and various exhibition opportunities in major cities. Related to the development of batik motifs in the Girisari Batik Company, it can be shown by the iconic Imogiri batik motifs including: *Ciptowening*, and *Kapalan Imogiri* motifs as local-level adaptation category motifs, while *Ceplok Kembang Kates* batik motifs are integration level motifs regionality. Furthermore, related to outward looking view, it also forms a goal-oriented factor, which is shown by the batik motifs influenced by tourism entering the Imogiri region and the personal achievement batik motifs played by batik designers at the Girisari Imogiri batik company. Batik motifs influenced by tourism include: *Wahyu Tumurun* and *Nitik* batik motifs, while personal achievement batik motifs include; *Prestasi I*, *Prestasi II*, and *Prestasi III*.

Related to latency or pattern maintenance, this is fully proof that the Imogiri batik community is really able to carry out the rescue of various segments. This is proof that it is an act of cultural resilience, which is actually felt to be very difficult due to the various challenges of modernization. These batik motifs are divided into motifs with the theme of preserving the classic character of the Girisari Batik Company and local wisdom. Batik motifs with the theme of preserving the classic character of the Girisari Batik Company include motifs; *Purbonegoro*, *Semen Mulyo*, *Babon Angrem*, and *Ceplok Keci*. Likewise, local wisdom motifs include; *Peksi Cohong*, *Grass Elephant*, *Buron Wono*, and *Srigunggu*.

At first, the Sidoasih batik motifs included classic types of batik motifs found in both the Yogyakarta and Surakarta palaces, which were used as clothing for female nobles. Etymologically the Javanese Sido means to be, to be, or to continue, while asih means to love. Philosophically, the Sidoasih batik motif has the meaning of human life which is full of affection between human beings. This batik motif contains the meaning of hope so that the household life of the bride and groom wearing this dress is always filled with a sense of harmony, affection and love for each other. Apart from being used as clothing for bridal ceremonies, this batik motif is also commonly used for the tingkep ceremony or waiting for the birth of a baby in the stomach of the expectant mother who is seven months pregnant, so it is called *mitoni*.

In Javanese, the word Sido means to be, to be, or to continue. The word mukti means noble or prosperous. Thus the Sidomukti motif cough means to continue or to be noble and prosperous or to live in abundance. Sidomukti motif batik is a type of classic batik motif typical of palace clothing. This batik motif uses soja natural dyes. This batik motif is actually a development of the *Sida Mulya* batik motif with a white background which originated from the Mataram kingdom era in Kartasura.

The basic pattern of the Sidomukti batik motif is *gurda*, while the *isen-isen* can be *sawut*, *ceceg*, *ukel*, and *ceceg pitu*. *Isen-isen sawut*, or in the form of soft lines lined up close together as fillers for leaves, and bird tails. *Ceceg*, namely in the form of small dots, tight or loose, that fill the area of the ornament. *Ukel*, which is in the form of a small circle, while *ceceg pitu* is in the form of dots that collect in the amount of seven circular shapes. Some of the ornaments or decorations on the Sidomukti batik motif include butterflies, butterfly wings, thrones or thrones, *meru*, and flowers. The main ornament is an image of a butterfly, symbolizing beautiful and high expectations. The main ornament is an image of a butterfly's wings, symbolizing justice and humanity. The main ornament in the form of a picture of a throne-shaped building symbolizes the hope for a high, noble and respected degree or position. The *meru* ornament also means a symbol of majesty and grandeur. Flower image ornaments symbolize beauty.

Sidomukti motif batik is usually used as clothing in traditional wedding ceremonies during the panggih ceremony or the meeting of two brides. reception or *pahargyan*, then held with a reception or *Pahargyan*. The philosophical meaning contained in this motif is to expect glory, prosperity and majesty.

The Semen Rama batik motif has a meaning so that the wearer has a life that is always blossoming. There are various types of *Semen Rama* batik motifs, including: 1. Motifs related to the mainland, such as plants. 2. Motives related to air such as; garuda, bird, and mega. 3. Motives related to the sea, such as water, fish, snakes, fish and frogs. This *Semen Rama* batik motif is widely associated with the *triloka* or three worlds, namely a teaching about the existence of three worlds or three realms, namely; the middle world is where humans live, the upper world is where the gods are, and the underworld is where the bad people as well as the evil creatures are.

Semen batik motifs are often associated with wayang stories, namely the Ramayana story, in this story the rulers imitate the figure of the satria Rama because he is loved not only by human beings but also animals, which in this case are depicted as monkeys. The *Semen Rama* batik motif is always associated with Hastabrata's teachings, namely the teachings are advice from Rama and his younger brother Barata that must be carried out if one becomes an ideal king. Hastabrata's teachings likened a king to imitate the characters contained in the elements of nature, because they can really benefit humans and work fairly. The eight natural elements are; earth, water, air, fire, *akasa* (sky), sun, moon, stars, and clouds (Susanto, 1973).

Truntum batik motif has a background about a love story that hopes to blossom again. This batik motif was created by Kanjeng Ratu Kencana, who was the empress of Sunan Paku Buwana III. This was told when Sunan Paku Buwana III was about to remarry, Kanjeng Ratu Kencana felt sad and lonely, so she tried to create this batik motif. The purpose of creating this batik motif is as a symbol of a love that is pure and sincere, so that it will last forever and continue to blossom in the heart. The word *truntum* comes from *temaruntum* which means increasingly thriving. The use of the *Truntum* batik motif is worn on the parents of the bride and groom in the hope that the bride's love will continue to thrive and last forever.

Visually, the *Truntum* batik motif can be in the form of flowers that are blooming, neatly and geometrically arranged. Batik motifs usually use natural toga materials. It is called the *Truntum Gurdha* Motif, because it is added a pair of Garuda bird wings, which in this case we can see the wings are half opened. On the edge of each wing is strung with a closed wing motif, as if the bird depicted is perched when viewed from the side. In Hindu myth the Garuda bird is the symbol of the vehicle of the god Vishnu. Because the god Vishnu is considered the guardian god or the savior of the world, this batik motif is only permitted by kings or the nobility.

The *Parang Ceplok* motif batik, visually, has a background with *Parang* motifs in general. There is an additional element of the fried motif, which is one motif and is arranged repeatedly, so it looks like *ceplok-ceplok*. Some people say that this *Ceplok* motif is called the *Kertas Tempel* motif, so when it is applied to batik cloth it becomes attractive. The ornaments with repeating patterns are geometric in shape, there are square, rectangular, round and star shapes. The *Ceplok* motif is usually based on the circular shape of a rose, a star, and some are very small. This pattern with the *Ceplok* motif can occur because it is inspired by the shape of the palm fruit which is split into four. The four parts are essentially symbolizing the four directions of the compass. The *Parang Ceplok* batik motif, which is produced in Girisari, Imogiri, only has floral and leaf elements added to add beauty to the main *Parang* motif. The colors used are synthetic colors. The flowers and leaves are given isen in the form of dots and lines. The pattern of the *Parang* motif has also undergone changes, because it is for the sake of impressing consumers.

Literally, *Sekar Jagad* means the flower of the universe. *Sekar Jagad* is a collection of various classic batik motifs in one piece of cloth. This motif has been known since before the collapse of the Majapahit kingdom, King Brawijaya V, around 1478 AD. Initially, *Sekar Jagad* had a distinctive form of division of fields, although the fillers for each field may vary. In its development, modifications occur freely in the form of division of fields. The *Sekar Jagad* motif actually depicts the various cultures that exist in this universe. This batik motif has a pattern similar to images of various flowers and also has characteristics in terms of coloring, namely the various colors displayed are varied. With this motif, the beauty is reflected which is quite interesting, because there are color variations and various patterns in batik cloth. The *Sekar Jagad* batik motif is a batik motif that was born in the

Imogri region which batik creators developed as the *Nitik* motif. The *Nitik* motif that developed around Yogyakarta, is in the form of squares and rectangles, also decorated with *isen-isen* and *ceceg*, both *ceceg telu* and *ceceg pitu*. As a society of batik lovers who are close to the inspiration of classic batik before, the development of this *Nitik* motif is always given a name associated with a flower. For example; the motifs of *Kembang Kenthang*, *Sekar Kenanga*, *Sekar Kanthil*, *Kembang Waru*, *Sekar Randhu*, and *Sekar Jagad* (Suharsono, 2011:139).

Related to the Wahyu Tumurun batik motif at the Girisari written batik company, it has experienced developments both in terms of process, motif and color. Until now, this batik motif still has many fans, so many order it because they are fascinated by its beauty. Wahyu Tumurun's batik motif includes non-geometric motifs which are arranged randomly but also adjusted to the feelings of the creator. Regarding the development of the motif, it can be seen in the background by adding the henna motif which is usually neatly trimmed and on the edges of the main motifs and the edges of the background filling, with the henna motif always being shredded regularly. The meaning obtained from the *Wahyu Tumurun* batik motif is that *Wahyu* means a gift or power given from God Almighty. Then with the hope that if you use this batik motif you will get positive things, as desired. While *Tumurun* is likened to coming from above, which means something that is very noble, especially for humans, so that this batik motif is believed to be something that is blessed, karomah, and accompanied by guidance.

The *Gringsing* motif is generally shaped like fish scales with a black dot resembling an eye in the center. This motif is thought to have existed since the 14th century, as mentioned in the Pararaton book. Van der Tuuk called it the words "*Sakmangke Raden Wijaya adum lancingan geringsing mring kawulanira sawiji sowang, ayun sira mangamuka*", which means Raden Wijaya distributed black and white striped loincloths or maybe stripes to his servants, each one for war preparations. It is estimated that the word stripes with a combination of black and white, or called '*Rwa Binedha*' until now on the island of Bali is a symbol of rejecting reinforcements. Actually the shape of this motif is like fish scales, while in the middle there is a black dot resembling an eye.

The word *gringsing* is associated with the words *ketan* and *injing* which are used as offerings at the place. There are those who relate the word *gringsing* to the standing or upside down chicken feathers, which if it grows on humans it is called *jegrug*. The word *gringsing* can also be interpreted as a point or nodule on black skin. Starting from the various meanings of the word, it was suspected that in the making of batik at that time they still used glutinous rice starch or the remaining froth from boiling sticky rice, so that the situation was uneven or had lots of lumps. Visually, in general, the *Gringsing* batik motif is in the form of a circle or circle as the center with a dot in the middle, which is called "*sedulur papat lima pancer*". This batik motif is categorized as a symbol of balance, prosperity and fertility in human life.

6. Conclusion

It seems that the existence of batik in the spatial-temporal dimension has gone through a long period of time along with the development of civilization, the human need to dress. Apart from the theory of cultural diffusion, society as the recipient of the heritage and the buffer of batik culture can be reflected in the formation of a cultural structure which until now still integrates the power of ethnic culture in the process of forming national culture.

Yogyakarta batik makers in ancient times did not only create something beautiful to look at, but also gave meaning or meaning that was closely related to the philosophy of life. They create according to their distinctive motifs with sincere and noble messages and hopes, so that they can bring goodness and happiness to the wearer. The use of decorative motifs is often associated with symbols or symbols, as well as the form of ornaments as a whole planned with a specific purpose, for example to be used to gain prosperity and glory. This is very different from the current conditions. The existence of cultural developments in society resulted in Yogyakarta batik being shifted, such as in terms of application, design, or something else.

This is a dual opposition system, that is, a system formed from two conflicting elements, but which balance and complement each other. In this appearance it is as if laws, customs, religions and norms regarding loss of prestige and are replaced by a simulation model of mass culture, so that the deeper meaning is blurred to lead to a free

human being and to simulate himself. The change and displacement of this Yogyakarta batik masterpiece is due to various reasons, including technological, economic, social, cultural, political, aesthetic, and others.

For example, batik motifs that were previously only allowed to be used by kings and royalty when there were ageng ceremonies, but in its development were used freely outside the palace, such as batik which was previously applied to long cloth, now changed to clothing. The same goes for people who dress in batik from Yogyakarta, even though sometimes they don't match their function. In appearance, it is not only the type and form of clothing worn, but also how they believe in what is beautiful to highlight so as to give a more dominant and attractive impression on what they appear.

Evidence of the link between feelings of crisis due to natural disaster and achievement, as it seems to be a law of nature, namely creativity is due to crisis. The achievements of the batik makers are evidence of advanced adaptation, not only because they maintain classic motifs but also bring out traditional motifs that are often consumed by society in general. These batik motifs in their development are still inspired or adhere to classic motifs that have been mastered before. According to the views of the consumption community of the social strata of batik, these motifs are called *sudagaran* motifs. It turns out that the concept of *sudagaran* motive, is to be traded as a hope as a life support. Many of these classic creativity-based batik motifs are produced at the Girisari batik company.

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Attachment to some classical-based creativity batik motifs (author's documentation source)

Photo 1: Udan Liris motif



Photo 2: Sawat Gurdha/Lar motif



Photo 3: Huk motif



Photo 4: Kawung motif



Photo 5: Nitik motif



Photo 6: Parang rusak Barong motif



Photo 7: Sidoasih motif



Analysis of Transition Odds and Inequalities in the Brazilian Labor Market Before and During Covid-19

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Abstract

The aim of this work is to identify the chances of individuals moving to the state of unemployment in the Brazilian labor market with the application of a logit model, analyzing two moments: before the Covid-19 pandemic crisis and during the Covid-19 crisis. Evidence indicates that there was an increase in the probabilities of unemployment among pardos in relation to white and black groups. The chances of male groups being unemployed during and, therefore, after the crisis were lower than in previous periods. Black women had a more fragile situation in which they saw the threat of transition to unemployment increase by about 40% compared to the period before the health crisis

Keywords: Brazilian Labor Market, Labor Market Inequalities, Unemployment

1. Introduction

Brazilian society is experiencing some economic challenges and one of them is the high unemployment rate. The Covid-19 health crisis has contributed to the difficulties in the country, where conditions do not favor job creation. Data from the Brazilian Institute of Geography and Statistics (IBGE) indicate that in 2020, the number of people who did not look for work reached 15.3 million people.

Staying away from the labor market for long periods can reduce the individual's future opportunities to get a job and, consequently, discourage him from looking for an occupation. Thus, the odds of individuals remaining unemployed increase. Based on this, what is observed is the transition of the individual's state in the labor market in which he leaves the condition of being unemployed for inactivity (Darby, Haltiwanger and Plant, 1986; Nunes, Menezes-Filho and Komatsu, 2016). Therefore, the change in the unemployment rate is related to the decrease in job exit transitions and fluctuations in unemployment are driven by fluctuations in individuals entering jobs and it is these fluctuations in the odds of entering employment that drive both the level and the unemployment rate (Pissarides, 2008; Shimer, 2012; Corseuil, Franca and Ramos, 2020).

The economic literature is extensive in research that points to the existence of disparity between men and women in the unemployment and in this sense, it is worth investigating whether inequalities increased during the pandemic period and also, whether the chances of a transition to unemployment also varied, configuring a worsening of opportunities in the labor market. Obviously there is agreement in studies revealing that women are more likely to be unemployed than men, including during the pandemic period, this was also evidenced (Acevedo, Mora-Urda and Monteiro, 2019; Corseuil, Franca and Ramos, 2020; Gezici and Ozai, 2020; Costa, Barbosa and Hecksher, 2021). In Brazil, there are still negative effects on race. Blacks or pardos represent 64% of all individuals in the national territory, but unemployment among these individuals is almost double that observed for whites.

The aim of this work is to identify the chances of people moving to the state of unemployment in the Brazilian labor market with the application of a logit model, analyzing two moments: before the Covid-19 pandemic crisis and during the Covid-19 crisis.

In addition to this introduction, this short article describes in section 2 the data source and the applied econometric strategy; section 3 presents the empirical results and section 4 presents the conclusions of the study.

2. Data and Method

2.1. Source of Data Collection

Quarterly unemployment data provided by the Central Bank of Brazil and Brazilian Institute of Geography and Statistics (IBGE) were used in this study, divided as follows: *i*) unemployment of men and women; *ii*) total aggregate unemployment; *iii*) unemployment among white, black and pardo people. The analysis in the pre-covid period runs from 2016 to 2019 and, during the covid period, runs from March 2019 to December 2022, totaling 11 quarters of analysis in each period. Data were collected from the sources described in Table 1, below.

Table 1: Source data

Serie	Source	Period
men's unemployment	IBGE	quarterly
women's unemployment	IBGE	quarterly
aggregate unemployment	Central Bank of Brazil	quarterly
unemployment among white, black and pardo people	IBGE	quarterly

Source: The author

Apparently, the groups were equally impacted by unemployment over time, as shown in Figure 1 with the development of unemployment rates between men and women and between different races in Brazil, however, the chances of transition in the labor market fall more effectively about disadvantaged groups.

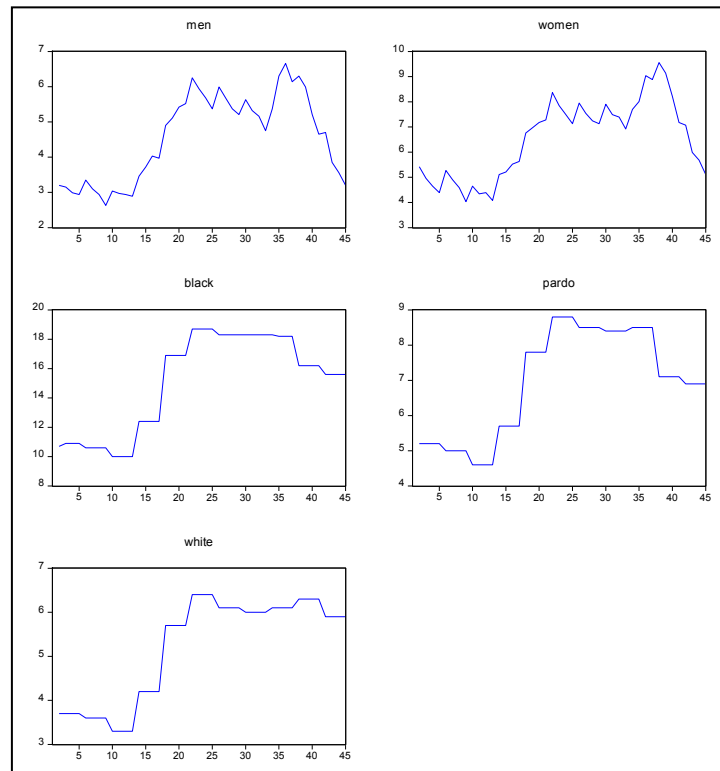


Figure 1: Unemployment rate among gender and race on the Brazilian labor market
 Source: The author based on research data (2023)

As in Santos and Marques (2022), the variations between the unemployment rate of men and women in the time frame that goes from the first quarter of 2019 to the first quarter of 2021 as shown in Figure 2 below, it is possible to attest that unemployment among women is higher than that of men in approximately 37% on average. The second quarter of 2020, with social isolation already established in several Brazilian cities, revealed an increase in the unemployment rate of female groups compared to the first quarter of the following year by 23.5%, while unemployment among men increased by 10, 4% in the first quarter of 2020 to 12.2%, showing a variation of approximately 17%. The first quarter of 2019, compared to the first quarter of 2020, reveals that there were no significant fluctuations in unemployment between men and women. This shows that female unemployment was more impacted than male unemployment during the pandemic period.

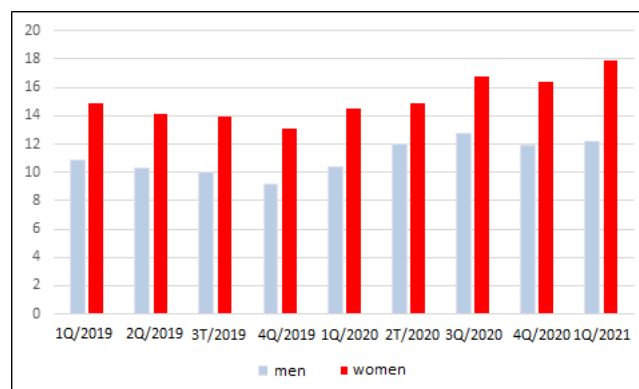


Figure 2: Variations between the unemployment rate from 2019 to 2021 for men and women.
 Source: IBGE (2022)

2.2. Methodology

For the applied method, the hypothesis is assumed that an individual is employed or looking for a job in period t and depending on the possibilities of transition in period $t+1$, in which it is possible to obtain more than two possible alternatives for the variable of interest. The econometric strategy of applying a logit model with error correction by heteroscedasticity is used.

A model was specified that reveals the odds of an individual i moving to a state j of unemployment in the periods before the pandemic (from 2014 to 2019), during the pandemic (second quarter of 2020 to fourth quarter of 2021) and post-pandemic (first quarter of 2022 to fourth quarter of 2022). The model follows the specification adopted by Obben, Engelbrecht and Thompson (2002) where the existence of a theoretical continuous index Z_i that varies from $-n$ to $+n$ determined by a set of explanatory variables that we can write as:

$$Z_i = \beta_1 + \beta_2 X_{i2} + \dots + \beta_k X_{i,k} \quad , i = 1 \dots N \quad (1)$$

using matrix notation $Z_i = X_i' B$ where:

$[B = \beta_1 \quad \beta_2 \quad \dots \quad \beta_k']$ and $[X_i' = 1 \quad X_{i2} \quad \dots \quad X_{i,k}]$ Z_i 's observations are not available. Assuming that the available data only distinguishes whether individual observations are in a category, in this case the unemployed at period t . The logit model assumes that Z_i is a logistic random variable. Therefore, the probability of an individual being unemployed given their attributes can be calculated from the cumulative logistic distribution function (CDF) evaluated in Z_i :

$$P_i = f(Z_i) + \frac{1}{1 + e^{-Z_i}} \quad (2)$$

where P_i is the probability that individual i is unemployed, f is the cumulative logistic distribution function (CDF) evaluated at a specific value. Z_i varies from $-n$ to $+n$ as P_i goes from 0 to 1, and when $Z_i = 0$. $P_i = 0.5$.

Multiplying both sides of the equation by $\frac{1 + e^{-Z_i}}{P_i}$ results in:

$$e^{-Z_i} = \frac{P_i}{(1 - P_i)} \quad (3)$$

which is the odds ratio, the ratio between the probability of an individual being unemployed given the specific characteristics of sex and race. Taking the natural logarithm of both, we arrive at what is specified in Equation 4, below:

$$Z_i = \ln \left[\frac{P_i}{(1 - P_i)} \right] = X_i' B = \beta_1 + \beta_2 X_{i2} + \dots + \beta_k X_{i,k} \quad (4)$$

Therefore, the dependent variable in the logit model is the log of the odds that an individual is unemployed. The regression coefficients are estimated by the method of maximum likelihood. A given slope coefficient shows how the logarithm of the odds that an individual will be unemployed changes as the corresponding explanatory variable changes or when the attribute other than that of the base category is considered. As Obben, Engelbrecht and Thompson (2002) suggest, when the regression coefficients are exponentiated, the derived values indicate the effect of each explanatory variable directly on the individual's chances of being unemployed, rather than on the log probabilities. Subtracting from the antilogs and multiplying the results by 100 reveals the percentage changes in probabilities corresponding to a unit change in the explanatory variables.

3. Empirical Results

Table 2 presents the regression results with the variables that indicate the attributes used. Regressions were performed for men and women separately for each time period classified in this research.

Table 2: Results of regressions from unemployment in the years 2012-2019.

Women		Men	
Before the pandemic	During the pandemic	Before the pandemic	During the pandemic

	coefficients	coefficients		coefficients	coefficients
Total women	0.8337*** (0.0150) [0.9545]	0.8771*** (0.0121) [0.9964]	Total men	0.1387*** (0.0096) [0.9624]	0.1999*** (0.0139) [99,25]
Race			Race		
White	1.0115*** (0.0742) [0.0158]	-1.2014 (0.9020) [0.3929]	White	-0.2321*** (0.0483) [0.1454]	1.2744 (0.8215) [0.4861]
Black	0.1113*** (0.0666) [0.2278]	2.8157*** (0.6027) [0.5634]	Black	-0.3017*** (0.0477) [0.1914]	-1.7540*** (0.4394) [0.6515]
Pardo	1.1325*** (0.0616) [0.3277]	1.5867*** (0.2530) [0.4753]	Pardo	-0.3210*** (0.0123) [0.9632]	-0.7599*** (0.2004) [0.4988]

Source: The author based on PNADC/IBGE data (2023). Standard errors in parentheses.

Note: * $p < 0,10$; $p < 10\%$; ** $p < 0,05$; *** $p < 0,01$.

All regression coefficients were statistically significant in the period before the Covid-19 pandemic for all groups analyzed, with the exception of white women in the periods before and during the health crisis. During the pandemic period, the odds of unemployment among white women and men was not statistically significant. In the period immediately after the fourth quarter of 2021, the chances of white men and black women transitioning to unemployment were not statistically significant. Substituting the regression coefficients obtained in Equation 4 and using them in Equation 2, we arrive at the chance of individuals being unemployed in the analyzed period. The results follow in Table 2.

Table 3: Probabilities of Transition to Unemployment in the Labor Market.

	Before the pandemic	During the pandemic
	Prob	Prob
Total women	73,42%	74,62%
Race		
White	67,53%	69,05%
Black	49,99%	69,77%
Pardo	66,50%	70,77%
Total men	47,21%	45,16%
Race		
White	47,98%	44,41%
Black	45,96%	39,17%
Pardo	48,62%	45,08%

Source: The author based on PNADC/IBGE data (2023).

For men, the chances of migrating to the unemployment state after 2019 are much lower than until the year 2020. There is evidence that pardos are more likely to oscillate from one state to another in the labor market. During and after the pandemic, pardos were about 1.5% more likely to be unemployed than whites. During the pandemic period, the odds of pardos versus blacks transitioning to unemployment were practically equal.

No significant differences were found for the women in the 3 groups during the Covid-19 period. This reveals that the pandemic situation worsened the results for all groups. Among all groups of women, the chances of losing their job and migrating to the unemployment state became greater in the pandemic period than previously observed. White women were 1.5% more likely to be unemployed than brown women. During the pandemic, the situation is reversed and brown women now have 2% more chances of unemployment than white women. When compared to black women, the values are practically the same. This can be justified by the fact that in many studies in Brazil, the total number of pardo people are incorporated into black people. Also, most functions performed by women are allocated in the service area and, in terms of unemployment, black women were the most affected over time, as Santos and Marques (2022) reveal. With fewer black women losing their jobs, it can be inferred that the number of white women losing their jobs in the labor market has been increasing. During the health crisis, the chances of transition were the same for all groups of women and the same can be said about the post Covid-19 period.

The increase in the probabilities of unemployment between periods in the group of black women is noteworthy. During the pandemic, compared to the previous period, employed or inactive black women increased the chance of becoming unemployed by approximately 40%. In general terms, comparing the situation of men and women, there was a significant difference in the chances of unemployment between the groups, where black women were 78% more likely to be unemployed than black men from 2020 to the present. Since the pandemic, women in general are 65% more likely to be unemployed than men.

4. Conclusions

The Brazilian economy suffers from conjunctural and structural problems that make it difficult to resume full employment. In addition to the difficulties, there is the problem of inequalities in the labor market. This study sought to contribute to the literature by segmenting in more detail the groups in which, normally, only whites and non-whites are differentiated. In addition, it reveals the chances of unemployment of the groups before and during Covid-19. There is no intention of exhausting the discussion with this material, since the literature already shows, for example, the impact of education on unemployment and as a suggestion for future studies, one can seek to answer questions about how the degree of study impacted in unemployment levels during the pandemic. There was an increase in the probabilities of unemployment for pardos in relation to white and black groups, and it was also evident that the chances of male groups being unemployed during and, therefore, after the crisis was lower than in previous periods. On the other hand, black women had a more fragile situation in which they saw the threat of transition to unemployment increase by approximately 40% compared to the period prior to the health crisis. Such results are consistent with the economic literature, which generally reveals that women are more affected by existing inequalities in the labor market.

Acknowledgment

This research is supported by a research grant from the Productivity Research Program at Estacio de Sá University.

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Relationship among Role Stress, Emotional Labor and Physical and Mental Health for Grassroots Police Officers in Northern Taiwan Government Police Stations

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Abstract

Police duties involve highly complex and cumbersome tasks. Officers have to work night shifts, which may result in sleep displacement and circadian misalignment, and moreover, they must deal with the public on a daily basis. To fulfill their role as public servants and social security defenders, grassroots police officers are often under greater pressure than individuals working in general occupations are or at other administrative agencies are. Over time, the sustained pressure may have devastating impacts on their psychosomatic health. The present study, taking grassroots police officers at the police stations in the Northern Taiwan region as research subjects, aims to investigate the relationship between the role stress, emotional labor, and psychosomatic health of grassroots police officers. Through the investigation, this study seeks to contribute toward improving the physical and mental well-being of police officers. In this study, 453 valid questionnaires were recovered. The collected data were subjected to descriptive statistics, reliability and validity analysis, t-test, one-way analysis of variance, Scheffé's test, correlation analysis, and regression analysis, among other research methods, with the use of SPSS statistics software. The findings of this study are as follows. First, role conflict in role stress has a significant effect on the psychosomatic health of police officers. Second, role stress has a significant effect on emotional labor among police officers. Third, emotional labor has a significant effect on psychosomatic health among police officers.

Keywords: Role Stress, Emotional Labor, Psychosomatic Health

I. Introduction

Police responsibilities involve miscellaneous onerous missions, including preserving public order in accordance with the law, safeguarding social security, preventing all hazards, and promoting the welfare of the people. Because police duties should be performed around the clock to ensure an uninterrupted work cycle, police

officers are often required to work night shifts, which might cause desynchronization of circadian rhythms. In addition to intervention, law enforcement, and administration undertakings, they need to provide citizen services constantly. Thus, police officers often feel psychosomatically drained due to stress from various sources, suffering unspeakable torment physically, mentally, and spiritually. Burdened with overwhelming emotional labor, police officers become less efficient in fulfilling their duties (assignments), which would, in turn, result in negative public perception. Moreover, such emotional labor adversely affects the psychosomatic well-being of police officers. Particularly in the present context, where social offenses are rampant and the public has an increasingly higher requirement for quality police services, police officers must perform their roles duly when addressing all sorts of cases. They constantly caution and remind themselves to control and manage their emotions properly and handle the sometimes-irrational citizens with a rational, peaceful attitude, hoping to exhibit a high level of professionalism and further earn the recognition, trust, and support of the people.

Hochschild (1983) and Adelman (1989) classify police work under the category of high emotional labor professions in respect of its occupational nature and job characteristics. Police officers, when providing services to the public, must display what their organization expects of them (including appropriate facial expressions, body gestures, and emotions) to achieve organizational goals. The roles that police officers serve in society are intimately associated with the lives of the people. Their dual roles in carrying out law enforcement and providing quality citizen services often create contradictions between public expectations of the roles of the police and real-life situations. In general, the greater the perceived role stress the greater the burden of emotional labor and the greater the negative effects on the psychosomatic health of police officers.

The present study, selecting grassroots police officers as the research subjects and taking role stress, emotional labor, and psychosomatic health as the topics of research, sets out to investigate the relationship between the role stress, emotional labor, and psychosomatic health of grassroots police officers. The empirical results of this study might serve as a reference point for the police system. The specific objectives of this study are as follows: (1) explore the influence of role stress on psychosomatic health among grassroots police officers; (2) discuss the influence of role stress on emotional labor among grassroots police officers; (3) analyze the influence of emotional labor on psychosomatic health among grassroots police officers.

With a focus on the role stress, emotional labor, and psychosomatic health of grassroots police officers, this study reviewed relevant domestic and international literature and further established the research framework and methodology. Based on the research objectives and framework, a questionnaire was designed and administered in a survey. After questionnaires were recovered and invalid samples were eliminated, the collected data were analyzed with the use of SPSS20.0 statistics software through multiple statistical methods, including descriptive statistics, reliability and validity analysis, t-test, one-way analysis of variance (ANOVA), Scheffé's test, correlation analysis, and regression analysis.

2. Literature Review

2.1. Role Stress

Role stress refers to internal and external stress arising from an individual's perception of whether the role they play fulfills their own or others' expectations (Hardy & Conway, 1978). As a part of work pressure, role stress has negative implications for an organization. When an individual perceives, in the face of the organizational requirement for the responsibilities of their position, that the role they perform fails to satisfy their own or others' expectations, the individual would produce corresponding perceptions and actions (Folkman & Lazarus, 1986). According to Hsu (2009), role stress occurs when a role-player in a social system perceives excessive or inconsistent role expectations because of the influence of their internal or external environment, leading to an imbalance in the structure of the system wherein the individual is situated. This ultimately hinders the individual from performing appropriate role behaviors or achieving the tasks the given role is responsible for. Yang (2010) defines role stress as a negative emotion perceived from within when an individual considers themselves unable to meet the requirement of their role, feels unsure whether they are able to achieve what is expected of a given role, or confronts conflicting role expectations simultaneously in an organization. Tsai (2020) describes role stress as

physiological and psychological distress or ambiguity perceived when a role-player feels uncertain about their role tasks and perceptions or as behavioral or psychological burden resulting from an individual's intrinsic factors or perceptions of inability to perform multiple roles properly.

Because "role ambiguity" and "role conflict" are among the most widely studied role stress variables in domestic studies (e.g., Lin, 2007; Hsiao, 2010; Ho, Chang, Lin, & Chen, 2014), this study selects these two as the dimensions of role stress in developing measurement items.

2.2. Emotional Labor

Diefendorff and Grosserand (2005) describe emotional labor as the situation wherein workers usually need to painstakingly fake required emotions in accordance with rules in order to make customers happy during their work. Li and Chen (2006) characterize emotional labor as the process whereby an individual makes efforts to control their inner thoughts and perceptions and to perform surface acting that modifies personal emotions according to emotional display rules on occasions that involve frequent contact with people, with a display of deep acting that meets professional requirements, such as expressing, controlling, and regulating mental efforts. Lin (2014) defines emotional labor as the need for individuals to conceal, control, and camouflage themselves in the workplace as and when appropriate in order to display proper emotions required by their organization, thereby making customers feel cared for and ultimately achieving benefits for the organization. Hong (2018) describes emotional labor as organizational behavior wherein individuals manage or alter their emotions, whereby the altered or managed emotions might conform to a particular situation, role, or expectation. This study primarily follows the definition proposed in the publication of American scholar Hochschild (1983), where emotional labor refers to the management or regulation of feeling to create a publicly observable facial and bodily display requiring one to suppress negative emotions or passive attitudes. This study adopts the views of Hochschild (1983), using surface acting and deep acting as the dimensions of emotional labor in developing measurement items. Lo and Juang (2021) indicated that solid communication and a sound system with standardized operation process for the police to follow will enhance the enthusiasm of the police, stabilize their emotions, and promote physical and mental health.

2.3. Psychosomatic Health

Health, as defined by the World Health Organization (WHO) in 1948, is a state of complete physical, mental, and social well-being and not merely the absence of disease or infirmity. In other words, a completely healthy person must attain well-being physically, mentally, and morally and achieve soundness social adjustment-wise. Chang (2006) defines mental health as a state in which an individual adapts well to all life situations, noting that mentally healthy people generally fit the following descriptions: (1) rarely experiencing psychological conflicts but instead displaying relatively stable emotions without suffering from chronic anxiety; (2) capable of giving full play to one's ability at work and taking delight in their jobs; (3) ready to interact with others and able to establish harmonious relationships with others; (4) having a proper understanding of oneself and the ability to accurately assess and accept oneself and to maintain an attitude of self-acceptance; (5) having sound knowledge of the living environment and the ability to confront and resolve problems effectively and practically instead of running away. Li (2016) argued that one can enjoy a healthy and happy life only by achieving complete well-being across both internal environments (i.e., physical and mental states) and external environments (e.g., family, society, and friends). Chen (2021) suggests that health involves multiple levels, including physical, psychological, social, and spiritual, among others, and that an individual can enjoy sound psychosomatic health only when these significant conditions for well-being perceptions are fulfilled and developed in a balanced manner. Lo and Juang (2021) pointed out that the less clear the content of police work, or the less adequate support, the greater the negative impact on physical and mental health.

Psychosomatic health referred to in this study includes (1) physical health: showing normal bodily functions without any disease occurring and (2) mental health: exhibiting a state of adaptation in the working environment. Among the multitude of relevant theories proposed by a group of scholars, this study drew on the physical and mental health scales introduced by Yang (2003), Su (2004), and Liang (2010) to develop the dimensions for

psychosomatic health. With some edits and revisions incorporated, the Questionnaire on the Relationship between Role Stress, Emotional labor, and psychosomatic health of grassroots police officers employed in this study was created, wherein physical health and mental health were chosen as the dimensions for expounding the state of psychosomatic health in police officers.

3. Research Methods and Design

3.1. Research Framework

The research framework of this study mainly explores the relationship between role stress, emotional labor, and psychosomatic health, as shown in Figure 1.

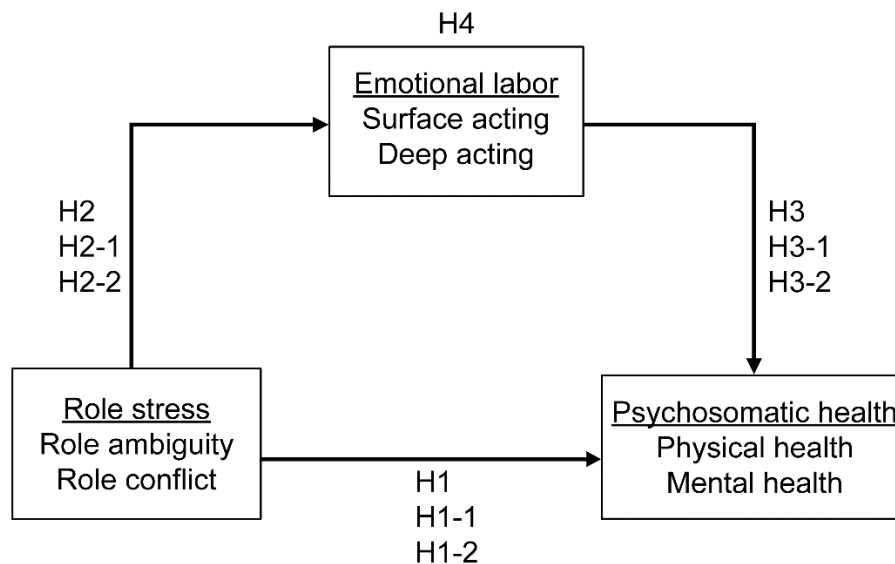


Figure 1: Research Framework

3.2. Research Hypotheses

This study, taking police officers of each police station of the Hsinchu County Police Bureau as research subjects, investigated the following relationships: the effect of role stress on psychosomatic health among police officers; the effect of role stress on emotional labor among police officers; the effect of emotional labor on psychosomatic health among police officers; the presence of a mediation effect of emotional labor between role stress and psychosomatic health among police officers. The relevant research hypotheses are summarized as follows:

H1: Role stress has a significant positive effect on psychosomatic health among grassroots police officers.

H1-1: Role ambiguity in role stress has a significant positive effect on psychosomatic health among grassroots police officers.

H1-2: Role conflict in role stress has a significant positive effect on psychosomatic health among grassroots police officers.

H2: Role stress has a significant positive effect on emotional labor among grassroots police officers.

H2-1: Role ambiguity in role stress has a significant positive effect on emotional labor among grassroots police officers.

H2-2: Role conflict in role stress has a significant positive effect on emotional labor among grassroots police officers.

H3: Emotional labor has a significant positive effect on psychosomatic health among grassroots police officers.

H3-1: Surface acting in emotional labor has a significant positive effect on psychosomatic health among grassroots police officers.

H3-2: Deep acting in emotional labor has a significant positive effect on psychosomatic health among grassroots police officers.

H4: Emotional labor mediates the effect of role stress on psychosomatic health among grassroots police officers.

3.4. Research Variables and Measurements

This study employs three constructs (role stress, emotional labor, and psychosomatic health) and six dimensions (role ambiguity, role conflict, surface acting, deep acting, physical health, and mental health). The scale developed by this study adopted the 5-point Likert scale design as a means of measurement, with 5 points for Strongly Agree, 4 points for Agree, 3 points for Neutral, 2 points for Disagree, and 1 point for Strongly Disagree.

Table 1: Definitions of dimensions, measurement items, and bibliographic references

Construct/ Dimension	Definition/ Reference	Measurement item
Role stress/ Role ambiguity	Employees have insufficient information to perform their jobs adequately. Kahn <i>et al.</i> (1964)、 Lin (2007)、 Hsiao(2010)、 Ho, Chang, Lin, and Chen (2014)	1. I can handle all problems at my job as a police officer by following available standard operating procedures. 2. I know all my responsibilities at the agency I serve. 3. I have adequate time to carry out police duties(assignments). 4. I can access adequate facts and information to help me complete my work.
Role stress/ Role conflict	In the face of incompatible degrees of role expectations, employees are unable to fulfill all role expectations or have insufficient human/ material resources to complete the work tasks. Kahn <i>et al.</i> (1964)、 Lin (2007)、 Hsiao(2010)、 Ho, Chang, Lin, and Chen (2014)	5. My workload at the agency I serve exceeds what I can take on. 6. The division I serve sets excessively high job performance standards. 7. I work under unclear instructions or orders from superiors or the division served. 8. I consider that there is insufficient police force to assist me in completing the work assigned to me by the division I serve.
Emotional labor Surface acting	The process whereby service workers regulate and modify their emotions to display the attitudes, facial expressions, or body gestures required by their organization. Due to discrepancies experienced between internal perceptions and external displays, employees are usually more prone to emotional dysregulation. Hochschild (1983)	9. When handling case reports and interacting with the public, I have to hide my true feelings and pretend to be in a good mood. 10. Although feeling tired from performing my daily duties and assignments, I still need to cheer up and maintain positive emotions in dealing with the public. 11. When dealing with unhappy, irrational citizens, I need to hold back my anger and maintain stable emotions. 12. Due to the requirement of police duties, I fake a required attitude when dealing with the public.
Emotional labor Deep acting	The process whereby workers attempt to alter their internal perceptions in order to align their emotional displays with what their organization expects. This type of faking involves an effort of employees to change their inner perceptions with a view to aligning their true inner perceptions with their external emotional displays. As a result, employees can more	13. I will temporarily take my mind off unpleasant matters to put myself in a good mood at work. 14. When I feel uncomfortable with a request from a supervisor that is beneficial to the public, I will still accept it humbly. 15. When performing duties or assignments and dealing with the public, I will try to display my true emotions instead of deliberately faked ones.

	genuinely display the emotional state expected by their organization, and are less prone to emotional dysregulation. Hochschild (1983)	16. I will try my best to clear myself of negative emotions, uphold enthusiasm for service, and interact with the public with an amicable and cordial attitude. 17. Despite knowing that some citizens are being unreasonable, I can still uphold a professional, serving-the-public position and provide services to the citizens earnestly.
Psychosomatic health/ Physical health	Showing normal bodily functions without any disease occurring. Yang (2003)、 Su (2004)、 Liang (2010)	18. I frequently feel exhausted due to the current overwhelming workload. 19. I think that stress at work has exceeded what I can handle and needs to be relieved. 20. I feel concerned over my physical health because of the irregular duty hours (desynchronization of circadian rhythms) 21. I frequently experience stomachaches, indigestion, or diarrhea.
Psychosomatic health/ Mental health	Exhibiting a state of adaptation in the working environment. Yang (2003)、 Su (2004)、 Liang (2010)	22. I feel fatigued from excessive working hours. 23. I need to stay fully focused when I am on duty, which puts my mind in a tense state constantly. 24. During patrols, I would feel stressed when I hear the sound from the buzzer of the 110 incident dispatching device M-Police. 25. I frequently feel frustrated by my failure to fulfill performance goals and the requirements of my superiors. 26. I frequently feel distressed over some trivial matters relating to my duties or assignments.

4. Research Instruments

- (1) Research subjects and sampling methods: This study distributed questionnaires to police officers of and below the one-stripe four-star rank (inclusive) at the police stations of the Hsinchu County Police Bureau located in the Northern Taiwan region. The convenience sampling method was adopted for the pretest, conducted twice, with 30 questionnaires each administered. In the first survey, some dimensions of the questionnaire showed low levels of reliability (less than 0.7); in the second survey, all dimensions of the revised questionnaire reached the 0.7 criterion (with 30 valid samples recovered). The formal survey was conducted as a general survey, wherein 508 copies of the questionnaire were distributed and 489 samples were recovered. After 36 invalid samples were removed, 453 valid samples were collected, with a response rate of 89.2%.
- (2) Questionnaire design: Questionnaire items were developed based on the aforementioned literature in line with the research hypotheses and objective design. The formal questionnaire was created after pretest surveys were conducted and revisions were made accordingly. Each item was scored using a 5-point Likert scale, all statements positively worded. The questionnaire adopted in this study comprises three constructs, six dimensions, and 26 items, which were measured by means of the 5-point Likert scale. Respondents scored each item according to their degree of agreement: 1 point for Strongly Disagree, 2 points for Disagree, 3 points for Neutral, 4 points for Agree, and 5 points for Strongly Agree.
- (3) Data analysis methods: In this study, the collected data were processed and analyzed using SPSS statistics software 20.0. Statistical methods employed included sample data analysis, descriptive statistical analysis, reliability analysis, validity analysis, independent samples *t*-test, one-way ANOVA, Scheffé's post-hoc test, Pearson's correlation analysis, and regression analysis.

5. Research Results and Analysis

5.1. Sample Data Analysis

The research data showed the following: there were 381 male police officers, accounting for 84.1% of the total sample, and 72 female police officers, accounting for 15.9% of the total sample; in terms of age, 222 respondents were under the age of 25, forming the greatest number, followed by those aged between 26 and 35, numbering 148; in respect to education level, 292 respondents had a junior college degree, constituting the majority share, followed by those with a bachelor's degree, totaling 125; with regard to service seniority, 369 respondents reported having 5 or less years of service, accounting for the largest percentage, followed by those with 26 or more years, numbering 27; in terms of position title, 411 were officers, constituting the dominant proportion, followed by sergeants, totaling 42; regarding marriage, 376, a majority of the population were unmarried, followed by those married, numbering 75; as for the number of children, 392 indicated having no children, constituting the largest number of the population, followed by those with children, totaling 61.

5.2. Descriptive Statistics

- (1) Role stress comprises two dimensions: role ambiguity and role conflict (with four items for each dimension and a total of eight items). The table of descriptive statistics presents the level of role stress among grassroots police officers at the Hsinchu County Police Bureau. A higher mean score indicates a higher level of role stress in the police officers; on the contrary, a lower mean score represents a lower level of role stress in the police officers. The analysis is as follows (see Table 1 for the content of each item):
 - a. Role ambiguity: The respondents' mean scores on the items of the dimension "role ambiguity" ranged between 3.14 and 3.95. The top two mean scores were respectively observed in Item 2, with the highest mean of 3.95, and Item 1, with the second highest mean of 3.79. At the opposite end of the score range, Item 3 obtained the lowest mean, 3.14.
 - b. Role conflict: The respondents' mean scores on the items of the dimension "role conflict" ranged between 2.92 and 3.42. The top two mean scores were respectively observed in Item 8, with the highest mean of 3.42, and Item 5, with the second highest mean of 3.35. At the opposite end of the score range, Item 7 attained the lowest mean, 2.92.
- (2) Emotional labor (surface acting and deep acting): Through this scale, the level of emotional labor in the research subjects was understood, and the mean scores for each item were obtained. A higher score indicates a higher level of emotional labor in the police officers, whereas a lower score represents a lower level of emotional labor in the police officers. This construct (emotional labor) comprises two dimensions: surface acting and deep acting, with four items for the former and five for the latter. The results are analyzed as follows.
 - a. Surface acting: The respondents' mean scores on the items of the dimension "surface acting" ranged between 3.77 and 3.86. The top two highest scores were observed respectively in Item 11, with the highest mean of 3.86, and Item 10, with the second highest mean of 3.83. On the other hand, Item 9 achieved the lowest mean, 3.77.
 - b. Deep acting: The respondents' mean scores on the items of the dimension "deep acting" ranged between 3.13 and 3.54. The top two highest scores were respectively observed in Item 13, with the highest mean of 3.54, and Item 16, with the second highest score of 3.51. On the other hand, Item 15 obtained the lowest mean, 3.13.
- (3) Psychosomatic health (physical health and mental health): Through this scale, the level of psychological health in the research subjects was understood and the mean scores for each item were obtained. A higher score indicates a worse psychosomatic health condition in the police officers, whereas a lower score represents a better psychosomatic health condition in the police officers. This construct (psychosomatic health) comprises two dimensions: physical health and psychological health, with four items for the former and five for the latter. The analysis is detailed as follows:
 - a. Physical health: The respondents' mean scores on the items of the dimension "physical health" ranged between 3.27 and 3.91. The top two highest scores were observed respectively in Item 20,

with the highest mean of 3.91, and Items 19 and 18, both achieving the second highest mean of 3.40. On the other hand, Item 21 showed the lowest mean, 3.27.

- b. Mental health: The respondents' mean scores on the items of the dimension "mental health" ranged between 3.23 and 3.74. The top two highest scores were respectively observed in Item 22, with the highest mean of 3.74, and Item 24, with the second highest mean of 3.69. On the other hand, Item 25 achieved the lowest mean, 3.23.

5.3. Reliability and Validity Analysis

- (1) Reliability analysis: This study used Cronbach's alpha as a measure to assess the reliability of the scale. The higher the reliability the higher the stability and internal consistency; the alpha values of each dimension discussed in this study ranged between .770 and .844, and the overall reliability was .834, as shown in Table 2. The results indicated that all dimensions fell within the range of good reliability, meaning that the scale used in this study had good internal consistency.

Table 2: Reliability analysis

Measurement dimensions	Number of items	Alpha value
Role ambiguity	4	.770
Role conflict	4	.833
Surface acting	4	.841
Deep acting	5	.802
Physical health	4	.806
Mental health	5	.844
Overall reliability	26	.834

Note: $0.5 < \text{Alpha} \leq 0.7$ indicates "good reliability"; $0.7 < \text{Alpha}$ indicates "excellent reliability" (Nunnally, 1978; Hsu, 2004).

- (2) Validity test: The items of the questionnaire in this study were designed largely based on the discussions of extant literature and the questionnaires developed by related domestic and international research, with further revisions incorporated. These questionnaires, having been cited by multiple studies, have a solid theoretical foundation and fairly high representativeness. In addition, this study conducted pretests and revised less appropriate content according to the test results before the formal questionnaire was administered; as such, all the measurement items fulfilled the requirements of content validity.

Kaiser–Meyer–Olkin (KMO) and Bartlett's test of sphericity were also performed in this study. The test results are presented in Table 3. All dimensions reached a KMO value above 0.7 and a significance level for Bartlett's test of sphericity below 0.05, satisfying the criterion for factor analysis established by Kaiser (1974). The results indicated that all dimensions of this study had a desirable level of validity.

Table 3: Dimension validity test

	Role stress	Emotional labor	Psychosomatic health
Kaiser–Meyer–Olkin (KMO)	.730	.828	.882
Approximation of chi-square distribution	1403.182	1650.013	2063.767
Bartlett's test of sphericity	28	36	36
Significance	.000***	.000***	.000***

Note: A KMO > 0.8 is meritorious, KMO > 0.7, middling, KMO > 0.6, mediocre, and KMO < 0.5, unacceptable.

5.4. Analysis of Variance

- (1) *T*-test by gender: According to the results presented in Table 4, no significant difference was observed between genders in all dimensions, except for "role conflict." The means (M) for "role conflict" in police

officers of different genders showed that male police officers ($M = 3.27$) perceived significantly higher stress in terms of role conflict than female police officers ($M = 2.98$) did.

- (2) *T*-test by position title: According to the results presented in Table 4, no significant difference was observed among different position titles in all dimensions, except for “role ambiguity” and “deep acting.” The means (M) for “role ambiguity” in police officers with different position titles showed that sergeants ($M=3.83$) perceived significantly higher stress in terms of role ambiguity than officers did, and the means (M) for “deep acting” in police officers with different position titles revealed that sergeants ($M = 3.75$) perceived a significantly greater burden of emotional labor than officers ($M = 3.34$) did.

T-test by with or without children: According to the results presented in Table 4, no significant difference was observed between police officers with and without children in all dimensions, except for “deep acting.” The means (M) for “deep acting” in police officers with or without children showed that the former ($M = 3.67$) perceived a significantly greater burden of emotional labor than the latter ($M = 3.33$) did.

Table 4: *T*-test by different attributes of the sample

Construct	Dimension	Sample		Number	Mean (M)	Standard deviation	<i>T</i> -value	<i>P</i> -value	Comparison					
Role stress	Role ambiguity	Gender	a.	Male	381	3.59	.724	-.075	.941	---				
			b.	Femal	72	3.60	.587							
	Title	a.	Sergeant	a.	Serge	42	3.83	.641	2.337	.020*	a>b			
				b.	Office	411	3.57	.706						
			Children	a.	Yes	61	3.75	.699				1.910	.057	---
				b.	No	392	3.57	.702						
	Role conflict	Gender	a.	a.	Male	381	3.27	.793	3.340	.001**	a>b			
				b.	Femal	72	2.98	.629						
		Title	a.	Sergeant	a.	Serge	42	3.24	.835	.140	.888	---		
					b.	Office	411	3.22	.771					
Children			a.	Yes	61	3.30	.791	.808	.420				---	
			b.	No	392	3.21	.774							
Emotional labor	Surface acting	Gender	a.	Male	381	3.85	.804	.854	.394	---				
			b.	Femal	72	3.76	.767							
		Title	a.	Sergeant	a.	Serge	42	3.85	.774	.113	.910	---		
			b.	Office	411	3.83	.801							
	Children	a.	Yes	61	3.90	.711	.767	.444	---					
		b.	No	392	3.82	.811								
	Deep acting	Gender	a.	a.	Male	381	3.40	.736	1.483	.139	---			
				b.	Female	72	3.26	.622						
		Title	a.	Sergeant	a.	Serge	42	3.75	.508	4.711	.000***	a>b		
			b.	Office	411	3.34	.729							
Children	a.	Yes	61	3.67	.617	3.375	.001**	a>b						
	b.	No	392	3.33	.726									
Psychosomatic health	Physical health	Gender	a.	Male	381	3.51	.784	.008	.993	---				
			b.	Femal	72	3.51	.682							
		Title	a.	Sergeant	a.	Serge	42	3.47	.795	-.424	.672	---		

		b.	Office	411	3.52	.766			
			r						
	Childre	a.	Yes	61	3.66	.730	1.600	.110	---
	n	b.	No	392	3.49	.772			
	Mental	a.	Male	381	3.55	.756	.904	.366	---
	health	b.	Femal	72	3.46	.702			
			e						
	Title	a.	Serge	42	3.58	.875	.425	.671	---
		b.	ant	411	3.53	.735			
			r						
	Childre	a.	Yes	61	3.70	.799	1.922	.055	---
	n	b.	No	392	3.51	.737			

Note: --- indicates no significant difference, * $p < .05$, ** $p < .01$, *** $p < .001$

- (3) One-way ANOVA by age: According to Table 5, no significant difference was observed between different ages in all dimensions except for “role ambiguity” and “deep acting.” Further, Scheffé’s post-hoc test was conducted on these two dimensions (i.e., role ambiguity and deep acting), and the results revealed significant differences in the means of both dimensions. In “role ambiguity,” police officers aged between 46 and 55 had a significantly higher stress level than those under the age of 25 did; in “deep acting,” police officers aged between 46 and 55 had a significantly greater burden of emotional labor than those over the age of 25 did and those aged between 26 and 35 did.

Table 5: One-way ANOVA for each dimension by “age”

Construct	Dimension	Age	Number	Mean	Standard deviation	F-value	P-value	Scheffé
Role stress	Role ambiguity	a. Under 25 (inclusive)	222	3.52	.755	3.108	.026*	d>a
		b. 26–35	148	3.60	.620			
		c. 36–45	31	3.68	.692			
		d. 46–55	52	3.84	.661			
Emotional labor	Role conflict	a. Under 25 (inclusive)	222	3.23	.793	.264	.851	
		b. 26–35	148	3.24	.720			
		c. 36–45	31	3.26	.825			
		d. 46–55	52	3.13	.840			
Psychosomatic health	Surface acting	a. Under 25 (inclusive)	222	3.82	.778	1.744	.157	
		b. 26–35	148	3.79	.859			
		c. 36–45	31	4.14	.632			
		d. 46–55	52	3.82	.771			
Psychosomatic health	Deep acting	a. Under 25 (inclusive)	222	3.28	.694	7.507	.000***	d>a d>b
		b. 26–35	148	3.34	.726			
		c. 36–45	31	3.63	.883			
		d. 46–55	52	3.75	.563			
Psychosomatic health	Physical health	a. Under 25 (inclusive)	222	3.50	.742	.105	.957	---
		b. 26–35	148	3.54	.786			
		c. 36–45	31	3.53	.847			
		d. 46–55	52	3.48	.798			

	a. Under 25 (inclusive)	222	3.50	.688			
Mental health	b. 26–35	148	3.57	.753	.324	.808	---
	c. 36–45	31	3.54	.940			
	d. 46–55	52	3.57	.862			

Note: --- indicates no significant difference, * $p < .05$, ** $p < .01$, *** $p < .001$

- (4) One-way ANOVA by education level: According to Table 6, the F -test showed no significant difference in all dimensions, indicating that no significant difference was observed among police officers of different education levels in all six dimensions in respect of “role ambiguity.”

Table 6: One-way ANOVA for each dimension by “education level”

Construct Dimension	Education level	Number	Mean	Standard deviation	F -value	P -value	Scheffé
Role ambiguity	a. High (or vocational) school	29	3.67	.622	1.861	.135	---
	c. Junior college	292	3.54	.703			
	d. University	125	3.69	.696			
Role stress	d. Graduate school or above	7	3.86	1.013	.998	.394	---
	a. High (or vocational) school	29	3.27	.810			
	b. Junior college	292	3.25	.781			
Role conflict	e. University	125	3.13	.756	.720	.540	---
	d. Graduate school or above	7	3.44	.737			
	a. High (or vocational) school	29	3.67	.856			
Surface acting	b. Junior college	292	3.84	.792	1.888	.131	---
	c. University	125	3.83	.805			
	d. Graduate school or above	7	4.13	.725			
Emotional labor	a. High (or vocational) school	29	3.40	.731	.850	.467	---
	b. Junior college	292	3.33	.714			
	c. University	125	3.46	.712			
Deep acting	d. Graduate school or above	7	3.83	.976	.850	.467	---
	a. High (or vocational) school	29	3.53	.626			
	Psychosomatic Physical health						

health	school							
	b. Junior college	292	3.54	.750				
	c. University	125	3.44	.845				
	d. Graduate school or above	7	3.83	.582				
	a. High (or vocational) school	29	3.64	.739				
Mental health	b. Junior college	292	3.56	.716	1.168	.321	---	
	c. University	125	3.44	.820				
	d. Graduate school or above	7	3.77	.706				

Note: --- indicates no significant difference, *p<.05, **p<.01, ***p<.001

(5) One-way ANOVA by service seniority: According to Table 7, no significant difference was observed in police officers with different lengths of service years in any dimension except for “deep acting.” Furthermore, Scheffé’s post-hoc test was conducted on the dimension “deep acting,” and the results showed a significant difference in the mean values; that is to say, police officers with 26 or more years of service had a significantly greater burden of emotional labor than those with 5 or fewer years of service did in respect of deep acting.

Table 7: One-way ANOVA for each dimension by “service seniority”

Construct	Dimension	Service seniority	Number	Mean	Standard deviation	F-value	P-value	Scheffé
Role ambiguity		a. Under 5 years (inclusive)	369	3.57	.710	1.339	.255	---
		b. 6–10 years	22	3.48	.607			
		c. 11–15 years	8	3.64	.901			
		d. 21–25 years	6	3.47	.327			
		e. Over 26 years (inclusive)	48	3.80	.676			
Role stress		a. Under 5 years (inclusive)	369	3.21	.771	2.290	.059	---
		b. 6–10 years	22	3.46	.691			
		c. 11–15 years	8	3.85	.899			
		d. 21–25 years	6	2.93	.686			
		e. Over 26 years (inclusive)	48	3.12	.800			
Emotional labor	Surface acting	a. Under 5 years (inclusive)	369	3.82	.806	1.421	.226	---
		b. 6–10 years	22	3.82	.755			

		c.11–15 years	8	4.11	.694			
		d.21–25 years	6	4.52	.515			
		e. Over 26 years (inclusive)	48	3.78	.779			
		a. Under 5 years (inclusive)	369	3.31	.720			
		b.6–10 years	22	3.56	.664			
	Deep acting	c.11–15 years	8	3.60	.882	4.518	.001**	d>a
		d.21–25 years	6	3.70	1.064			
		e. Over 26 years (inclusive)	48	3.73	.551			
		a. Under 5 years (inclusive)	369	3.50	.779			
		b.6–10 years	22	3.62	.597			
	Physical health	c.11–15 years	8	3.89	.467	1.798	.128	---
		d.21–25 years	6	4.13	.455			
		e. Over 26 years (inclusive)	48	3.41	.784			
Psychosomatic health		a. Under 5 years (inclusive)	369	3.51	.738			
		b.6-10 years	22	3.61	.660			
	Mental health	c.11-15 years	8	3.93	.523	1.770	.134	---
		d.21-25 years	6	4.17	.543			
		e. Over 26 years (inclusive)	48	3.53	.873			

Note: --- indicates no significant difference, *p<.05, **p<.01, ***p<.001

(6) One-way ANOVA by marital status: According to Table 8, no significant difference was observed among police officers in different marital statuses across all dimensions except for “deep acting.” Further, Scheffé’s post-hoc test was conducted on the dimension “deep acting.” The results showed a significant difference in the mean values, indicating that married police officers had a significantly greater burden of emotional labor than their unmarried counterparts did.

Table 8: One-way ANOVA for each dimension by “marital status”

Construct	Dimension	Marital status	Number	Mean	Standard deviation	F-value	P-value	Scheffé
Role stress	Role ambiguity	a. Married	75	3.72	.690	2.898	.056	---
		b. Unmarried	376	3.56	.703			
		c. Others	2	4.40	.141			
	Role conflict	a. Married	75	3.21	.813	1.011	.365	---
		b. Unmarried	376	3.22	.768			
		c. Others	2	4.00	.707			
Emotional labor	Surface acting	a. Married	75	3.87	.752	1.153	.317	---
		b. Unmarried	376	3.82	.807			
		c. Others	2	4.65	.495			
	Deep acting	a. Married	75	3.66	.681	7.227	.001**	a>b
		b. Unmarried	376	3.32	.717			
		c. Others	2	3.70	.424			
Psychosomatic health	Physical health	a. Married	75	3.55	.763	1.453	.235	---
		b. Unmarried	376	3.50	.768			
		c. Others	2	4.40	.566			
	Mental health	a. Married	75	3.61	.830	3.493	.031	---
		b. Unmarried	376	3.50	.768			
		c. Others	2	4.40	.566			

health	b. Unmarried	376	3.51	.726
	c. Others	2	4.80	.283

Note: --- indicates no significant difference, * $p < .05$, ** $p < .01$, *** $p < .001$

5.5. Correlation Analysis

- (1) Analysis of interconstruct correlations between role stress, emotional labor, and psychosomatic health: According to Table 9, the correlation coefficients between role stress and emotional labor, between role stress and psychosomatic health, and between emotional labor and psychosomatic health were .302, .387, and .103, respectively. The results showed that the P -values for all three interconstruct correlations were less than .05; therefore, all the correlation coefficients indicated significant positive correlations.

Table 9: Correlation coefficients between role stress, emotional labor, and psychosomatic health

	Role stress	Emotional labor	Psychosomatic health
Role stress	1		
Emotional labor	.302*** P = .000	1	
Psychosomatic health	.387*** P = .000	.103* P = .028	1

Note: * $p < .05$ ** $p < .01$ *** $p < .001$

- (2) Analysis of interdimension correlations between role stress, emotional labor, and psychosomatic health, as shown in Table 10:
- According to the analysis, the correlations of role stress with role ambiguity, role conflict, surface acting, deep acting, physical health, and mental health, all, showed a P -value of .000, indicating significant positive correlations.
 - Emotional labor was shown to be significantly positively correlated with role ambiguity, role conflict, surface acting, deep acting, and mental health but not significantly correlated with physical health.
 - According to the analysis, the correlations of psychosomatic health with role conflict, surface acting, physical health, and mental health showed a P -value of .000, indicating significant positive correlations; on the other hand, psychosomatic health was found to have significant negative correlations with role ambiguity and deep acting.
 - Role ambiguity was found to have a significant positive correlation with deep acting, and significant negative correlations with role conflict, physical health, and mental health but no significant correlations with surface acting.
 - The analysis obtained a P -value of .000 for the correlations of role conflict with surface acting, physical health, and mental health, indicating the presence of significant positive correlations, but showed no significant correlations between role conflict and deep acting.
 - The analysis deducted a P -value of .000 for the correlations of surface acting with deep acting, physical health, and mental health, and the correlation between physical health and mental health, indicating the presence of significant positive correlations; on the other hand, deep acting was shown to be negatively correlated with physical health and mental health.
 - The aforementioned analysis reveals significant positive or negative correlations among all dimensions except between emotional labor and physical health, between role ambiguity and surface acting, and between role conflict and deep acting, the correlation coefficients of which indicated no significance.

Table 10: Correlation coefficients among the dimensions of role stress, emotional labor, and psychosomatic health

	Role ambiguity	Role conflict	Surface acting	Deep acting	Physical health	Mental health
Role stress	.586*** P = .000	.679*** P = .000	.183*** P = .000	.304*** P = .000	.358*** P = .000	.357*** P = .000
Emotional labor	.227*** P = .000	.169*** P = .000	.810*** P = .000	.766*** P = .000	.069 P = .140	.120** P = .011
Psychosomatic health	-.155** P = .001	.615*** P = .000	.282*** P = .000	-.138** P = .003	.925*** P = .000	.923*** P = .000
Role ambiguity	1	-.193*** P = .000	-.028 P = .551	.410*** P = .000	-.160** P = .001	-.130** P = .006
Role conflict		1	.252*** P = .000	.002 P = .958	.584*** P = .000	.554*** P = .000
Surface acting			1	.245*** P = .000	.223*** P = .000	.296*** P = .000
Deep acting				1	-.130** P = .006	-.125** P = .008
Physical health					1	.710*** P = .000
Mental health						1

Note: *p < .05, **p < .01, ***p < .001

5.6. Regression Analysis

Before regression analysis was performed, the presence or absence of collinearity was first determined by examining whether the tolerance value was higher than 0.1 and whether Variance Inflation Factor (VIF) was lower than 10, to avoid the situation in which statistical results could not be interpreted by regression coefficients. The results are shown in Table 11.

Table 11: Summary of regression analysis between independent and dependent variables

Independent variable	Dependent variable	β -value	Collinearity		R ²	F-value	P-value
			Tolerance	VIF			
Role stress	Psychosomatic health	→ .387	-	-	.150	79.297	.000***
Role ambiguity	Psychosomatic health	→ -.155	.963	1.039	.024	11.120	.001**
Role conflict	Psychosomatic health	→ .615	.963	1.039	.378	273.872	.000***
Role stress	Emotional labor	→ .302	-	-	.091	45.422	.000***
Role ambiguity	Emotional labor	→ .227	.963	1.039	.051	24.478	.000***
Role conflict	Emotional labor	→ .169	.963	1.039	.028	13.188	.000***

Emotional labor →Psychosomatic health	.103	-	-	.011	4.868	.028*
Surface acting →Psychosomatic health	.282	.940	1.064	.079	38.868	.000***
Deep acting →Psychosomatic health	-.138	.940	1.064	.019	8.769	.003**

Note: * $p < .05$, ** $p < .01$, *** $p < .001$

(1) Linear regression analysis between role stress and psychosomatic health: Independent variable role stress showed P -value $< .000$ and β -value = .387, indicating that role stress had a significant positive effect on psychosomatic health. Therefore, the verification of Hypothesis 1 revealed the following result:

H1: Role stress has a significant positive effect on psychosomatic health among grassroots police officers—proven valid.

(2) Linear regression analysis between role ambiguity and psychosomatic health: Independent variable role ambiguity showed a tolerance value greater than 0.1 and VIF less than 10, which ascertained an absence of collinearity with other independent variables. Further, its P -value fell between .01 and .001 and β -value was $-.155$, indicating that role ambiguity had a significant negative effect on psychosomatic health. Therefore, the verification of Hypothesis 1-1 reached the following result:

H1-1: Role ambiguity in role stress has a significant positive effect on psychosomatic health among grassroots police officers—proven invalid.

(3) Linear regression analysis between role conflict and psychosomatic health: Independent variable role conflict showed a tolerance value greater than 0.1 and VIF less than 10, which ascertained an absence of collinearity with other independent variables. Further, its P -value fell between .01 and .001, and the β -value was .615, signifying that role conflict had a significant positive effect on psychosomatic health. Therefore, the verification of Hypothesis 1-2 obtained the following result:

H1-2: Role conflict in role stress has a significant positive effect on psychosomatic health among grassroots police officers—proven valid.

(4) Linear regression analysis between role stress and emotional labor: Independent variable role stress showed P -value $< .000$ and β -value = .302, indicating that role stress had a significant positive effect on emotional labor. Therefore, the verification of Hypothesis 2 achieved the following result:

H2: Role stress has a significant positive effect on emotional labor among grassroots police officers—proven valid.

(5) Linear regression analysis between role ambiguity and emotional labor: Independent variable role ambiguity showed a tolerance value greater than 0.1 and VIF less than 10, which ascertained the absence of collinearity with other independent variables. Further, the analysis showed P -value $< .000$ and β -value = .227, signifying that role ambiguity had a significant positive effect on emotional labor. Therefore, the verification of Hypothesis 2-1 concluded with the following result:

H2-1: Role ambiguity in role stress has a significant positive effect on emotional labor among grassroots police officers—proven valid.

(6) Linear regression analysis between role conflict and emotional labor: Independent variable role stress showed a tolerance value greater than 0.1 and VIF less than 10, which ascertained an absence of collinearity with other independent variables. Further, the analysis found P -value $< .000$ and β -value = .169, indicating that role conflict had a significant positive effect on emotional labor. Therefore, the verification of Hypothesis 2-2 attained the following result:

H2-2: Role conflict in role stress has a significant positive effect on emotional labor among grassroots police officers—proven valid.

(7) Linear regression analysis between emotional labor and psychosomatic health: Independent variable emotional labor showed $.05 < P$ -value $< .01$ and β -value = .103, indicating that emotional labor had a significant positive effect on psychosomatic health. Therefore, the verification of Hypothesis 3 revealed the following result:

H3: Emotional labor has a significant positive effect on psychosomatic health among grassroots police officers—proven valid.

- (8) Linear regression analysis between surface acting and psychosomatic health: Independent variable surface acting showed a tolerance value greater than 0.1 and VIF less than 10, which ascertained the absence of collinearity with other independent variables. Further, the analysis found P -value $< .000$ and β -value $= .282$, signifying that surface acting had a significant positive effect on psychosomatic health. Therefore, the verification of Hypothesis 3-1 concluded with the following result:

H3-1: Surface acting in emotional labor has a significant positive effect on psychosomatic health among grassroots police officers—proven valid.

- (9) Linear regression between deep acting and psychosomatic health: Independent variable deep acting showed a tolerance value greater than 0.1 and VIF less than 10, which ascertained no collinearity with other independent variables. Further, the analysis found $.01 < P$ -value $< .001$ and β -value $= -.138$, indicating that deep acting had a significant negative effect on psychosomatic health. Therefore, Hypothesis 3-2 verification arrived at the following conclusion:

H3-2: Deep acting in emotional labor has a significant positive effect on psychosomatic health among grassroots police officers—proven invalid.

- (10) The regression analysis of the mediation effect of emotional labor between role stress and psychosomatic health is presented in Table 2:

The viewpoints of Baron and Kenny (1986) were adopted to verify the research hypothesis regarding the mediation effect of emotional labor on the relationship between role stress and psychosomatic health among police officers. Specifically, the following conditions were examined to determine whether the mediation effect existed. First, the independent variable has a significant positive relationship with the mediator variable. Second, the mediator variable has a significant positive relationship with the dependent variable. Third, the independent variable has a significant positive relationship with the dependent variable. Fourth, when both independent and mediator variables are subjected to regression analysis, the relationship between the independent variable and dependent variable becomes “insignificant” or “weakened.” The mediator variable is deemed to achieve complete mediation in the former case and partial mediation in the latter.

According to the results of Analysis I, role stress had a significant positive predictive effect on emotional labor; thus, the first condition was fulfilled. The results of Analysis II showed that both role stress and emotional labor had significant positive effects on psychosomatic health; thus, the second and third conditions were satisfied. Finally, according to the results of analysis III, when the mediator variable emotional labor was included, the β -value of the independent variable role stress increased from .387 to .391 although statistical significance ($p < .001$) was achieved with P -value $= .000$; accordingly, the requirement of the fourth condition was not met. Based on the above rationale, the verification of Hypothesis 4 reached the following result:

H4: Emotional labor mediates the effect of role stress on psychosomatic health among grassroots police officers—proven invalid.

Table 12: Regression analysis of the mediation effect of emotional labor between role stress and psychosomatic health

Analysis I					
Mediator variable	Emotional labor				
Independent variable	R^2	F -value	β -value	t -value	P -value
Role stress	.091	45.422	.302	6.740	.000***
Analysis II					
Dependent variable	Psychosomatic health				
Independent variable	R^2	F -value	β -value	t -value	P -value
Role stress	.150	79.297	.387	8.905	.000***
Emotional labor	.011	4.868	.103	2.206	.028*

Analysis III		Psychosomatic health				
Dependent variable		R ²	F-value	β -value	t-value	P-value
Independent variable						
Model I	Role stress	.150	79.297	.387	8.905	.000***
	Role stress			.391	8.579	.000***
Model II	Emotional labor	.150	39.624	-.015	-.329	.742

Note: *p < .05, **p < .01, ***p < .001

5.7. Results of Hypothesis Testing

The research hypotheses and results of hypothesis testing in this study are summarized in Table 13.

Table 13: Results of research hypothesis testing

Research hypotheses	Results of testing
H1: Role stress has a significant positive effect on psychosomatic health among grassroots police officers.	Valid
H1-1: Role ambiguity in role stress has a significant positive effect on psychosomatic health among grassroots police officers.	Invalid
H1-2: Role conflict in role stress has a significant positive effect on psychosomatic health among grassroots police officers.	Valid
H2: Role stress has a significant positive effect on emotional labor among grassroots police officers.	Valid
H2-1: Role ambiguity in role stress has a significant positive effect on emotional labor among grassroots police officers.	Valid
H2-2: Role conflict in role stress has a significant positive effect on emotional labor among grassroots police officers.	Valid
H3: Emotional labor has a significant positive effect on psychological health among grassroots police officers.	Valid
H3-1: Surface acting in emotional labor has a significant positive effect on psychosomatic health among grassroots police officers.	Valid
H3-2: Deep acting in emotional labor has a significant positive effect on psychosomatic health among grassroots police officers.	Invalid
H4: Emotional labor mediates the effect of role stress on psychosomatic health among grassroots police officers.	Invalid

6. Research Conclusions and Recommendations

6.1. Conclusions

- (1) Significant positive effects were indicated by the regression coefficients between role stress and psychosomatic health, between role stress and emotional labor, between role ambiguity and emotional labor, and between emotional labor and psychosomatic health. The results demonstrate that by instituting complete, well-defined systems and job responsibilities; establishing standard operating procedures for police duties (assignment), which can be uniformly practiced by police officers; and communicating with police officers duly, the organization will effectively enhance health awareness among police officers, enable them to manage their emotions properly, and increase their enthusiasm for work.
- (2) The regression coefficient between role ambiguity and psychosomatic health revealed a negative effect, indicating that in the face of more obscure job content or insufficient support, police officers will suffer greater negative effects on psychosomatic health.
- (3) The results of this study demonstrate that emotional labor does not mediate the effect of role stress on psychosomatic health among police officers, indicating that the burden of emotional labor does not affect the relationship between role stress and psychosomatic health among police officers.

6.2. Research Limitations and Recommendations

(1) Research Limitations

- a. Differences in the subjective perceptions of police officers or failure to provide truthful information in the survey might lead to research bias.
- b. Because of limited human power and time, this study confined the scope of research subjects to the grassroots police officers below the second-stripe two-star rank at the police stations of Hsinchu County Police Bureau in the Northern Taiwan region. The research results cannot be generalized to other regions.

(2) Research Recommendations

- a. It is advised that chiefs of police stations receive more training on leadership concepts. It is hoped that, through their efforts to set an admirable benchmark themselves, the chiefs can establish shared visions and goals for their teams and strengthen communication with police officers; thus, stress levels may be effectively reduced and psychosomatic health improved among police officers.
- b. Interviews with grassroots police officers working at each police station should be conducted on a regular basis. The results of the interviews might provide references for the chiefs of police stations in improving their leadership, adjusting duties or assignments, and implementing work objectives, whereby grassroots police officers may better understand and uniformly follow their instructions.

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China's Opportunity: Tunxi's Initiation of Economic Reconstruction and Practical Cooperation In Afghanistan 2022

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Abstract

South Asia is a region with a high level of conflict. Disputes in the region are still a focus for the international community to resolve. Afghanistan is a country that stands in the South Asia region. The country's urgency has been apparent since the fall of the Ashraf Ghani government to the Taliban. Additionally, the withdrawal of foreign troops, including the United States, Britain, and their allies, has worsened the situation in the country. In this case, the Tunxi meeting tried to communicate with the parties interested in the matter. The Tunxi initiative was undertaken as a bridge to break the communication deadlock of the disputing parties. China led this meeting so that Afghanistan could rise again through economic reconstruction and practical cooperation in Afghanistan. Economic diplomacy is an analytical tool to see China's efforts in developing Afghanistan. The method used is qualitative to provide a clear explanation and more developed research exploration. As a result, China always uses the approach of being a mediating actor in every conflict so that the country can be accepted in almost all world countries. This provides excellent opportunities and benefits for China in securing its economy.

Keywords: South Asia, Conflict, Economic Diplomacy, Economic Reconstruction, Cooperation

1. Introduction

Development projections in Afghanistan are essential, given the government's fall under President Ashraf Ghani's leadership. This is important to discuss because the Taliban government took over the leadership. Some consider that the Taliban gained local legitimacy very quickly. This happened long before the Taliban seized Ashraf Ghani's power. All actors presented their existence at that time to gain legitimacy or recognition from all parties so that their interests and ideas could run well. The state structure consists of several actors involved in state administration. State actors in international relations are actors who interact in international relations, while non-state actors are actors who are outside the global system or state. Both aim to influence, gather strength, and mobilize others, including the Ashraf Ghani government, the Taliban, and other countries involved in the conflict (Margono, 2015).

According to Umarov's research (2017), China views Afghanistan as a strategic country in South Asia because of its position in the region's center. Afghanistan's strategic geographical position can benefit the Belt Road Initiative project. In addition, China's investment in Afghanistan is also considered to have an impact on controlling the Uyghur group in Afghanistan, which is regarded as separatist by the Chinese government. However, this research casts doubt on the success of China's economic diplomacy as it is perceived as not involving broader actors in the negotiations and the need for more cooperation between the Chinese government and Afghanistan.

The projection was initiated in the form of a ministerial meeting of Afghanistan's neighbours to rebuild the country. The third meeting of foreign ministers of Afghanistan's neighbouring countries was held on March 31, 2022, in Tunxi, Anhui Province, China. Foreign ministers or senior officials from China, Iran, Pakistan, Russia, Tajikistan, Turkmenistan, and Uzbekistan attended. The parties at the meeting stated that after years of war in Afghanistan, the country is now struggling with significant economic and existential problems and challenges in various fields. All parties pledged to support Afghanistan's economic reconstruction in humanitarian assistance, connectivity, trade and commerce, agriculture, energy, and Fields (Ministry of Foreign Affairs, the People's Republic of China, 2022). The third meeting in Tunxi, China, issued an eight-point consensus statement that shared principles for environmental action and called on the Taliban to "cut ties with terrorist networks." (Zhou, 2022).

The Tunxi Initiative was established at the meeting, and financial commitments and aid packages from participating countries in Afghanistan were announced. To continue the work of the foreign ministers' meeting, regular negotiations were held between special envoys of all participating countries for Afghanistan, and three working groups for political and diplomatic issues were established for economic and humanitarian problems; and security and stability issues. China also held expanded troika meetings with Taliban officials on the sidelines of the Tunxi conference. The expanded Troika dialog format in Afghanistan includes China, Pakistan, Russia, and the United States, and first met in 2019 (Zhou, 2022)

To find out the projection of success, the author uses several theories, namely economic diplomacy, a mechanism of representation, communication, and negotiation carried out by states and other international actors, including entrepreneurs. This definition reflects a situation where many state and non-state international actors simultaneously engage in diplomatic engagement (Saner & Yui, 2003). In addition, *economic diplomacy* can also be defined as negotiations between states by state representatives to promote economic benefits and preserve resources, markets, technology, and capital (Chaziza, 2019). So, this is an opportunity for neighbouring countries to develop and have better connectivity with Afghanistan.

In this case, China's attitude towards world countries, especially developing countries, is an exciting form of economic diplomacy. Interestingly, China can promote any country, including the country's policies. However, China is reluctant to participate in conflicts in all countries. This shows that China's more humanist approach can accelerate its economic growth and expand its influence in various sectors and countries. In addition, China is known as a country that always represents the interests of its people living in conflict zones. However, the country is still given a place in a conflicted country. This is also done through partner countries so that China can provide financing and development assistance in their countries. China always offers its partners the best price in negotiations; military sanctions are rare. So that it attracts the attention of its partner countries. The Tunxi meeting is an excellent opportunity for China and its neighbours because Afghanistan needs assistance in reconstruction efforts in its country.

2. Method

The author uses a qualitative method to answer the research questions, where each problem discussed is responded to with a literature study of several journals, books, and previous research materials that observe the patterns of conflict occurring in Afghanistan. The author justifies this by saying that the qualitative approach has a unique way of handling data and is based on the problem of responding to textual data and images. To examine and understand the problem, qualitative research has many research models (Creswell & Creswell, 2018).

The author needs help collecting information through interviews or observing patterns related to the questions. The author used previous research and documents from other sources to answer questions about the Tunxi Encounter through the author's qualitative analysis. The researcher as an instrument to be validated must be considered according to the researcher's readiness to understand the subject, mastery of the issue, and willingness to enter the research object (Sugiyono, 2013). Therefore, researchers use the above methods.

Data analysis techniques allow researchers to make observations about the explored material. Essential or unimportant data is processed in the data analysis technique. In this section, the author wants to look deeper into the implementation of the Tunxi meeting to examine in more detail whether this meeting has a good effect on the tripartite and the effect on the world community.

3. Results

3.1. *Tunxi as an economic reconstruction measure*

Against the backdrop of the ongoing crisis in Ukraine, the third meeting of foreign ministers from Afghanistan's neighbours, held in Tunxi, east China's Anhui province, in late March, shed light on the gloomy international horizon. Foreign ministers or high-ranking officials from China, Iran, Pakistan, Russia, Tajikistan, Turkmenistan, and Uzbekistan attended the meeting. In addition, the "Afghanistan plus Afghanistan" foreign ministers' dialog and the "China-USA-Russia+" negotiating mechanism meeting on Afghan affairs also took place. The two sides drafted the "Joint Declaration of the Third Meeting of Foreign Ministers of Afghanistan's Neighbours" and the "Tunxi Initiative of Afghanistan's Neighbours to Support Economic Reconstruction and Practical Cooperation with Afghanistan."

Based on the results, the meeting can be described as a joint demonstration that Afghanistan's neighbouring countries are doing their best, pooling their resources and coordinating their support and assistance to Afghanistan. After the United States and NATO successfully withdrew their troops from Afghanistan in August 2021, Afghanistan entered a transition period to end the chaos and resume governance. These efforts have nothing to do with America's massive nation-building campaign. Instead, Beijing aims to neutralize the damage done by its long-troubled neighbour and pursue more comprehensive measures such as the Belt and Road Initiative, which aims to develop international infrastructure links, and the China-Pakistan Economic Corridor, a \$62 billion land project of transportation networks, energy infrastructure, and special economic zones to expand into Afghanistan (Bulos, 2022).

The eight-point consensus reached this time on the Afghan issue is a collection of all the measures, ideas, and proposals of Afghanistan's neighbouring countries to support the peace and reconstruction of Afghanistan. It reflects the general political position of Afghanistan's neighbouring countries. All parties pledge to support Afghanistan's economic reconstruction in humanitarian assistance, connectivity, trade and commerce, agriculture, energy, and capacity-building (Jianxue, 2022).

They also announced the establishment of a mechanism for regular consultations between special envoys of Afghanistan's neighbouring countries and three working groups, namely the Political and Diplomatic, Economic and Humanitarian, and Security and Stability Working Groups, to follow the outcomes of the foreign ministers' meeting. Neighbouring countries, Afghanistan. This fully demonstrates the desire of Afghanistan's neighbouring countries for Afghanistan to return to the Asian family as an equal member of the international community (Jianxue, 2022).

Afghanistan's neighbours, including China, blame the United States for creating a situation where about 90 percent of the Afghan population does not have enough food; according to the latest UN estimates, the meeting participants agreed to launch the "Tunxi Initiative" to end hunger and reduce local food shortages (Sheikh, 2022). This series of meetings includes features such as collaborative work, coordination and collaboration, openness and inclusiveness, addressing symptoms and root causes of problems, and pragmatism and

accountability. It effectively searches regional and international hotspots with complex historical backgrounds. It has nothing to do with geopolitical games and focuses only on pragmatic cooperation. He advocates equality and free will instead of confrontation. No nonsense, but practical results. It is not about dividing the world into camps but strengthening regional ties (Jianxue, 2022).

Logically, a stable and functioning Afghan government is essential to the international community's assistance to Afghanistan to address the humanitarian crisis, provide crucial public services to the Afghan people and start the national reconstruction process. The US and NATO have spent 20 years wreaking havoc in Afghanistan, leaving only a humanitarian disaster.

The international community should focus on resolving the humanitarian disaster in Afghanistan, initiating reconstruction there and preventing Afghanistan from once again becoming a haven for violent terrorist extremist groups, and enabling the Afghan interim government to serve the Afghan people to take responsibility for their future and explore development paths that fit the country's realities. Tunxi is undoubtedly an essential stop on Afghanistan's journey back to the mainstream of the international community and to resume peaceful development and good neighbourly relations.

3.2. Problems with Afghanistan's Public Facilities during Taliban Rule

Today, diplomatic recognition is a significant concern of the Afghan interim government and a shared problem of the international community. This is also one of the wishes of the Afghan people after years of war and chaos. As a friendly neighbour of Afghanistan, China has always believed that Afghanistan should not become a failed state, let alone be excluded from the international community. Afghanistan has suffered for many years and lagged behind the rest of the world in its development. This situation must not continue (Jianxue, 2022). Foreign aid and cooperation mechanisms are expected to have a good impact on the future of Afghanistan. Development continues to be carried out by the Taliban government and neighbouring countries.

The development includes schools, public facilities, access to clean water, and others. Schools are one of the primary sources of conflict in Afghanistan's history. The Taliban public policy system is mainly responsible for this problem. This issue has attracted the attention of international education development scholars and practitioners, resulting in numerous studies on the relationship between education and conflict over the past two decades. For a fragile state like Afghanistan, education will continue to be a source of conflict rather than unity, especially in educational institutions that house female students. Girls' schools are off-limits to conservative or rural communities, which believe girls should not be educated (Qargha, 2022).

On the other hand, schools are banned from existence because of the symbolic power of educational institutions. School students have become the most potent symbol of foreign domination through modernization on the one hand and globalization on the other. It is this power of thought that poses a threat to the Taliban. This tension is manifested in a continuous cycle of modern school expansion and subsequent violent conflict. Historically in Afghanistan, there have been stark differences between rural and urban communities and their attitudes toward schools and education. In general, students of the madrasa system (usually from rural communities) have cautioned that schooling is a mechanism for conflict mitigation. National and international education development efforts have focused almost exclusively on strategic approaches to expanding access to schooling without considering the relationship between schooling and conflict.

The education problem in Afghanistan results from a government system that needs to pay more attention to the importance of human resource development. The Islamic education curriculum has stayed the same over the years. The findings are discussed concerning education, gender, and globalization. Education in Islam, *tarbiyah*, is a lifelong process for every Muslim. This process includes reformation, development, and empowerment. The long history and the fact that structures and curricula remain practically unchanged in most Muslim countries are both assets and obstacles for contemporary Islamic education. Rational thinking and spiritual knowledge may be challenging to bring together. However, the idea of human reality as a social construction indicates that knowledge and reality differ according to the social context, whether Islamic or Western. Some educational

theories in Western thought, such as functionalist and utilitarian approaches, are still valid and applicable to the educational situation in Afghanistan (Karlsson & Mansory, 2007).

The Taliban government has sentiments against education because it is perceived as spreading values and ideologies that threaten their interests and erode Islamic heritage. Nevertheless, on the other hand, the Afghan Ministry of Education does not consider mosque schooling as education either. Almost all children attend mosque schools to learn about Islam and Islamic values, practice Islamic rituals, and achieve essential reading and arithmetic skills. The children are taught by mullahs, Taliban, or imams, none of whom have ever attended or been offered teacher training. The textbooks are inappropriate for the children's level and have stayed the same for centuries.

Afghanistan under Taliban rule is in crisis due to the deficient quality of governance and the inability of the state to function correctly in all services and sectors, including water. The ongoing water crisis in Afghanistan has only worsened under Taliban rule. This is just one of the many challenges facing the Afghan people, including lack of access to water and sanitation, mismanagement of already scarce water resources, and the government's inability to respond to water disasters and the impacts of climate change. Afghanistan faces an unprecedented economic and humanitarian crisis, with nearly 30 million people, two-thirds of the population, urgently needing humanitarian assistance.

The international community's engagement with the Taliban has primarily focused on addressing humanitarian challenges and the rapidly deteriorating socio-economic situation. This situation makes the Taliban's efforts to gain legitimacy among the Afghan people even more difficult. Managing water resources, especially the Helmand River, has become very important. Since the Taliban returned to power in 2021, several clashes have occurred despite Iran and Afghanistan's previously relatively good relations. In 2022, residents of Iran's Zabul province attacked Afghan merchant trucks near the border during a demonstration demanding more water supplies from the Helmand River. The water shortage was partly due to delayed rainfall in the upper part of the valley but also due to the diversion of most of the water from Afghanistan's Kamal Khan Dam to the Goud-e-Zele wetlands. The dispute was resolved shortly after a meeting between the two foreign ministers and a visit to Afghanistan by Iran's Minister of Waters in August 2022. These included increased rainfall, a very long monsoon season in eastern and central Afghanistan in the second half of 2022, and improved political relations. These issues are among the factors contributing to social and political stability. Despite public opposition, the Taliban allowed water from Kamal Khan to Iran (Faizee et al., 2023).

Since the Taliban took power in August, water officials from both countries have yet to reach an agreement in three rounds of talks. At its last meeting in Kabul in May 2023, the Iranian delegation called for a visit to the Kamal Qandam and Kayaki dams to check the Taliban's claims of subsidence dams on the river. The Taliban rejected the request. However, the Iranian news agency said it had released satellite images of the Kayaki Dam and the water behind the Kamalkan Dam.

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3.3. China's contribution to economic reconstruction in Afghanistan through the Tunxi Initiative

After 20 years of war in Afghanistan, the United States and its NATO allies have entirely failed the Afghan people and refused to maintain constructive communication with the Afghan interim government, frozen and seized the assets of the Afghan people, and tried to shirk their responsibilities for peace and security, reconstruction in Afghanistan. Such behavior is utterly indefensible from both a moral and international legal standpoint. Some American politicians have even boldly claimed that the United States left Afghanistan and did not fulfill its commitments because it needed to stop the bloodshed and preserve its national power to focus more of its energy and resources on containment to focus on China. This selfish geopolitical calculation has shattered the image of the United States as a "benevolent power" advertised by politicians (Jianxue, 2022).

In April, China led the Tunxi Initiative, which forced Afghanistan's neighbours and Russia to support reconstruction and economic aid in the war-torn country. In the summer, tariffs on 98 percent of Afghanistan's imported goods were eliminated. Air cargo services resumed last month, delivering pine nuts - Afghanistan's main export - to China, bringing \$800 million a year into Kabul's coffers (Bulos, 2022).

The recent hotel additions in the Afghan capital include Kabul Long, which is now Chinese owned; Customers pay bills and buy Chinese food at the ground floor grocery store using Chinese payment systems such as WeChat or AliPay as Western credit cards, and other free payments have been suspended in Afghanistan (Bulos, 2022). Then there is Yu. Standing on a rock eight kilometers northeast of Kabul, near shepherds tending their sheep, he is happy with the new Chinatown Industrial Park he opened six months ago.

Beijing's long-term goal is to ensure that Afghanistan does not disrupt the rest of the region or create problems for itself. Maintaining economic engagement will help China achieve that goal without bringing the same severe problems as Pakistan. However, financial opportunities do not necessarily mean stability. Beijing only has to look at what has been attempted in parts of Pakistan's Balochistan region to see the anger it can cause with tragic consequences (Pantucci & Waziri, 2022).

China's approach to Afghanistan in 2022 broadly follows Beijing's approach in previous years. Anyone expecting China to fill the void left by the US withdrawal will be disappointed. The economic downturn resulting from Covid policies combined with unprecedented nationwide public protests means China primarily focuses on maintaining internal stability. This also helps explain China's key security concerns about Afghanistan in many ways. The main problem of Beijing policymakers and many of their counterparts in the region is that the Afghan region will become fertile ground for groups whose main target is China, especially its westernmost region, Xinjiang. Although the Taliban have assured China that they will not allow their territory to become a base for militants to organize and operate against other countries, there are signs that Uyghur militants will continue to have a presence in Afghanistan. (Boni, n.d.). So this encourages China to make more efforts to protect its country's security from various sectors, including the economy.

4. Conclusion

Afghanistan's change of government from the rule of President Ashraf Ghani to the hands of the Taliban opened up opportunities for economic cooperation for surrounding countries. Among the countries with strategic interests is China, which utilizes the post-war situation in Afghanistan to expand its economic diplomacy. This made China play an essential role in the development of Afghanistan during the Taliban rule through the Tunxi Initiative. China led the Tunxi Initiative to reconstruct Afghanistan's socio-economic order through humanitarian assistance, connectivity, trade and commerce, agriculture, energy, and development. The economic aid provided

by China through the Tunxi Initiative shows that China's more humanist approach can accelerate the country's economic growth and expand its influence in various sectors and countries. China always offers its partners the best price in negotiations; military sanctions are rare. Thus attracting the attention of its partner countries.

The meeting of the China-backed Tunxi Initiative showed that Afghanistan's neighbours play an essential role in the country's post-war reconstruction efforts. They pooled resources and coordinated support and assistance to Afghanistan. As a realization of cooperation, tariffs on 98 percent of Afghanistan's imported goods were removed, and air cargo services were resumed to deliver pine nuts. The development also continues to be carried out by the Taliban government in collaboration with China and other neighbouring countries. The product includes schools, public facilities, access to clean water, and others.

The Tunxi meeting initiated by China is also one of the strategies for China to develop its economic projections for developing countries. These efforts are not only done as assistance. However, another picture is to create practical cooperation between China and countries in South Asia. China has solid economic diplomacy skills in dealing with conflict countries under the pretext of being a mediator. Regarding aid and trade, China always prioritizes cooperation and negotiations rather than imposing sanctions on conflicting countries. Not only that, China succeeded in encouraging representatives of other countries to make a declaration of economic reconstruction in Afghanistan. This is a form of China's contribution to the development of Afghanistan.

These dialogues help clarify and coordinate the positions of neighbouring countries and unite their voices in a way that can put more pressure on the Taliban regime than individual countries can. All countries and organizations interested in the future of Afghanistan share a common interest and position, both regionally and externally. No one wants to see an unstable Afghanistan that poses a threat to global terrorist groups like ISIS or Al-Qaeda. Moreover, all parties call for a more inclusive Taliban government, although their definition of inclusiveness may differ.

However, progress depends mainly on the Taliban themselves, who, for various ideological reasons, continue to follow principles that are primarily undesirable for the international community. Moreover, there remain significant differences between the interests and positions of Afghanistan's neighbours and between them and other international and multilateral actors, with the latter placing more emphasis on normative gender equality, human rights, and democracy. These differences are essential and cannot be ignored.

There is no alternative to international cooperation with the Taliban. Europe, the United States, and the North Atlantic Treaty Organization (NATO) have shifted their focus from Afghanistan to Russia's war in Ukraine. Afghanistan's regional neighbours have no such luxury for apparent reasons. Therefore, all efforts by Afghanistan's neighbours to deal with Taliban-led Afghanistan conditionally and responsibly can be the best hope for finding a path to sustainable peace and development for Afghanistan and the region.

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Surveying Generation Z in Hanoi City About Factors Affecting the Entrepreneurial Readiness

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Abstract

Encouraging entrepreneurship, especially start-up activities for young people, is regarded as a kernel of economic growth and employment creation. In this study, the research team examines factors affecting the “Entrepreneurial readiness of Gen Z in Hanoi City” by collecting the survey data of 299 young people of Gen Z in Hanoi City and putting in analysis 295/299 collected questionnaires about the effects of factors. 6 factors “Attitude toward entrepreneurship”, “Subjective norms”, “Perceived behavioral control”, “Attitude toward money”, “Entrepreneurship education”, and “Aspiration to succeed” are put in the examination of impacts on the factor “Entrepreneurial readiness of Gen Z in Hanoi City”. 3 factors “Aspiration to succeed”, “Attitude toward money”, and “Attitude toward entrepreneurship” have the highest average scores of 4.04, 3.96, and 3.94, respectively. 2 factors “Entrepreneurial readiness of Gen Z in Hanoi City” and “Entrepreneurship education” have the lowest average scores at the same level of 3.53. This study attempts to determine the impact of factors and raise awareness of young people, Gen Z in Hanoi City in particular and in Vietnam in general to be more precise, about entrepreneurship and entrepreneurial readiness. From that, exchanges and discussions to enhance the sense of responsibility and spirit of young people as the kernel of the nation’s future are drawn.

Keywords: Start-Up, Entrepreneurial Readiness, Vietnamese Young People, Hanoi City

1. Introduction

Examining a startup is not merely about the foundation of a new business but needs to be considered in the whole process from intention to action (Hisrich, R.D., & colleagues, 2013). Accordingly, the entrepreneurial intention is the first stage of startup activity (Anderson, A.R., & Jack, 2000), which represents the individual’s willingness to perform the behavior and is the direct premise of behavior (Ajzen, I., 1991).

This article focuses on investigating factors affecting the entrepreneurial readiness of Gen Z in Hanoi City with targets: (1) Identifying factors affecting the entrepreneurial readiness of Gen Z; (2) Measuring average scores of factors on entrepreneurial readiness of Gen Z in Hanoi City; (3) Proposing remedies to equip necessary knowledge, skills and evoke entrepreneurship of the youth.

2. Theoretical Basis and Overview

2.1. Theoretical Basis of starting a business

There are many approaches to the definition of startup. According to Kolvereid Lars (1996), startups attach to the term “*Self-employment*”. Starting a business is the career choice of people who are not risk-averse, own their businesses, and hire others to work for them (Greve, A., Salaff J.W., 2003). Employing is understood as an individual who will work for a business or organization owned by others, so starting a business means being self-employed and hiring others to work for you. In the field of economics and business administration, starting a business is associated with the term “*Entrepreneurship*”, which is an individual taking advantage of market opportunities to create a new business (Lowell W.B. et al. 2003), or a working attitude that emphasizes independence, autonomy, creativity, innovation, risk-taking, creating new value in the existing business (Bird, 1988); is innovative, is a style of perception and thinking (Canses Tican, 2019).

With the research team's approach: *Startups are taking advantage of market opportunities to start a new business, to be a master - run the business yourself or hire a manager, to bring value to yourself as well as many benefits to society.*

2.2. Theoretical Basis of entrepreneurial readiness

Entrepreneurial intention can be defined as an orientation process of making a plan and executing a plan to start a business (Gupta, W.B., & Bhawe, N.M., 2007). An individual's entrepreneurial intention starts from realizing the opportunity and exploiting available resources and support from the environment to create his or her own business (Kuckertz, A., & Wagner, M., 2010).

Within the levels of behavioral intention, readiness is defined to a higher degree, with more preparation. “Readiness” is the state of being prepared for a specific situation, circumstance, event, or possibility. Intent expresses an individual's level of readiness and is the direct premise for the performance of the behavior (Ajzen, I., 1991).

In this study, *entrepreneurial readiness is defined as an awareness of the level of commitment and willingness for new business activity.*

2.3. Factors affecting the entrepreneurial readiness of young people

Through overview, the research team determined 6 factors affecting the entrepreneurial readiness of Gen Z in Hanoi City, and we generalized them in Table 1.

Table 1: Factors affecting the entrepreneurial readiness of young people.

No	Factors (variables)/ Scales	Encode	Sources
1	<i>Attitude toward entrepreneurship</i>		
1.1.	Becoming an entrepreneur/business owner is always your passion and career orientation	TDKN1	Linán & Chen (2009) Nguyen Anh Tuan (2018)
1.2.	Becoming an entrepreneur is attractive to you	TDKN2	
1.3.	If you have the opportunity, you will establish your own business	TDKN3	
1.4.	Starting a business gives you more benefits than disadvantages	TDKN4	Yurtkoru (2014) Truong Hoang Diep Huong et al (2021)
2	<i>Subjective norms</i>		
2.1.	Your family will support your entrepreneurial decision	CCQ1	Linán & Chen (2009) Nguyen Anh Tuan (2018)
2.2.	Your friends will support your entrepreneurial	CCQ2	

	decision		
2.3.	You know a lot of people who have started businesses successfully	CCQ3	Krueger (2000) Truong Hoang Diep Huong et al (2021)
2.4.	People advise you to become an entrepreneur	CCQ4	Nasurdin et al (2009) Hoang Thi Thuong (2014) Tran Thi Ky Duyen (2022)
2.5.	If you start a business, your teachers will support you	CCQ5	Zhang, Y & Yang, J (2006) Hoang Kim Toan et al (2021)
3	<i>Perceived behavioral control</i>		
3.1.	I believe that my beloved family members think that I should start a business	NTKS1	Truong Hoang Diep Huong et al (2021) Linán & Chen (2009)
3.2.	I believe that my best friends think that I should start a business	NTKS2	Nguyen Anh Tuan (2018) Chau & Huynh (2020)
3.3.	I believe that people who I cherish think that I should start a business	NTKS3	Hoang Kim Toan et al (2021)
3.4.	Many people think that the youth should be ready to start a business	NTKS4	
3.5.	A person can become an entrepreneur while studying in schools	NTKS5	
4	<i>Attitude toward money</i>		
4.1.	High income is a significant criterion to evaluate an individual's degree of success with you	TDTB1	Schwarz et al (2009) Nguyen Anh Tuan (2018)
4.2.	Earning a lot of money is important for you	TDTB2	
4.3.	Money is an important measurement of personal competence	TDTB3	
5	<i>Entrepreneurship education</i>		
5.1.	The school fosters social skills and leadership skills required of entrepreneurs	GDKN1	Koe (2016) Nguyen Thu Thuy (2014)
5.2.	You participate in extracurricular activities related to business (such as activities at business-related clubs...)	GDKN2	Truong Hoang Diep Huong et al (2021)
5.3.	You participate in competitions related to start-ups and business in general	GDKN3	
5.4.	You discussed startup ideas during your studies at the school	GDKN4	
6	<i>Aspiration to succeed</i>		
6.1.	You think success or failure is due to yourself, not to others or external circumstances	KVTC1	Mhango (2006) Nguyen Anh Tuan (2018)
6.2.	You want to achieve your goals (or assigned tasks)	KVTC2	
6.3.	When you have time, you will return to the incomplete work to finish	KVTC3	
6.4.	You often spend a lot of time learning new things in your life	KVTC4	
7	<i>Entrepreneurial readiness of young people</i>		
7.1.	You plan to start a business in the near future	SSKN1	Lau et al. (2012)
7.2.	You are doing startup preparation activities	SSKN2	Do Thi Lien Hoa (2022)
7.3.	You are making an effort to start a business	SSKN3	

Source: Generalization of the research team

3. Research Methodology

3.1. Data Collection Method

Based on the Theoretical Basis and Overview of factors affecting the entrepreneurial readiness of young people, including (i) *Attitude toward entrepreneurship*; (ii) *Subjective norms*; (iii) *Perceived behavioral control*; (iv) *Attitude toward money*; (v) *Entrepreneurship education*; (vi) *Aspiration to succeed* that impact on the “*Entrepreneurial readiness of Generation Z in Hanoi City*” dependent variable.

After building the questionnaire, the research team interviewed specifically 5 young people in Hanoi City who have been starting businesses. The questionnaire was improved based on the interviewees’ suggestions; then, the research team surveyed randomly 10 young people. The preliminary results of the survey show that opinions agree with factors put in the model. Based on the preliminary results of the survey, the research team perfected the questionnaire and carried out the large-scale survey through the link (https://docs.google.com/forms/d/e/1FAIpQLSfQUg45quJ4g8azSOXVGyEMR7R0HjERZH_RC2pqq6JHCzaXyQ/viewform) with the object is young people in Hanoi City, belonging to Generation Z who was born between 1995-2012.

The data collection method was carried out by the research team based on Convenience sampling and Snowball sampling (the method of finding the next subjects based on the suggestion or recommendation of the interviewees) to ensure a sufficient amount of required sample size. There are 299 collected survey forms and 295 valid forms that were analyzed.

3.2. Data Analysis Method

The research team used Likert 5 scale in building the questionnaire with 1. Strongly disagree; 2. Disagree; 3. Neutral; 4. Agree; 5. Strongly agree. To evaluate the level of influence of each factor, the research team determined the distance value and average value of each factor as well as which response threshold the average score lies in.

$$\text{Distance value} = (\text{Maximum} - \text{Minimum}) / n = (5-1)/5 = 0.8$$

The evaluation thresholds based on the average score value:

- + 1.00 - 1.80: Strongly disagree
- + 1.81 - 2.60: Disagree
- + 2.61 - 3.40: Neutral
- + 3.41 - 4.20: Agree
- + 4.21 - 5.00: Strongly agree

4. Results

4.1. Survey participants

There were 299 young people of Generation Z in Hanoi City participated in the survey, of which 295 valid survey forms were included in the analysis. Among 295 eligible respondents, 223 were undergraduates (75,6%) and 72 were high school students. And of these 295 young people, 196 were female (66,4%) and 99 were male (33,6%).

4.2. Factors affecting the entrepreneurial readiness of Gen Z in Hanoi City

4.2.1. Level of influence of factors

The “Attitude toward entrepreneurship” factor

Table 2: Level of influence of the “Attitude toward entrepreneurship” factor

Scale	Average score	Standard deviation	Evaluation threshold
TDKN1	3.858	0.992	Agree
TDKN2	3.953	0.983	Agree
TDKN3	4.169	0.886	Agree
TDKN4	3.78	0.999	Agree

Source: Calculations from survey results

The survey results indicate that all scales of the Attitude toward entrepreneurship factor have the “Agree” evaluation threshold. Among these, the TDKN3 scale has the highest average score of 4.169, and the TDKN4 scale has the lowest average score of 3.78.

The “Subjective norms” factor

Table 3: Level of influence of the “Subjective norms” factor

Scale	Average score	Standard deviation	Evaluation threshold
CCQ1	3.841	0.949	Agree
CCQ2	3.908	0.907	Agree
CCQ3	3.732	1.073	Agree
CCQ4	3.214	1.044	Neutral
CCQ5	3.722	1.04	Agree

Source: Calculations from survey results

The survey results indicate that, in 5 scales of the Subjective norms factor, only the CCQ4 scale has the “Neutral” evaluation threshold, while 4 other scales have the “Agree” evaluation threshold. The CCQ2 scale has the highest average score of 3.908, and the CCQ4 scale has the lowest average score of 3.214.

The “Perceived behavioral control” factor

Table 4: Level of influence of the “Perceived behavioral control” factor

Scale	Average score	Standard deviation	Evaluation threshold
NTKS1	3.62	0.994	Agree
NTKS2	3.705	0.959	Agree
NTKS3	3.715	0.967	Agree
NTKS4	3.956	0.929	Agree
NTKS5	4.051	0.917	Agree

Source: Calculations from survey results

The survey results indicate that all scales of the Perceived behavioral control factor have the “Agree” evaluation threshold. The NTKS5 scale has the highest average score of 4.051 and the NTKS1 scale has the lowest average score of 3.62.

The “Attitude toward money” factor

Table 5: Level of influence of the “Attitude toward money” factor

Scale	Average score	Standard deviation	Evaluation threshold
TDTB1	3.98	0.953	Agree

TDTB2	4.092	0.869	Agree
TDTB3	3.807	1.048	Agree

Source: Calculations from survey results

The survey results indicate that all scales of the Attitude toward money factor have the “Agree” evaluation threshold. The TDTB2 scale has the highest average score of 4.092 and the TDTB3 scale has the lowest average score of 3.807.

The “Entrepreneurship education” factor

Table 6: Level of influence of the “Entrepreneurship education” factor

Scale	Average Score	Standard deviation	Evaluation threshold
GDKN1	3.675	1.065	Agree
GDKN2	3.61	1.09	Agree
GDKN3	3.386	1.173	Neutral
GDKN4	3.468	1.167	Agree

Source: Calculations from survey results

The survey results indicate that, in 4 scales of the Entrepreneurship education factor, only the GDKN3 scale has the “Neutral” evaluation threshold, while 3 other scales have the “Agree” evaluation threshold. The GDKN1 scale has the highest average score of 3.675, and the GDKN3 scale has the lowest average score of 3.386.

The “Aspiration to succeed” factor

Table 7: Level of influence of the “Aspiration to succeed” factor

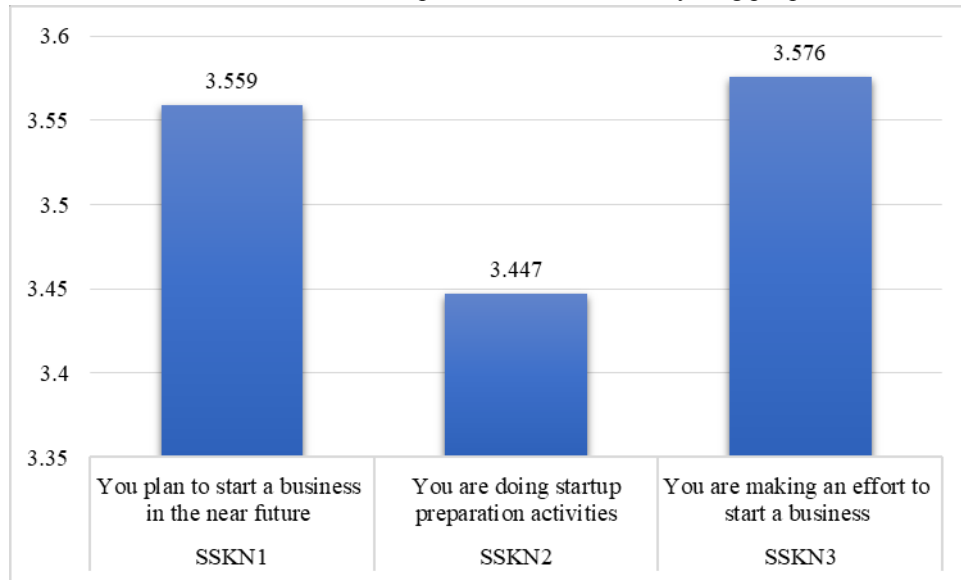
Scale	Average score	Standard deviation	Evaluation threshold
KVTC1	3.881	0.99	Agree
KVTC2	4.261	0.861	Strongly agree
KVTC3	4.064	0.913	Agree
KVTC4	3.956	0.868	Agree

Source: Calculations from survey results

The survey results indicate that, in 4 scales of the Aspiration to Success factor, only the KVTC2 scale has the "Strongly agree" evaluation threshold, while 3 other scales have the "Agree" evaluation threshold. In detail, among scales of dependent variables in specific and 25 scales of 6 independent variables in general, the KVTC2 scale has the highest average score of 4.261 and is the only scale reaching the "Strongly agree" evaluation threshold.

The “Entrepreneurial readiness of young people” factor

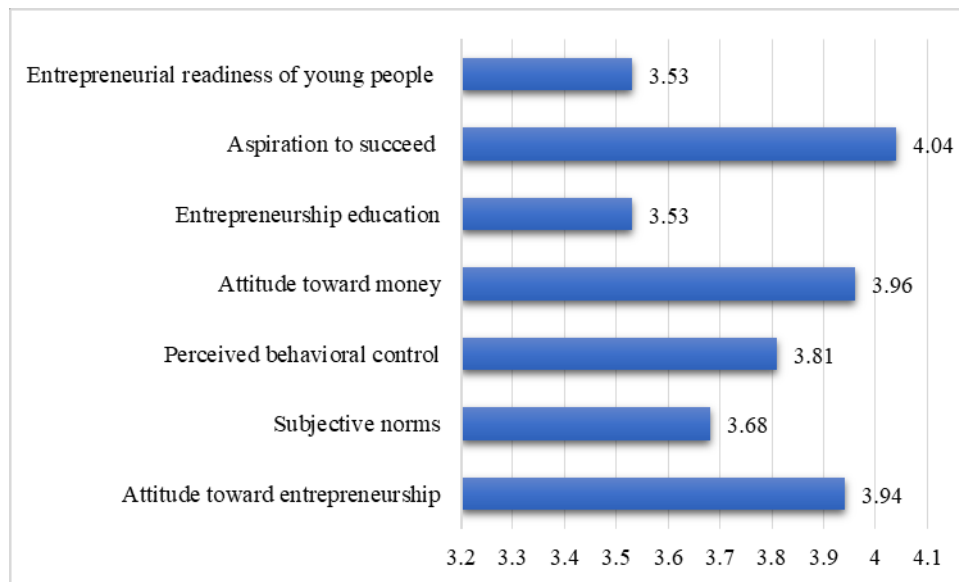
Table 8: Level of Influence of the "Entrepreneurial Readiness of young people" factor



Source: Calculations from survey results

According to the graph, the SSKN3 scale has the highest average score of 3.576, and the SSKN2 scale has the lowest average score of 3.447.

4.2.2. Average values of factors



Source: Calculations from survey results

According to the graph, all average values of variables lie in the range between 3.5 and 4.1. The Aspiration to Success factor has the highest average value of 4.04. Entrepreneurship education and the Entrepreneurial readiness of young people dependent variable have the lowest average values at the same level of 3.53.

5. Discussion and Conclusion

From survey results of factors affecting the entrepreneurial readiness of Generation Z in Hanoi City, the research team proposes several suggestions:

- **Aspiration to succeed** is the factor having the highest average score. To promote the role of this factor, families, schools, and vocational guidance centers should educate students about the importance of having sound and feasible targets. At the same time, they should take measures to encourage and support students when facing obstacles. Young people should proactively set targets in each period for themselves to acquire motivation and not give up their passion halfway. Besides, students and undergraduates should form sound living rules and disciplines to improve themselves. In this study, we interviewed and received responses from many young people about this factor such as “*I believe that my advantage if I start up a business is that I have spirit, zeal, aspiration, and the youth passion fostering me to rise...*”
- Families, schools, and vocational guidance centers should pay more attention to educating personal financial management, or basic economic issues to form students and undergraduates a **judicious attitude toward money** like appreciating, allocating reasonably, saving, or attempting to make labor values. Relevant ministries and authorities should develop investment funds for start-ups of young people. Moreover, they should enforce policies supporting young people who have passion and entrepreneurial intentions with finance or legal procedures. Students and undergraduates themselves should be aware that the lack of capital is an obstacle that they need to overcome when starting a business. From that, young people should equip knowledge, skills in Finance, and a precise plan for contingencies. The research team received many responses from young people participating in the interview about this factor such as “*In my opinion, disadvantages when starting a business are a tight budget, the lack of experience, and the difficulty to balance learning time...*”, “*I don’t have enough potential to ensure the financial security to take care of my life if the start-up is not successful*”.
- Schools and vocational guidance centers need to intensify establishing information channels (Fanpage, consultative link...) to clear young people’s inquiries when starting a business, share the experiences of young people who started a business, and help them investigate legal corridors that relate to startup, intellectual property,... From that, young people can have a more **precise and optimistic attitude toward entrepreneurship**.
- To promote the role of the **Entrepreneurship education** factor, curricula of students and undergraduates should be allocated more duration for experiential learning activities such as market surveying and contacting with enterprises. Along with organizing regular consultations, discussions, and communication with businesses for young people to accumulate experiences, and to encourage their entrepreneurial spirit as well as raise their awareness of self-competence.

5.1. Conclusion

This study is part of a series of the research team’s studies from simple to specialized about the entrepreneurial readiness of Generation Z in Hanoi City. Future papers will be carried out with modern quantitative analysis tools which have high accuracy and reliability to suggest the direction of science-based development and, from that, enhance the sense of responsibility and spirit of young people as the kernel of the nation’s future.

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Implementation of Indonesian and Swiss Cooperation Regarding Returning Assets Proceeds of Corruption Within the Framework of Mutual Legal Assistance in Criminal Matters 2019-2022

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Abstract

The rise of corruption cases in Indonesia has led many corruptors to hide their wealth in other countries, including Switzerland. Asset recovery or repayment is called Mutual Legal Assistance (MLA). The purpose of MLA is to collect and share information, evidence, and testimony that can be used in criminal investigations and cases. In 2019, Indonesia and Switzerland agreed to sign an agreement between the Republic of Indonesia and the Swiss Confederation on mutual legal assistance in criminal matters. This research aims to determine how the governments of Indonesia and Switzerland implement the MLA agreement to implement the scope of Article 2 of Law Number 5 of 2020 concerning the Mutual Legal Assistance Agreement in Criminal Matters between the Republic of Indonesia and the Confederation of Switzerland. The author uses a qualitative approach and descriptive research type in this research. The author also uses the theory of bilateral cooperation and the theory of international treaties. It also uses the concept of legal aid to analyze this problem. The results of this study show that the Indonesia-Switzerland collaboration by the MLA agreement has yet to be fully effective. The assistance requested by Indonesia to Switzerland has yet to be fully implemented because there are still many obstacles. They started from differences in legal systems, lack of material resources, and lack of evidence obtained to the lack of political will of the Swiss government.

Keywords: Mutual Legal Assistance, Corruption, Asset Recovery

1. Introduction

The Republic of Indonesia is a sovereign state. It aims to realize and protect and protect all Indonesian people, advance the general welfare, educate the nation's life, and participate in implementing world order, which is expressly stated in Paragraph IV of the Preamble to the 1946 Constitution of the Republic of Indonesia. One way

to fulfill these objectives is by realizing cooperation with other countries or the international world. Be it with agreements or agreements or good relations between countries. The Agreement can be recognized by increasing bilateral or multilateral relations. Cooperation with other countries is due to reciprocal relationships and mutual needs between countries. The need for collaboration with other countries (international) can also be caused by the increasingly sophisticated arrangement of scientific and technological developments that can change the form of an individual's life model to be increasingly unable to understand the country's boundaries (borderless). As a result of a pattern of relations between one individual and a borderless society, it does not only have a positive effect in increasing economic growth and also advancing science, but it can also have a negative impact, namely the emergence of transnational criminal acts (Pratikno, 2007).

Prosecuting cross-border criminal offenses requires different methods in general because it is related to cross-jurisdiction, considering that each country has territory and legal sovereignty that must be upheld. Therefore, the stage of prosecuting cross-border criminal cases is known as the mechanism of international cooperation, namely through the law of mutual assistance in criminal matters (MLA in Criminal Matters), the law of extradition, the transfer of prisoners between countries (transfer of prisoners), the transfer of prisoners between countries (transfer of prisoners), and the transfer of prisoners between countries (transfer of prisoner sentence person), transfer of proceedings, including efforts to recover assets. Therefore, cooperation between countries is required for effective implementation (UNODC, 2000).

Initially, the formation of MLA began with cooperation between countries to conduct investigations or examinations of criminal cases originating from police institutions and "*letters rogatory*," which can form several types of requests for assistance to other countries to help obtain evidence, which can then become an agreement between one government and another. With the ratification of the MLA Agreement between the Republic of Indonesia and Switzerland, it is expected to simplify the stages of returning assets resulting from corruption crimes in Indonesia that are hidden in Switzerland and are expected to impact increasing state revenues. With the existence of International Cooperation / International Cooperation as stipulated in Article 43 to Article 50 of UNCAC, it is hoped that countries, where corruptors escape can cooperate in capturing and extraditing corruptors who have fled the assets of the corruption (Fajar, 2020).

The implementation of cooperation in MLA in criminal matters has so far been realized based on good relations based on the principle of reciprocity and through bilateral and multilateral agreements. Implementing cooperation based on good relations is less effective because there is no certainty in fulfilling requests. Therefore cooperation based on MLA in Criminal Matters is considered quite effective because the contents are very detailed in determining the process of a country's demand. So far, Indonesia has actively initiated MLA agreements with other countries to help strengthen domestic law. As of May 2019, Indonesia has ratified eight mutual legal assistance agreements with valid regulations. 2015 Indonesia negotiated an MLA agreement with Switzerland (Badan Pembinaan Hukum Nasional, 2019).

The negotiation was conducted as an effort by the Government of Indonesia to reduce various kinds of criminal and fiscal crimes. Switzerland is well known among other countries as a tax haven due to its highly organized, *private* banking methods and the existence of a country's guarantee of banking secrecy. Negotiating the offshore banking system with its "advantages" and the stages of establishing a business in Switzerland is very simple and fast, creating corruptors who can store and hide their money there. Switzerland has had a federal constitution, the *Anti Money Laundering Act (AMLA)*, which addresses the issue of countering *money laundering* since 1999, but the body was only effectively implemented in 2016 due to the *political will of the government* (Norhatijah, 2022).

Indonesia has regulated every stage of ratification regarding MLA discussed in Law No. 5 of 2020 concerning the Ratification of the Agreement on Mutual Legal Assistance in Criminal Matters Between the Republic of Indonesia and the Swiss Confederation. Law No. 5 of 2020, which regulates the Agreement on Mutual Legal Assistance in Criminal Matters between the Republic of Indonesia and the Swiss Confederation, contains 39 articles, of which Article 2 Paragraph 1 regulates the Scope of Assistance where parties who commit criminal acts get assistance from the requesting country to the requested country. The scope contains 11 critical points

ranging from taking testimony or other information to different aid related to the objectives of this Agreement mutually agreed upon by the Parties as long as it does not violate the laws of the Requested State (Indonesia, 2022).

Indonesia itself also has a Mutual Legal Assistance agreement in the form of multilateral cooperation, as found in (Rosaningrum, 2010), which explains the many problems that have occurred at the regional level, countries allied in the *Association of Southeast Asian Nations* (ASEAN) regulate a rule of law that can bind the parties to busy. Address the problem of threats that occur in the transnational scope. One way is to initiate the signing of the *Treaty on Mutual Legal Assistance in Criminal Matters Among ASEAN Member Countries* (MLAT). The treaty does not apply to extraditing, arresting, or stopping individual crimes. Moreover, the requested party can also refuse assistance if the request relates to political crimes.

Apart from ASEAN, Indonesia also has an MLA agreement with Vietnam; as stated by (Hosang, 2021), the implementation of Mutual Legal Assistance in Criminal Matters between Indonesia and Vietnam is needed in terms of examining requests related to the statute of limitations governing the prosecution of a person, crimes committed in the territory of the requested party and the bid can only be punished under military law or crimes that can only be punished under military rule or one of the criminal acts when related to political character.

In other words, from the examples above, Indonesia still needs an MLA agreement with a European country. The signing of the MLA agreement between Switzerland and Indonesia is a form of achievement, and this is because Indonesia is the first Asian country to enter into an MLA agreement with Switzerland, and the signing is also an extraordinary achievement in terms of cooperation in criminal matters as well as a significant history of diplomatic success. This is because Switzerland is the largest financial center in Europe, and Switzerland has long been known as a country with a rigorous banking system (Hikmawati, 2019). In further research, (Wardani & Nasoha, 2013) explains that assets resulting from criminal acts abroad are not very easy to return to the requesting country. However, as asset recovery can be implemented through mutual assistance cooperation, all operations, from tracking, freezing, confiscating, and seizing assets, are carried out by the recipient country's authorities through court decisions. In addition, all efforts made from 2009 to 2016 have not produced satisfactory results. These assets have not yet been returned to Indonesia (Ginting et al., 2017).

2. Method

This research adopts a non-reactive research design. This research design will process data from credible sources, such as primary and secondary data, which are then analyzed based on theories or concepts determined to answer the problem formulation. This method will analyze primary and secondary data from literature studies to analyze the cooperation between Indonesia and Switzerland regarding the return of assets from corruption through the *Mutual Legal Assistance in Criminal Matters Agreement 2019-2022*. In this study, both primary and secondary data were collected and analyzed. Data were collected using two different techniques: literature review and documentation. A literature review is a data collection method that uses information obtained from official sources that are undoubtedly reliable, such as official websites of institutions or organizations, summaries of case study-based high-level conferences, previous research publications in the form of journals, theses, and dissertations, and well-known news portals from around the world.

The researcher will collect documents relevant to the problem as a documentation source, including proprietary documents such as agreement letters and case reports to support data for study analysis and public documents such as newspapers, reports, and other public documents such as news articles. The researcher can obtain detailed information about the problems in this study related to the two data collection methods mentioned above. As a guideline and foundation for this research, it will be data from the literature review and documentation were selected (Miles et al., 2014). All data that has been collected will be chosen or reduced through qualitative data analysis. Data reduction is carried out to direct and classify data into information that can be used as the conclusion that can be obtained. The data that has been reduced is drawn in the form of a collection of information arranged into a more organized structure so that it is easy to understand.

2.1. Concept

According to K.J Holsti, bilateral cooperation is a part of two *interests* between countries that have the same values and goals to get and obtain results that can later be escalated or fulfilled by all parties because it is expected that the policies or strategies decided can help the country to achieve official or unofficial interests regarding future transactions carried out to carry out goals or business and negotiations between countries to complement their agreements (Holsti, 1997). Bilateral cooperation has a significant intensity for each country; this is in line with how countries depend on each other because the skills and abilities of each country are very different. Honesty is needed in each country to establish good relations and cooperation between countries. The understanding of a nation with the same direction and goals is supported by a global situation that demands mutually beneficial cooperation in the interests of each country-initiated international cooperation (Kartasasmita, 1983).

Vienna Convention on the Law of Treaties is an international treaty governing treaties between states drafted by the United Nations International Law Commission, adopted on May 23, 1969, and entered into force on January 27, 1980. In the Vienna Convention, precisely in Article 2 Paragraph 1 states the definition of a treaty which contains: *"treaty" means an international agreement concluded between States in written form and governed by international law, whether embodied in a single instrument or in two or more related instruments and whatever its particular designation.*" This means that an international agreement is made between States in written form and governed by international law, whether embodied in a single instrument or in two or more related instruments and whatever its particular designation. The article means that the treaty in question is an international agreement made between states in written form and governed by international law, whether in the form of a single instrument or two or more interrelated instruments, regardless of the name (United Nations, 2005).

Mutual Legal Assistance (MLA) is a process by which a State seeks and assists another State in serving judicial documents and gathering evidence for use in criminal cases. According to Article 18 Paragraph 2 of the UNODC, Mutual legal assistance shall be provided as far as possible under the relevant laws, treaties, agreements, and arrangements of the requested State Party in connection with investigations, prosecutions, and judicial proceedings in respect of crimes for which a legal person may be held responsible by article 10 of this Convention in the requesting State Party (UNODC, 2000). With the many explanations and definitions of Mutual Legal Assistance, researchers will use the concept of Mutual Legal Assistance to answer how the concept of Mutual Legal Assistance can assist law enforcement in Indonesia in pursuing suspect assets abroad and overcoming transnational crimes that tend to increase. Therefore, this concept will be able to find out the weaknesses and shortcomings of the law so that its existence can play a maximum role in law enforcement against transnational crimes that occur in Indonesia.

3. Result and Discussion

Switzerland passed a law on the freezing and recovery of unauthorized assets of foreign officials. The mechanism envisaged under the law freezes and then returns assets of illegal origin held in Switzerland to their country of origin as quickly and transparently as possible while respecting the rule of law when mutual legal assistance fails. The bill aligns with Switzerland's foreign policy objectives and includes several aspects of the UN Convention Against Corruption essential to its implementation. Swiss foreign policy engagement is based on a value system that promotes the rule of law, justice, transparency, and social and economic well-being. The global problem of corruption is an obstacle to achieving these goals. Switzerland fights corruption at the domestic and international levels to counter this hurdle.

3.1. Freezing Assets

Asset freezing or seizure involves "temporarily prohibiting the transfer, conversion, disposition or movement of assets or temporarily taking custody or control of assets under an order issued by a court or other competent authority." A freeze is an action that temporarily suspends rights to an asset and, for example, may apply to a leasable bank account. Confiscation is temporarily detaining an asset or putting it into government custody and

can apply to physical assets such as vehicles. In general, these measures are used to temporarily prevent the movement of assets pending the outcome of a case (UNODC, 2000).

States should ensure that they have the authority to take prompt action in response to a foreign state's request to identify, freeze, seize, and confiscate laundered property; the proceeds of money laundering, criminal acts of origin, and terrorism financing; instrumentalities used in, or intended for use in, the commission of these attacks; or property of corresponding value. These powers should include being able to respond to requests made based on non-punitive confiscation proceedings and related interim measures unless this is incompatible with the fundamental principles of their domestic law. States should also have effective mechanisms to manage property, instrumentalities, or property of appropriate value and arrangements to coordinate seizure and confiscation proceedings, including sharing seized assets (Oldfield, 2022).

The Swiss government may order the freezing of assets if four conditions are cumulatively met: (i) the government of the country of origin has lost power, (ii) the level of corruption in the country of origin is notoriously high, (iii) it appears that the assets were obtained through corrupt or other serious criminal acts, (iv) the safeguarding of Swiss interests requires freezing the assets (Casanova & Flink, n.d.) As the implementing state, Switzerland should have a framework that allows it to keep the freeze/seizure in place until the requested state has mastered the fate of the property in question (either lifting the freeze/seizure or seizing the property). This practice is intended to give the requested state sufficient time to lead the criminal proceedings to a confiscation decision on the seized property under the mutual legal assistance request. However, the ability to enforce freezing/seizure measures may depend on how expedited the requested state can be.

According to the party from the MLA Sub-Directorate as the Central Authority, they noticed that while evaluating requests for mutual legal assistance or international cooperation relating to non-liability-based confiscation, Switzerland is stringent and too choosy to look at the substance of the proceedings to assess such requests substantially. It also ensures that such bids are not rejected unreasonably due to confusion caused by using different terminology. For example, some countries may enforce orders for confiscation on a non-criminal basis, provided that the confiscation procedure can be likened to a case of criminal character, even in the absence of criminal proceedings. In such cases, the request should not be refused because the requested state uses the term "civil seizure," provided this precondition is met (S. Bahri, personal communication, 2023).

This was the case with Century Bank. Since the beginning of the investigation process, the Century Bank case has been highly debated not only because of the large number of state losses but also the sluggishness of the process in handling the tracking and recovery of assets. When the author interviewed with the Sub-Directorate of Mutual Assistance, Ministry of Law and Human Rights, they provided information that in 2013, Indonesia had requested mutual assistance from Switzerland, but at that time, because Indonesia and Switzerland did not have a treaty and cooperation was only through good relations, it was somewhat difficult to fulfill the request from Indonesia, and it was very time-consuming.

At that time, Indonesia requested assistance to confiscate and freeze the assets of Century Bank, which totaled \$156 million. In 2013, Switzerland did not succeed in investigating because there was no bilateral agreement between the two countries, and the process was not easy to do if there was no bilateral agreement between the two countries. In 2019-2021, during the confiscation and review process, the Swiss government succeeded in freezing the assets of Robert Tantular, Hesham Al Waraq, and Rafat Ali Rizvi. However, when it entered the investigation stage, it was found that there was "dual criminality" in the case, which made the freezing of the assets of the three parties revoked.

The MLA sub-directorate, whose job is to provide information, communication, and negotiation, explained that the conditions that could not be met were related to "*dual criminality*" because confiscating and seizing assets involved forced efforts. Therefore, Switzerland strictly applied the principle of *dual criminality* or what is commonly known as two criminalities. The difference can be seen, for example, in Indonesia, that the Century Bank case is a corruption offense. At the same time, according to Switzerland, it is only a violation of an

administrative contract, which causes the patient not to enter the criminal realm in Switzerland. The Swiss government instead stated that the case was related to civil matters (S. Bahri, personal communication, 2023).

Because the suspect, Robert Tantular, applied for a loan from Bank Indonesia, and in the end, he used the money for his interests. Century Bank's assets in Switzerland, which were known to be worth USD 155.9 million, were originally in the form of securities. However, because they had matured, the guards became cash which was put into a deposit. This is because the board of directors, which acts as the company's internal control system to maintain the company's wealth and performance, is considered unprofessional because of the severe liquidity problems that occurred that year and even harmed the state. So the Swiss government suggested a civil lawsuit. According to the author, dual criminality requires that an accused meets the principle of crime only if the alleged criminal conduct is considered illegal under the laws of both the requesting and requested countries. The emphasis is on the conduct in question. The critical issue is that the offense is criminalized in both countries, not whether the violations have the same name or are categorized similarly. Each country has limitations on applying dual criminality in international cooperation in criminal matters, such as that some crimes may be unique to a country's law and fail to meet the requirements of double corruption.

It needs to be clarified from the search results whether the return of assets in the Century Bank case, whose assets were located in Switzerland, was successfully returned. However, Switzerland has taken a proactive approach to recovering and restoring stolen assets to their rightful owners. An *asset freeze* is a legal procedure that stops people from accessing or transferring their assets. It is usually done to prevent them from using their assets to commit crimes or compensate victims. Freezing orders also apply to property that can be seized to secure state compensation for proceeds of crime that can no longer be held. A freezing order may be issued given the return of assets to its rightful owner, but not to guarantee a claim for damages of an aggrieved person. As a result, the injured party may also have to obtain a freezing order through civil proceedings, i.e., an attachment obtained during debt collection proceedings or enforcement of a foreign freezing order.

3.2. Obtaining IP Address Data

IP stands for "Internet Protocol," which is a set of rules that govern the format of data sent over the internet or 7omes network. In essence, IP addresses are identifiers that allow information to be sent between devices on a network: they contain location information and make devices accessible for communication. An IP address, or Internet Protocol address, is a string of numbers that identifies any device on a network. Computers use IP addresses to communicate with each other both over the Internet and on other networks. Improved IP address technology, MLA processes some slow 7omes7t because so few standardized processes allow digital certification, transmission, intake, and processing. For example, a request from a law enforcement agent in one country can be transmitted to that country's embassy in another country via a 7omes7t enclave or secure communication that can be sent to a 7omes diplomat who can convert it to 7omes7t law to compel the data. This process requires many leaps (Cybercrime Convention Committee, 2016).

Data can be obtained through requests to network providers and includes details of call times (made and received), phone numbers, call lists, call locations, message times (sent and received), and details of who is registered to the phone number. Content comprises the substance of the above information, for example, the actual content of messages sent, history of IP address recordings of any calls made, social media content, messages, and search history. A case in point is the hacking of the Election Commission's website. Switzerland was the country that requested assistance in obtaining information (including uploading log data). However, it took 112 days, exceeding the time limit set for data retention by the ISP managing the IP address involved. It is thus impossible to trace customers' information connected to these addresses. Also, Switzerland requires requests to be submitted in their national languages, German and French. Since translating MLA requests into German and French requires more *resources* and the evidence requested from Switzerland is only now necessary, MLA requests to Switzerland have not been considered a priority MLA request (S. Bahri, personal communication, 2023).

Switzerland discloses its policy to disclose non-public user information in connection with civil or criminal investigations only with the user's consent or upon receipt of a valid subpoena, civil investigative demand, court order, search warrant, or other similar lawful process. In specific emergencies, they may also share limited information but only according to the nature of the circumstances and would require a legal process for anything beyond that. Switzerland also reserves the right to refuse any request for non-public information. If Switzerland agrees to provide non-public information in response to a lawful request, it will conduct a reasonable search for the requested information (S. Bahri, personal communication, 2023).

An IP Address can qualify as personal data under Swiss law if the information contained in the IP address relates to an "identifiable person." After the author interviewed with the Mutual Assistance Sub-Directorate, they communicated with the Swiss Federal authorities. They found the endpoint that they have emphasized that identification is not an abstract concept but should be assessed on a case-by-case basis. However, the court qualified dynamic IP addresses as personal data in one case regarding collecting IP addresses to prosecute copyright infringers on peer-to-peer networks. An IP address is considered to be associated with an identifiable person because the relevant internet subscriber can be identified through the criminal justice system, such as by filing a criminal complaint and requesting a prosecutor. The claimant asked the telecommunications service provider to identify the person assigned a particular IP address at a specific time. As long as the controller complies with all Swiss data protection principles, there is no need to seek the data subject's consent. However, the Swiss Federal Information and Data Protection Commission guidelines recommend obtaining data subject consent. Therefore, according to the author, the unsuccessful request for mutual assistance to get an IP Address due to a lack of resources and also the time that will be wasted because it must be remembered that the resources needed when requesting mutual assistance are mutual assistance agreements stipulating the conditions under which one party provides personnel resources, teams, facilities, equipment and supplies to the other party.

3.3. Tracing the Proceeds of Crime

2021 Switzerland has seen a continuous increase in forensic and restructuring engagements requiring complex asset and fund tracing, freezing orders, and recovery actions to analyze complex business structures. Recent engagements requiring fund and asset tracing methodologies have included complex investigations, restructuring engagements, and money laundering. Switzerland implements a rigorous funding and asset tracking methodology to account for the legitimate and illegitimate inflows and outflows of money associated with multiple parties to identify the final application of funds. Once the use of funds is determined, civil recovery actions can be used to recover ownership of funds or assets, minimizing the damage of financial crimes (La Rosa et al., 2020).

To trace the proceeds of crime through complex financial statements, Switzerland uses a five-step methodology consisting of firstly forensic conversion of bank statements, then categorizing transactions by type of recipient and expenditure, thirdly shuffling transactions through separate bank accounts using legal principles, fourthly establishing the ultimate recipient of funds whether individuals, entities or assets and finally reporting the flow of funds to assist civil and criminal actions (Center for the Advancement of Public Integrity, 2016). Asset tracing is important for white-collar investigations but essential in corruption cases. Public corruption crimes are usually money-driven crimes. To prove such crimes, investigators must find out where the money came from; it is often also beneficial to show where the money went, primarily since the extent to which corrupt officials will hide their ill-gotten gains can be robust evidence. Sometimes the vital evidence revealed by financial investigations is not "assets." For example, public corruption crimes sometimes involve bribes in the form of no-show jobs or fraudulent consulting deals (Casanova, 2023).

Based on the investigation results, it turned out that the ECW Neloe case involved corruption and money laundering. Neloe was convicted of corruption in a case involving bad loans and sentenced to 10 years in prison. Indonesian authorities attempted to recover US\$5.2 million that Neloe had in Swiss bank accounts, but the MLA agreement was not a guarantee of asset recovery (Nurfaizal, 2009). In cases like this, the lack of evidence generally seen in business will be a valuable investigative measure. Criminal proceeds can be physical assets or fungible commodities. Even if the proceeds are in their simplest form - cash -, that money will likely be stashed

somewhere. This often results in a complex series of financial transactions (which may constitute a separate money laundering crime). Criminals use this method to prevent law enforcement from identifying and tracking the proceeds of their crimes. Common public corruption crimes such as bribery, bid rigging, general theft, illegal campaign contributions, and receipt of illicit gratuities can be challenging to trace. Proceeds are usually transferred around, often in the name of relatives or associates, and converted into various assets.

The MLA Sub-Directorate believes that Switzerland is not a "haven" for illicit funds and has long implemented a proactive policy dealing with illegal assets. This is because the ECW NELOE asset recovery was not continued due to a lack of evidence and the absence of political will from the Swiss government to continue the investigation. Asset recovery proceedings involve criminal or civil action, or both, and can achieve asset recovery through confiscation orders, compensation, damages, or other means. The legal tools to pursue asset recovery vary depending on the case. Practitioners must gather evidence, trace, and secure assets. International cooperation is essential for the triumphant return of assets diverted or hidden in foreign fields (S. Bahri, personal communication, 2023).

Cooperation between Indonesia and Switzerland to return assets from corruption by "Tracing the Results of Crimes" has not followed the provisions or agreements between the two parties. This can be seen from the ECW Neloe case that the assets stored in Switzerland were not successfully returned due to the lack of evidence that can be used as evidence of a criminal lawsuit to return purchases from ECW Neloe and also the absence of political will from the Swiss government to recover assets stored by ECW Neloe related to the lack of evidence. Because if there is no political will in asset recovery, the process of recovering stolen assets can be challenging and resource-intensive. Lack of political will is the most powerful obstacle to asset recovery efforts.

4. Conclusion

The existence of MLA as a form of international cooperation does not necessarily result in a faster and easier process of returning the proceeds of crime. The assets to be recovered are far from the original offense, which often takes different forms, making it difficult to be linked to the crime charged with the MLA request. Seeing the high number of corruption cases in Indonesia, many corruptors hide their assets in Switzerland because Switzerland is a country that is strict in maintaining the confidentiality of its bank customers. The implementation of the MLA agreement between Indonesia and Switzerland has been carried out by investigating existing corruption cases and requesting assistance from Switzerland after the agreement's ratification. Indonesia has sent three requests to Switzerland to return assets: freezing assets, obtaining IP address data, and tracing the results of criminal acts.

Switzerland has made these three efforts to assist Indonesia in returning assets from criminal offenses. However, the existence of MLA as a form of international cooperation does not necessarily result in a faster and easier process of producing the proceeds of crime. The assets to be recovered are far from the original offense, which often takes a different form, making it difficult to be linked to the crime charged with the MLA request. The low success rate of asset recovery through the MLA suggests that this mechanism could be more effective.

Therefore, the final result of the Mutual Legal Assistance agreement between Indonesia and Switzerland was unsuccessful. Mutual assistance cooperation in criminal matters between Indonesia and Switzerland is still experiencing difficulties in returning assets from corruption due to restrictions. However, it does not rule out the possibility that in the future, the legal umbrella that Indonesia and Switzerland have agreed upon on the agreement can successfully return assets from corruption. To recover the assets hidden by the corrupt in Switzerland, the court must look at the mistakes or factors that did not support the success of the asset recovery in the previous year.

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Design Concept of Candi Tebing at Pura Dalem in Singapadu Village, Gianyar Bali, Indonesia by Approaches of Archaeotourism, Culture, and Ecology

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Abstract

Central Singapadu Village is a traditional Balinese village that has been designated as a new tourist village in Gianyar Regency, Bali, Indonesia. This village has many potential objects that can be developed into tourist attractions. One of the architectural objects to be developed is the Pura Dalem Adat Negeri complex. In the area of this temple complex there are historical remains in the form of sacred ancient statues. In the north and northeast of the temple site bordering the banks of the Oos River there are also archaeological remains in the form of holy springs; paths and buildings of the Pettirtan gate; As well as ancient cliff temples which are currently in a poorly maintained state. This article is a summary of the results of a study on the concept of arranging archaeological objects in the temple complex which will be made as a historical tourist attraction in Central Singapadu Tourism Village. The study was carried out by taking into account the historical and security aspects of the site, culture, architectural value, rituals, activity patterns, sacredness of objects, preservation efforts, and the principles of developing archaeotourism at the site by considering suggestions from village leaders.

Keywords: Design Concept, Approaches of Archaeotourism, Culture, Ecology

1. Introduction

Central Singapadu Village is a village in Sukawati District, Gianyar Regency, Bali Province, Indonesia which has been proclaimed by the 3Regional Government of Gianyar Regency to become a new tourist village in Gianyar Regency. This village has long been known to have a variety of potential architectural and cultural objects that can be arranged and developed into new tourist attractions set in natural and cultural attractions in

this area. Among the many potential objects, one of them is a historical building complex that has several kinds of archaeological remains in it, namely the Pura Dalem building complex of the Nelari Traditional Village. This temple is located in the northeast zone of Central Singapadu Village, which is precisely on the banks of the Oos River. In the north and northeast of the temple building complex there are historical heritage buildings in the form of cliff temple carvings, road paths and *petirtan* gate caves, and a holy water source site. Until now, accurate data has not been obtained about the period of making the cliff temple building with all the supporting spatial elements. However, based on the form and *style* of architectural sculptures, archaeological remains and cliff temple buildings are estimated to be built at the same time as the establishment of the cliff temple complex in Pura Pangukur, Gianyar, Bali, which is estimated around the 12th century (Rosman, 2016).

At this time these buildings of historical value are still in a condition that has not been well maintained. Many parts of these objects are overgrown with various wild plants and reeds, even buried in the ground, so that the path of the road and *petirtan cave* in the temple site leading to the banks of the Oos River until now is practically not passable by pedestrians. Some types of structural materials used for this building are also classified as fragile, so they are vulnerable to wear and damage by climate, the threat of inundation and overflow of river water in the rainy season, the growth of wild plants around objects, earthquakes, and other human activities in the future. Conditions like this really cause these three forms of historical remains to become like neglected objects that require further rescue efforts by many parties.

In line with efforts to organize Central Singapadu Village as a new tourist village, a study was also carried out related to efforts to save and arrange the archeological remains from the threat of damage. This activity is also an effort to revive the sacred property of historical value so that it can become a potential spiritual tourist attraction. This historical ritual tourist attraction is ultimately expected to also be able to support the tourism village program run in this village area.

Based on the background description presented in the previous section, a spatial study was carried out which aimed to find a design concept and building layout that was feasible in arranging archaeological remains in the Pura Dalem complex of the Negari Traditional Village. The concept is then expected to be used as a guideline in efforts to save the historical property from the threat of damage as well as to evacuate it back into a sacred building for prayer activities and spiritual tourism in Central Singapadu Tourism Village.

2. Research Method

This research has been carried out by applying data collection methods and discussions which in outline can be described as follows.

2.1. Data Collection

In the data collection stage, the research team used field observation methods, interview methods and discussions with resource persons, as well as literature methods.

The research team conducted field observations aimed at obtaining a complete direct picture of all matters related to various physical conditions, potentials, and opportunities for threats of problems that can occur to the objects of the cliff temple contained in the Pura Dalem complex of the Negari Traditional Village. The results of field observations are then recorded in the form of field notes and photographs of the existing condition of the object.

The interviews conducted in this research activity aim to obtain an overview of descriptive information about all matters relating to: (a) an overview of the idea of structuring, developing, and managing objects from the local government, religious leaders, and local community leaders; (b) history and all specific matters relating to objects; and (c) all problems and opportunities for damage that may occur to objects, whether derived from natural, climatic, socio-cultural, or village tourism development plans. This interview and discussion activity

was carried out with the aim of obtaining a common vision and idea in formulating the concept of structuring and developing the Pura Dalem complex.

Literature studies are carried out with the aim of collecting all kinds of data and information related to study materials contained in literature, books, and other written records. The data can be in the form of information on temple history, local socio-cultural aspects, rituals, potential number of tourist visits, information data about building characteristics and artifacts of study materials.

2.2. Analysis

In the discussion stage, an integrated concept was prepared about the arrangement and management of the Pura Dalem complex of the Negari Traditional Village through the results of a study of existing field conditions, problem descriptions, development predictions, and theoretical guidelines. The concept is also based on the aspirations and ideas of dialogue partners and informants in the study area. The resulting structuring concept also considers all real needs and the time span of design operationalization in the future.

3. Literature Review

3.1. Tourism

The tourism sector in recent decades in Indonesia, has developed in such a way as to become a very promising sector in improving community welfare and local native income. In general view, tourism is better known as a series of activities related to recreational activities, entertainment, and interesting attractions. Tourism can also be interpreted as visiting tourist attractions that aim to eliminate boredom of routine activities (Urry, 1990). In Law No. 10 of 2009 concerning Tourism, it is explained that tourism is a series of tourism activities supported by various facilities that have been available in an area by the community, entrepreneurs, and local governments. In this context, it can be interpreted that tourism programs in an area will certainly be successful if supported by the existence of various facilities or complete supporting facilities.

In the law it is also defined that tourist attraction is everything that has uniqueness, beauty, and value, both in the form of natural wealth, culture, and all man-made works that are the destination of visits from tourists. In relation to tourist attraction, Cooper, et al. (1998) summarized the four main components that form the tourist attraction, namely:

- a. attractions, such as: natural phenomena, activities set in regional culture, as well as interesting art activities that take place locally;
- b. accessibility, such as: road infrastructure support and transportation facilities;
- c. amenities or facilities, such as: accommodation facilities and souvenir shops; and
- d. Support services, a kind of tourism organization that provides service and safety support for tourists.

In addition to the prospect of profit as a positive aspect of its generation, tourism activities that are not well controlled also have the opportunity to trigger the emergence of many negative impacts on the preservation of nature and the community around the tourism development area. This reality triggered the birth of awareness of many parties to compile a tourism program that still pays attention to the impact caused by nature and local culture. This tourism principle is known as sustainable tourism which aims to maintain the sustainability and preservation of natural, social, and cultural resources that are used as tourist attractions themselves. Sustainable tourism is actually carried out with the main aim of improving community welfare through efforts to minimize the negative impacts of tourism activities that can damage the natural, social, and cultural order that is the tourist attraction itself (Muller, 1994; Dwijendra 2020). In this regard, Muller (1994) also stated about the existence of five main priorities in efforts to realize sustainable tourism, namely: (a) stability of economic growth; (b) the

welfare of local communities; (c) protection of natural resources; (d) preservation of local community culture; and (e) efforts to provide services for optimal satisfaction of tourists.

3.2. Cultural Heritage Significance

In carrying out an arrangement and management of cultural heritage objects, it is necessary to pay attention to the important values contained in the cultural heritage. The importance of cultural significance relates to aesthetic, historical, knowledge, social or spiritual significance for the past, present or future generations embodied in the value of the place itself, forming materials, building layout, function, association value, meaning, and related places and objects (Burra Charter, 2013: 1-2).

The important value contained in cultural heritage should be a basis in carrying out conservation. There are six elements that can be used as a reference to see the important values contained (Pearson & Sullivan, 1995), which are as follows.

- a. *Aesthetic*: with regard to the aesthetic value contained in cultural heritage;
- b. *Architectural*: with regard to the architectural value implicit in cultural heritage;
- c. *Historic*: with regard to the historical value possessed by cultural heritage objects;
- d. *Scientific*: concerned with scientific knowledge;
- e. *Social*: with regard to the social values contained in cultural heritage;
- f. *The Nature of Culturally Significant*: deals with the basic value / natural value of a cultural heritage that supports the previous five values.

3.3. Conservation

Conservation is an effort to preserve historical buildings or an environmental area by regulating procedures for use and trends in its development based on the demands of present and future needs. The use of the building is carried out in such a way while maintaining the essential meaning contained in it (Budihardjo and Sidharta, 1989). Conservation efforts of historical buildings according to Danisworo (1991) will essentially try to display the meanings contained in the building related to historical aspects, cultural traditions, aesthetics, social order, function, relations to climate character, and building strength.

There are several ways that can be taken in an effort to conserve a cultural heritage area/building as contained in the Burra Charter (1999), namely:

- a. Conservation is in the form of object maintenance activities by trying to maintain the form and content of cultural value.
- b. Preservation is an effort to maintain the use of forming material types, maintain the characteristics of existing land, and try to slow down the weathering of the building material itself.
- c. Restoration is an effort to restore the condition of the building as before by removing additional elements and replacing original elements that previously moved position without the addition of new elements. Restoration is also known as rehabilitation of historical buildings.
- d. Reconstruction is restoring a place to its original state as known by using old materials as well as new materials whose use is distinguished in every stage of the restoration process of this historic building.
- e. Revitalization is an effort to rearrange an old building object so that it can then be functioned according to the demands of contemporary needs.
- f. Demolition is the act of destroying a building that has suffered heavy damage and/or endangerment.

3.4. Archaeological Property as a Tourist Attraction

In the world of tourism, there are known tourist activities that make historical remains or archaeological objects as tourist attractions. Such tourist activities are known as archaetourism. The term Archaeology has been known for a long time which is interpreted as a type of cultural tourism with tourist attractions in the form of cultural

heritage objects. In various developed countries, this type of tourism usually also contains various things about the uniqueness of cultural heritage in the form of traditions and lifestyles of certain communities with cultural heritage objects such as cultural heritage sites. This causes tourists to enjoy all the tourist attractions in a blend between *tangible cultural heritage (material)* and *intangible cultural heritage (not material)* in the form of customs, traditions, and local wisdom values (Ardiwijaya, 2018: 44).

4. Results and Discussion

4.1. Research Setting

The cliff temple and various archaeological remains that are used as the object of this research are located in the Pura Dalem complex of the State Traditional Village located in the area of Central Singapadu Village, Sukawati District, Gianyar Regency, Bali Province, Indonesia. The site of this temple is on the edge of the main road of the village, namely Jalan Raya Singapadu which is also the connecting route between Batubulan Village and Ubud Village. On the east bank of the temple complex there is a flow of the Oos River which has a width of about 12 meters. The flow of the Oos River is quite heavy in the rainy season. Sometimes, the water of this river also overflows to the land of the river bank.

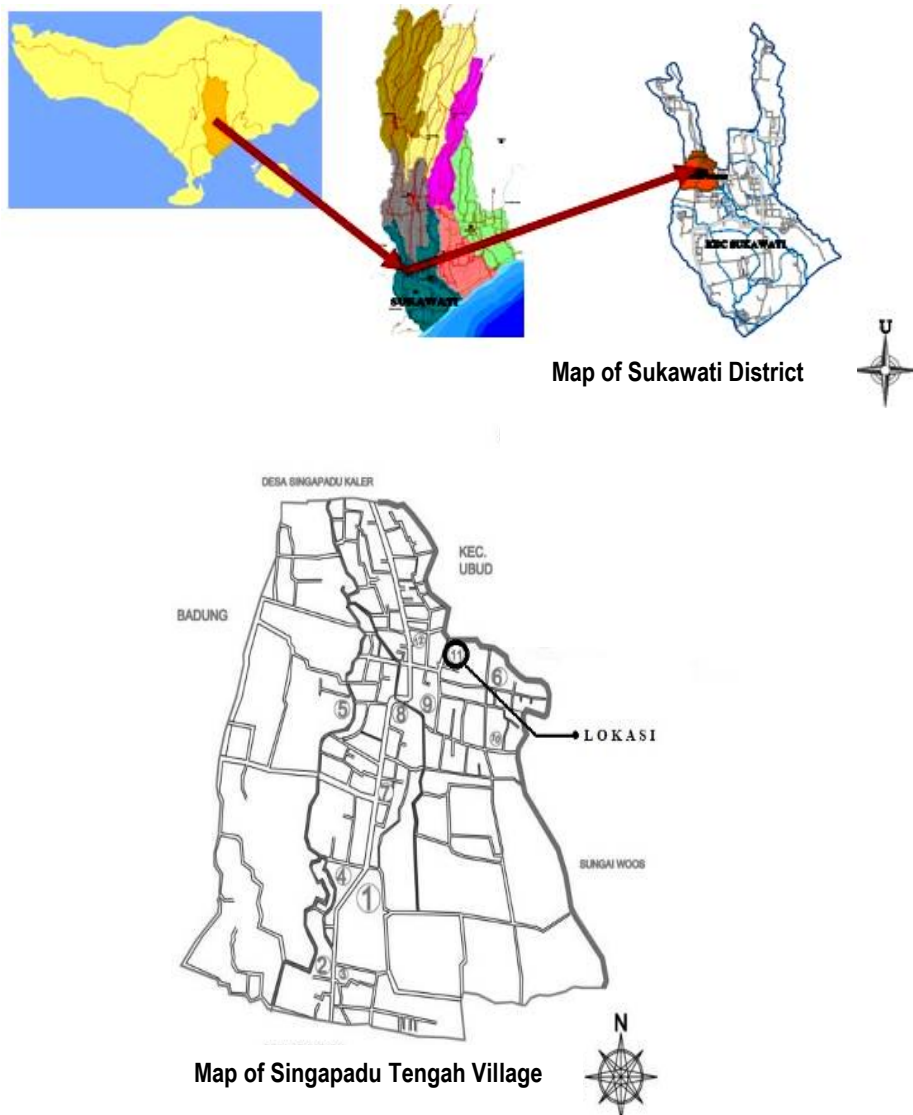


Figure 1: Map of Pura Dalem Desa Adat Negari

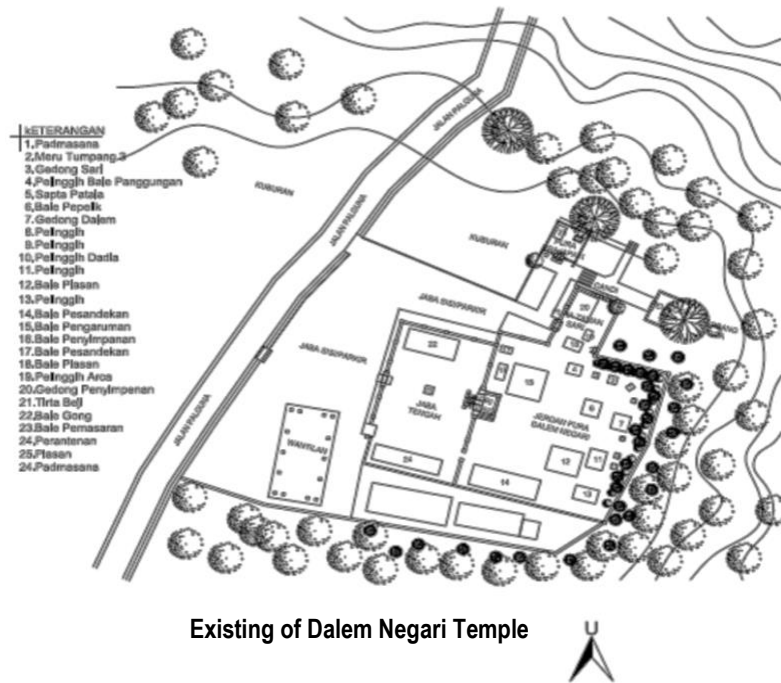


Figure 2: Lay out the existing Pura Dalem in Traditional Village of Negari

4.2. Overview of the Existing Conditions of Pura Dalem Village, Negari Traditional Village

Pura Dalem Desa Adat Negari is one of three Pura *Kahyangan Tiga* located in the area of Desa Adat Negari, Desa Singapadu Tengah, District Sukawati, Regency Gianyar. This temple is flanked by Jalan Parguna section on the west of the site, and the flow of the Oos River on the east side of the site. This temple building complex is thought to be a form of development of an ancient sacred building complex whose existence has existed for a long time (Suciarta, 2020). There is also an interpretation that states that this temple complex has been established since the 12th century. This opinion is based on the existence of cliff temple buildings in the north zone of the temple site whose architectural manifestation is similar to the embodiment of cliff temple buildings in Pangukur-ukur Temple, Gianyar, which according to historical records, is said to have been built around that time. In the east and northeast of the site which is the back zone of the temple building complex can be found other forms of archaeological remains in the form of petirtaan sacred buildings and cave-shaped gates of river masonry. These two buildings are connected to the cliff temple building and the banks of the Oos River by a road section that is currently overgrown with wild plants. Unfortunately, these archaeological buildings have not been excavated or managed well until now. With regard to the existence of several historical objects in this temple area, there is an idea from the village leaders to further make this temple as one of the historical and spiritual tourism attractions in the development plan of the tourism village program carried out in this region.

In the northwest part of the temple site there is also an open area in the form of a *customary setra* area (cemetery) belonging to the State Traditional Village along with the Mrajapati Temple building complex (Figure 3).



Figure 3: Dwarapala Gate and Statue Building in Pura Dalem Complex of Negari Traditional Village

4.3. Temple Orientation and Site Layout

The Pura Dalem Negari complex faces west. All the main buildings are in the holiest area in the temple which is on the east side of the site, while the areas and buildings that are strata profane to the most profane, successively located in the area of the western part of the site to directly adjacent to the edge of Jalan Palguna in the west of the temple site. This is in line with the application of the sacred-profane orientation conception commonly applied in Bali, which places the east as a holier direction compared to the west, and the north direction as a direction that is interpreted as a holier direction compared to the south.

The layout of Pura Dalem Desa Adat Negari adheres to the Tri Mandala conception which divides the temple layout in Bali into areas / *mandalas* in accordance with the *Tri Mandala Conception*. The three areas/*mandalas* of the temple are usually known as (a) *nista mandala* as the outermost area of the temple complex; (b) *Madya Mandala* or central courtyard or temple transition area; as well as the main mandala area which is the most important zone of the temple complex.

In the *nista mandala* yard or *jaba area on the side* of Pura Dalem Desa Adat Negari there is open land as a parking area and a *wantilan building*. This parking lot on days is usually used as an area to park various vehicles of devotees who come to pray (Balinese: *pemedek*) who will pray to the Pura Dalem complex of this Negari Traditional Village. As for the *wantilan* building that stands nearby, on days it is usually used by people to sit resting, sheltering, or tidying up clothes before and after the *worshippers* perform prayers in the temple site area. On certain days, *this wantilan* functions as a building where drumming *is practiced*, a place to play gamelan on ceremonial days, as well as a place to prepare all the needs of *banten* offerings for ritual activities at this temple. In the middle yard *of the mandala* or *middle jaba* there are *bale gong buildings*, *marketing bales*, and *perantenan bales* that function as a place of preparation for the implementation of ceremonies in this temple. In the main courtyard *of the mandala* or *temple innards* can be found there are several main *peinggih buildings for worship* such as *padmasana*, *meru tumpang telu*, *gedong sari*, *peinggih bale panggungan*, *peinggih Sapta Patala*, *Bale Pepelik* building, *Gedong Dalem* building, as well as several *other peinggih*.



Figure 4: Sacred Buildings in the Temple Complex

The *setra adat* area (village cemetery) and Mrajapati Temple are in the northwestern part of the temple site. The cemetery area of this village is also directly adjacent to the edge of the Palguna Road without a boundary wall which is commonly referred to as *a sealer*.



Figure 5: Ornamental Variety in Pura Dalem Complex of Negari Traditional Village

In some parts of the building elements in Pura Dalem Desa Adat Negari carved several forms of ornamental varieties with unique patterns or patterns, such as on the main entrance building or gate between the *madya mandala* and the *main mandala* temple. This gate building is in the form of *kori agung* which on the front of the *kori agung* building can be found a pair of male lion figures flanking the entrance stairs to the main mandala area of this temple. The existence of these two male lion figures seems to be placed in such a way related to the name of this village itself, Central Singapadu which according to local folklore is referred to as the location of the fight between two male lions (Rosman, 2016). The word *singapadu* which became the name of this village literally means 'lion fight' (Lee, 1999: 205).

In the main area of the *temple mandala* which is the most sacred area in this temple complex, there can be found a sacred building in the form of a *pelinggih* in the form of a *Padma Agung* building as a sacred building to place historical ancient statue artifacts that have been found in this temple complex. In the *main mandala* site of this temple complex can also be found there are several sacred buildings in the form of *meru tumpang tiga* ('Balinese pagoda building with a three-level roof') and a *pelinggih* for temple *design*, a kind of *spirit* guardian of the sanctity of this temple complex.

4.4. Existing Conditions of Buildings, Temples, Cliffs and Other Archaeological Buildings

In the northern to northeastern part of the temple site, there are at least three archaeological remains that are thought to be related to the existence of the Oos River flowing in the eastern part of the site. In the northern part of the site there is a path from the *setra* area towards the river. Part of the trail to the northeast of the site is still buried in soil and overgrown with wild plants. This path also connects three buildings built on the transis land on the banks of the river. The three buildings are (a) a cliff-like temple building of two stone chambers carved at the base of the temple site; (b) a sacred water source building called *Pelinggih Beji*; and (c) a cave-like gate made of river masonry material. There are two conjectures that develop among the local community regarding the existence of these three buildings of archaeological value. The first guess, this old building complex is an ancient *pasraman*. The second suspicion is that these three buildings are related to *peruwatan* ritual activities (Balinese: *penglukatan*). In relation to the second allegation, the existence of a path to the river and the existence of a holy water source building seems to be evidence to strengthen the suspicion that this building complex is related to ritual worship activities in Balinese Hindu tradition which usually uses the water element and is located close to the water source.



Figure 6: Cliff Temple Building

Figure 7: *Pelinggih Beji*

Figure 8: Sighting of Goa from the west



Figure 9: Sighting of Goa from the east

At this time, in the front area of the cliff temple building, there is also a piece of open space that has been arranged in such a way as a room where chicken connection activities are held. This activity is related to the traditional needs of the traditional *tabuh rah ceremony* carried out by the local Balinese Hindu community in this temple. The existence of the cliff temple building (*figure 6*) at this time is very close to the route of ritual activities and tours of the visitors. As a result, visitors can easily touch parts of the cliff temple building carved from this natural stone material.

In the eastern part of this cliff temple building there are three archaeological remains that are still buried in the ground and overgrown with various wild plants. The three remains are in the form of (a) a path to the Oos River bank area which is thought to be a path for people when carrying out ritual activities to take holy water in the river; (b) the building of the holy water source (*peinggih beji*) (*figure 7*); and (c) the building of a cave gate as a door to the path to the Oos River bank area (*figures 8 & 9*). The character of the materials forming these three buildings is relatively easy to fragile, peeling, and even detached. Therefore, in this case, there needs to be a special consideration in choosing the material forming the historical building object so that it is not easily fragile when later this sacred building complex will really be used as a spiritual and historical tourist attraction in Central Singapadu Village (Paramadhyaksa, et al, 2021).

In other parts, planning concepts and activities should also be compiled and pay attention to all efforts to protect these archaeological remains from the threat of damage due to people's activities in carrying out ritual activities and other tourism activities. Apart from that, the threat of damage by natural phenomena, animal activities, and wild plant growth also needs more careful attention.

4.5. Discussion

Based on the description of the condition of objects in the field that have been inventoried, it can be described the physical condition and problems of spatial elements in this temple in Table 1.

Table 1: Physical Conditions and Problems of Spatial Elements in Pura Dalem Desa Adat Negari

No	Object Name	Physical Condition	Potential problems
1.	Parking area	Area yang tersedia saat ini relatif sempit	<ul style="list-style-type: none"> • When there are ritual activities in this temple, people are sometimes forced to park vehicles in the road body area. This has the opportunity to create traffic jams. • If this temple is really used as a tourist attraction, it is necessary to prepare enough parking area for various types of tourist vehicles.
2.	Pura Dalem Negari Complex	Reatives are still well organized	<ul style="list-style-type: none"> • It is necessary to regulate circulation patterns for worshippers and for tourist visitors
3.	Setra <i>adat area</i> (village cemetery)	Directly adjacent to the temple site, without any boundary wall	<ul style="list-style-type: none"> • The view of the temple complex as a sacred area sometimes becomes relatively disturbed when there are various death ceremony activities at this cemetery site.
4.	Cliff temple building	Until now it is still preserved	<ul style="list-style-type: none"> • Need to anticipate the opportunity for damage or deterioration in property quality as a result of human activities and wild animals (dogs).
5.	Trail to riverbank	Some parts of this trail are still buried in the ground and overgrown with wild plants	<ul style="list-style-type: none"> • The form of original property that has long been buried in the ground can be damaged due to natural problems and wild plants.
6.	Cockfighting arena (<i>tabuh rah ritual</i>)	Composed of fairly solid material	<ul style="list-style-type: none"> • The location of this building which is relatively very close to the cliff temple building has the opportunity to cause a decrease in the quality of the archaeological object.
7.	<i>Pelinggih beji</i> area (holy water source)	The quality of the building needs to be addressed and is still overgrown with wild plants	<ul style="list-style-type: none"> • Sacred buildings that are poorly organized can result in a decrease in the quality of the sacredness and visual value of the site
8.	Goa gateway to the river	Buried in the ground and overgrown with wild plants	<ul style="list-style-type: none"> • The form of original property that has long been buried in the ground can be damaged due to natural problems and uncontrolled wild plant populations.
9.	The road from the gate to the Oos River	Buried in the ground and overgrown with wild plants	<ul style="list-style-type: none"> • The form of original property that has long been buried in the ground can be damaged due to natural problems and wild plants • The overflow of the Oos River in the rainy season is a threat to the erosion of this object material. Special arrangements are needed in this area considering the flow of the Oos River in the rainy season is relatively large.
10.	Area boundaries and site parapets (Balinese: <i>penyengker</i>)	The parapet of the site has not fully covered the area as a whole	<ul style="list-style-type: none"> • This can cause the opportunity for destruction and even theft of antiquities in the site area is very large. • Pollution of sacred areas due to profane activities in the main area of the site can also take place, because the boundaries of the sacred and profane areas of the site are not yet clear and comprehensive.
11.	The area of the site on the banks of the Oos River has not been protected from river abrasion	In the rainy season, there is an increase in the volume and discharge of water in the flow of the Oos River	<ul style="list-style-type: none"> • This has the opportunity to cause the erosion of land material and historical elements located on the east side of the site adjacent to the flow of the Oos River. • The aesthetic appearance and comfort of people and visitors in the area are not optimal, because the riverside area is sometimes muddy, slippery, and muddy.



Figure 10: Cockfighting Area within the site



Figure 11: Oos Riverside area

4.6. Overview of the Concept of Arrangement of the Pura Dalem Area of the Negari Traditional Village

In essence, the design of the arrangement of the cliff temple area, paths, cave gates, and riverside areas will try to unite the essence of these historical buildings with the natural character and climate of open space in the site area. This historical building tour program will also be sought to be more flexible to provide space for tourists to travel creatively but still responsibly. Tourists do not just *do sightseeing* to the location of objects. Tourists still have the opportunity to gain experience as active participants in various activities in the area where the object they are visiting. This kind of concept is known as *creative tourism* (Jelicic and Senkic, 2017: 113). *Creative tourism* was originally defined as a type of tourism activity that seeks to offer tourists various opportunities to actualize all their creative potential through active participation activities and experiences in learning, understanding and doing various activities during their vacation activities (Richards and Raymond, 2000).

There are several main principles that will be applied in the arrangement of Pura Dalem Desa Adat Negari, especially in the area around archaeological remains in relation to efforts to make it one of the historical attractions in this Central Singapadu Tourism Village. The main principles in general can be described as follows.

1. Define and demarcate sacred and profane areas on the site firmly.
2. Protection of buildings and objects of historical value from the threat of damage due to natural phenomena, wild plants, and human activities.
3. Reconstruction of historical buildings based on data and evidence available in the field to create more representative and preserved temple buildings, cliff caves, caves, and walkways.
4. Landscape arrangement to create a better atmosphere and visual layout of the temple site.
5. Regulation of the circulation pattern of all the community involved in the site.
6. Removal or removal of existing spatial elements that have the opportunity to damage the spatial quality of existing historical buildings.
7. Construction of supporting facilities for various temple ritual activities and tours.
8. Sorting out new functions may be held on the site after the sacred building complex is operated as a historical tourist attraction.
9. Timing of visits to the site area and scanning of visitors in the *entrance* area of this attraction.
10. The construction of solid site boundary elements with patterns that are similar to the function of the site as a temple that has several buildings of historical value.

The ten principles were compiled based on the results of discussions with village leaders and temple *developers*. These principles are further manifested in the concept of spatial and landscape design, especially in the area around the archaeological remains by containing twelve things, as follows.

1. In an effort to anticipate the arrival of tourists to historical buildings in the Pura Dalem complex of Desa Adat Negari, there is an idea to build a parking area on a piece of village-owned land that is right on any road. This parking area will be arranged in such a way as to be suitable for buses, minibuses, four-wheeled and two-wheeled vehicles, as well as bicycles.

2. The *customary setra area* located at the front of the road to the cliff building, is arranged in such a way as the construction of a barrier element in the form of a barrier *wall*. The existence of this wall element is also to provide a visual separation element between the sacred area of the temple and the *profane setra adat* (village cemetery) area.
3. At the front of the road to the cliff temple building will be built the entrance gate of the site equipped with a visitor scanning post.
4. The cliff temple building that is currently in good condition, with solid and stable material quality, is maintained according to its condition in such a way. The design design only seeks to provide *space* and distance between this object and the observer or visitor, so that this building is not touched but can still be displayed in the best visual quality from the observation point of the visitors (tourists).
5. Paths around the temple buildings, cliffs, cave gates, and areas leading to the river bank, were excavated and cleared of disturbing materials and wild plants. The walkway area is laid out flat in order to provide comfort for the circulators. The form of the walkway is reconstructed in such a way that it can fully display the character of the path of a certain type of natural stone masonry in accordance with the description of the technological capabilities of the building that has been known at the time of its establishment. This kind of building visualization technique can support the appearance of temples, cliffs, and other historical buildings on this site which were indeed built during a time with such building technological civilization.
6. The cockfighting arena in front of the cliff temple building, is considered an object that can reduce the quality of the room objek temple. This arena will be moved to another part of the site of Pura Dalem Desa Adat Negari. In the existing cockfighting area which is right in front of the cliff temple building, it is planned to build a plaza and pond that will be a *dividing space* between the cliff temple and the circulation of tourists or visitors. The existence of an ornamental pool that will be arranged aesthetically will also be able to form the distance of protection of cliff temple objects from the range of activities of the public community and tourists (*see figures 9-11*).
1. The *Pelinggih Beji building* or holy spring building, arranged with the construction of boundary wall elements (Balinese: *insulation wall*) as high as an adult's chest or about 150 cm. This idea was chosen based on the idea that there is a need for visual interaction between the core area of the *peinggih beji* site and the view of visitors from outside the core site. The presence of vegetation in *the beji pelinggih site* in the form of island trees (*lat. Alstonia Scholaris*) it was retained. The pulau tree (Balinese: *pule*) in the traditional Balinese Hindu cultural order is indeed known as one of the sacred tree species, as the basic material of masks, and grows a lot in sacred areas in Bali (Tusan and Yudoseputro: 105).
2. The Petirtaan cave gate building which is currently still buried and overgrown with wild plants, excavated and reconstructed using building materials and the surface appearance of materials that are in the same pattern as the existing cave gate building.
3. The area in front of the cave gate which is directly adjacent to the banks of the Oos River is arranged by making *space* from materials with a look that is patterned with the appearance of the gate cave building. *This space* can then function as a ritual area or a stop spot for tourists to rest temporarily or take pictures while looking at the atmosphere of the banks of the Oos River.
4. In an effort to anticipate the erosion of this space material *from the overflow of river water in the rainy season*, the space is arranged with more solid material while still paying attention to the distance from the river bank. This *space* area is also arranged using the display of shrub vegetation and shade trees, *hardscape* material, and *lighting* systems at night.
5. In terms of waste management within the site area, it is necessary to prepare several things, such as: (a) placement of garbage boxes that separate types of waste based on the material; (b) waste collection and management systems to be destroyed or transported to municipal waste collection centers; and (c) selection of waste management systems that still pay attention to aspects of environmental friendliness, customs and culture, site aesthetics, and environmental health.
6. The entire site area is also equipped with the addition of landscape elements such as various types of shrubs, garden ponds, sculpture elements and garden chairs, *night lighting* systems, placement of *signage elements*, instructions, and information elements that support ritual and tourist activities in a visual display that is harmonious with the surrounding environmental conditions.

In addition to the nine spatial concepts as stated, in its operationalization, the concept of management of related objects will be prepared (a) limiting operational time / hours of visits to building objects; (b) site visitor dress codes; (c) procedures for guiding tourists; (d) there are appeals and prohibitions related to certain conditions and activities of visitors within the site area; (e) providing information for tourists about the route and flow of ritual tourism activities within the site area; and (f) placement of active CCTV cameras in certain places within the site area. Although it is realized that the development of tourism activities in a historical site also has a negative opportunity for the preservation of historical objects themselves, *heritage tourism* activities also have multi-benefits for many parties. The infusion of funds from tourism activities can improve the standard of living of the local community. The funds obtained can also be used to support the maintenance activities of this historic building. On the other hand, the presence of tourists to historical building sites also gives tourists the opportunity to understand and respect local culture, as well as can contribute indirectly in efforts to promote the potential of objects to the general public (*cf.* Silberberg, 1995; Fladmark, 1994).

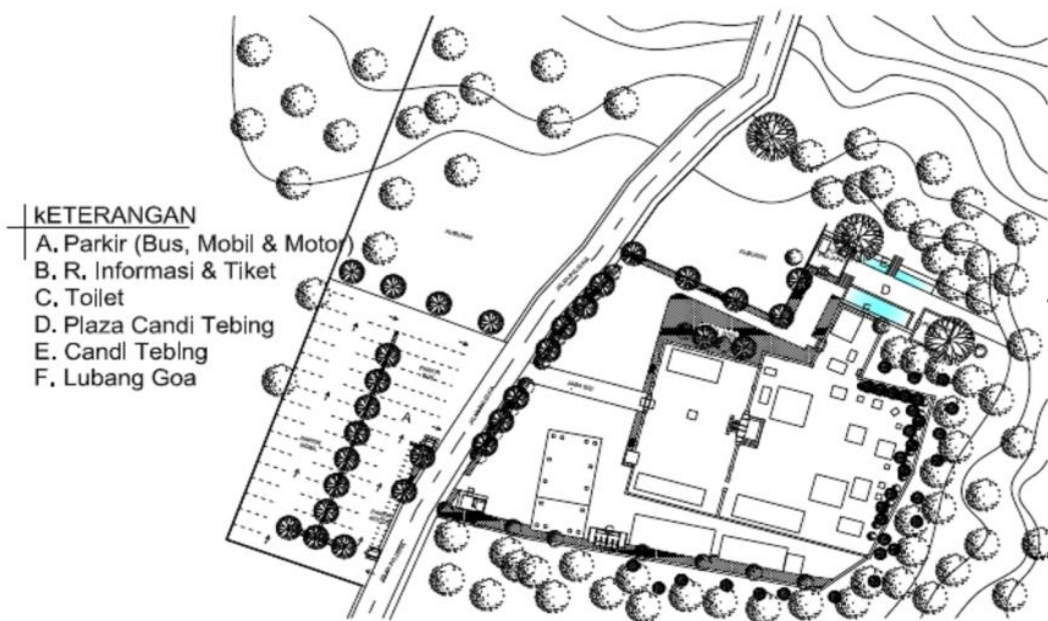


Figure 12: Arrangement Plan of Pura Dalem Negari

The plan to procure new supporting facilities in the Pura Dalem complex of Negari Traditional Village is expected to increase comfort for visitors, increase the number of tourist visits, as well as preserve culture and also maintain Hindu historical heritage in this region.

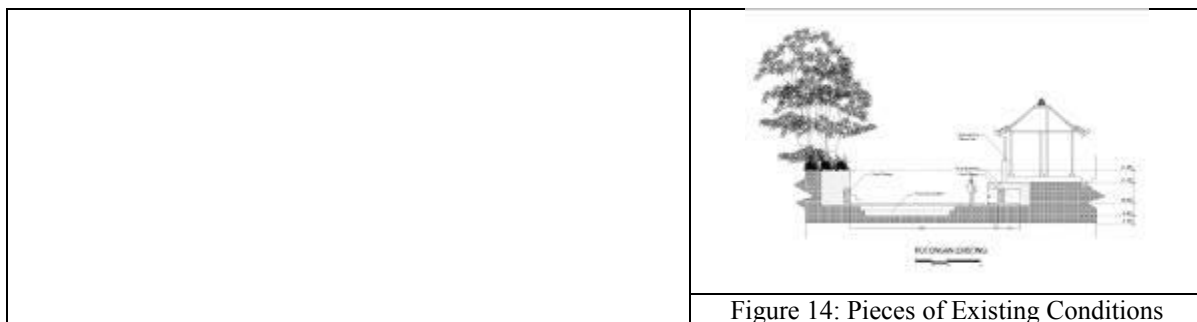


Figure 14: Pieces of Existing Conditions

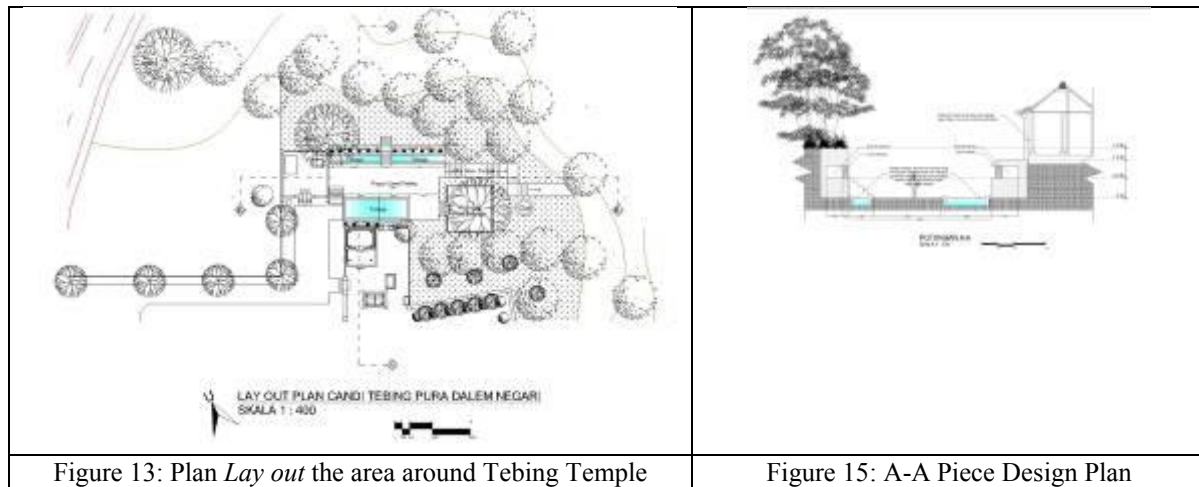


Figure 13: Plan Lay out the area around Tebing Temple

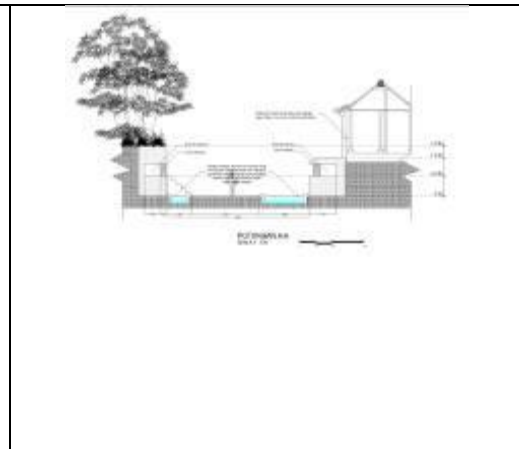


Figure 15: A-A Piece Design Plan

5. Conclusion

The concept that will be applied in the plan to stage the cliff temple area in the Pura Dalem complex of the Negari Traditional Village is to prioritize efforts to preserve historical buildings and other archaeological remains to be able to support the tourism village program in this region. Tourists as visitors are also expected to be involved as participants in the site actively and responsibly. The concept of arrangement also remains based on the needs of the community and tourists based on the values of local wisdom and the sanctity of the temple area. There are twelve main principles that are used as guidelines in the arrangement of the area around the cliff temple building in Pura Dalem Desa Adat Negari, namely:

1. Delimitation of sacred and profane areas in the site area expressly.
2. Protection of historical buildings and objects from the threat of damage and theft.
3. Reconstruction activities of historical buildings.
4. Landscape arrangement to create a harmonious and aesthetic atmosphere and visual layout.
5. Regulation of circulation patterns and activities of all community members involved in the site.
6. Removal or removal of existing spatial elements that have the opportunity to reduce the spatial quality of existing historical buildings.
7. Construction of supporting facilities for temple ritual activities and tourism.
8. Anticipation of the development of new functions after the sacred building complex is operated as a historical tourist attraction.
9. Visit time settings and restrictions.
10. Anticipate abrasion of the site area bordering the banks of the Oos River, especially when river overflow occurs in the rainy season.
11. Integrated management of waste and waste ritual and tourism activities by prioritizing aspects of health, environmental preservation, customs and culture, and site aesthetics.
12. Construction of solid, aesthetic, and protective site boundary elements against theft, loss, damage, and destruction of historical objects within the site area, both by human activities, animals, and natural phenomena.

Thus, it can be summarized that the concept of structuring the historical site of Tebing Temple in Pura Dalem Desa Adat Negari, Desa Singapadu Tengah, Gianyar, Bali is using an archaeotourism, cultural, and ecological approach to the surrounding area.

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Some of the material in this article has been presented at the 2021 SAMARTA National Seminar on Architecture and Spatial Planning forum in Denpasar, Bali, Indonesia.

Secret Societies and the Modern World, how has the Past Influenced the Present?

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Abstract

The influence of secret society organisations is not confined to a time in the past. It extends to today's world. Many important events and phenomena in the modern world are linked to the ideologies and works of past secret societies. This study is an attempt to show the relevance of secret societies in the contemporary world. It looks at three organisations, two of which existed in medieval times and one that has survived to the present time, and shows how they have influenced our world. Suicide bombing and similar terrorist acts have roots in the Assassins; cultural protectionism against invading immigrants and the international banking system are argued to have been inspired by the Templars; secularism, awareness about political equality in the former European colonies and the philosophy on which the United States was founded are argued to have roots in the Freemasonry. The paper is an attempt to show that secret societies can be understood in a new light and used in the analysis of certain events and characteristics of the modern world.

Keywords: Secret Societies, Modern World, Assassins, Knights Templar, Freemasonry

Introduction

Secret society organisations need to be salvaged from negligence by academia or be considered all-powerful and influential by conspiracy writers. Controversial author David Icke (2007), for example, claims that secret societies are a link between humans and aliens and they follow the aliens' wishes. Therefore, there need to be efforts to study them in a new light.

There can be several reasons why secret societies are largely neglected by academia. One reason is that the name 'secret' implies that these groups had operated secretly so this makes their investigation hard. However, we can say that using the word 'secret' to describe these organisations is not very accurate since they were and are known by people and information about them is available. However, one thing has remained secret about them which is the rituals carried out in their lodges. Another reason is the association of these groups with conspiracies and plots. Michelle Campos (2003), for example, claims that many military revolutions in the world

were the work of Freemasonry. The last reason is that secret societies are considered to be something of the past; they existed or were powerful in the distant past hence they are not relevant to us today. This paper argues that secret societies are relevant; they have influenced the modern world in one way or another.

The question this paper tries to answer is to what extent secret societies contribute to the analysis and understanding of the modern world. And our hypothesis is that the ideologies and actions of secret societies, which were founded in different time periods, have contributed to the creation of certain events and phenomena in the modern world.

The paper reviews and highlights important areas of the history of three secret societies, therefore it allocates three sections for them. In the Assassins' section, the focus is on suicide assassination carried out by agents of the Assassins. In the Knights Templar, the focus is on the financial activity of this group and the protection of the Christian identity. And in Freemasonry, the focus is on the secular aspect of this group, its involvement in the rise of political awareness in the former European colonies and also its contribution to the foundation of the United States.

1.1. The Assassins

The Assassins was a radical Muslim group operated in the eleventh-thirteenth centuries, from 1090 to 1270, in the northern part of modern Iran and the Levant. This group is known for its notorious acts of assassination of prominent individuals who were often Muslims but sometimes Christians in positions of power. The assassination acts were suicidal in the sense that the Assassins were certain that there would be no return from the mission; the murder act they carried out led to their own death as well. But this was what they wanted as they were convinced that suicide assassination was a short and definite way to Paradise. The Assassins were destroyed by the Mongols after a power struggle. The Mongols believed that the Assassins were a threat to them and they were convinced that their extermination was necessary (Campbell).

During the time the Assassins existed, fear of assassination was felt in the region and in other parts of the world. A German priest in 1332 prepared a treatise to the King of France asking him to be very cautious of a secret murderer group in the Levant when and if he wanted to recapture the holy places of Christendom. The priest who was called Brocardus named the group the *Assassins* and described its members as "thirsty for human blood...suffer death as soon as they are recognised...very skilful and dangerous [and] ruthless and competent killers" (Lewis, 2003, pp. 14&15).

Fear and terror became widespread in the region as a result of assassination attacks. There was a common belief that the Assassins could strike throughout the Muslim and Christian worlds (Chambers, pp. 245-251). One time the *Old Man of the Mountain* (a title referring to the leader of the group) sent an agent to France on the mission of killing King Louis IX, Saint Louis, but he soon sent other agents to inform the agent-on-mission not to carry out the plan. This event demonstrated that the Assassins could reach, or at least tried to reach, places like France. Newman (2009, p. 154) writes about the Assassins' terror in the Islamic world saying that their attacks were unexpected:

In their time, the Assassins managed to spread terror throughout the Islamic world. No one knew when or where they would strike. Stories were told of the fanaticism of the Assassins and of the immoral lives they led.

The founder and first leader of the Assassins was Hassan ibn Sabbah. *Ibn* means son in Arabic. His name is also spelt as Hasan-i Sabbah. He declared his order in 1090 and continued running it until he died in 1124 (Campbell, p. 10).

Hassan was the most powerful of all the leaders of the Assassins. He was a military and theologian man. He fed his members with ideas and justifications for their actions and he was very skilful in organisation (Lewis, 2003, p. 167).

Soon after he declared his order, Hassan started the art of assassination and his group became known for such a thing. Members of the order started a long and very terrifying terror campaign which “brought sudden death to sovereigns, princes, generals, governors, and even divines who had condemned Ismaili doctrines” (Lewis, 2003, pp. 62-65). Ismaili doctrine was adopted by the Assassins. It constituted a branch of Islamic theology.

Obedience was a major principle of the Ismaili doctrine in which the knowledge that the imam possessed was believed to be God-inspired and so his orders must be followed without questions because there is no single chance for error (Burman, 1987, p. 48). Hassan capitalised on this doctrine, introduced himself as the representative of the imam and turned his followers to become his slave-like obedient. He called them *fidais* (self-sacrificers), a name that is now used by modern radical groups. On one occasion and in front of several emissaries of the Seljuk Sultan, Hassan nodded at a young *fidai* who responded by slitting his own throat and he made a signal at two others who responded by jumping off to death from the Castle of Alamut, the Assassins’ headquarters. Hassan then told the emissaries that he had 60.000 men like these. Indeed, he was never short of “fanatics willing to die for his cause” (Wujcik, 1983, p. 4 and Reynolds, pp. 20-25).

1.2. The word Assassins and the brainwashing technique

The word *Assassins* is used in many European languages: “a murderer, more particularly one who kills by stealth or treachery, whose victim is a public figure and whose motive is fanaticism or greed” (Lewis, 2003, p. 15). Reynolds (2007, p. 21) says that although the Assassins were active in the past, their legacy is still with us. One legacy is their name; the word *assassin* now means murderer of prominent individuals usually in a violent manner. Another legacy is that the Assassins “serve as the model for the most deadly and prevalent terrorist group at large today.”

French scholar Silvestre de Sacy claims that he had finally found the true origin of the word *assassin*. He says that Assassins comes from the Arabic word *hashishiyyin* in plural form or *hashish* in singular form. Hashishi means hashish-taker, and hashish is a drug. The Assassins were given hashish so they could be deceived into what Hassan told them (Lewis, 2003, pp. 25&26). But as these hashish-takers murdered people in cold blood, the word transformed to mean murderers.

Webster (2000) and other scholars provide detail on how the Assassins used hashish (a drug) on new recruits to make them ready to carry out suicide assassinations. According to them, Hassan used the technique of giving doses of hashish to the initiates so that they would obey him and carry out his order when admitted to his group. The technique worked this way: the new recruit was first taken to see the residential place of the *Grand Master* (another title of the Assassins’ leader), there he was given a dose of hashish without his knowledge and as a result, he became unconscious. He was then taken to a Paradise-like place where everything was available including beautiful black-eyed girls. The place was similar to what was described in the Quran, the Muslims’ holy book, about Paradise. There was wine, honey, milk, and water and many beautiful women. When the new recruit regained consciousness, he found himself in ‘Paradise’, surrounded by beautiful girls and everything was at hand. He was then given another dose of hashish, again without his knowledge, and taken back to the Grand Master. When he regained consciousness, the Grand Master explained to him that he did not go physically anywhere but he, in the Grand Master’s presence, experienced a sample of Paradise that awaited him if he fully obeyed the orders of his master (Webster, 2000, p. 28, Gardiner, 2009, p. 110 and Wujcik, 1983, p. 5). The initiation was usually followed by taking the oath of allegiance to the Grand Master.

Some authors suggested that the Assassins used hashish on their members when they went on the mission of suicide assassination. They used certain drugs to make them be triggered into action by a word at any time (Lung, 2004, p. 67 and Harding, 2005, p. 24). In addition, the Assassins operated secretly during assassination missions. Members of the order who were given the task of assassination had to disguise themselves under different names, mix with local people and learn their language if needed, and sometimes they had to wait for a long time until they got the opportunity to act. So, the nature of the work required the adoption of secret methods. “You cannot fight what you cannot see” (Lung, 2004, p. 2 and Harding, 2005, p. 23).

1.3. Terrorism through assassination and aftermath

Assassination was not the invention of the Assassins but organised suicide assassination was theirs. The Assassins were the first group to do “systematic implementation of political assassination.” Hassan, the leader, used assassination to strike “horror into the hearts and imagination of his contemporary...it is for this that his sect became known and feared in the West and generated legends” (Burman, 1987, pp. 37&38). Leaders of the group had political goals to achieve but not the *fidais*, the self-sacrificers, who carried out suicide assassinations to get to the Paradise they falsely experienced during the initiation process.

The Assassins made assassination their profession. They practised it for a long time as their sole weapon to terrorise their enemies and the population in general. Just to remember, the Assassins were suicide murderers because they carried out assassinations in such places that they could not escape; they were killed by their enemies at the scene. According to Wujcik (1983, p. 5), the Assassin, like many terrorist organisations today, “used assassination as a tool of terrorism.”

The Assassins were no match for the superior armies of their enemies, yet with their *fidais*, who often spent months infiltrating the enemies and stabbing their victims to death, they terrorised the whole Middle East, “even the most powerful and carefully guarded rulers of the age lived in dread of...Assassins agents” (Grey).

For a terrorist group to exist, there must not be any affection or sympathy when they carry out merciless attacks. If mercy or affection exists members of a terrorist group might not then be able to carry out the missions they are given. The Assassins set a bad example for the later terrorist organisations in that regard. Hassan, founder and leader, executed his three sons, one on murder charges which later proved to be false and the other two were executed for drinking wine. Historian von Hammer suggests that Hassan’s execution of his own sons was “a deliberate effort to inculcate in the community a disregard for all natural bonds of affection” (Hodgson, 1955, p. 51).

The first suicide assassination by the Assassins was the murder of the statesman Nizam al-Mulk, the Seljuk ruler in Persia. He was murdered in 1092 by an agent of the Assassins who disguised himself as a Sufi submitting a petition (Hodgson, 1955, p. 75). The agent was killed at the scene in retaliation. In reaction to the murder of al-Mulk, the Seljuk Sultan Malik Shah—the dominant power in the Middle East—launched a massive aggression against the Alamut. After two months of assault and failure, Malik Shah had a meeting with his generals in which he discussed their unsuccessful military operations and he drank a cup of water. He immediately died. It was understood that the cup was poisoned by the Assassins. The death of two high figures brought about chaos among the Seljuks (Lung, 2004, p. 19). Grey writes about the Assassins and their violence in connection to this event:

Over the next century, as other fida'is followed in Bu-Tahir's footsteps [Bu-Tahir was the Assassin who murdered Nizam al-Mulk], caliphs, viziers, generals, emirs, urban and religious leaders, and even Christian princes fell to their daggers, and their sect came to be known by the chilling sobriquet, the “Order of Assassins.”

Nizam al-Mulk (1018/19-1092) is best remembered for his treatise *Seyāsat-Nāmeḥ* (The Book of Politics). He occupied the position of vizier for 30 years. He was the cornerstone of the empire. With his wisdom and great knowledge, he “guided the sultan’s decisions, sometimes even military ones, and his firm control of the central and provincial administration, through his numerous dependents and relatives, implemented those decisions.” During his time “the Seljuk Empire was at its zenith” (Nizam al-Mulk).

The assassination had proved to be an effective and successful weapon for the Assassins. The reason was that within the Muslim world power and authority were often “invested in the person who managed first to gain and then to keep it.” When the founder of a monarchy, for example, died or was killed the future of the monarchy was in jeopardy; it soon started to decline and disappeared (Burman, 1987, p. 37). The weapon of assassination had also worked to create mistrust among elites in the Near East and in Europe; “numerous rulers or leaders

were accused of being in league with the Old Man and of employing the services of his emissaries to destroy an inconvenient enemy” (Lewis, 2003, pp. 23&24).

1.4. Assassins and modern suicide bombers

Here we look at the similarities between Assassins and modern suicide bombers but we do not claim that modern suicide bombers are direct descendants of the Assassins, besides there is a great time gap – the Assassins existed in the eleventh-thirteenth centuries. However, we argue that suicide bombers’ methods and actions resemble those of the Assassins. Grey uses the word “echo” to link modern suicide groups to the Assassins. He says that terror acts by the Assassins find echoes in today's terrorist actions.

There are two main similarities between the Assassins and modern suicide bombers and two differences but they are differences in detail, not principle. One similarity is that both the Assassins and suicide bombers were and are convinced that they go to Paradise upon their death. Another similarity is dying in action; i.e., the Assassins carried out assassinations in such places and among such people that they could not escape death; they were immediately killed, or tortured to death, by the guards or followers of the person whom they murdered. “The Assassin is almost always caught, and usually indeed makes no attempt to escape; there is even a suggestion that to survive a mission was shameful” (Lewis, 2003, p. 163). Newman (2009, p. 150) agrees with this point and argues that the Assassins wanted death for their victims as well as for themselves; it was a point of honour that they faced their victims who were usually well-guarded. For this reason, the assassinations were considered suicide missions. Modern suicide bombers wear explosive belts and detonate themselves among crowds of people, they kill themselves and others. The Assassins and suicide bombers differ in two aspects in detail. One difference is that the Assassins chose their victims carefully, often from the elite. They often attacked military chiefs, local community leaders, sultans, those who opposed them, those who incited people against them, judges and the like. And sometimes they carried out murder for symbolic reasons like the murder of two caliphs of Baghdad. The Assassins were also targeting individuals who had learned about them and intended to reveal information (Hodgson, 1955, p. 112). Today suicide bombers kill indiscriminately. They kill as many people as possible in a single action (Pape, 2003, p. 345). Another difference is that the Assassins would just use one kind of weapon, a dagger, while it was available for them bows and crossbows, swords and other weapons. Modern suicide bombers use explosives and other weapons to maximise the number of casualties (Lewis, 2003, p. 12).

Historian Sadler is quoted saying that agents of the Assassins carried out suicide murder attacks and they were enthusiastic about it:

One never knew when they would strike, and there was nothing that could be done to scare them off. Indeed, when captured they went to their deaths eagerly, joyfully. How can one deal with men who do not fear death? What was the power the Old Man of the Mountain had over his followers that they obeyed his every wish without consideration for their own lives (Lung, 2004, p. 7)?

This description of the Assassins can apply to modern suicide bombers. Suicide bombers are almost impossible to be scared off from their attacks. They know that they will die but they are ready and willing to go ahead with their plans, and they call dying martyrdom.

“The concept of *shahid* [somebody who gets martyrdom] or *martyr* is, by Islamic definition, a warrior killed by the enemy in battle in the name of Allah. This entitles him to life after death in paradise with 70 of his dearest relatives and friends and the pleasure of 72 virgins” (Grimland et al., 2006). However, this is very different from being killed as an assassin or as a suicide bomber: suicide bombing is an attack that is “politically motivated, [it is a] violent attack perpetrated by a self-aware individual who actively and purposely causes his own death by blowing himself up along with his chosen target. The perpetrator’s death is a precondition for the success of the mission” (Grimland et al., 2006). Durkheim contends that:

Altruistic suicide may actually spring from the hope and belief that there is a beautiful life after death. For suicide bombers, the belief in becoming a martyr following death can in some cases be enough to engage in the suicide attack. Suicide for martyrdom is also labelled acute altruistic suicide (Bakken, 2007, p. 3).

Reporting on young Muslim Palestinian bombers, Goldenberg writes in the *Guardian*:

The friends and families of suicide bombers say they killed themselves as an act of absolute faith: martyrdom, not suicide. "According to Islam, he will be married to 70 virgins and he will not be dead. He will be alive with God," says a friend of the first bomber of this intifada, Nabil Arir. "It is an honour to be able to blow yourself up this way," says the friend, an activist of Islamic Jihad, who says his name is Mohammed.

Goldenberg writes that the terrorist Muslim organisations in Palestine had a process of selection of young Muslims for the act of suicide bombing. They first chose them and isolated them for a month from their families and friends so that they could well indoctrinate them. They were been shown videos of previous bombings and "they were taken to cemeteries and told to lie in a grave for several hours to overcome their fear of death."

Maiese argues that though there is no single motive for suicide bombers, however ideology is a big motive. Individuals are motivated to believe that a much better life is awaiting them in the afterlife and they believe that self-sacrifice is a glory. Other reasons are social and cultural; suicide bombers believe that by committing such actions "they will be heroes, they will help the cause of their group."

The Assassins were "the first to create an effective and enduring [terrorist] organisation" (Lewis, 2003, p. 164). They were the first who terrorised the region for a long time by carrying out systematic assassinations. The Assassins always had terrorists willing to die upon the command of the Grand Master. Similar to today's suicide bombers, agents of the Assassins were sure that they would not return from their assassination attack and they were well prepared and ready to take it.

Agents of the Assassins were lured by their leader to the point that they preferred to die sooner rather than later as they believed that a much better and enjoyable world was awaiting them. This is why they killed without questions and died in action. We can see how the same idea of a better world after death is propagated by modern terrorist groups. The suicide bombers of terrorist Islamic groups believe that by blowing up themselves among crowds they will be given a special place in Paradise. They believe that their leaders guide them to the right path, the path of pleasing God by fighting his enemies. Some failed suicide bombers who were interviewed later admitted that they became more religious before their failed attempts and they wished for martyrdom (Brym and Araj, 2012).

It might be hard for some people to believe that Hassan had young men willing to sacrifice their lives upon his order. However, looking around these days, we see young men and occasionally women blow up their bodies among crowds of people in Iraq and Palestine and other places in the world "in the belief that they will be transported instantly to Paradise" (Reynolds, 2007, p. 34).

Hassan ibn Sabbah developed two strategies which later defined his group and the same strategies can define modern terror groups. The first strategy was that Hassan created an ideological atmosphere in which he received a constant supply of volunteers ready to sacrifice their lives. And the second strategy was that he instructed his men to murder selected victims in public places and at busy times such as Friday prayer to terrify people and make leaders feel unsafe. We can see that these two strategies find replicas in modern terror groups. Modern terror groups use ideology to recruit young people for suicide bombing missions to cause immense terror (Grey). Another thing that has a replica in modern terror groups is "fanatical dedication to an ideal, to a worthy cause or a respected leader" (Lung, 2004, p. 16).

1.5. Assassination in the Levant

The headquarters of the Assassins was the Castle of Alamut in Persia but the group had an active branch in the Levant which operated under the direction of Alamut but sometimes behaved as an independent body (Burman, 1987, p. 119). The story began when early Assassins propagandists were sent from Alamut to the Levant in the early years of the twelfth century by Hassan ibn Sabbah. Same to Persia, the Assassins in the Levant began killing important Sunni political figures in a cold-blooded manner (Burman, 1987, p. 95).

The assassination of the King of Jerusalem Conrad Montferrat in 1191 (it was in 1192 according to some accounts) is an often-told story about the threat and danger this group posed to the Franks. This murder happened in a way that turned out to be very shocking and unexplainable for the King's personal guards and for those who later heard about it. Three Assassins disguised as monks were allowed to approach the King. The 'monks' made signs of the cross and passed the security barriers. When they reached Montferrat, they withdrew daggers and cut him to pieces in a very savage manner before the security guards could stop them. When they finished their job, they did not try to escape or resist being captured. They surrendered to the guards and smiled in the face of the punishment awaiting them. They wanted to die so that they could attain Paradise. The three Assassins were burned to death in retaliation for the murder. Later the guards stayed bewildered at what happened. It was unexplainable and unspeakable for them (Reynolds, 2007, pp. 18&19).

The assassination of Count Raymond II of Tripoli by the Assassins in 1152 was another incident that alarmed the Franks. While he was on his way back to Tripoli, a group of Assassins stopped him and killed him and killed his two guards as well (Campbell, p. 42).

To summarise the section, suicide bombing is a major threat in the modern world. Radical individuals, often young Muslims, carry explosives and detonate themselves among crowds of people. They cause immense casualties and destruction. Suicide bombers have attacked different parts of the world in the past decades. Governments around the world have taken many security measures to face this threat but it is not certain that they can fully prevent all suicide attacks in the future knowing that the bombers have the conviction of going straight to Paradise by committing suicide attacks.

Modern suicide attacks are new only in the form, of using explosives and modern devices. Suicide attacks were practised hundreds of years ago by Assassins who mainly had behind their acts a belief in immediate access to Paradise. Mohammed Atta, leader of the 9/11 suicide bombing group, wrote a letter before he hijacked two planes into the World Trade Centre. He mentions "God's satisfaction" and the things that men can do to "enter God's eternal paradise" (Grimland et al., 2006). According to a report, many Palestinian suicide bombers' last words to their friends and masters were "Inshallah, we will meet in Paradise" (Bakken, 2007, p. 8).

2.1. *Knights Templar*

The Knights Templar was founded as a Christian military order in the Holy Land in 1119 by a French nobleman called Hugues de Payens. Members of the order stayed on a site near the Solomon Temple hence they became known as *The Knights of the Temple* or *The Knights Templar* or just *The Templars* for short. After several decades this group became the "first-ever multinational corporation" (Sora, 2002, pp. 12-14).

In an incident at Easter time in 1119, a group of 700 Christian pilgrims were ambushed, 300 of them were killed and the rest were sold to slavery. Baldwin II was on the throne as the King of Jerusalem by that time. Hugues de Payens proposed to the King the idea of a knightly order to protect the routes to the Holy Land by *might* and live as monks at the same time. Baldwin supported the idea (Martin, 2004, p. 135 and Burgtorf, 2008, pp. 2&48). Templars grew in membership and reached places so distant that the Vatican could not reach such as Portugal and England (Helsing, p. 16). The many cities and towns in the Latin Kingdom such as Tripoli and Antioch witnessed a lot of military activities of the Templars (Burgtorf, 2008, pp. 2&48).

The Templars as a military order had to be justified theologically as well because they introduced themselves as fighting monks but monks were not allowed to fight in the Christian belief system. Individual Templars argued and tried to convince fellow Christians that "not only was it possible to gain Christ by dying for him, it was...also possible to attain salvation by killing for him as well" (Burgtorf, 2008, pp. 2&48). Eventually, the idea of taking up arms for the purpose of defence became accepted, slowly however, by the Christian clerics and bishops in Jerusalem and in other places. The Templars benefited from the change of attitude in the Christian community toward using arms in self-defence.

The Templars declined over the passage of time. They were mass arrested in 1307 in France and officially dissolved by the Pope in 1314. A number of Templars were executed including the Grand Master Jacques de Molay by the French King Philip but some had managed to flee.

2.2. *Financial activities and international banking*

One of the important things associated with the Templars is *banking*. The Templars are referred to as the inventor of the first international banking system; some functions of the modern banking system were created and performed in Templars' houses. This banking service boosted the order to an international level and it is one of the factors that make the Templars relevant in modern life. The Templars were "excellent engineers" and "the bravest soldiers of the age." They built strong houses and provided incomparable security and protection to their houses. These features assured people about the safety of their money in the Templars' hands (Ferris, 1902, p. 2). The Templars transferred money from Europe to the Latin Kingdom not just for their members but for the Christian pilgrims too, and they were able to lend money to the monarchs in Europe. By doing so they laid the roots for and eventually became the bankers of Europe (De Coster, pp. 3&30).

In the unwarlike atmosphere of the counting room, the soldiers of the Temple, for over a century, handled much of the capital of Western Europe, becoming expert accountants, judicious administrators, and pioneers in the development of credit and its instruments, which was destined to revolutionize the methods of commerce and finance (Ferris, 1902, p. 2).

The complex banking system the Templars developed included financial transactions, giving loans, providing safe deposits and many more services. The involvement of the Templars in this business was to an extent that they were seen as "the precursors of the Italian society of merchants" (Ferris, 1902, p. 2).

American Banker writes about the Knights Templar's business side and their influence on the modern banking system. It says that "a good case can be made for crediting [the Templars] with the birth of deposit banking, of checking, and of modern credit practices." The Templars became very rich and powerful by inventing such a system. They had branches in France, Portugal, England, Aragon, Hungary and various Mid-Eastern capitals (Biema). Sora (2002, p. 14) says that the Templars gradually became professional bankers in Europe. They had different ways to avoid the Church's restrictions on lending money. For example, they did not charge interest on the money they lent but they charged "crusading interest." They often lent money to the kings of England and France to fight their wars.

The banking ability of the Templars largely stemmed from their huge properties in Europe which were given to them in the form of donation and sometimes as a religious duty by the donors. In the first decade of its establishment, the Templars received vast amounts of money and property; food, clothes, arms and horses were supplied to them (Martin, 2004, p. 57). They also owned a large number of castles in Europe and in other places and this enabled them to develop a banking system throughout Europe (Yahya, 2003, p. 35).

According to Sora (2002, pp. 14-17), the Templars developed a system of transaction and transferring money facilitated by their network of houses and vessels which operated in the Mediterranean Sea. They were trusted by the European elites to protect their wealth and money. The Templars made a profit from any deposit entrusted to them. Their financial capability reached a point that "threatened the whole world with an immense revolution." Webster (2000, p. 25) adds that had not for their destruction, capitalism with all its evils would have been inaugurated in the fourteenth century.

The Templars are often referred to as the first bankers in Europe. They invented a system whereby one could deposit money at one Templar's house and withdraw it at another upon issuing a credit note. Money was safe in their hands. Their strongly-protected and fortified castles were such a place that people could comfortably leave their money with them. "In Europe, the imposing edifice of the Paris Temple became their financial base as did, to a lesser extent, the London Temple" (Martin, 2004, pp. 47&48).

We need to bear in mind that the Templars did not plan to become bankers in their early days but they became so after they received vast amounts of money and assets and so they started to invest and lend money (Knights

Templar UK). Thanks to this development, tradesmen and other people did not have to take large sums of money with them when they travelled from one country to another. They handed over their money in one country and were given a paper with a code and the sum of money and they could collect their money in another country. The Templars charged a fee for this transaction as we mentioned before. In the twelfth century, travelling was very risky; travellers were likely to be attacked and robbed and so they used the Templars' service. The Templars had the same service in Jerusalem and the Latin Kingdom too. Pilgrims handed over their money in Europe and got them back in Jerusalem but the fee for this transaction was much more than the fee to other countries.

Yahya refers to *The Temple and the Lodge* which is co-authored by Michael Baigent and Richard Leigh and says that "the beginnings of modern banking can be traced back to them [Templars]" (Yahya, 2003, p. 43).

Templars were also involved in the financial arrangements of the Crusades. The money was provided by the papacy but shipment was carried out by the Templars to the Near East (Martin, 2004, p. 50). The Templars owned their own fleets to transport goods to and from the Middle East. They provided the best security to their monasteries—called *houses*, *commanderies* or *temples*, as well—where they used chambers in them as banks. As a result, many rulers and noblemen "turned in their valuables to the monastery for safe keeping and was then able to retrieve them at their pleasure, just as is the case today with a safe deposit box at your local bank." Thus, we can say that the modern banking system began with the Templars (Webb, and Newman, 2009, p. 199).

2.3. Cultural protectionism

The Templars were first the protectors of the roads in the Holy Land for the European pilgrims visiting the holy sites and then they became the protectors of Christianity and the Christian way of life against the Saracens, the Muslim Turks and Muslims in general. This notion has now transformed into a larger picture of protecting the Western way of life against the invading immigrants mostly from Muslim countries. The Templars are now remembered by a number of groups or individuals in Europe for being the symbol of Christian and European identity and resisting changes that immigrants bring to their countries. This idea has sometimes led to violence.

In 2011 a Norwegian young man called Anders Breivik carried out a deadly attack in a young summer camp on the island of Utoya in Norway. He shot 69 people dead, mostly teens, and injured many more. Hours before the attack, Breivik emailed a manifesto of 1,500 pages to thousands of people in which he claimed that he belonged to an order called the 'Knights Templar' (Cohen). In the manifesto, he talked about his motivation which was saving Christianity and he calls himself the "Saviour of Christianity." For Breivik, the Templars were the defenders of Christianity against the foreigners and so he and his 'group' were inspired by them (Nizam al-Mulk).

There are organisations and groups nowadays which call themselves *Templars*. Some of them are local and some are international and they have causes to promote and goals to achieve. One thing they share is that although they do not claim to be descendants of the medieval Templars, they claim that they are inspired by them and their goals are similar to them but they use different and peaceful methods to achieve them.

The *Knights Templar UK* is an example. It is based in the United Kingdom. It states that its mission is similar to the Knights Templar's original mission which was, according to them, protecting Christianity from Muslim threats. In brief, the Templars were there "to protect against invasion of Christian beliefs," or "to protect the rights of Christians and their way of life." Today the Knights Templar UK opposes immigration and works to protect the British way of life (Knights Templar UK).

Another example of the Templar organisation is the *Ordo Supremus Militaris Templi Hierosolymitani* which dates back to 1804. It stresses that it does not have a direct link to the medieval Templars but it is inspired by them (Rohrer). Other examples are the *U.S. Grand Priory of the Knights Templar* and the *Grand Priory of the Knights Templar in England and Wales*. These organisations "are in the business of charitable works inspired by the original order" and they attempt to unify the Christian community (The Grand Priory of Knights Templar in England and Wales).

The above examples support our assumption that the medieval Knights Templar is relevant in the modern world. There are individuals and groups inspired by them, by their courage and by their message. They have named their groups or organisations after them and they claim that they are working to achieve goals similar to the original Templars' goals. Members of these groups wear Templars' dresses and symbols on their special occasions.

3.1 Freemasonry

There are disagreements over the nature of Freemasonry and the extent of its activities and influence in society but there are aspects of it which are less controversial and make it relevant in the modern world. We will focus on these aspects in this section.

It appears that Freemasonry is the most relevant secret society in the modern world. Professor Andrew Prescott, director of the Masonic Research Centre at the University of Sheffield, says: "We can safely say that the modern society would have been very different in its culture, in its aesthetics, in its outlook if we have not had Freemasonry developing in the way it did in the eighteenth century" (BBC Documentary and de la Cova, p. 98).

Unlike the two other organisations we have studied in this paper, Freemasonry still exists and it is global, it has branches in many countries. It has members from all walks of life and it has a belief system which constitutes a religion in itself (Knight and Lomas, 2004, pp. 350&351, Liagre, 2014, p. 184, Morgan, 2007, p. 1, de Castella and Freemasons Revealed). Its 'religion' is sometimes referred to as quasi-religion because no heavenly message, no revelation, is involved. Members believe in God or what they call *the Great Architect of the Universe* or *the Supreme Being* but they understand that this is not the God of orthodox religions (Wilson, 1980, p. 125). This is the secular aspect of Freemasonry as we will come to later.

The footmark of Freemasonry is apparent in many countries. America is a good example. It is argued that America thrived because of Freemasonry. Freemasonry spread into many parts of the world with the colonial powers during colonialism. It attracted successful members of "the Church, the country, industry, the armed forces and academia" (Knight and Lomas, 2004, p. 336). Freemasonry's activity in the European colonies and its activity in America together with secular ideas are probably three of the highlights of this organisation.

3.2 1717 and after

There is almost consensus that the creation of the Grand Lodge of England in 1717 is the beginning of the Freemasonry as we know it today. 1717 marks the beginning of a great era in the history of Freemasonry. It was when a number of Freemasons in London decided to come out publicly, organise and centralise their work and activity, but the movement is much older than the Grand Lodge (Rognon, 2014, p. 478 and de la Cova, p. 98). The name of *the Grand Lodge of England* later changed to the United Grand Lodge of England (UGLE) after it merged with another grand lodge. Let's now turn to secularism, political equality and the foundation of America to show how Freemasonry has influenced the modern world.

3.3 Secularism

Freemasons believe in *the Great Architect of the Universe* or *the Supreme Being* but they do not believe that this Supreme Being makes laws for humans or wants to regulate their lives. They believe that it is up to human beings to make their own laws and live by them. They also believe that humans can define their relationship with the Supreme Being. Not like atheists who do not believe in the existence of God or religious men who believe that human behaviour should be regulated by the laws of God, Freemasons believe in a middle way. They believe in a Supreme Being but at the same time, they believe that humans are free and they can define their relationship with that Being. However, this view was too much for the religious establishment in the past to take in, therefore the Church labelled them as heretics. Jolicoeur and Knowles (1978, p. 15) write about this matter:

The Masonic God is first of all a deistic God who is found at the top of the ladder of Masonic wisdom. From God emanates a rational order for the universe, which includes a moral order for the affairs of humanity.

According to the *Advanced English Dictionary*, deism is the form of theological rationalism that “believes in God on the basis of reason without reference to revelation.”

Freemasonry combined the divine and earth in a time when the two were seen as the opposite of each other. Religion was dogmatic toward material development and supporters of material development often thought that they could go on their way without religion. The idea of the Great Architect of the Universe to replace the God of Christianity and other religions, the rituals practised in the lodges and support for scientific development constituted the secular principles of Freemasonry and made it be seen as “the most widespread and influential form of secular association in eighteenth-century England” (Elliott and Daniels, 2006, p. 228).

Elliott and Daniels (2006, pp. 207&208) claim that Freemasonry was the most important and active *secular* organisation in Britain and other countries after its foundation in 1717. Masonic lodges were a place for the study of natural philosophy which was seen as opposing the religious foundation of the society, and they stimulated the development of music and art.

The implication of this secular belief which led to the support of natural philosophy was the exploitation of nature and the development and use of machines. Masons were prepared through the lodge teachings and gatherings to take a positive approach toward the natural sciences and contribute to their development. Elliott and Daniels (2006, pp. 213-215) quote Jacob to say that “under the guidance of English Grand Lodge Freemasonry, lodges became places where gentlemen, whether lowly or titled, could receive a minimal instruction in mathematics and listen to scientific lectures.”

Freemasonry as a secular order continued to grow and influence the society in England and in other parts of Europe. This made the Catholic Church feel uneasy hence the Church started to speak against it. During the term of Pope Pius IX, the longest-reigning pope in the history of the Catholic Church, and Pope Leo XIII in the nineteenth century the Church clashed with Freemasonry a number of times. These two popes collectively spoke about 2000 times against Freemasonry. In the eyes of the Catholic Church Freemasonry was conspiring against the religious foundation of the society (Benimeli, 2014, p. 143).

Masons actually wanted to establish a society not ruled by religious laws and tried hard to separate church and state. In other words, they tried to isolate religion and let the state cultivate its own ways and make laws without going back to religious texts. So, can we say that secularism has roots in Freemasonry? Hasselmann (2014, pp. 345&346) answers the question this way:

In the eighteenth-century Freemasonry was a driving force in both Europe and North America with regard to the introduction of the separation of church and state, the attainment of democratic structures and of freedom of religion and thinking as well as the establishment of civil welfare and educational institutions.

Jacob (1991, p. 9) talks about the identity of Freemasonry because for him this group has developed an identity for itself as it exists for hundreds of years. According to him, secularism is the first and foremost characteristic of Freemasonry identity.

Masonic lodges played a great role in secularising the societies in Europe. Throughout the nineteenth century, Masonic lodges acted like intellectual centres and the general atmosphere in these lodges was toward more secularisation and attacking the tradition of religion and ethics (Jacob and Crow, 2014, p. 111).

In the Muslim world too, Masonic lodges promoted secularism, the separation of church and state or, more accurately, the separation of mosque and state (Harland-Jacobs, 2014, p. 453 and Zarcone, 2014, pp. 251&252).

3.4 Political equality

The idea of political equality slowly became a highlight of the Masonic lodges in the European colonies. Following European colonisation in the eighteenth century, Freemasonry reached the colonies and established lodges. Indigenous people often felt that they were discriminated against by the colonial power. The colonial men occupied the foreign lands, looked down upon people and they thought of them as backward. Now the lodges, though lately, accepted indigenous inhabitants and called them *brothers*. The term brother was understood to put the colonisers and the colonised on equal foot (Harland-Jacobs, 2014, p. 456).

However, this 'equality' thing worked against the colonial powers. Indigenous people who joined the lodges began to use *equality* to challenge their unequal relationship with their masters. They were encouraged by what they received in the lodges and started seeing themselves as equal to the colonisers and later revolted against them. "American, Irish, and Latin American Freemasons had done just that during the age of revolution." The Muslim Masons too started to challenge the colonial powers. Ultimately "Freemasonry...contributed to the demise of the very empires that had taken it "to the ends of the earth" (Harland-Jacobs, 2014, pp. 457&458).

Equality in the Masonic lodges can still be an issue for modern writers. Kaplan mentions in an article that despite great rivalries and conflict between Israelis and Arabs, Freemasonry has not abandoned its principle of equality among members regardless of their race, ethnicity or religious background. He refers to an event in 2010 in which the Grand Lodge of the State of Israel elected Nadim Mansur, a Christian Arab, as the Grand Master. This happened in a country where Arabs had little chance to hold high positions in national organisations and civic associations (The Middle East Journal, p. 393).

3.5 *The American Revolution (1765-1783)*

It is argued that Freemasonry contributed to the American Revolution through its members such as George Washington and Benjamin Franklin and through its lodges which became a forum for free discussion of different ideas and "served to a great extent as a unifying factor for the colonies" (Morgan, 2007, p. 112). Members of the organisation used their Masonic ties to support the revolution. And Freemasonry claims "to have conceived, argued and ratified the Constitution" (Wilson, 1980, p. 132).¹

The United States, it is argued, is considered a triumph for Freemasonry. The Masonic ideas of freedom of thought, liberty and equality became the basis of the new state, and the American Independence Declaration has many of the Masonic ideas embedded in it (History Channel Documentary).

Here are a few facts about Freemasonry in America: Freemasonry had a presence in New York by 1730 and the first Masonic lodge was founded by 1733; a great number of the founding fathers of the US were high-degree Masons; 27 of those who signed the Independence Declaration in July 1776 were Masons; there were 40 signers of the US Constitution, 28 of them were high-degree Masons including Benjamin Franklin and George Washington; during the American War of Independence more than half of the generals who participated in the war were Masons; so far, 14 of the presidents of the United States have been Masons; and the biggest population of Freemasonry now live in the US (Sora, 2002, p. 169 and United Grand Lodge of England).

According to Knight, Freemasonry had an important role in building the United States of America. The so-called founding fathers of the new state were either Masons or were close associates of them. They were inspired by the ideas developed in the lodges such as justice, truth and equality (Knight C., 1997, p. 354).

Morgan (2007, p. 111) argues that America was first seen as fertile ground by Freemasonry to cultivate and implant their agenda. The reason was that America was far from the influence of the Roman Catholic Church, and not only by Freemasonry but by many other European powers the continent was seen as an opportunity to establish the ideal society they might have hoped for one day.

¹ Clause 1976:16 of the American Constitution.

There are two leaders who are often referred to as very influential and important figures in the American Revolution and in the creation of the United States. They were Benjamin Franklin and George Washington. These two individuals were high-degree Masons. Their Masonic background was helpful to make them leaders of the country.

Benjamin Franklin was very instrumental in the American Revolution. He used his Masonic ties to achieve his goals. Franklin was initiated into the Lodge of Saint John in Philadelphia in 1731. One-quarter of Saint John's lodge was merchants and Franklin found an opportunity there. So, it appears that he joined Freemasonry because for him it was an elite organisation in which he could "pursue [his] projects of both self and social improvement" (Jacob and Crow, 2014, p. 105). In 1734 he was elected as the Grand Master of the Masons of Pennsylvania. Franklin established contacts and became a publisher. He was the first who spoke against "taxation without representation" and he "draw up a plan for union" (Sora, 2002, p. 123). Franklin worked hard in support of the revolution. He used his Freemasonry connection to recruit officers and generals to fight for the American Revolution (History Channel Documentary).

George Washington was the first American president and a very important leader of the American Revolution. He was the commander-in-chief of the American colonial army which fought the British colonial power during the revolution. He was a Mason for thirty-six years before he became the president. He was the Grand Master of New York when he was sworn into office on 30 April 1789.

Washington was "sworn in on the Bible of a Masonic lodge." When he laid down the cornerstone of the new capital city in 1793, a Masonic ritual was held and Washington himself was dressed in a ceremonial apron. The capital city of *Washington* was named after him. The new and the first president, Washington, formed a government in which some of its members were high-degree Masons (Sora, 2002, p. 3 and History Channel Documentary).

October 13, 1792, is when the president laid the foundation of the White House. And when he laid down the foundation of the Capitol building in Washington on 18 September 1793, he was in full Masonic dress and regalia (Knight, 1997, pp. 356&357). Freemasonry continued after the revolution and contributed to the very foundation of the new state, the US:

Military lodges created during the American Revolution provided a space for chaplains and Army officers. After the Revolution, Freemasonry, unlike other fraternal orders, did not disappear from the public sphere. Masons took part in cornerstone ceremonies and built a dynamic social order during this period (Johnson, *Journal of the Early Republic*).²

Conclusion

Secret societies are generally a trait of the past but they have left a huge mark on the modern world. Certain things in the modern world are the creation or have roots in the work and ideologies of organisations known as secret societies. The organisations studied in this paper are not connected with each other nor are they rightly classified under the name 'secret', but they have had considerable impacts on our world today.

We have demonstrated that both elements of the incentive for attaining paradise after death and long systematic attacks can be found in modern suicide bombings by Muslim fundamentalists and in suicide assassinations by Assassins in the eleventh-thirteenth centuries. The financial activities of the Knights Templar in the twelfth-fourteenth centuries led to the creation of a cross-national banking system which is described as the beginning of the modern international banking system. And there are individuals and groups in the modern world who are inspired by the Templars' resistance to the non-Christian and non-European or Western people. Finally, we have found three least controversial ways through which Freemasonry has become part of the modern world: secularism, political equality so rising up against the colonial power in the former European colonies and Freemasonry's contribution to the foundation of the United States of America.

² Johnson refers to David Hackett's book *That Religion in Which All Men Agree: Freemasonry in American Culture*, *Journal of the Early Republic*.

The secret societies should not be seen as dispensable in the modern world either because of their association with secrecy or because they are old and something of the past. The secret societies can become an additional tool for the analysis and understating of the modern world.

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Interdisciplinary Research on the Concept of Self-Help Group: Problematizing Fragmentation of the Theories and Histories

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Abstract

The concept of “Self-help group” (SHG) has been attracting scientific focus from different disciplines. In general, SHGs can be objectified as a spontaneous civil initiative leading to formation of collective activities through fostering solidarity to tackle any types of life challenges, such as poverty, gender-inequality, discrimination, and any type of marginalization. Also, different groups have different shared objectives; peer-support on medical conditions or both physical and mental disabilities, alcoholic addiction, and environmental issues shared among local community, just to name a few. This research elucidates how different academic disciplines separately analyze SHGs without enough inter-reference and problematizes a fragmentation of SHGs research caused by a lack of interdisciplinary approach, ending in failure of constructive studies. In conclusion, the author reveals a possible framework to grasp the whole picture of SHGs.

Keywords: Self-Help Group, Fragmentation, Community Development

1. Introduction

This study asserts a need for an interdisciplinary approach in aim for development of theoretical study on Self-Help Group (SHG). In general, SHG is regarded as a phenomenon of which people form a small group spontaneously and exchange dialogue in a quest for compassioning and sharing useful information, clarifying a cause of their common problem and solution. Most of different discipline indicated that SHG has various advantages in its independent autonomy, efficient identification of issues and solution, sustainability as an organizational agency engaging in social, economic, and political impact.

SHG is organized based on different thematic issues, such as poverty, gender inequality and discrimination of ethnic minorities, medical diseases, and environmental issues, just to name a few. Regardless of a fact that formation of group to exchange dialogue is a fundamental activity for human society globally, previous studies rarely have research with interdisciplinary manner. The tendency fragmented the concept and phenomenon of SHG into individual research fields. As it is shown later in this paper, researchers’ approach to SHG from different fields; community health, social-work, poverty reduction, social movements and so on. While globalization and digitalization have been diminishing a gap of standard life between developed and developing

countries, it is obviously required to approach with inter-sectional and inter-regional studies for the issue. In latter part of this paper, we overcome such fragmented status through analyzing discussion among different disciplines, and attempt to find common essence of SHG which can be scaffold.

2. Overviewing previous research on SHG

The first opportunity in modern society when phenomenon recognized as a concept of SHG attracted scholars in especially social welfare, was an establishment of Alcoholics Anonymous (AA) initiated by two persons who were suffering alcohol abuse in 1935 amid of the Depression in U.S. A predecessor of AA is Oxford Group, founded by an American Christian missionary. Frank Buchman promoted the idea of surrendering one's life over to God's plan. This idea is central to the 12-step program adopted by AA.

Afterwards, it is expected that SHG has its complete function for professional treatment regarding various health-care problems, not only addiction, but also chronic disease, various disabilities, and gender. The 1976 is an epoch year when it brought a dramatic leap in academic studies, and led some special SHG scholarly journals which produce famous researchers such as Gerald Caplan & Marie Killilea (1976), and Alfred H. Katz and Eugene I. Bender (1976), which produced the most significant theoretical concepts.

These scholars commonly indicated SHGs, are voluntary with a simple group structure for mutual aid and sharing useful information and emotion regarding their facing issue. They are usually formed by peers who have come together for mutual assistance in satisfying a common need, overcoming a common handicap or life-disrupting problem, and bringing about desired social and/or personal change. The initiators and members of such groups perceive that their needs are not, or cannot be, met by existing public institutions. Self-help groups emphasize face-to-face social interactions and an assumption of personal responsibility among members. They often provide material assistance as well as emotional support; they are frequently 'care' oriented and promulgate an ideology or values through which members may attain an enhanced sense of personal identity. At least, the definition provides following three essences in SHG.

[Three essences of SHG]

- (1) Spontaneity: voluntary small group "usually" formed by peers
- (2) Homogeneous Identity: having a common need and problem
- (3) Innovative Transformation: bringing about desired social and/or personal change

Froland (1983) mentioned two names as a source of self-help principle; Peter Kropotkin who wrote "Mutual Aid: A Factor of Evolution" in 1902, and Samuel Smiles, Scottish writer of "Self-Help" in 1858. An idea of human mutual aid in Kropotkin (1955) appeals to numerous scholars, which considers human social activity ascribes to universal principle which is continuous with the nature. This discourse was accepted preferably by many scholars (Katz & Bender 1976, Dobrof 1987, and Chesler & Chesney 1995).

As for the phenomenon of SHG itself, however, its origin is disputable. Kayoko Hirano (1995), for instance, indicates that the prototype of SHG can be seen in brother-hood union in British industrialization and that it developed in the U.S through Self-help movement and civil action movement, symbolized Anti-Vietnam war in 1960. However, Hurvitz (1976) finds its origin in "the concepts of group confession" in early Christianity and religious movement.

If you give a brief glance at economics discipline, there is a discourse that tells "the origin of SHGs is from the Grameen Bank of Bangladesh, founded by Mohammed Yunus" in 1975. (Krishna 2011), which targets Micro Credit/Finance (MC/MF). In development economics, SHG is defined as "a small voluntary association of poor people, preferably from the same socio-economic background", mostly formed by under-privileged women living in villages in attempt to create collateral ability and borrow money from financial developers. The economists (Mishra & Raveendran, 2011) consider SHG function as:

- (1) "common fund by the members through their regular savings"

- (2) “flexible working system and pool the resources in democratic way”
- (3) “periodical meeting and decision making through group meeting...”
- (4) “small scale loan amount with the affordable rate of interest”

Reminding the definition in the welfare field as we already take a brief look at, SHGs “often provide material assistance as well as emotional support”, thus SHG can certainly have the aspect of economic empowerment role for people in some hardship. While “Self-help” and “mutual aid” can be universal phenomenon, it seems to be not easy to be defined from narrowly limited perspective. Desai (2001), in fact, asserts the India history of SHG can be longer and already existed at least in 1904. “*Nidhis*” and “*Chit Funds*” in south part of India were sorts of SHGs which encouraged thrift and small-scale group saving, encompassing a training on punctuality and life plan. It implies each country has its own cultural and historical background of SHG, for instance “Tontine” and “Hui” in Vietnam, “*harambee*” in Kenia and many trust union and agriculture/ fishery cooperative in Indonesia. (Prabhjot Kaur, et al, 2010) According to Jerinabi (2006), “the genesis of SHGs could be traced to ‘Mutual Aid’ in Indian village community. In traditional rural societies, self-help takes various forms. Activities like housing and farm operations, which must be completed within stipulated time, depend upon such arrangements. Likewise, people share implements in agricultural production, irrigation water/ bullocks necessitate managements based on self-help”. Jerinabi follows a definition originally proposed by Smith and Pillheimer (1983), confirms most prevailing definition even today in Economics field as below.

“The SHG is defined as a voluntary group valuing personal interactions and mutual aid as a mean of altering or ameliorating the problems perceived as alterable, pressing, and personal by most of its participants” and “These groups are voluntary associations of people formed to attain certain collective goals that could be economic, social or both”.

Such “informal” group (SHG) share apparent affinities in three essences of (1) spontaneity, (2) homogeneous identity as the shared common social class such as caste and traditional vocation and purpose, (3) innovative transformation, covering a range of social activities and advocacy for “altering or ameliorating the problems”. Some economists regard the theoretical origin of SHG can be traced back to, not Kropotkin but, Olson (1965), who approached toward theorizing human collective action in scientific context. According to the theory, people are rational in nature and decide to participate in the collective action only when a formation of small group enables them to benefit from it in exceeding its cost.

If allowed to discuss rational nature of the small group along with this discourse, it is still noteworthy that a concept of “cooperatives” also has its own domain in some disciplines and aims to exploit economic opportunities in market and “empower people to improve their quality of life and enhance their economic opportunities through *self-help*” (Ortmann & King 2007). The root of SHGs in this perspective can be detected at the Rochdale Society of Equitable Pioneers, Ltd in 1844, a consumer cooperative established in England and types of which serve as credit or banking institutions was traced back to the establishment of the first savings and credit cooperative in 1864 by Friedrich Wilhelm Raiffeisen in Germany. Then, it emerged in European recognition when the system was formally institutionalized by an establishment of the International Cooperative Alliance (ICA) in 1895.

Both developmental economics and social welfare, however, share at the least same nature in “dialogue” as activity in SHG among members who have a common suffering and attempt to find solution. In this sense, the research on SHG in the context of economic argument is, with its narrow focus on the financial aspect, taking the risk of missing a core mechanism in the overall structure of SHG. In other word, the SHG concept is exposed to alteration from the view of its economic effects through a prosperity of the MC/MF research in developing nation. Also, a side problem happens when we exclusively focus on mental and spiritual aspects which targeted mainly by SHGs scholars in social welfare field in the developed nation if they dismiss material function of SHGs. SHG may be able to develop its spiritual orientation for the people to be more rational purpose with clear economic function. After all, “self-help” was fragmented by different ideal goals in researcher’s hypothesis, epitome by SDGs (Sustainable development goals) today.

3. Social capital and SHG

It is a hindsight for economists to discover the social aspects of SHG, which have been becoming a big issue since 2000s. Sundaram (2012), which draws social/ economic impact of SHG in India, indicates the huge range of effects on not only employment, but also mental/ psychological transformation like “increased self-respect” and “environmental management”, “participation in local government”, “frequency of interaction with outsiders” or so on. However, these features are under common recognition in the discipline of social welfare or community health. It is apparently duplicated finding on SHG among different disciplines.

In this view, Bullen. D and Sokheang. H (2015) attempts a typology of SHGs in Cambodia, showing five types of SHG.

1. Savings-led microfinance
2. Credit-led microfinance
3. Livelihood self-help group model
4. Savings-led microfinance + livelihood
5. Credit-led microfinance + livelihood

The typology implies SHG can be related to a certain range of ambiguous term of “livelihood”, and as a good practice of micro-finance SHG, women began “over 40,000 grassroots campaigns on issues such as cross-border girl trafficking, domestic violence, and the dowry system” based on their “decision-making” (Pickens, Thavy & Keang 2004). Once a federation of SHGs can be formed, it functions politically as a policy-advocacy actor (Puhazhendhi, 2012, pp. 25-26). These studies signify that even SHG aiming at financial function at the initial stage, once a place of dialogue is created, the community generates spiritual and socio-political empowerment for the members and cherish a potential of being an actor of social innovation and transformation (Bong-Ho Mok, 2015).

As empirical studies usually target measurable objects, social capital (SC) conceptualized in sociology was adopted to grasp social/ cultural aspect of SHG in economics. Bard (1985) defines SC “is the aggregate of the actual or potential resources which are linked to possession of a durable network of more or less institutionalized relationships of mutual acquaintance and recognition – or in other words, to membership in a group” (Anheier, 1995), and the economist translated it into “the ability of actors to secure benefits by virtue of membership in social networks, groups or other social structures” (Olomola, 2002). Linda Mayoux (2000, 2001) focuses on increased well-being through MC/MF and clarifies social and political empowerment impacts made by SHG.

Developing Horizontal Networks	<p>training innovations: setting up a register of skills and training needs, facilitation of mutual information exchange, training of grassroots trainers.</p> <p>marketing interventions: formation of activity-based associations to provide opportunities for women at different ends of the marketing chain to exchange information about marketing strategies (including successful group strategies)</p>
Challenging Vertical Inequalities	<p>individual and group ‘strategic plans: for challenging gender inequality at the local level</p> <p>addressing exclusion: provision of services for poor women</p> <p>‘Men for change’: groups at local level and attending trade fairs and AGMs</p>
Macro-Level Change	<p>federations to lobby for benefits to poor informal sector traders</p> <p>a broad-based movement for gender advocacy</p>

Chart 1: Building on Social Capital: Ways Forward (Incited from Mayoux 2001)

The attempt reveals a fact that some economists challenge to find some methodologies to produce a good practice with strategic intervention. Mayoux (2000) refers to “self-help” in context of “participation as a mean to

increased efficiency through consultation for ‘market relevance’, group formation for self-help to decrease costs of service delivery and some participation in decision-making to increase commitment and innovation”. On the other hand, it also warns a dilemma between empowerment by external intervention and sustainability accomplished by pure “self-help”, remarking that “the emphasis on ‘self-help’ often fails to recognize the costs to women of participation in terms of time and resources. It does not necessarily provide the opportunity for them to articulate and develop strategies for empowerment”.

This remark opens the way to find an overlap in attempting among different disciplines again, when the issue pursues the methodology of good practice, leads to the contradictive question like “what is a good intervention/method to support Self-help?” In development studies, actually “resource mobilization” expected for community “self-help” has become a mainstream, sometimes called “Self-help Approach” (SA) already discussed. So far, we can find common key steps as this paper proposing, (1) spontaneity, (2) homogeneous identity, (3) innovative transformation” in the manual and practical guideline (NABARD, 2005, Kattakkara, 2013). How can we resolve a contradiction between “self-help” (spontaneity) and external “intervention”? This is the issue of the ambiguous remark such as “usually” found in the definition proposed by Katz & Bender (1976).

4. Community Organization and SHG

Since one of the significant features of SHG is recognized as “only those experiencing the problem can understand it” (Robinson, 1981), external experts and professionals are supposed to have an adequate distance from paternalistic intervention to the group. In social welfare field, this has been a long argument as a tense-relationship between both external intervention and SHG. Back and Taylor (1976) already revealed that there is “distrust” among SHG members against experts/ professionals (and their knowledge). Gartner and Riessman (1976) conceptualize “*aprofessional*” to signal a conflict between “professional knowledge” and knowledge owned by SHG which is mainly based on “experience”, “intuition” and “common sense”. Borkman (1976) clearly named specific knowledge shared in SHG as “*experiential knowledge*”, which is “holistic” knowledge distinguished from physiological, pathologically limited, and partially fragmented “professional knowledge” produced by experts. Professional intervention may jeopardize “*experiential knowledge*” and subordinate it to their scientific knowledge. Powell (1987) problematizes whether SHG with external interventions still can be called “Self-help” or not, and suggests clear distinction¹. Receiving this stream of argument, Kurtz (1997) coins “*support group*” to accept SHG with external intervention. Matsuda (2006) summarizes both different “cultures” contrastively. (See chart 2).

Professional culture	SHG culture
Logical/ scientific thinking	Narrative thinking
Logos	Pathos/ Spiritual
Scientific knowledge	Experiential knowledge
Perfection-oriented	Imperfection-oriented

Chart 2: SHG and Professional culture from Matsuda (2006)

According to common orientation discussed among Japanese scholars, experts should minimize their intervention, and respect “spontaneity” and autonomy (Sakashita 2003). In other words, the accumulated discussion in social welfare discipline allows certain extent of intervention, while best efforts to secure “Self-help”.

In Development Studies in the context of international development, on the other hand, it is difficult to see marginalized people achieve a self-forming SHG without any external impetus (Prabhjot Kaur, 2010), thus intervention manner should be further discussed. This trend grounds on conceptual history of “community development”, which is used since 1950s among documents written by United Nation, especially drawing on British experiences in India and Africa. Midgley (1986) categorize the elements of “community development”

into “a concern with social and economic development”, “the fostering and capacity of local co-operation and self-help” and “the use of expertise and methods drawn from outside the local community”.

Any international support can be recognized as “external intervention”, and the manner is called “community organization” (CO) or “self-help approach” (SA). Both CO and SA are neighboring concepts, as we can see mixed useⁱⁱ of both concepts almost in a same sense in many documents referring the context in developing or developed, social welfare or international support study.

CO is treated as one of approaches to mobilize resources in urban development in social work disciplineⁱⁱⁱ, although the demarcation of CO and SHG (SA) has not been conducted so far, thus preventing integrated study^{iv}. Giving a glance at the arguing definition of CO, however, we can find the discourse telling organizing community is the approach to discover common issue and resolution for it with their “*self-help*” effort (Fink, 1942). CO is practiced at slam area in the third world countries as well (Pathare, 2004) in pursuing almost same advantage expected by SA.

A word of “community” frequently means a public realm related to “local society” from the view of adjacent space to livelihood, and it generates cultural regulation. A Dunham (1958) defines “community is a group of human beings, settled in fairly compact and contiguous geographical area and having significant elements of common life as shown by manners, customs, traditions and modes of speech”. The term “community”, however, is still abstract since it represents an outline of unevenly distributed, extendable human interaction. In sociology, Maciver (1917) also regards “community” found on intangible” common attitudes, a common understanding of different attitudes, common social values, and communion”. Considering such multiple implications of “community”, CO theories address it from non-geographic perspective (Rivera, 2002). Distinguishing “forming (self-help) group” and “organizing community” is so arduous as seen this, many scholars have used both as synonyms so far.

5. History of CO theory

In this section 5, we spot a light on the endogenous process of self-help intervention by briefly overviewing the history of CO theory, “*Social diagnosis*” (1917) written by Richmond, securing expert position in social work, demonstrates “the need of liberating the powers of self-help and mutual help within the people themselves self-help” can be realized through “human service” and these steady developments achieved in a manner of that “the client's own level of endeavor will have to be sought, found, and respected”. After this remark of “self-help” in CO context, Richmond (1930) proposes the theory of the social work as a spiral development between “individual betterment”, “organized service”, and “mass betterment” with reflecting social environment. Ross (1955) also makes it clear that a focal point of grievance on the condition of society will cultivate the group planning and action, thus should be disseminated broadly. In this sense, the shared problem is a focal place of the overall metamorphoses of the society. (Ross, 1955) finds these as “trends” of CO in “self-determination”, “community pace”, “indigenous Plans”, “growth in Community Capacity”, “Will change” and these are indispensable to organize community.

Such a set of practical principle became persuasive through economic crisis in 1929 to the adopted New Deal in 1933, when criticisms arose to the several top-down measures, was handed over Jack Rothman. Rothman classifies CO into “locality development”, “social planning/policy” and “social action” (Hyman, 1990). Especially “Locality development” model originated from “democratic procedures”, “voluntary cooperation” and “self-help” (Ross, 1955) is the stage of fostering identity; sense of oneness among participants by overcoming diversity in the community. “Social planning/policy” is the process of “learning” on problematic situation and its factor based on scientific thinking and objective data in pursuing rational endorsement on technical approach to resolute the shared problem. “Social action” is an innovative transformation stage that the marginalized/ oppressed people gain power to take the deprived rights back to themselves, represented by Saul David Alinsky. In this stage, the group (organization) is supposed to face their opponents, thus results in social action such as strike, boycott, and civil disobedience against the ruling social system^v. It means that SHG with an adequate intervention cannot avoid social conflicts between the group and institutional system. This dispute

should be taken into consideration in social welfare, development economics and international development study. As a summary of this discussion, the CO process can be charted in.

1. Problematization based on reflective thinking
2. Objective planning based on scientific thinking
3. Practice /Action to improve the system of society

A philosophy of Paulo Freire well explains the transition among this three-stages, along with his concept of “conscientization”, “critical intervention into reality” and “practice” in his methodology of “problem posing approach” (Gravine, 2001). We need to note that Freire’s philosophy is also developed by Robert Chambers into “*Participatory Action Research (PAR)*”. If we admit that CO depicts such a way of intervention in forming SHG, it inevitably includes such a critical aspect that leads to social change. In other words, a democratic dialogue equipped with “spontaneity” and “shared problem”(identity) would potentially bring about “social innovation” (Carroll, 2000).

6. Historical background of CO and SHG

Both study of CO and SHG connects each other in the historical background, when the issue is targeted originally at the same phenomenon. That is, the age when Rothman propose the model in 1968, the U.S, which is the time people saw a rise of “counterculture” among young generation incurring public right movement and anti-Vietnam war. Remembering AA (Alcoholics Anonymous) stand out in social welfare, as Garvin & Cox (2001) describe the time as “value of self-help activities”, in this period, the concept of “self-help” encountered the remarkable transition of its meaning. The period is symbolized historically from the American president L. Johnson stressed on a general welfare relying on “the creation of important societal and community efforts”, e.g. Volunteers in Service to America(VISTA), the Job Corps, vocational training for drop-outs, afterwards in 1970s, to conservative R.M Nickson, who clarified his position as “individual responsibility”, “private initiative” and “a philosophy of self-help” (Trattner 1989: 305). In other word, the concept of “self-help” survived in mixed form of anti-government and ecological posture requiring self-control and self-exertion, symbolized in Hippie culture, healthy exercise and an organic food, thrift life and controlled health. It was transiting from “traditional culture” to “multiculturalism” in accordance with “self-responsibility” to own life. Furthermore, advocative aspect of SHG is diminished into self-responsibility; “the self-help ethos restricts to a personal level problem that have both personal and political dimensions” (Labonte 2002: 93).

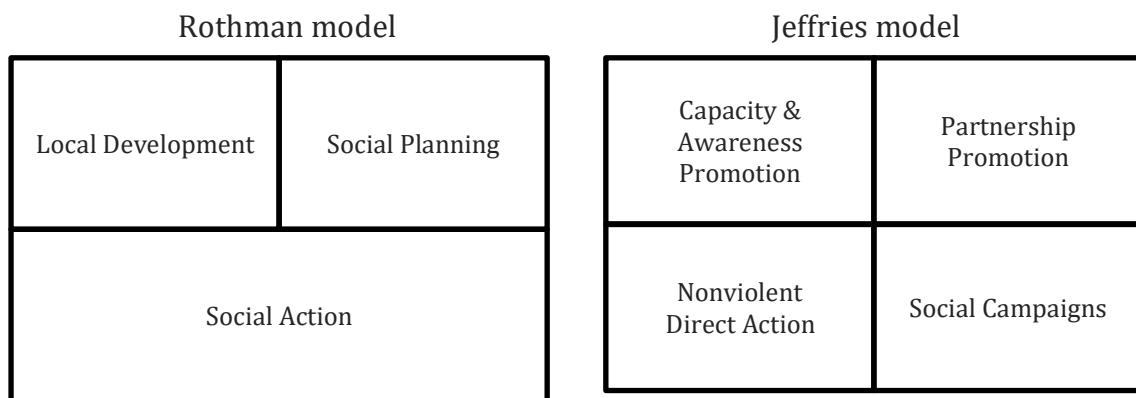
In CO studies, same as social welfare study on SHG, the issue between “self-responsibility” and “social innovation” (transformation) becomes problematic topic. The tension arises between individual freedom of value and social control derived from common sense of “justice”. Private dimension or public dimension, self-determination or supportive intervention, humanism or science, these dichotomies are also crucial points as ethical issue emerges surrounding SHG. Even if the role of social workers can be limited in securing access to information for the people to encourage self-decision making, they cannot avoid “ethical dilemma” which brings friction between marginalized people and society. Such a political and moral issue also apparently reach the personal subjectivity. That’s why Banks (1995) requests both social workers and people who share common cause of suffers to have “critical reflection” (Banks 1995: 12). There is not only one simplified answer to such ethical issue, and process of “understanding” is indispensable with self-reflection among different subjectivities.

7. Historical path between social movement and SHG

Notwithstanding that CO theory in sociology, SHG in social welfare and economics contexts indicates innovative aspect of SHG, they tend to avoid further discussion. However, there are famous example which tells us not to overlook the connection between in both disciplines. Ton van Naerssen (1989) elucidates urban social movements in the Philippines, picking up a case of ZOTO (Zone One Tondo Temporary Organization), which adopt self-help program conducting school construction/ management, health-care center, and public water procurement. ZOTO also works on pressuring politically in order to mobilize social workers and churches to bold their self-help action. Philippine Ecumenical Committee for Community Organization (PECCO), where provides training course for CO, became an affiliated resource with networking different institutions, based on

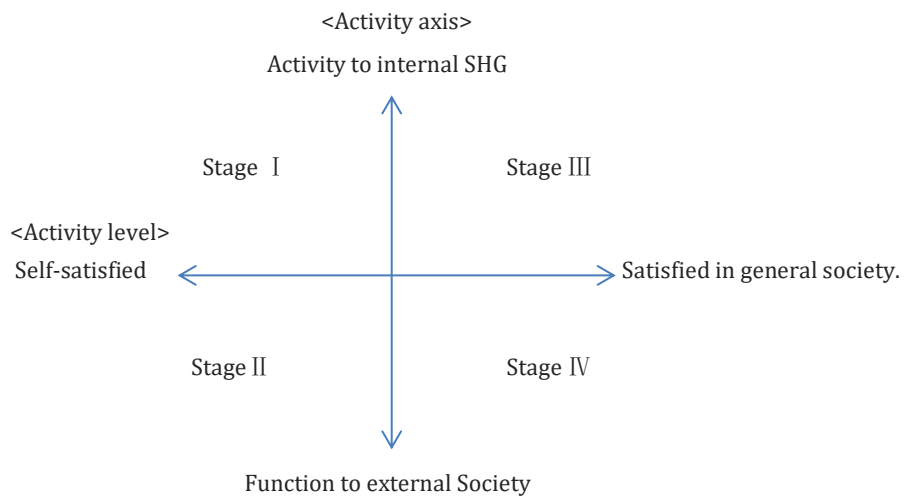
the philosophy of Alinsky and Freire. As seen in this case, there is an apparent necessity for cross-cut study between the disciplines, both in developed and developing context. Halbert White, who worked with Alinsky in Chicago disseminated CO theory in 1968 to Korea, and in 1970 to the Philippine. In 1971, SOCO (Society for Community Organization) was established in Hong Kong and in 1972 ICCO (Indonesian Committee on Community Organization) was founded in Indonesia, in 1973 VOMPOT (Voluntary Movement for Peoples Organization in Thailand) in 1979 India” (Kiba, 2012).

The latter parts of this paper examine social movement theory developed by Sociologists. As same as SHG in social welfare (Gartner 1977, Katz 1981, Jeffries 1996), social movement theory scopes gender based SHG which inherits Rothman model. For instance, to approach feminism social movement, incorporates "capacity and awareness promotion" to expand the scope of mutual capacity and recognition of group potential. Jeffries renames “social planning/policy” to “partnership promotion” to imply a relationship with external “authority” and “unsympathetic power structure” to prepare for the third stage. And the third stage, “social action” model is also re-conceptualized and divided into "nonviolent direct action" and “Social Campaigns” to potentially bring a change into political/ legislative authorities (Jeffries, 1996).



Picture 2: The contrast Rothman model and Jeffries model

As remarked in Jeffrie’s discussion, active communities shift toward “de-radicalization” and adopting “dialogue” rather than fighting with authority for the sake of capturing resource mobilization nowadays. Then, social active group and SHG would get becoming closer phenomenon. From this view, SHG in social welfare also has a demand to the society in order to satisfy their needs, Noda (1998), Japanese scholar, shows the categories to assort SHG activities (picture 2). This Diagram will help us to grasp a picture of social action aspect of SHG.



Picture 3: Four stages of SHG activity (partially modified Noda, 1998)

Activity axis in this diagram has two directions; internal and external of SHG, while activity level shows a grade of individual and societal satisfaction. Stage IV in the picture equals to “social action/ resource mobilization” function related to “social movement theory” in sociology discipline. We can classify the factors of definition of “social movement” proposed by Della Porta & Diani (1999) into: (1) “conflictual relations with clearly identified opponents”, (2) “dense informal networks”, (3) “share a distinctive identity”.

These factors representing social process made by collective action (Diani 2006: 20-21), are compatible with SHG concept, since SHG also stresses its informality, and “identity” as shared problem and conflict with existing society. The study on “social movement” theory attracted scholars’ attention in 1960s, reflecting public right movement in the U.S or environment activities and woman rights movement. Before 1960s, the mainstream in the theory is represented by the discourses of Emile Durkheim and Karl Marx, which states that marginalized actors would lose “common sense” and regulation, deprived in “anomy” in unease and grievance in a mind-set of industrialization and capitalized society. Afterwards, the stream was directed by J.S. Mill who emphasis on “utility”, which drives social movement arises from shared dissatisfaction to public service. This Economics school presumes the common people acts rationally in objective conditions according to economic class system, considering a distance between ideal and actual status.

However, in this theory, a fulfilling condition (e.g. grievance, dissatisfaction) automatically generates social movement, and verse versa. This simplification received a strong criticism from the view of Olson (1965), that is if the presumption allows a rational behavior corresponding with objective condition, individual chooses to become a “free rider” to exploit collective goods, thus never participate in collective action theoretically.

To overcome the Olson’s view, in 1970s, Resource Mobilization (RM) theory alternates perspective in the study. John D. McCarthy & N. Zald (1977) propose a view of “resources” available for social movement into consideration, therefore social movement is a part of overall social organism as “social movement organization” (SMO). Resources and environment encompassing SMO provide a decisive role to cause movement, which cannot always be attributed to income increase nor social dissatisfaction. RM theory spots objective resources accessible for SMO such as media, relationship with authority (McCarthy, 1977: 1212-1241). Eisinger (1973: 11-28) accentuates a political environment of SMO, proposing “political opportunity structure theory”. He asserts that social movement is evoked when political regulation is adequately delivered. It gets suppressed if the regulation is too strong. If the regulation is too loose, people gain freedom to appeal in other institutional way, hence comes to decrease a possibility for the movement.

The problem of these RM theories is that SMO is still observed as a flat homogenous actor, as same narrow Economics model. In this perspective, human behavior remains still mere rational individual who acts along with demand-effect. It neither does overcome Olson’s theory, nor criticizes it after all (Crossley, 2008, pp. 304-305). Social movement theory finally reaches to incorporate diversity in plurality of SMO by Alan Touraine and Alberto Melucci, who propose “New Social Movement Theory”(NSM) in the context of complex post-industrialized society. NSM addresses the process of “self-decision” and “identity” in SMO. In this school, SMO confronts not only ruling authority, nor production-distribution of public service along with disparity within the classes, but also interpretation concerning the identity and value of the definition, e.g., cultural value/ code, human body, gender, and ethnicity so on. The movement in this sense is regarded as a war for re-definition, seeking for symbolism and social role, generates in complex structure and context of different actors (Melucci, 1989). The theory found its standpoint closer back to SHG in terms of prioritizing “identity” issue among members.

8. Cultural perspective in SHG studies

After 2000s, comparative research scoping developing countries has been flourishing (McAdam, 2007), NSM meets a touchstone of different environments in the Third world. It is pointed out that most contentious political theories are usually derived from scientific western context in democratic civil society (Oliver, 2003). Also, this course receive counter criticism in that an acute demand for human basic needs should not be treated equally to “self-identity” and recognition issue (Shigetomi, 2007). The challenge to comparative study, however, is still meaningful since “identity” is not the issue only for “civilized” people.

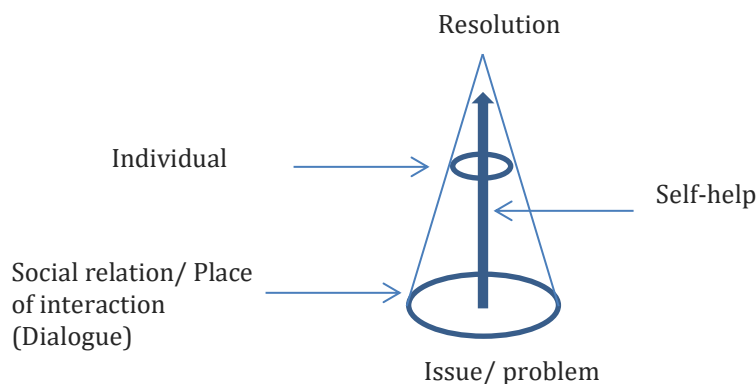
Spiritual/ cultural value is also essential for human survivability. To regard people in the third world automatically as in poverty, most of the developers deprive them of spiritual meanings from their life. However, spiritual perspective seems to be crucial both in SHG and social movement analysis. *Sarvodaya Shramadana Movement* in Sri Lanka started in 1958, re-defined “development” derived from western modernization with their indigenous traditional culture of Buddhism (Yokoyama, Ariyaratne, Chea 2017). In Sarvodaya recognition, Westernization destroyed traditional value of Sri Lanka and caused unease and violence among people. The indigenous value and framework “MUST” be reincarnated for people’s “survival” and “progress” (Ariyaratne, 2001, p. 303).

The case of Salvodaya indicates cultural studies contribute to realize process and roots of social action. In social welfare field, more and more research demonstrate an cultural approach (Hyman 1990). Chakravarty & Jha (2012) clearly attempts to expand SHG scope from the mere financial function to psychological function, through qualitative interview in India. Women SHG increases recognition of “self-value” and improve their position in household, and accessibility to health knowledge and health-care support services. Nayar et al. (2014) alerts if we try to apply SHG which originated in the culture of individualism in western society to different social context, “the result would be disappointing”. In developing countries, where are in scarce of stable social systems and health care services, it is difficult to expect a good result through SHG approach/ practice, moreover, would result in a trap of “self-responsibility” within “neo-liberalism” background, exempting (or obscuring) responsibilities of the government and public service.

Even if we admit this opinion, cultural/ historical studies on SHG has been in scarce until today. It has not been clarified its unique logic in especially developing nations, like in South-East Asia and Africa before comparing with a value system of Western world.

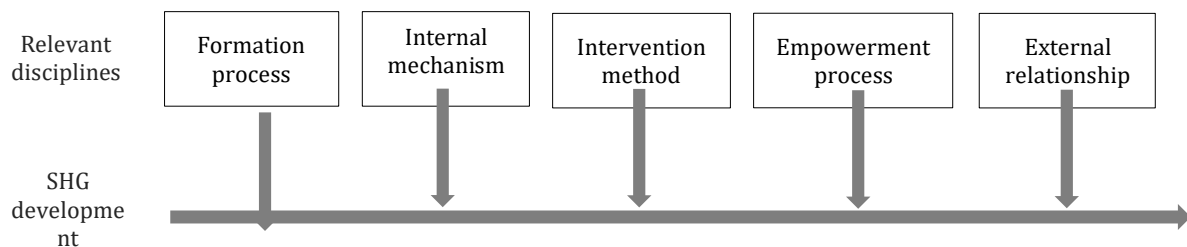
9. Conclusion

As this paper elucidates various theories related to SHG, clarified that inter-disciplinary studies would connect to different academic achievements. Many insights can be mutually learned through inter-disciplinary manner. In conclusion of this initial attempt, it can be formalized a structure of SHG through both CO and SA we have seen in this paper. As “individual” in the sense of person and “society” (persons), “community” and “group” has been used as a different demarcation commonly in different disciplines. Then, once we can separate “self-help” (a person) and “group” (society, persons, community). It defines that “self-help” is power directed from endogenous development based on human “plurality”. The interaction among individuals is a “place” of process to reflect “problem” and “resolution” in collective consciousness and “SHG” itself as both field of “dialogue”. Therefore, the group can transform from a static social relationship into an organic active body, through given the orientation by spirit of self-help, which regulates and gives a direction to individual behaviors. This is a minimum definition of mechanism of SHG among different disciplines.



Picture 1: Structure of SHG

Also, I categorize five phases of SHG that should be discussed in a manner of inter-discipline. There are still numerous other potential majors could be addressed like (social) psychology, philosophical counselling, medical/ nursing care, phenomenology, social business/ innovation study and anthropology etc.



Picture 3: Mapping Inter-disciplinary studies in SHG development

Such a cross-cut study potentially broadens each scope and insight of SHG and can be efficient in taking advantages of different academic findings. As a recent example, (Chen, 2016) shows a symbolic case in China of the mixed phases with an economic support and a mental illness treatment by forming SHG, "because poverty and mental illness are closely linked". In the case, SHG also invites external stakeholders for the sake of learning way in changing a behavior and their environment. All five phases in the diagram of picture3 can be accessed from different disciplines to investigate more details in the case.

As we give closer look to methodology of SHG studies, Akililu Getenet M (2016) attempts to set criteria to monitor and evaluate SHGs with the cross-dimension of Self Help Group Effectiveness Index (SHGEI) and Empowerment Index. The former adopts 12 items; capacity building, participation, membership feelings, economic independence, motivation, fund generation and management, awareness, mutual trust, group norms, conflict management, collective mobilization, and marketing (availability, opportunity, and problems). These items open to be placed at the four dimensions of Empowerment Index, Educational, Social, and Economic and Political dimensions. The discussion, however, should reach to a question how we can monitor and evaluate based on which modalities of qualitative and quantitative.

Innovative aspect of SHGs bring a change of existing value and framework. Besides, the exploration in this paper indicates the fragmentation of SHG phenomenon is caused by a general nature of social science. Scientific methodology tends to consider "objectivity" as fact-based evidence with excluding meaning and perspective of "subjectivity" as much as possible. In the end, it does hinder "critical reflection" (Banks, 1995, p. 12) on own standpoint, viz own "subjectivity" of researchers, ending in rather *subjectively fragmented* research. Most of social scientists nowadays tend to ignore the limitation in each professionalized discipline. In this tendency, "meaning" or "truth" for people can be extracted through superficial observation of the phenomenon. Then, observable facts can be only objective truth, judging value of SHGs narrowly. As Hannah Arendt clearly mentions, "there are no truths beyond and above factual truths" (Arendt, 1978, p. 61) for such scientists. Research lacks interdisciplinary approach probably propose very logical, scientific findings on the table, according to what they want to observe, but never critically reflect their own standpoint and thinking itself from another perspective. Traditional studies simplify phenomenon and sacrifice a truth of spiritual value and meaning, because "spiritual meaning" and "values" cannot be observed, nor converted into measurable factors. "It seems it has fallen into a vicious circle, which can be formulated as follows: scientists formulate their hypotheses to arrange their experiments and then use these experiments to verify their hypotheses" (Arendt, 1958: 287), ignoring other unnecessary facts (factors) just because these are out of their scope.

However, the essence of SHG as a collective self-help action is the fundamental human behavior can be found globally. Interdisciplinary studies on SHG would elucidate multiple functions of "dialogue". In this sense, phenomenology with well-harmonized with anthropological methodology (including ethnomethodology) which approach to unique value system and meaning in different culture would be most significant impact to clarify the respective values among SHG members in different cultures with various backgrounds in the beginning of interdisciplinary approach. Yet, this concrete methodology of interdisciplinary approach has not been clarified.

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ⁱ Powell does not deny the overall intervention yet suggests mutually complementary relationship with social welfare system.

ⁱⁱ For instance, (Hilfe, 2011) uses both concepts in explaining poverty as not only derived from a financial factor, yet also psychological backgrounds like "lack of security", "Hopelessness", "Isolation". In order to tackle poverty, they need "encouragement, motivation and training to strengthen their personalities. This is the only way of becoming empowered members of the community and this is where the self-help approach starts" and "the Self Help-Approach A people's movement for the well-being of their children".

ⁱⁱⁱ Devine (1922) classifies social work into 1) case-work, 2) organization and administration of institutions, 3) teaching and organization of small groups, 4) education of public, 5) co-ordination and organization of the resources of the community. CO falls under 5).

^{iv} Neal K. Katyal (2005) deals anti-criminal approach case of SA and it distinguish an independent usage of "Self-help" as voluntary individual action from "Community Self Help" as the same meaning of "Self-help group".

^v The further development of the theory can be seen especially in Rothman (1996)

Democracy, Decentralization and Political Dynasty: A Case Study of Banten

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Abstract

Democracy and political decentralization policies aim to enhance and strengthen democracy at the local level in Indonesia. As part of strengthening democratization and decentralization, direct regional head elections were organized and held. However, in several cases the regional head election gave the opportunity for political dynasties to rise and perpetuate the power. In other words, through the election of regional heads, political dynasties enter and survive. The political dynasties have hijacked local democracy through the electoral arena. Such conditions occur in Banten, both at the provincial and district or city levels. The political dynasties in Banten emerged and won the electoral competition. There are several factors that contribute to the emergence and survival of political dynasties in Banten. First, the support of political parties. Second, the weak political elite's counter. Third, the weakness of civil society power and mass media control. Fourth, the weak of political culture of the society. As an analytical tool, this study uses the theory of decentralization, political dynasties and political culture. The research approach is qualitative by using data collection techniques through in-depth interviews and literature study.

Keywords: Democracy, Decentralization, Political Dynasties, Political Parties, and Regional Head Elections

1. Introduction

In line with the basic principle of decentralization, namely giving greater powers to regional governments in planning and managing development in their regions, there are two expectations that accompany the post-New Order decentralization policy, namely the consolidation of democracy and the improvement of government performance. Normatively, these expectations are based on the idea that when a public policy process is carried out at a smaller level, the opportunity for the public to participate in it will increase. Community participation will foster democratic practices at the local level and at the same time increase the government efficiency, among others by eliminating various obstacles in policy making and implementation. The accommodation of the

various interests and needs of the community will increase the level of acceptance of decisions made by the government (Prasojo, Maksum, Kurniawan 2006).

To realize such effective participation, there are several basic prerequisites that must be available, namely the existence of political equality and adequate local accountability. This is one of the fundamental problems faced by many developing countries in implementing decentralization, so that in many cases the expansion of decentralization does not always have a positive correlation with strengthening democracy and structural efficiency of governance at the local level. Crook and Manor in a comparative analysis of the implementation of decentralization in four countries in the South Asia and West Africa regions, namely the states of Karnataka in India, Bangladesh, Ghana and Ivory Coast, concluded that except in Karnataka, changes to the decentralization of these countries actually strengthened the political patterns at the local level that do not support democracy and better government performance (Crook and Manor 1998).

In several Southeast Asian countries, there is no inevitability of a directly proportional relationship between decentralization and democracy and the performance of this government is marked by the development of political dynasties in the form of local strongmen or bossism. Sidel (2005) concluded that the 1999 elections and the adoption of decentralization policies after the fall of the New Order in Indonesia further strengthened the possibility of accumulation of power by local strongmen and the emergence of political dynasties. Along with democratization, they use democratic mechanisms by hijacking democracy, buying political parties as vehicles to become candidates for regional heads, and conducting money politics (vote buying) to be elected.

Fitriyah (2020) in her study concluded that political dynasties have a negative impact on democracy at the local level. These impacts are: first, inequality in nominations between candidates with dynastic backgrounds and those without dynastic backgrounds; secondly, the greater probability of electability of candidates with dynastic backgrounds has hindered the elite circulation; third, dynastic politics impedes the operation of oversight mechanisms among political institutions because they are controlled by one family, and fourth, dynastic politics is proven to be close to corrupt practices.

During the Direct Regional Head Elections (Pilkada) in the 2005-2014 period, the number of political dynasties was only 59 candidates. However, when the direct Pilkada were held simultaneously in 2015, 2017 and 2018 there was a drastic increase in the number of political dynasties participating in the Pilkada as many as 86 candidates. Meanwhile, in the Simultaneous Pilkada last December 2020, the number of candidates for regional leaders from political dynasties was 124 candidates. Related to the 2020 Pilkada, Nagara Institute conducted research on the origins of political dynasties. The research shows that there are 124 candidates affiliated with political dynasties in which 57 candidates for regents and 30 candidates for deputy regents, 20 candidates for mayor and 8 candidates for deputy mayor, 5 candidates for governor and 4 candidates for deputy governor. Based on gender, the research mentions that there are 67 men and 57 women. Of the 57 women, there were 29 female candidates who were wives of the incumbent of regional heads.

Table 1: The number of candidates for regional heads who come from political dynasties

No	Year of Pilkada	The number of candidates for regional heads who come from political dynasties	The increase of regional head candidates from political dynasties	Remark
1.	2005 – 2014	59 candidates	-	<i>na (not available)</i>
2.	2015 – 2018	86 candidates	27 candidates	<i>na (not available)</i>
3.	2020	124 candidates	38 candidates	52 victories 72 defeats

Source: Nagara Institute 2020.

The phenomenon of the rise of political dynasties in power by utilizing local democracy is the political dynasties in Banten, both in the province and in the regencies and cities. Prior to the 2020 Pilkada, out of eight regencies/cities, only Tangerang City was not controlled by political dynasties. 7 Regencies/Cities are controlled

by political dynasties. Banten Province, Serang Regency, Serang City and South Tangerang City are controlled by the Chasan Sohib political dynasty. Meanwhile Cilegon city is controlled by the Aat Syafaat dynasty, Pandeglang Regency is controlled by the Dimiyati Natakusuma dynasty, Lebak Regency was controlled by the Jayabaya dynasty, and Tangerang Regency was controlled by the Ismet Iskandar dynasty.

These political dynasties develop and survive, passing from parents to children or to wives or grandchildren and son/daughters-in-law. In the case of the Chasan Sohib political dynasty, the power is passed down to children, grandchildren and son/daughter-in-laws. For the political dynasties of Aat Syafaat, Ismet Iskandar and Jayabaya, political power is passed down to children respectively. Meanwhile, in the Dimiyati political dynasty, the power was passed down to his wife. In this regard, the questions in this study are: (1) How is the condition of the political dynasty in Banten; and (2) What are the factors that cause the political dynasty survive.

To obtain answers to the research questions, the research used qualitative approach by using library research and interviews. Literature study is a data collection technique by conducting a review study of books, literature, records, and reports that are related to the research problem. Meanwhile the interviews were conducted in depth through the interview guidelines. The determination of informants was carried out purposively, with the consideration that the interviewees understood and knew how to answer questions of the study.

1.1. Literature Review

Related to the regional autonomy, Muthalib and Khan (2013) argue that "conceptually, local autonomy tends to become a synonym of the freedom of locality for self-determination or local democracy". Cheema and Rondinelli (1983) further connect regional autonomy with devolution of power. In relation to decentralization, Smith (1985) states that decentralization is the transfer of power, from top level to lower level, in a territorial hierarchy, which could be one of government within a state, or offices within a large organization. Meanwhile Mawhood (1987) said that decentralization is the devolution of power from central government to local government. With such decentralization perspective, the meaning of decentralization is the same as devolution of power, namely the transfer from the central government to regional governments (Hidayat 2000).

The main objective of decentralization is to implement democratization at the local level in terms of political equality, local accountability and local sensitivity. In this context, the implementation of direct elections that occur in decentralization is a process of transferring the locus of power from the center to the regions. Power is no longer concentrated in the central government, but distributed to the regions. By placing decentralization like this, it is hoped that decentralization for democracy will be realized. The main objectives to be achieved through decentralization include the realization of democratization at the local level, the creation of efficiency and effectiveness of regional administration and economic development in the regions.

The problems that occur in local democracy and local elections are directly controlled by a handful of people or local strong people and political dynasties. Utilizing patronage networks, controlling the resources, using politics and violence, the political dynasty dominates politics in the regions. They use existing democratic mechanisms to 'hijack' democratic institutions and build alliances with public officials. Hadiz (2003) calls it a predatory oligarchy. While Sidel (2005) says that democracy at the local level is marked by the development of strong people at the local level (Local Bossism). This trend is related to political developments when the regional head elections began. Local bossism engages in various practices of vote buying, electoral fraud, or gathering personal wealth through illegal means which are more coercive than paternalistic or *clientelistic* reciprocal relationships.

The strategy used by local bossism to maintain its economic and political dominance, namely: placing relatives and cronies as mayors, deputy mayors and members of the regional legislature; forming a political machine as a vote broker; regulating the placement of regional officials; managing government projects and aspiration funds; controlling regional regulations, and others (Sidel 2005). These oligarchs and local bossism then build political dynasties at the local level. Querubin (2010) defines a political dynasty as a small number of families that dominate the distribution of power in a particular geographic area. Meanwhile Asako defines a political dynasty as a group of politicians who inherit public office from one of their family members (Effendi 2018).

Effendi divides political dynasties into three models, namely; The first is familism, the political dynasties based purely on direct blood relations in the family (consanguinity) and marital relations (marriage) with other clans. The second is quasi-familism. This model is based on the attitude of affection and solidarity from family members in the power structure. The third is egoism-familism. This political dynasty model is based on fulfilling functionalism aspects rather than just following lineage or blood ties (Effendi 2018).

Djati (2013: 226) classifies the political dynasties formed in Indonesia, namely populism dynasty, octopus dynasty, tribalism dynasty, and feudalism dynasty. Populism dynasty can be defined as political dynasties that were built with the excuse of being an effort to continue the development program of the previous regional heads. The basis of this dynasty was built from the romanticism of the previous regional head. Octopussy dynasty can be defined as political dynasties based on a power network in the form of an octopus because of its wide network. Tribalism dynasty can be defined as political clans based on ethnicity and the reproduction of royal cultural rites. The last is feudalism dynasty that can be defined as political dynasties that based on patrimonialism, figuration, elitism and pragmatism.

1.2. Some Relevant Studies

Theories about democracy have been formulated by many authors, so that Robert A. Dahl said that, "there is no democratic theory – there are only democratic theories.". He tried to formulate the criteria for democracy of 7 types as a political ideal, namely (Dahl 1992): 1. Elected officials. Oversight of government decisions regarding policies is constitutionally in the hands of elected officials; 2. Free and fair elections. Elected officials are determined in elections which are frequently held and fairly conducted, in which coercive measures are rarely used; 3. Inclusive voting rights. It can be said that all adults have the right to vote in the election of officials; 4. The right to stand for election. All adults are eligible to run for positions filled by general election; 5. Alternative information. Citizens have the right to seek alternative sources of information. Alternative sources are exist and protected by law; 6. Freedom of expression. Citizens have the right to express opinions without danger of harsh penalties on political matters; 7. Associational autonomy. Citizens have the right to form relatively free associations or organizations, including independent political parties and interest groups.

Diamond, Linz and Lipset (1990) provide three criteria for democracy, namely: (1) there is extensive competition between individuals and groups or organizations in competing for government positions; (2) there is political participation that involves as many citizens as possible in elections; (3) there is a level of civil and political liberties. Such democratic criteria are also emphasized by Schumpeter and Huntington. Schumpeter (1947: 269) put forward democracy as "a system for making political decisions in which individuals gain the power to decide through competitive battle for the people's vote". Huntington (1995) emphasizes that the essence of democracy is competitive elections. He said, the main procedure of democracy is the election of leaders competitively by the people they lead (Huntington 1995: 4).

Based on the criteria of democracy as stated by those experts, the question that arises is whether the criteria for democracy are fulfilled when direct regional elections are always dominated by political dynasties. The number of political dynasties in direct regional elections causes the criteria for democracy (equality, effective and competitive participation) doesn't work properly. Meanwhile, when it is related to the election functions, among others (1) as a means of political legitimacy, (2) political representation, (3) political education, and (4) circulation or replacement of the ruling elite (Haris 1997: 6-8), it seems that democracy has failed. Electoral functions, in particular, related to elite circulation do not occur because those who are elected are part of a political dynasty.

2. Methods

This study will employ descriptive qualitative research in order to define a phenomenon. Primary and secondary data with focus group discussions (FGD) are the two data sources used in this study. Through interviews with participants whom the research team had chosen, primary data were directly obtained. Chain referrals, also

known as snowball sampling, is a method of source selection used to collect the samples required for research studies from the existing subject.

3. Result

3.1. Decentralization and Local Democracy

3.1.1 New Regulations

After the fall of Suharto, along with the democratic transition from authoritarianism to democracy, B.J. Habibie as Suharto's successor issued a decentralization policy by implementing Law no. 22 of 1999 concerning Regional Government or often referred to as the Regional Autonomy Law. The birth of this Law, which replaced Law No. 5 of 1974, has opened the faucet for democracy and democratization at the local level. This can be seen from two things, namely the recruitment of political officials in the regions and the legislative process in the regions. In terms of recruiting political officials in the regions, full authority is handed over to the community through the DPRD and there is no longer any interference from the central government.

The process of legislation and regulations in the regions no longer have to be approved by the central government. This new law also implements a broad and real autonomy system. With this system, local governments have the authority to do anything related to governance except in the fields of foreign policy, monetary and fiscal, defense and security, justice and religion. Thus, Law No. 22 of 1999 has provided greater space for decentralization (politics and administration) to the regions so as to allow for wider space and opportunities to improve democracy and space for community participation at the local level (Gafar 2000).

In 2004, the Law No. 22 of 1999 was revised into Law no. 32 of 2004. Despite of some weaknesses of the revision of the regional autonomy law, the new law changes the method of the election of regional heads which were originally elected through the DPRD, then changed to the direct regional head elections. Thus, there has been a shift in the implementation of democracy, from representative democracy to participatory democracy (direct democracy) in which the people directly elect their leaders without going through intermediaries or their representatives in the parliament. There are a number of advantages in directly electing regional heads compared to elections through a representative system. Some of these advantages are: (1) breaking up oligarchic politics carried out by a group of elites in determining regional heads; (2) strengthening checks and balances with DPRD; (3) having a strong legitimacy because it directly receives a mandate from the people; (4) producing an accountable regional head; and (5) producing regional heads who are more sensitive and responsive to the demands of the people (Romli 2000).

In its development, the Pilkada is regulated by a separate law, separated from the Law on Regional Government. The law that regulates the direct election of regional heads is Law no. 8 of 2005. There is something new in this law, namely the permissibility of individual candidates in regional head elections. The presence of these individual candidates refers to the Constitutional Court Decision Number 5/PUU-V/2007 concerning individual candidate pairs that are supported by a number of people. In early 2015, the Regional Head Election Law underwent revision. Initially, regional head elections would be returned through the DPRD with the issuance of Law No. 1 of 2014 concerning the Election of Governors, Regents and Mayors. However, this law was widely rejected by the public so that the government annulled it and issued the Government Regulation in Lieu of Law No. 1 of 2015, which canceled the Law No. 1 of 2014. The Government Regulation In lieu of Law was then approved by the DPR by issuing Law No. 8 of 2015. This law regulates simultaneous regional head elections that are national in nature starting in 2024. However, before the 2024 regional elections, several regions carried out simultaneous local elections.

The Regional Head Election Law has been revised to become Law No. 10 of 2016 due to the Constitutional Court decision No. 100/XIII/2015 concerning single candidate. However, with this revision, the requirements for individual candidates have become even more onerous. In Law no. 12 of 2008, pairs of individual candidates can register as partners if they meet the support requirements of 3% to 6.5% of the total population in the area

concerned. If the population is small, the maximum support requirement is 6.5%, whereas if the population is large, the maximum support requirement is 3%. According to the Law No. 10 of 2016 the conditions for support for individual candidate pairs have changed, namely, between 6.5% to 10%., both at the district/city level and at the provincial level.

3.1.1 The Rise of Political Dynasties

The policy of decentralization and democratization with the issuance of the accompanying law was followed by a number of revisions, instead of increasing democratization at the local level, what happened was that democracy experienced a setback. This happened, among other things, further the increasing number of single candidates. If in the 2015 Pilkada, there were only three regions with a single candidate pair, in the 2017 Pilkada it increased to 9 regions. Then, in the 2018 local elections, it increased to 16 single candidate pairs. The number of single candidates increased sharply in the 2020 Pilkada, namely to 25 regions with a single candidate pair.

Pilkada also opens opportunities to the emergence of political dynasties. The number of political dynasties in Pilkada is getting stronger and increasing from time to time. The number of political dynasties in the 2005-2014 period was only 59 candidates. In the 2015, 2017 and 2018 Pilkada however, the number increased to 86 candidates affiliated with political dynasties. In the 2020 Pilkada, out of 124 candidates affiliated with political dynasties, there were 57 regent candidates and 30 deputy regent candidates, 20 mayor candidates and 8 deputy mayor candidates, 5 governor candidates and 4 deputy governor candidates. The political dynasties participating in the regional elections tend to be the sole candidate. In the 2020 Pilkada, there are 13 single candidates coming from political dynasties, as shown in the table below.

Table 2: Single Candidate with Political Dynasties Background in The 2020 Regional Elections

No	Regency/City	Regent/Mayor	Status	Political Dynasties
1	Gunungsitoli City	Lakhomizaro Zebua-Sowaá Laoli	incumbent	Major
2	Pematangsiantar City	Asner Silalahi-Susanti Dewayani	newcomer	Vice Major
3	Ogan Komering Ulu Selatan Regency	Popo Ali Martopo-Sholehien Abuasir	incumbent	Regent
4	Kebumen Regency	Arif Sugiyanto-Ristawati Purwaningsih	incumbent	Vice Regent
5	Semarang City	Hendrar Prihadi-Hevearita G. Rahayu	incumbent	Vice Major
6	Sragen Regency	Kusnidar Untung Yuni Sukowati-Suroto	incumbent	Regent
7	Kediri Regency	Hanindhito Himawan Pramana-Dewi M. Ulfa	newcomer	Regent
8	Ngawi Regency	Ony Anwar Harsono-Dwi Rianto Jatmiko	incumbent	Regent
9	Balikpapan City	Rahmad Mas'ud-Thohari Azis	incumbent	Major
10	Kutai Kertanegara Regency	Edi Damansyah-Rendi Solihin	incumbent	Vice Regent
11	Gowa Regency	Adnand Purichta Ichsan-Abdul Rauf Malaganni	incumbent	Regent
12	Soppeng Regency	HA Kaswadi Razak-Lutfi Halide	incumbent	Vice Regent
13	Mamuju Tengah Regency	HM Aras T-H Muh Amin Jasa	incumbent	Regent

Source: Yanuar Nugroho, Yoes C. Kenawas, and Sofie S. Syarie, 2021: 4

The phenomenon of political dynasties, according to Hadiz's opinion, cannot be separated from the patronage network that had flourished during the New Order era. Moreover, Hadiz states that they were important players in local politics who previously occupied the lowest tier positions in the New Order patronage network. Now in a democratic system, they are rearranging themselves in a new patronage network that is decentralized, more fluid and competitive. Even the interests that they are fighting for at the local level appear to be more varied. They are ambitious political brokers and bookmakers, shrewd and still predatory state bureaucrats, ambitious new business groups, and various political gangsters, criminals, and civil security forces.

Meanwhile, a study conducted by Sidel (2005) found that the absence of an inevitability of a directly proportional relationship between decentralization and democracy at the local level is marked by the development of strong people at the local level. Sidel sees bossism showing the role of local elites as predatory political brokers who have monopoly control. Ironically, the accumulation of power by local powerful people is not only done through illegal means. Along with democratization, they also use existing democratic mechanisms. The phenomenon shows the ability of local strongmen to 'hijack' democratic institutions and build alliances with new public officials (Hadiz 2003).

The phenomenon of political dynasties and the presence of local strongmen also occurs in Banten. The emergence of local strongmen and political dynasties cannot be separated from the structure of society and the structure of the state itself. In a society structure that is still paternalistic in nature, people who have influence tend to be respected by society. In this case it is precisely the structure of the state that creates the conditions for the emergence and maintenance of strong people at the local level. This phenomenon is related to the operating in the shadow of a regional regime which is characterized by an alliance of bureaucrats, party bosses, businessmen and thugs. They have monopolistic control over coercive power and economic resources.

3.2. The Backgrounds of Democracy Setback

3.2.1. Political Party's Role

Theoretically, one of the functions of political parties is to carry out political recruitment by attracting as many people as possible to become member or cadre of the party. Political recruitment is also carried out to fill political positions, both in the executive and legislative branches. The Law on Political Parties no. 2 of 2011 article 29 paragraph (1) states that political parties recruit Indonesian citizens to become: a. members of political parties; b. nominees for members of the People's Legislative Assembly and Regional People's Legislative Council; c. prospective regional head and deputy regional head candidates; and d. candidates for President and Vice President. Furthermore, paragraph (3) states that the recruitment must be democratic and transparent.

According to Fitriyah (2020) in political recruitment for candidacy for regional elections by political parties, although it seems open, by accepting registration of candidates from internal (cadres) and external (non-cadres), the selection process is centralized and informal, and becomes exclusive when political parties add requirements that show the level of popularity, electability, as well as the financial capability of the candidate. This leads to pave the way for candidates with dynastic backgrounds to be nominated due to their financial resource. This centralized recruitment occurs because Law No. 8 of 2018 Article 42 stipulates that documents proposing candidates for regional heads and deputy regional heads to the local General Elections Commission (KPUD) must be accompanied by a Decree from the Central Executive of a Political Party regarding approval of the proposed candidates.

This condition happens in Banten. Even though political parties openly exposed the registration to everyone to be candidates for regional heads, at the end, the nominated regional heads will come from the political dynasties. The Golongan Karya Party/Golkar (Functional Group Party), for example, both at the provincial and district or city levels, always nominates political dynasties to become regional heads. At the provincial level, since the election through the DPRD in 2002, the Golkar party has nominated Ratu Atut Chosiyah who comes from a political dynasty to become Deputy Governor. During the direct regional head elections moreover, the Golkar

nominated Choisiyah as the governor in the 2006 Banten regional elections and 2011 Banten regional elections respectively.

In the 2017 Banten regional elections, the Golkar then nominated Andika Hazrumy, Ratu Atut Choisiyah's son as vice governor of Banten. For the 2024 Simultaneous Pilkada, the Golkar supports Airin Rachmi Diany, wife of TB. Chaeri Wardana, the younger sister of Chosiyah, to become a candidate for governor of Banten. For Regency and City levels, the Golkar also promotes political dynasties, such as in Serang Regency, Serang City, South Tangerang City (Chasan Sochib Dynasty), Pandeglang Regency (Dimiyati and Chasan Sochib Dynasty), Tangerang Regency (Ismet Iskandar Dynasty), and Cilegon City (Aat Syafa'at dynasty).

These political dynasties in Banten also control or lead political parties in their respective regions. For Ismet Iskandar's political dynasty, his son became the Chairman of the DPD II Golkar Regency Tangerang Party before the Chairman of the DPD I DKI Jakarta. The political dynasty of Tb. Aat Syafa'at positions Aat's children to become the Chairman of DPD II Golkar of Cilegon City namely Tb. Iman Aryadi and now his position was replaced by his sister, Ratu Ati Marliati. Jayabaya's political dynasty, his daughter as the Regent of Lebak Regency becomes the Chair of Democrat Party in provincial level. Meanwhile, the political dynasty Chasan Sochib controlled and led the Golkar Party (see table below).

Table 3: The Domination of Chasan Sochib Dynasty in Golkar Party

Name	Position
Airin Rahmi Diany	<ul style="list-style-type: none"> Coordinator of Women Affairs of the Central Board of Golkar 2019- 2024 Chief of Golkar of Tangerang Selatan City 2014-2019
Andika Hazrumy	<ul style="list-style-type: none"> Vice of General Secretary of the Central Board of Golkar 2019-2024
Ratu Tatu Chasanah	<ul style="list-style-type: none"> Chief of Golkar of Banten Province 2020-2025 Chief of Golkar of Banten Province 2015-2020
Tubagus Haerul Jaman	<ul style="list-style-type: none"> Member of DPR RI of Golkar 2019-2024 Official of Golkar of Banten Province
Ratu Ria Maryana	<ul style="list-style-type: none"> Chief of Golkar of Serang City
Adde Rosi Khoerunnisa	<ul style="list-style-type: none"> Member of DPR RI of Golkar 2019-2024 Vice chief of Golkar of Banten Province on Arts and Culture (2016-2021)
Tanto W Arban	<ul style="list-style-type: none"> Golkar cadre who became the vice of treasury of Golkar of Banten Province 2013-2015

Source: Sutisna 2023.

Indeed, it is not only the Golkar Party that promotes and supports political dynasties, other parties such as *Partai Kebangkitan Bangsa*/PKB (National Wakening Party), *Partai Demokrasi Indonesia Perjuangan*/PDIP (Indonesia Democracy Party-Struggle), *Partai Persatuan Pembangunan*/PPP (United Development Party), *Partai Keadilan Sejahtera*/PKS (Prosperous Justice Party), and others also have a similar path. In the 2017 Lebak Regency Election, for instance, PDIP supports the Jayabaya political dynasty, along with the Democrat Party. Likewise PPP at the Serang Regency level it became a loyal supporter of political dynasty. Indeed, the pattern of political parties that support the political dynasty is not the same, in fact the party has fought against political dynasties at the Regency or City level. In Cilegon City for example, PKS has always opposed the Aat Syafa'at political dynasty, but in Serang Regency it supports the Chasan Sochib political dynasty.

3.2.2. The Lack of Counter-Elites

One of the objectives of carrying out general elections, including regional head elections, is the circulation of elites or the replacement of political rulers, namely regional heads. As previously explained, instead of elite circulation of power, a stagnation of elite circulation appears. This happened because the regional head elections

were dominated by political dynasty power. As a result, the change of power occurred around the political dynasty only. Initially, her husband became the head of the region, after two terms the term of office ended, then in the next local election his wife or child becomes the ruler. In other cases, after the mother's term of office expires, she is replaced by a child, as happened in Banten.

One of the factors that supports the survival of political dynasties in Banten is the absence of a rival elite force that can replace or stem the behavior of these political dynasties. Even if there is an elite that rivals the dynasty, they are not strong or weak so they cannot win the election. In the case of Banten Province, the Chasan Sohib dynasty always wins in gubernatorial elections because the elites who emerge as candidates for regional heads do not have a strong base in society. Apart from that, the elites who want to overthrow political dynasties are fragmented or divided so that this condition benefits political dynasties.

In the case of the 2006 gubernatorial election, for example, there were 3 pairs of candidates running apart from political dynasties (Rau Atut Chosiyah-Mohammad Masduki), namely Tryana Syam'un-Benyamin Davnie; Irsyad Djuwaeli-Mas Ahmad Daniri; and Zulkieflimansyah-Marissa Haque. With the fragmented challengers, the political dynasty won the gubernatorial election. In the 2011 gubernatorial election, there was a strong challenger to the political dynasty namely Wahidin Halim, a two-term former Mayor of Tangerang. Wahidin Halim has a strong base in Greater Tangerang, especially in the densely populated City of Tangerang. However, because his running mate, Irna Narulita, was not politically strong and there were other candidate pairs, namely the governor candidate pair Jazuli Juwaeni-Makmun Muzakki, the political dynasty of Chosiyah who was partnered with Rano Karno from PDIP, came out as the winner. When Chosiyah became a corruption suspect, Rano Karno was later appointed as the Governor of Banten.

In the 2017 Banten Gubernatorial Election, Chosiyah was succeeded by her son, Andika Hazruni, who became deputy governor. We argue that actually the political dynasty in Banten could be stopped if Wahidin Halim, who ran for the second time, was not partnered with Harzuni. Initially, Rano Karno as the incumbent was going to be paired with Harzuni or Chosiyah's younger brother, namely Haerul Jaman, a former Mayor of Serang City. However, due to pressure from various elements, Rano Karno did not pair up with a political dynasty, instead he took Embay Mulya Syarif, one of prominent figure in Banten. However, something extraordinary happened, when Wahidin Halim, who has a strong base in Greater Tangerang and who initially strongly opposed the political dynasty, chose Harzuni as his vice Governor. The result of the 2017 Banten Governor Election were the victory of Halim-Harzumi. It made a political dynasty continued to exist and survive, even though Chosiyah and his younger brother, Tubagus Chaeri Wardana are in jail for some corruption cases.

3.2.3. The Weak of Civil Society

In Indonesian context, civil society is constructed by the formation of various non-government organizations that have to some extent autonomy to control the government's agenda and programs (Masroer and Darmawan: 2016). The presence of the non-government organizations in Indonesia can be traced back in the beginning of 20th century when *Sarekat Dagang Islam*/SDI (Islamic Trade Union), Budi Utomo, Muhammadiyah, Persis, and *Nahdlatul Ulama*/NU (Ulama Awakening) were established in 1905, 1908, 1912, 1923, and 1926 respectively.

In Banten context, two non-government organizations, Mathlul Anwar dan Al Khairiyah, arose in 1906 at Menes (Pandeglang Regency) and in 1925 at Citangkil (Cilegon City). Except the SDI which in 1912 became Sarekat Islam dan Budi Utomo, all civil society organizations have been organizing, managing and maintaining their programs related to education, health, social, culture, including democracy in Indonesia. Therefore, civil society become one of the elements in the process of development in Indonesia.

Since its establishment in 2000 as one of the new provinces in Indonesia however, the function of civil society embodied in non-government organizations in Banten seems weak and fragile especially when they have to encounter the political dynasties agenda before, during, and after the regional head election or general election. The weakness of the non-government organizations in Banten can be caused at least by two factors. First, most of the non-government organizations do not have their own financial resource to support their activities. This

leads to the dependency of the non-government organizations to the provincial government of Banten in the form of *Hibah* (the Grant) and *Bantuan Sosial/Bansos* (the Social Assistance). Every year the Banten province government including local government in Regency and City in Banten pour billions of APBD to the non-government organizations. The amount of money will be significantly increased when the local government face the regional head elections.

The problem emerges when the incumbent that mostly part of political dynasties uses the *hibah* and *bansos* programs as their strategy to increase their popularity, influence, and electability among Bantenese society. When Ratu Atut Chosiyah, the daughter of Chasan Sochib, became the governor of Banten for instance, she managed to increase the amount of money in *Hibah* and *Bansos* program. In 2009 the amount of money distributed to non-government organizations was only Rp. 74 billion, the number significantly increased a year later, reached Rp. 290,70 billion. The amount of money boosted into 391,5 billion in 2011 (antikorupsi.org). Due to the fantastic amount of money of *Hibah* and *Bansos* programs in 2011, the Indonesian Corruption Watch (the ICW) suspected that there were allegations of misappropriation of funds conducted by political dynasty led by Chosiyah.

Second, the fragility of the non-government organizations in Banten to be inserted by political dynasty's accomplice. Through the local government's "generosity program" of *Hibah* and *Bansos*, the political dynasty intervened the non-government organizations by inserting their family members as well as their member of election winning committee (*Tim Sukses*) in many strategic positions. Although the non-government organizations did not openly declare their support to political dynasty, the accomplice in the non-government organizations moved to influence members of the organizations until the grass root level. The situation leads the non-government organizations in Banten unwilling to criticize the political dynasty.

3.2.4. The Weak of Political Culture of the Society

One of the political cultures of Bantenese society is paternalistic (patron-client relationship) in which there is a strong relationship between the older and the young, the ruler and the ruled. This attitude tends to make someone in below position do not have the courage to give advice and criticism to someone in the top position because it will be considered disrespectful and impolite.

In the paternalistic society like Banten, the influence of public figure is important because they can influence their people. The political dynasty of Tubagus Chasan Sochib is aware the importance of recruiting powerful public figure among Bantenese society. Therefore, they recruit *kyai* (Bantenese expert of Islam), *jawara* (strongmen), and other public figures including student activists to influence the people. Besides using *Hibah* and *Bansos* of APBD to control the non-government organizations, Chasan Sochib dynasty also used his own money to finance the public figures.

The political dynasty always gives the public figures who visited their residence or office some money before they leave the residence or office. Political dynasty of Chasan Sochib also did the same strategy to the voters in the grass root level. Under the control of Chosiyah, almost all provincial agencies worked to succeed Chosiyah's image as loyal leader by distributing cash, goods, and services to the society. This policy develops the political dynasty's image as a loyal and populist leader in Banten. Therefore, the corruption cases involved political dynasty do not change the perception of voters in Banten toward the political dynasty.

Other political culture that is popular after the implementation of the direct head election is the permissiveness of voters in Banten toward money politics. Although the anti-money politics have been campaigned massively especially during the campaign period, about 70% voters in Banten still tolerate the money politics. Moreover, they will choose the candidate who provide and give them more money before the election.

4. Discussion

Several studies have been conducted on the survival and strength of political dynasties in regional head elections in relation to the economic resources they have and the strength of their networks. A study conducted by Kenawas (2015), for example, reveals that these political dynasties seize public office either to create, strengthen, or expand their power base through a democratic process, namely elections, but by using anti-democratic methods. These political dynasties then consolidate through the power of informal family networks and the accumulation of material wealth. These two factors help dynastic politicians to create an unequal competition arena that hinders the opposition from seizing office in regional head elections.

Effendi (2018) in his study said that the survival of the political dynasty in Banten was due to the stagnation of the regeneration of political parties in recruiting quality regional head candidates. Another factor is due to the context of the people's support on the figures who have a very close and strong relationship to the incumbent. While Sukri (2020) says that the survival of a political dynasty cannot be separated from the strong roots of a political dynasty in the form of an octopus dynasty, political strategy, and the low political participation of the people of Banten.

Above studies tend to have monolithic perspective or answer on such issue and analysed those possible variables or elements separately. Those variables included matters such as economic resources, slow process of regeneration inside the political party and society's characteristic that tends to support political dynasty. In contrast to the things stated above, this study contends that there are other factors that led to the survival of the political dynasty in Banten, namely: the role of political parties, the weakness of political elite counters, the absence of civil society power and control of the mass media, and the political culture of society. In this regard, we explain these four factors below.

The random pattern of political parties in supporting or not supporting political dynasties is due to the pragmatic-opportunistic factors. Some of the interviewees emphasized that political parties tendency to support political dynasties is due to pragmatic-opportunistic reason, not ideological ones. This pragmatic-opportunistic factor is mostly related to the financial compensation and how possible the candidate to have potential to win the election. There is even a sort of "unwritten agreement" that parties will support a political dynasty for the provincial level due to the strong dominance of the Chasan Sohib political dynasty. For most parties, they tend to go "playing safe" by continuously support candidate who part of political dynasty.

In addition, this condition is getting stronger for political dynasties because various political elites in Banten are very dependent and easily co-opted. Many of Bantenese elites who engaged in the business field are really relied on the Regional Revenue and Expenditure Budget (APBD) funds, that managed by the political dynasty apparatus. If they oppose the political dynasty, it is almost certain that they will not get any projects from APBD funds as consequence. This situation makes the political elites always under control from the political dynasty.

On the other hand, the more independent elites who did not depend on the APBD for their business are very weak. Those elites usually have their own business networking outside the Banten Province. Unfortunately, their connection with the grassroot is not strong and they eventually do not have a solid mass base. One good example of this is Tryana Syam'un, a successful Bantenese entrepreneur who did not live in Banten. When he participated in the 2006 gubernatorial election, he failed to seize the power from the political dynasty because he did not have a strong mass base.

Furthermore, the opposing elites were not in power are also divided. There are three prominent organizations that most community of elites joined, namely the *Paguyuban Warga Banten/Puwnten* (Association of Banten Residents), the *Perkumpulan Urang Banten/PUB* (Bantenese Association), and the *Badan Koordinasi (Bakor) Pembentukan Provinsi Banten* (The Board of Coordination for the Formation of Banten Province). It seems that these three organizations are not united in fighting towards the political dynasty. It mainly because of the fact that some of the elites of those three organizations became part and supporters of political dynasty. This condition eventually benefitz benefits the political dynasty.

Moreover, the absent of civil society also contributes to the strengthening of political dynasty. The idea of civil society had a long history and roots in European political thought traditions. Daniel Bell (2004) argues that the concept of civil society emphasizes voluntary associations, churches and communities arguing that decisions should be made locally and should not be controlled by the state and its bureaucracies. Meanwhile Charles Taylor (1990) proposes that civil society became part of any continuing struggle for freedom in the modern world. However, the Banten context it was still far from the reality. Most of the civil society in Banten is not mature and still depend on the elite or even political dynasty. A few of them tries so hard to be independent and play a role to be more critical to the political dynasty. But this effort is not easy to conduct, mainly due to political oppressing from the political dynasty proxies or apparatus.

The condition was worsened by the presence of the *jawara* in the cycle of political dynasty. When someone or organizations criticizes political dynasty' policies or even when only had different opinion with the political dynasty, the *jawara* will soon intimidate them as a quick response. One of the examples was when a politician of PKS criticized the condition of development in Banten that far from the expectation, he was then intimidated in his office by the *jawara* who used machete or even gun (<https://pkscibitung.wordpress.com/2014/09/20/>). Even the *jawara* will easily intimidate a journalist who wrote the exact number of mass rally participant that was conducted by political dynasty and push the newspaper to overwhelm the number of the participants of the mass rally published in the news.

5. Conclusion

After the fall of President Suharto, both at the national and local levels, significant political changes took place. At the local level, the government issued a decentralization policy by giving broad authority to the regions to manage their own households (local government). Along with that, regional heads who were originally elected by the Regional People's Legislative Assembly were replaced by being directly elected by the people in their respective regions. With this direct regional head election, the people directly elect governors and regents or mayors in each region. Under such conditions, at the local level there was a wave of democratization by directly involving the community in electing regional heads.

However, the democratization at the local level is distorted when democracy is hijacked by political elites. The wave of local democracy through regional elections moreover bring out the birth to many political dynasties. These political dynasties go through democratic procedures, namely electing elected regional heads and trying to maintain their power by giving their power to their wives/husbands or children. Such a phenomenon of political dynasty occurred in Banten. In this area, only Tangerang City is not controlled by a political dynasty. Starting from the provincial level to the Regency or City is dominated by political dynasties. The political dynasty that dominates the area is the Chasan Sochib political dynasty. He through his children, son in-laws and grandchildren became the regional head in Banten.

The Chasan Sochib political dynasty reigned and survived not only because of its political network and strong material (economic) resources, but also because of other factors that contributed to making this political dynasty strong and enduring. This includes the support from political parties, especially the Golkar, as a party which always nominates for political dynasty; the fragmentation of the political elite in Banten, the weak position of the opposing elite vis a vis the political dynasty, and the weak of political culture of Bantenese society.

Acknowledgment

In relation to the authorship, the authors contributed equally to the study.

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Fostering Creativity: Unveiling Kanazawa's Brand as a Creative City

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Abstract

The concept of creative cities has gained prominence as urban centers strive to harness cultural heritage and innovation for economic and social growth. This study critically analyzes the branding of Kanazawa as a creative city, exploring the intricate interplay between preserving its historical traditions and fostering a modern, innovative identity. Drawing on a multi-dimensional approach, this research qualitatively examines the challenges and opportunities inherent in branding Kanazawa as a dynamic hub of creativity. Through a comprehensive review of the literature and empirical insights, the study delves into the complexities of branding strategies, investigating how Kanazawa's rich cultural heritage, including traditional crafts and historical landmarks, contributes to its creative identity. The analysis explores the significance of positioning the city as an artistic nucleus while ensuring that embracing contemporary creative expressions remains central to its branding narrative. Furthermore, this research critically addresses the potential gentrification effect of heightened creative branding. The study examines strategies to mitigate displacement and ensure inclusive growth that benefits local communities. In conclusion, this research comprehensively explores branding Kanazawa as a creative city, highlighting the intricacies of balancing tradition and innovation. By addressing these complexities, Kanazawa can harness its unique attributes to establish a genuinely impactful and enduring creative city brand.

Keywords: Creative City, City Branding, Kanazawa

1. Introduction

The notion of creative cities has garnered substantial recognition and momentum in recent decades as metropolitan areas worldwide acknowledge the possibility of utilizing creativity and culture as catalysts for economic expansion and societal progress (Landry, 2012). Creative cities, commonly known as centers of innovation and cultural manifestation, have arisen as vibrant environments that promote cooperation, artistic pursuits, and entrepreneurial activities (Prayudi et al., 2022). This scholarly introduction explores the

development of creative cities, elucidating their role in enhancing the economic prosperity of creative industries within urban environments.

The emergence of creative cities can be attributed to the latter half of the 20th century, during which urban thinkers and politicians recognized the insufficiency of traditional economic sectors in sustaining metropolitan prosperity. The recognition of the importance of creativity, culture, and innovation in fostering economic resilience and competitiveness was motivated by a shift toward knowledge-based economies (Prayudi et al., 2023). Consequently, numerous urban areas established their identity as hubs of creativity, using their distinctive cultural heritage, vibrant arts community, and intellectual resources.

The fundamental premise underlying the notion of creative cities is the recognition that they function as fertile environments for cultivating and developing the creative economy. The creative economy covers various industries, including arts, design, media, technology, fashion, cuisine, and architecture (Prayudi et al., 2017). These businesses are interconnected to create a dynamic ecology where artistic expression and economic sustainability intersect. Creative cities serve as the foundational framework and catalyst for the growth and prosperity of creative individuals and enterprises, thereby engendering economic prosperity, cultural vibrancy, and social advancement.

The multifaceted nature of the economic prosperity generated by creative economy entities within creative urban centers is evident. From a financial perspective, these organizations play a significant role in fostering job creation, facilitating the expansion of small businesses, and infusing local economies with additional money. Tourist attractions can draw visitors who are interested in distinctive cultural encounters, thereby enhancing the city's prominence on an international scale. Additionally, including creative economy collectives enhances the overall well-being of individuals, cultivating a solid feeling of community, identity, and multiculturalism. This phenomenon creates a positive feedback loop in which creativity catalyzes economic expansion while economic prosperity fosters additional innovation (Moțcanu-Dumitrescu, 2017).

Therefore, it is imperative to critically examine the ramifications associated with branding and the cultivation of creative cities. The phenomenon of gentrification, coupled with the escalation of living expenses, frequently results in the displacement of indigenous people and the erosion of the distinctive cultural fabric that first drew creative individuals to an area. The task of reconciling economic expansion with social fairness and the preservation of identity poses a significant challenge for numerous creative cities.

The creative city concept has recently been proposed in Japan as a strategic urban planning tool that promises to address social and economic challenges associated with urban areas. This approach to urban planning innovation in Japan diverges from past methodologies by prioritizing culture, namely the creative arts, as opposed to science and technology. Cities facing challenges related to ongoing globalization, economic stagnation, and depopulation find this approach highly appealing (Kakiuchi, 2016).

Kanazawa in Japan joined UNESCO's creative city network in 2009. Kanazawa is widely acknowledged as a City of Crafts and Folk Arts due to the significant impact of the samurai and their way of life on the local culture, resulting in the proliferation of numerous artisan workshops. Crafts and the culture impacted by the samurai continue to hold significant relevance in the daily lives of the populace. Historically, the feudal lords of Japan extended invitations to proficient artisans hailing from Kyoto and Edo (presently known as Tokyo) to bring craft techniques that harmoniously blended the dynamic aspects of their culture with the refined elegance associated with the samurai. The unique nature of Kanazawa's crafts stems from the combination mentioned.

In contemporary society, numerous domains of artisanal craftsmanship persist, playing a pivotal role in enhancing the quality of individuals' everyday experiences. Several examples of traditional Japanese craftsmanship can be observed, such as the kaga-yuzen silk dyeing technique, which continues to be employed in producing kimonos. Using gold leaf and lacquer ware also exemplifies other notable Japanese artisanal practices. Local artisans seek to collaborate with other creative disciplines to integrate conventional craftsmanship with

novel ideas and emerging technologies. The creative economy in Kanazawa is propelled by a discerning consumer market, cultural investments, and the local population's affinity for artisanal craftsmanship.

In contemporary society, numerous domains of craftsmanship persist and have made substantial contributions toward enhancing the quality of individuals' everyday experiences. Several examples of traditional Japanese craftsmanship can be observed, such as the kaga-yuzen silk dyeing technique, which continues to be employed in producing kimonos. Using gold leaf and lacquer ware also exemplifies other notable Japanese artisanal practices. Cities play a pivotal role in the development strategy of a nation. A city facilitates the mobility, innovation, and creativity of its citizens. Evans and Shaw (2004) and Malcolm (2005) have asserted that cities have significantly invested in their infrastructure, culture, and creative economy throughout the preceding two decades. The arts have catalyzed the revival of metropolitan areas. Scott (2004) provides commentary on the economic growth of a city. However, according to Comunian and Gilmore (Comunian & Gilmore, 2018), allocating resources toward creative economies has created a novel form of urban rivalry among cities. The concept of the creative economy and its relationship with urban areas was initially introduced by Landry and Bianchini (1995).

Based on an analysis of scholarly literature, three primary perspectives on the definitions of creative cities may be identified.

- a. Creativity is the primary catalyst for urban development in creative cities. Creative cities are commonly seen as urban areas that effectively devise innovative approaches to address various challenges, such as transportation issues and environmental conservation. According to Landry (2006), the primary strategies for enhancing competitiveness in creative cities involve preserving a creative atmosphere and implementing effective city management practices.
- b. Creative cities encompass the utilization of creative industries and the implementation of creative activities. This notion exhibits a close correlation with the creative industries. Creativity is employed in this context to generate cultural goods and services. Strategies aimed at enhancing the competitiveness of creative cities encompass various measures, such as implementing targeted territorial modifications and undertaking political initiatives that prioritize the development of cultural and creative endeavors. These actions are crucial in shaping a city's overall quality of life, vitality, and competitiveness (Pratt, 2008).
- c. Creative cities are urban areas that strive to recruit and retain highly skilled individuals, often known as human capital. The notion of creative cities is founded on the premise that these places can attract persons with high qualifications and innovation, sometimes called the creative class. Hence, the creativity of a city that aspires to be recognized as creative is contingent upon its capacity to cultivate, retain, and allure a creative cohort, including individuals endowed with the requisite knowledge and abilities to engender supplementary value and enhance economic competitiveness (Florida, 2002).

Branding the city is considered a strategic endeavor to cultivate the city's competitive edge. Presently, it is the foremost focal point and a pressing necessity. The concept of branding may be understood as the representation of a city, which enhances the city's visual appeal, attractiveness, and lasting impression on individuals. Consequently, this branding strategy aims to attract city visitors, increasing tourism (Prayudi & Herastuti, 2018). The necessity of establishing a localized brand will lead to a solid regional positioning, particularly within the global tourism sector. Active participation of local governments and stakeholders is crucial in the process of city branding in order to successfully package cities and regions. This encompasses the various components, such as the physical infrastructure, the level of preparation among the populace, and the distinctive amenities or characteristics that delineate the city or region. Table 1 shows some creative cities that use their identity as the city brand.

Table 1: Creative Cities and City Branding

Creative City	Location	Identity Development
Barcelona, Spain	Europe	Barcelona is a hub for art, architecture, and design. The city's distinctive architectural landmarks, like Gaudi's Sagrada Familia and Park Güell, contribute to its unique identity. It leveraged its cultural heritage and modernist influences to establish itself as a global creative capital.
Melbourne, Australia	Oceania	Melbourne has cultivated a vibrant arts and music scene, positioning

Portland, USA	North America	<p>itself as the cultural capital of Australia. Its laneways are adorned with street art, and many galleries and festivals have contributed to a unique artistic identity that attracts residents and tourists.</p> <p>Known for its eco-consciousness and independent creative spirit, Portland has branded itself as a hub for sustainable living, craft breweries, and artisanal food. The city's emphasis on local businesses, community engagement, and unique urban planning has solidified its distinct identity.</p>
Seoul, South Korea	Asia	<p>Seoul's blend of traditional heritage and cutting-edge technology has fostered an identity as a center of innovation and pop culture. It's recognized for its K-pop phenomenon, modern architecture, and thriving tech industry. The city has embraced both its historical roots and its futuristic aspirations.</p>
Cape Town, South Africa	Africa	<p>Cape Town showcases its identity through a fusion of rich history, stunning natural landscapes, and diverse cultures. The city's focus on promoting local artists, vibrant markets, and social initiatives contributes to its identity as an inclusive, creative, and socially conscious destination.</p>

There is a lack of precise definitions for city brands and branding ideas. According to Kavaratzis (2004), cities can be likened to corporate brands due to their complex nature, including several identities, different stakeholders, and social responsibilities. As a result, urban areas have the potential to be promoted in a manner akin to corporate branding strategies. Like items advertised under a unified brand, cities can likewise showcase their unique qualities. For example, a city can be promoted as a desirable location for residence, employment, tourism, and investment (Kavaratzis & Asworth, 2006). In the context of urban policies, the concept of creative cities is frequently examined. The economic and social growth facilitated the implementation of various promotional strategies aimed at revitalizing declining cities (Brzozowska, 2016).

A substantial body of research has been conducted on the creative city. Several studies have examined the transformation of the creative city into a creative space for its residents (Michels et al., 2014; Moçanu-Dumitrescu, 2017), as well as the various actors involved in fostering creativity inside the city (Baum, 2018; Borén & Young, 2017; Konn & Itoh, 2016). Several scholars have directed their attention toward the concept of the creative city, as evidenced by the works of Das (2016), Prilenska (2012), and Vanolo (2015). However, limited research has been conducted on the creative city and its relationship with communication (Foth & Hearn, 2007). This paper examined how Kanazawa identifies and brands itself as a creative city.

2. Method

The present study employed a qualitative research methodology. Qualitative methodologies are employed to address inquiries regarding the encounter, significance, and viewpoint of an occurrence as perceived from the standpoint of the participants (Hammarberg et al., 2016). According to (Guba & Lincoln, 2005), qualitative research can be interpretive and naturalistic. This implies that researchers focus on observing and analyzing phenomena inside their authentic ecological setting (Prayudi et al., 2021).

This study utilizes a case study approach, as described by (Cavus & Juma'h, 2001), which is a research methodology that aims to comprehend the intricacies inside individual contexts. The study conducts a comprehensive scientific investigation of real-life phenomena, considering their environmental context (Ridder, 2017). Case studies can encompass singular or multiple cases and various levels of analysis. One primary objective of this study methodology is to provide a comprehensive depiction (Pinfield, 1986).

The present study employed various research methods, including in-depth interviews, literature reviews, focus group discussions, and participatory data-gathering techniques. The primary objective of the data collection process was to examine how Kanazawa had branded itself as a creative city. The study subsequently presented a communication paradigm for the creation of creative cities.

3. Result

3.1 Kanazawa as Creative City

Ishikawa Prefecture is home to the city of Kanazawa, which sits on the westernmost coast of Honshu, the largest island in Japan. Since the Edo period (1603-1868), when it was the capital of the Kaga Domain, it has had a long and illustrious history as a center of cultural and creative activity. This history dates back to the Edo period. A piece of writing published in the *Journal of Tourism and Cultural Change* states, "Kanazawa has a rich and diverse cultural heritage, which is reflected in its traditional crafts, architecture, and festivals." Gold leaf, manufactured in Kanazawa for over 400 years and used in traditional crafts such as Kaga Yuzen dyeing and Kutani porcelain, is one of the city's most well-known cultural assets. It is also one of the city's most valuable cultural assets.

Kanazawa is known for its traditional handicrafts but is also home to several notable cultural institutions, such as the Ishikawa Prefectural Museum of Art and the Kanazawa 21st Century Museum of Contemporary Art. The city's position as a prominent hub for contemporary art and design is mainly due to the presence of various galleries, artist studios, and museums.

In 2009, UNESCO recognized Kanazawa as one of 180 Creative Cities in the Crafts and Fine Arts field. This recognition confirms Kanazawa's status as a city contributing to healing and developing traditional arts, crafts, and contemporary art with creative innovation. Kanazawa Creative City UNESCO: "Kanazawa maintains a rich and diverse cultural heritage through the vibrant culture of its people and the craft of arts. The city has also succeeded in embodying traditions with modern innovations through creative approaches in promoting the city as a tourism destination and arts culture."



Figure 1: The brand identity of Kanazawa as the creative city of crafts and folk art

Kanazawa is a city rich in cultural heritage, traditional arts, and unique crafts. Recognition by UNESCO as a Creative City strengthens its position as a destination for art, culture, and creativity. Kanazawa's success in blending tradition with modern innovation is an inspiring example of how a city can stay relevant in promoting local wisdom and creativity in the modern era.

In its 2013-2016 report to Unesco (*Kanazawa Creative City of Crafts and Folk Arts, 2016*), the city states its vision: 1. Exploring the Interconnection between Culture and Business. The objective is to manufacture items of significant value by leveraging our traditional crafts and processes. The city seeks to foster manufacturing practices rooted in the artisan spirit and cultivate diverse creative industries capable of penetrating the global market; 2. The Development of Human Resources for Cultural Cultivation. The city aims to foster the growth, collaboration, competition, and exhibition of creativity among the upcoming cohort of manufacturers and young individuals engaged in culture and art. Additionally, the city strives to cultivate a city where inhabitants sincerely appreciate and take pride in their traditional crafts and performing arts. Residents can enhance their quality of life by participating in cultural events while supporting artisans and artists simultaneously; 3. Garnering Global Recognition, Our objective is to foster strong connections between artisans, artists, and individuals in the industry by utilizing the creative cities network as a central platform for international collaboration. We aim to facilitate international conferences that explore various themes, including the future

outlook of cities and local communities in the 21st century, global challenges, and the pursuit of world peace. These conferences will attract participants from both Japan and abroad.

3.2 Branding Kanazawa

Branding Kanazawa as a creative city entails using its abundant cultural legacy, traditional craftsmanship, and scenic splendor to build a distinctive character that resonates with the local populace and tourists. Branding Kanazawa as a creative city necessitates a nuanced approach encompassing preserving heritage, cultivating innovation, and actively involving diverse stakeholders. Through the deliberate emphasis on its distinctive characteristics and the nurturing of a dynamic creative environment, Kanazawa has the potential to establish itself as a renowned international hub that effectively integrates culture, creativity, and community.

The following is a comprehensive outline of the branding approach employed by Kanazawa:

1. The utilization of cultural heritage: The historical importance of Kanazawa as a hub for culture and arts serves as a fundamental element in its branding strategy. The city's rich cultural heritage is underscored by its longstanding customs, notable historical landmarks, and enduring craftsmanship, exemplified by the creation of gold leaf, Kaga Yuzen dyeing, and Kutani porcelain, which have been practiced for generations. Kanazawa can be aptly characterized as a location that harmoniously encompasses tradition and innovation. There are three visions of Kanazawa Creative City:
2. Exhibiting Artistic Merit: Emphasize the urban locale's modern artistic milieu, encompassing the esteemed Kanazawa 21st Century Museum of Modern Art. Advocate for promoting galleries, studios, and public art installations that exemplify the city's dedication to fostering creativity and facilitating an environment conducive to the flourishing of artists.
3. Appreciating the Aesthetics of Nature: Exploit the scenic landscapes of Kanazawa, which are enhanced by its geographical location near the Sea of Japan and the Northern Alps. This urban environment seamlessly integrates with the natural world, providing a distinctive setting conducive to fostering creativity and providing inspiration.
4. Fostering craftsmanship: Enhance the reputation of Kanazawa as a center for traditional craftsmanship and innovative practices. The organization aims to promote and sustain the work of skilled artisans by offering educational seminars and facilitating immersive experiences that enable tourists to actively participate in and interact with the local craft traditions of the city. Kanazawa can be positioned as a locale where traditional crafts are not alone conserved but also seamlessly incorporated into contemporary designs.
5. Advocating for the Promotion of Festivals and Events: Advocate for promoting cultural events, festivals, and exhibitions commemorating Kanazawa's rich legacy and fostering artistic expression. The Kanazawa Hana-matsuri Festival and Umami-matsuri Food Festival have the potential to draw a wide range of attendees and bolster the city's standing as a vibrant cultural center.
6. Culinary Excellence: Emphasize the city's gastronomic landscape, renowned for its abundance of high-quality fish, utilization of locally sourced products, and preservation of traditional Kaga cuisine. This exhibition highlights the amalgamation of gastronomy and artistic expression, further solidifying Kanazawa's distinctiveness as a metropolis where creativity permeates every facet of existence.
7. Involvement of the Local Community: Facilitate the participation of local inhabitants in the branding process, thereby cultivating a sense of pride and ownership. Promote synergistic partnerships among creative practitioners, enterprises, and local constituents to foster the conception and implementation of endeavors that authentically embody the distinctive essence of Kanazawa.
8. Leveraging Digital and Social Media: Employ digital platforms and social media channels to disseminate the narrative of Kanazawa to a worldwide audience. This presentation aims to showcase visually engaging content, narratives highlighting the work of local artists, and exclusive insights into the creative undertakings of the city.
9. Sustainable Practices: Emphasize Kanazawa's dedication to promoting sustainability and practicing responsible tourism. This study highlights several activities that effectively promote environmental stewardship, cultivating a corporate image that appeals to eco-conscious visitors.

10. Ensuring Brand Consistency: It is essential to uphold a unified brand identity throughout many touchpoints, encompassing marketing materials, websites, and signage. Implementing a cohesive visual identity and communications approach will augment recognition and fortify Kanazawa's unique creative city brand.

Many of Kanazawa's festivals and events, such as the Kanazawa Hana-matsuri Festival and the Kanazawa Umami-matsuri Food Festival, have helped to maintain and commemorate the city's rich cultural and artistic traditions. These events draw people from different parts of Japan, which helps the city's economy, which relies heavily on tourism.



Picture 1: The Kanazawa Craft Tourism Project

Source: Kanazawa Creative City of Crafts and Folk Arts. Unesco Creative City of Crafts 2013-2016 Monitoring Report. (2016)



Picture 2: Renewal of Kanazawa Utatsuyama Kogei Kobo

Source: Kanazawa Creative City of Crafts and Folk Arts. Unesco Creative City of Crafts 2013-2016 Monitoring Report. (2016)

One of the key factors contributing to Kanazawa's success as a creative city is its focus on preserving and promoting traditional culture. The city has long been known for its high-quality craftsmanship and has made efforts to support and revitalize traditional industries such as ceramics, textiles, and paper-making. At the same time, Kanazawa has also embraced innovation and encouraged the development of new creative industries, such as design and digital media.

Another strength of Kanazawa as a creative city is its high quality of life. The city has a relatively low cost of living compared to other major urban centers in Japan and is surrounded by natural beauty, including the Sea of Japan and the Northern Alps. This combination of cultural richness and livability has attracted a diverse and talented pool of artists, entrepreneurs, and creative professionals. Overall, Kanazawa's long history as a cultural and artistic hub and its rich legacy and contemporary creative environment make it a one-of-a-kind and desirable destination for tourists and inhabitants. Kanazawa has a long history as a cultural and artistic hub.

4. Discussion

Positioning Kanazawa as a creative city is unquestionably a deliberate and calculated initiative that promises to generate substantial economic, cultural, and social advantages. Nevertheless, a comprehensive examination demonstrates that this branding endeavor must effectively negotiate a multifaceted terrain of obstacles and factors to guarantee its triumph and long-term viability. One of the key obstacles in establishing Kanazawa as a creative city involves maintaining its abundant historical and cultural legacy while cultivating a contemporary and inventive image. The historical significance of Kanazawa as a hub for traditional craftsmanship, particularly in the realm of gold leaf manufacture and other time-honored skills, is a highly esteemed asset. However, a

potential risk occurs when an excessive focus on tradition limits the city's capacity to adapt and accept modern forms of creation. In order to address this issue, it is recommended that branding initiatives promote a dynamic interaction between tradition and innovation, wherein the emphasis is placed on honoring heritage while simultaneously cultivating an atmosphere that embraces experimentation and novel manifestations of creativity.

In addition, it is imperative to examine the potential impact of gentrification thoroughly. The increasing recognition of Kanazawa's creative standing has resulted in a rise in the number of tourists, artists, and entrepreneurs attracted to the city's creative environment. Consequently, this influx can contribute to an escalation in property prices and the overall cost of living. This poses a potential challenge to the fundamental honesty that contributes to the popularity of Kanazawa. It is imperative for branding strategies to place a high priority on inclusive development, thereby guaranteeing that local populations are not subjected to marginalization and that economic advantages are distributed fairly and equitably.

The effectiveness of establishing Kanazawa as a creative city is contingent upon fostering a bona fide sense of communal ownership. Although official branding campaigns are crucial, a creative city's authentic spirit originates from its inhabitants' grassroots initiatives. This necessitates the active participation, cooperation, and cultivation of indigenous artistic abilities. Creating a conducive atmosphere wherein artists, craftspeople, entrepreneurs, and citizens are empowered to actively contribute to shaping the city's creative narrative will likely result in a more genuine and enduring brand identity.

Furthermore, the intricate dilemma of reconciling consumerism and cultural integrity necessitates meticulous deliberation. In its pursuit of establishing itself as a creative center, Kanazawa faces the risk of commercialization, whereby cultural elements are transformed into commodities for financial gain. This process can potentially diminish the richness and genuineness of Kanazawa's creative identity. Achieving a harmonious equilibrium between fostering economic growth and safeguarding a city's intrinsic cultural identity is paramount to prevent the city's transformation into a superficial representation only driven by commercial interests.

Finally, it is essential to critically examine the impact of technology and digital platforms on the branding of Kanazawa. Although digital outreach has the potential to increase awareness and accessibility, there is a concern that an over-dependence on technology may diminish the tangible and experiential aspects of the creative offerings inside the city. It is crucial to ensure that the digital depiction accurately captures the actual sensations that Kanazawa provides.

In summary, branding Kanazawa as a creative city encompasses various aspects and holds significant potential in stimulating economic expansion, enriching cultural vibrancy, and cultivating a thriving creative community. Nevertheless, conducting a thorough examination that highlights the significance of effectively handling the conflict between tradition and innovation, advocating for diversity, encouraging community involvement, safeguarding against commercialization, and maintaining a balance between digital outreach and genuine experiences is crucial. By acknowledging and analyzing these intricate factors, Kanazawa may effectively manage the difficulties and utilize its distinctive characteristics to develop a highly influential and long-lasting reputation as a creative city.

Acknowledgments

The Indonesian Department of Culture and Education has generously supported and funded this research endeavor, for which the team is hugely grateful. This invaluable financial support has played a crucial role in allowing the research team to delve deeper into the topic, conduct exhaustive research, and contribute to the body of knowledge in relevant disciplines.

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The Theoretical Framework on the Impact of Monetary Policy on Environmental Pollution

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Abstract

The research aims at investigating the theoretical background concerning the influence of monetary policy on the environment, with specific emphasis on the Keynesian theory and the Environmental Kuznets Curve. The initial focus is on Keynes's theory, which addresses government intervention as well as extending its scope to encompass sustainable economic development and environmental protection. Subsequently, the Environmental Kuznets Curve with the purpose of analyzing the correlation between economic development and environmental quality. In addition, relevant theories such as the "Sustainable Livelihoods Framework" and "Corporate Social Responsibility" (CSR) were reviewed as in pursuit of long-term and sustainable goals.

Keywords: Monetary Policy, Environmental Pollution, Keynesian Theory, Environmental Kuznets Curve, Sustainable Livelihoods Framework, Corporate Social Responsibility

1. Keynesian system theory

John Maynard Keynes (1883-1946) is an English economist and one of the most influential people in the world. He was the one who challenged classical thinking after the Great Depression. Previously, economists said that whenever there was an economic crisis, prices and wages fell; Manufacturers will have an incentive to hire more workers and expand production, so the economy will recover. However, Keynes observed the crisis and found that wages did not fall, employment did not increase, and production did not recover. Since then, Keynes argued that the perfect market, as classical economists often assumed, is no longer relevant. He advocates for government intervention in the economy, because the government will use fiscal policy and monetary policy to regulate the economy more effectively. Keynes' most famous work, and also shaped Keynes' economic thought, is *The General Theory of Employment, Interest and Money* (Keynes, 2016). This work gave the most general and specific overview of Keynes' theoretical system of economics.

According to Phan Huy Duong and Bui Duc Tung (2011), Keynes' main economic views can be generalized as follows:

- Wages are rigid. The salary agreed between the employer and the employee is nominal, not actual, and is enshrined in the employment contract, protected by unions and the law.
- Expectations of falling wages and prices will cause people to cut off spending, thinking that the money in their pockets is increasing in value.
- Falling interest rates do not necessarily lead to increased investment. Interest rates decrease, but saving is unlikely to have followed because the income effect and the substitution effect of lower interest rates cancel each other. And when saving doesn't decrease, investment doesn't increase.
- Regulations on interest rates, especially in the short term, are all about money supply or money demand.
- Interest rates shouldn't drop below a certain level, because at that level investors will want to keep cash, reducing investment.
- Equilibrium can be reached even with unemployment.
- Tightening spending in times of crisis only exacerbates the crisis. When the economy is in recession, the government should raise spending to increase aggregate demand as an anti-recession policy.

The most important theories in the Keynesian system of theory include:

The General Theory of Employment, which was first mentioned in his work *The General Theory of Employment, Interest and Money*. The basic content includes: the economy is affected by two basic factors: aggregate supply and aggregate demand. The level of aggregate output and employment in the economy is determined by aggregate demand, and the level of aggregate supply is a consequence of aggregate demand. Employment is not only an expression of the labor market, but also related to production, output, and income scale, reflecting the current state of the economy. The rise in employment will lead to increased income, consumption, shopping demand and affect production scale, therefore increase total supply.

The theory of limited propensity to consume suggests that personal income will be used for consumption and savings. The propensity to save is directly proportional to the increase in income, and the propensity to consume is inversely proportional to the increase in income. The more income increases, the lower the marginal propensity to consume will decrease and cause a shortage of demand. There are 3 factors affecting the tendency of individual consumption including income, objective factors affecting income such as changes in nominal wages, interest rate or tax policy and subjective factors such as setting hedge against risks, enjoying old age or preparing future projects.

The theory of Investment multiplier. Accordingly, in order to increase national income (gross national output), investment must be increased. Here, Keynes studied the relationship between increased investment and increased national output and introduced the concept of "investment multiplier." The investment multiplier (K) shows the relationship between an increase in investment and an increase in income. The investment multiplier is the relationship between an increase in income and an increase in investment. It determines how many times a rise of investment will result in a rise of income. The investment multiplier process is represented by a knock-on effect: increasing investment leads to an increase in income; ... In doing so, the investment multiplier will amplify income.

The limited efficiency theory of capital assumes that the limited efficiency of capital depends on the future rate of return on the amount of new investment, not on its original cost. According to this theory, there are two reasons why the limited efficiency of capital decreases:

- Increased investment causes the supply of goods to increase, commodity prices will fall and future income will be reduced.
- An increase in the supply of goods will require an increased cost of fixed assets and a decrease in future income.

Keynesian theory of interest rate: interest is the compensation for not using cash for a certain period of time. Money holders only lend when they earn a high interest rate, while in the economy, the interest rate is inversely proportional to the amount of money in circulation. Therefore, in order to regulate interest rates, money

circulation must be regulated. Factors that affect interest rates include the amount of money in circulation and the preference for cash, depending on the dynamics of transactions, incentives to hedge or speculate.

Theory of governance role in economic regulation. This is the opposite view of the classical economists in earlier periods, when they argued that the state should not intervene directly in the market but should only create the business environment. According to John Maynard Keynes (2016), between supply and demand there is rarely a balance, because they are affected by a series of factors (income, limited propensity to consume, saving, limited efficiency of capital, interest rates, cash preference...) and in most cases aggregate demand is always smaller than aggregate supply. This situation causes an excess of goods, shrinking production, and increasing unemployment. According to Keynes, the market mechanism cannot regulate the contradictions in the process of reproduction, ensure economic balance and prevent economic crisis and unemployment, and must have the state's help. In the role and function of economic management by using the state budget to encourage/overwhelm private investment. Measures that the state can use to regulate the market crisis can include:

- Measures to increase total investment demand: Promote state investment, increase investment through orders; financial support; develop investment programs... and encourage private investment.
- Using the financial system, credit and monetary circulation: These are important tools in macroeconomic policy including: Tax; interest rates... (Fiscal policy and monetary policy). Implement moderated inflation to stimulate the market without causing danger. Using tax instruments to regulate the economy.
- Job development in all forms. According to him, investment in any field is good, as long as it can create jobs, make more income, fight crises and unemployment.
- Stimulate private consumption: Encourage lavish spending with capitalists, the upper class, and also with the lower class.

Over time, Keynes' theory was increasingly developed and extended to many aspects of the economy. Including sustainable economic development, assessing the correlation between economic development and environmental protection issues. The first can include an explanation with the investment multiplier theory. As investment increases, income will also increase by a certain factor. It is also true when investing in environmental protection and sustainable development. Based on the original Keynesian theory, when investment in environmental protection activities increases, people's health is more secure and they create more wealth and income; or in the other direction, investing in renewable energy sources, energy saving methods in production helps to reduce costs, thereby increasing income at the same time.

Following, the government's regulation in sustainable economic development is extremely necessary. These investments in the environment do not bring immediate economic benefits to investors. Therefore, they tend to invest less in environmental protection and give priority to other manufacturing industries. Since then, if the Government does not regulate, the environment will be increasingly degraded, natural resources will be increasingly depleted, causing the supply for production to be affected. The government will be the one that has the ability to intervene and make decisions on public investment directly in these activities, not only paying attention to economic benefits. Environmental Keynesianism believed that investing in green infrastructure will expand the economy in new directions of sustainable development such as renewable energy, fuel efficiency or environmental improvement.

The third opinion is that with the development of advanced science, green technologies with the environment are being prioritized, such as low carbon technology. This appeal to the national interest by investing heavily in research and development in the industries of the future will help a government build an economy that is internationally competitive.

Theories continue to be developed and proposed around the issue of the relationship between the environment and the development of the economy. There are many theories that inherit the comments and views of the Keynesian theory system. Typical of which can be mentioned is the theory of the environmental economic curve Kuznets, which revolves around the problem of explaining the relationship between economic development -

through per capita income and impact on the environment - through statistics of damage caused to the environment.

2. The theory of the Kuznets curve and the relationship between economic growth and environmental quality

The father of modern economics, Adam Smith (1776) identified the core problem when studying the nature of economics, which is the scarcity of resources. For each individual, scarcity is expressed through a matter of money or time. For businesses, it is a scarcity of capital, human resources or production capacity. For a country, scarcity is reflected in the exploitation and use of natural resources; in maintaining a suitable living environment for the production of goods, for meeting subsistence needs, and for economic development. If this scarcity is not well resolved, when people are too focused on economic development, they will over-exploit natural resources, and at the same time release wastes into the environment; directly reduce the renewable capacity of resources and the carrying capacity of the environment.

Economic development that does not go along with environmental protection will directly affect and reduce the quality of life. Therefore, between economic development and environmental protection must be carried out in parallel to ensure sustainability or in other words, there must be environmental control measures whilst economic development, technology deployment and development. Thanks to socio-economic development, human knowledge is enhanced, along with technological development and management ability. This is the basis for people to control activities that adversely affect the environment as well as orient for a greener development process. At that time, the environment will be the foundation and basis for development, on the contrary, economic development creates conditions for environmental improvement and protection, environmental quality improvement, and life improvement.

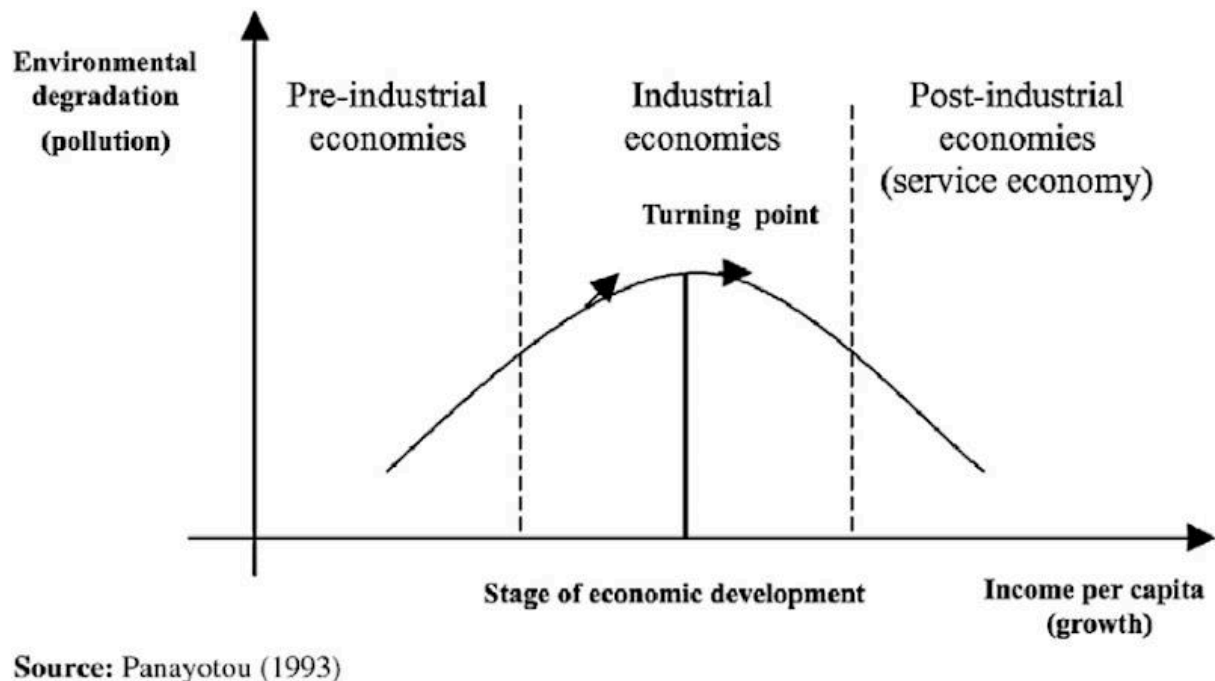
Based on the relationship between environment and economic development, policy makers have formulated the concept of a sustainable economy. An economy that is considered sustainable development will have to meet the following two basic principles: *Principle 1*: The level of exploitation and use of renewable resources must always be less than the renewable level of that resource. Principle 1 emphasizes the requirement to maintain a stable reserve of natural resources over time, not to conduct over-exploitation or over-exploitation of nature. *Principle 2*: Always maintain the amount of waste entering the environment less than the capacity of the environment to absorb or assimilate in that area. Principle 2 ensures to maintain the environmental tolerance to human economic activities, minimizing the risk of environmental pollution. The above two principles have summarized the two most basic requirements in facing the problem of scarcity of natural resources in economic activities. At first glance, these two principles seem short and simple. However to be able to apply these two principles at the same time, it takes a lot of research, evaluation and experimentation.

Hoang Trong Co (2005) asserts that humans can completely control the recovery of renewable resources and the absorptive capacity of the environment by adjusting their own behavior. Enhancing each individual's responsibility for nature, awareness of environmental management can improve the role of providing resources and the self-healing capacity of the environment.

From the perspective of economic management, the authorities need to accurately grasp the impacts of each economic activity on the environment. That can be the direct impact from mining activities, fishing and farming; goods production activities; or indirect impacts from project investment activities on the environment, green financial activities and international trade, import and export. Each impact needs to be analyzed and evaluated in detail, from causes, methods and results. From there, planners can make the most optimal policies to promote a sustainable development economy, a green economy that contributes to improving and reducing environmental pollution.

At the 67th annual meeting of the American Economic Association in December 1954, Simon Kuznets first introduced the concept of the Kuznets curve, describing the relationship between economic development and the environment (Simone Borghesi, 1999). By 1991, the Kuznets curve had become a means of describing the

relationship between environmental quality and income per capita over time. Economists have used data on the environment as well as per capita national income to study this relationship.



Source: Panayotou (1993)

Figure 1: Kuznets Environmental Economic Curve (Bui Trinh and Bui Quoc, 2020)

The Environmental Kuznets Curve (EKC) is a theory developed from the original Kuznets curve theory - which talks about the relationship between per capita income and the equality of a country's income distribution. The Environmental Kuznets Curve is concerned with another aspect of economic growth, which is environmental degradation. It is based on the hypothesis of an inverted-U relationship between economic output per capita and a measure of environmental quality (Figure). This shape of the Kuznets environmental economy curve can be explained: as per capita income increases, the environment is degraded; however, when a certain turning point is reached, the increase in per capita growth will limit environmental degradation.

From the shape of the environmental Kuznets curve, several observations can be made. Firstly, at low-income levels, pollution mitigation is difficult to achieve because individuals tend to use only limited income to meet basic consumption needs. When income levels reach a certain level, individuals begin to consider the choice between environmental quality and consumption, resulting in environmental damage still increasing but at a lower rate. After passing the turning point, the average income has reached a remarkably high level, now every individual wants to improve their quality of life by consuming more and increasing spending on environmental improvement. Since then, environmental quality began to change in the same direction as the growth of the economy. There are also a number of specific theories around the world to explain the shape of the environmental Kuznets curve.

Panayotou T. (1993) based on stages of economic development to explain the inverted U-shape. The structural change of a country from rural to urban and from agriculture to manufacturing in the first stage of development can lead to environmental degradation. This development leads to a high amount of greenhouse gas emissions. However, in the next period, the economic structure shifts from manufacturing to services and pollution can be reduced due to the growth of low-carbon industries.

Galeotti and Lanza (2005) explained that technological progress can be a reason to reduce emissions as a country reaches the high-income stage. This means that as countries get richer, they have more resources to improve their technology. As a result, polluting technologies are replaced by environmentally friendly ones.

Changing behavior is also an explanation of the environmental Kuznets curve. When society initially prefers a high level of consumption without noticing the manner in which it is consumed. Then, when the level of consumption is high enough, they will change their behavior because they want to experience a better living condition, in a cleaner environment.

3. Other related theories

3.1. Sustainable Livelihoods Framework Theory

Livelihood is defined by the UK department for International Development (2001) as follows: livelihood includes capabilities, assets (including physical and social resources) and activities required to earn a living.

Sustainable livelihood according to Hanstad et al. (2004) is defined: a livelihood is considered sustainable when it has the ability to cope with and recover from impact, or can promote capabilities and resources assets both now and in the future while not eroding the foundation of natural resources. According to Chambers and Conway (1992), a livelihood is considered sustainable when it is able to cope with and overcome pressure as well as create unexpected changes in the process of movement and development of human life. At the same time, sustainable livelihoods also limit negative impacts which are detrimental to the environment or other livelihoods in the present and in the future to bring greater goods to future generations.

The Framework for Sustainable Livelihoods Analysis, developed by the UK Department for International Development, is considered by some researchers to be “a comprehensive approach to development issues by emphasizing discussion of the livelihoods of people and poverty in different contexts” (Nguyen Van Suu, 2010). This theory of sustainable livelihoods framework is applied, analyzed and studied in many countries.

The Sustainable Livelihoods Framework includes the key factors affecting people's livelihoods and the underlying relationships between them. It can be used to plan new developments and assess the contribution to livelihood sustainability of existing activities. Details include: Providing a list of the most important issues and outlining the relationships between these components; paying attention to important impacts and processes; Emphasizing the complex interplay between different factors affecting livelihoods.

This analytical framework addresses the factors and components that create livelihoods, including: (1) Perceivable priorities; (2) The strategies they choose to pursue those priorities; (3) Institutions, policies and organizations that determine their access to assets or opportunities and the outcomes they obtain; (4) Their approach to the five types of capital and their ability to use them effectively; (5) People's living context, including economic trends, technology, population, shocks and seasons (Nguyen Van Suu, 2010).

5 resources for sustainable livelihood development include: N (Natural capital) - Natural resources are all natural materials to create livelihoods; H (Human capital) - Human resources represent skills, knowledge, employability and good health, all forming the conditions that enable people to pursue different livelihood strategies and achieve livelihood goals; P (Physical capital) - Physical resources are infrastructure and machinery and equipment that are put into production for livelihoods; F (Financial capital) - Financial resources are the ones used to achieve livelihood goals and; S (Social capital) - Social resources are relationships, networks, group membership, beliefs, interdependence and information exchange within groups, a collection of individuals in society that are utilized to pursue livelihood goals.

The purpose of studying the sustainable livelihoods framework is to understand the ways in which people use the resources around them to make a living as well as to achieve their livelihood goals in the long term. Sustainability here can also be understood as improving the living environment, protecting the environment and nature. Studying livelihood outcomes will provide important information about what drives people's activities and what they are prioritizing. In order to make this goal a sustainable goal, protect the environment and respond to climate change; Sustainable livelihoods framework will show what motivates people to work towards and

strive to achieve this goal. Livelihood outcomes are reflected in indicators such as better living, improved living standards, reduced vulnerability, improved food security and sustainable use of natural resources.

3.2. Social responsibility theory

One of the reasons why organizations sponsor green projects comes from the issue of corporate social responsibility. This problem comes from the idea: is profit the only measure for the performance of businesses in general and banks? And are banks responsible for environmental protection?

Corporate Social Responsibility (CSR) is defined differently depending on the research context. Carroll and Laasch (2020) argue that social responsibility covers a wider range of economic, legal, ethical and other issues that society expects in a certain time. CSR covers four main areas: economic growth responsibility, legal compliance, ethical issues and finally volunteer responsibility. This point of view is similar to that of Marten and Moon (2020) who argued that CSR includes the concepts of business ethics, corporate philanthropy, sustainability and environmental responsibility and responsibility to employees.

Over the past twenty years, an increasing number of companies worldwide have realized the economic benefits of CSR policies and measures (Agudelo et al., 2019). CSR has become a fundamental element in the response of companies to various social requirements, understood as the way in which companies fulfill their social commitments and responsibilities, taking into account the impact of their activities with stakeholders, therefore, it creates the trust that allows them to operate in different markets (Panait et al., 2021). Initially, these were voluntary requests, but have been widely accepted by companies. In addition, at the institutional level, it is advisable to propose codes of good practice on corporate governance in different countries. It can be said that this process culminated in the 2000s in the shift of CSR towards integration in business strategies (Rodriguez-Gomez et al., 2020). CSR became a part of the core business and began to be studied not only in relation to achieving competitive advantage or efficiency in the use of resources, but also as a reference point for promoting policies within the company, with innovation being a central aspect in every sector, but primarily in the environment.

In this context, CSR represents the way in which companies contribute to meet the needs and requirements of their stakeholders and, in particular, their role in ensuring long-term sustainability. CSR commitments go beyond the desire to increase profits, and show that enterprises are fully aware of their responsibilities to employees, customers, communities and the environment. Many companies have used CSR as a new business direction when realizing that it can help enhance the role of managers, improve financial situation, improve employee motivation, promote customer loyalty and company reputation to society. Publicizing the good implementation of social responsibility is considered by enterprises as a way to support enterprises to improve their financial performance. Investment in supporting economic development and local life can also help enterprises increase their brand value and reputation significantly, thereby helping them attract partners, investors and attract a better source of labor, a cheaper and more reliable source of supply. Thus, it can be said that CSR has an impact on investment decisions of enterprises. More compactly, CSR will affect the decision to sponsor green credit of credit institutions.

Until now, the systematic assessment of CSR in countries with economies in transition has been limited. Ali et al (2017) concluded that CSR reporting received different interest from stakeholders in developed and developing countries. Interested stakeholders in developed countries are often shareholders, regulators, creditors, investors, environmentalists and the media, while in developing countries they are international buyers, foreign investors, international media and international regulatory agencies such as the World Bank. Furthermore, in contrast to developed countries, companies in developing countries are under relatively lower pressure to publish CSR reports. In countries with transition economies, the confusion between CSR with codes of conduct, labor rules, and lack of transparency in information disclosure has made it difficult to assess the impact of CSR on enterprises' financial performance.

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Out-of-School Youth Civic Engagement in the Microcosm of Society

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Abstract

The youth sector is at the heart of society; they can inspire social change. Out-of-school youth leads the global crisis of declining youth engagement. Past investigations linked the problem to apathy and that the out-of-school youth is an underserved sector without the means to activate their agency effectively. The advent of the 4th Industrial Revolution put in place new platforms where typologies of civic engagement are carried out, and there are external and internal factors that influence these. As the barangay reflects the larger Philippine society, this study examined the typologies of civic engagement that Filipino out-of-school youth participate in both in the traditional and non-traditional settings, the factors that influence their civic engagement participation, and their perceived significance of civic engagement. The study operated on a mixed-method design, which combined quantitative and qualitative research design elements to answer the research questions. The findings show that the modern youth manifested their intense participation in diverse social activities through digital civic engagement; they value civic engagement; they have a comprehensive understanding of what is happening around them; and they are conscious of their role and willing to do what they can to enrich their communities. To enhance the brewing potentials of their transformative character, existing public and private institutional mechanisms, programs, and networks must be strengthened and/or new ones created and explored geared towards fostering a more inclusive and healthy development of the out-of-school youth. The future promise of any nation can be directly measured by the present prospects of its youth.

Keywords: Youth Sector, Out-of-School Youth, Civic Engagement, Digital Civic Engagement, Barangay

1. Introduction

The barangay is a social fabric – a miniature representation of the larger Philippine society. As the primary political unit of the Philippines, its structure permits a more thorough understanding of the civic and political conduct of people belonging to a community. The dynamics and systems result in a comprehensive scope of

interactions that determine individual and collective choices. It influences people (Cruz et al., 2020, p. 14) by yielding organic dialog, feedback, and intervention in reflecting larger-scale desires and aspirations (Adorable, 1979, p. 47). The youth sector is at the heart of this society, which has a historical association with socio-political mass movements (Samonte, 1970, p. 161; Velasco, 2005, p. 80). They transpire social change by studying the conditions of marginalized sectors by building linkages, exchanging ideas, confronting issues, and bridging differences to empower society (Labor, 2018). They also form the largest population in terms of age demographic, making them a driving force regardless of their engagement and participation.

1.1 Definition of Out-of-School Youth

Youth is defined as those persons between the ages of 15 and 24 years, according to the United Nations. On the other hand, the Philippine Statistics Authority (2015) described out-of-school youth as persons aged 15 to 24 years who are not attending school, have not finished any college or post-secondary course, and are not working. Generally, in the Philippines, except the Cordillera Administrative Region, there is 14.5% to 20.4% of youths in the country fall under the category of out-of-school youth (PSA, 2013).

1.2 Significance of Youth in the Community

Several papers established youth cognizance, critical thinking, progressive articulation, and permeability to mobilizations (Samonte, 1970; Velasco, 2005, p. 80; Leano, 2019; Cabo, 2018; Lanuza, 2015, p. 99). In The Youth in Nation-Building Act, youth participation in national development was mandated (*'Republic Act 8044,'* n.d.), defining the youth as people aged 15 to 30 – a critical age wherein the youth form their own identity, philosophy, and personality into adulthood (Damon, 2009; Pontes et al., 2017). Faulkner (2021, p. 6) asserted the complexity of this period, posing those patterns, causes, and reasons, or the lack thereof, shift constantly. The life-cycle effect (Smith, 2017), which transpires as a mark of aging, theorizes this process by citing how psychological and physical changes result in renewed beliefs and behaviors. It goes hand-in-hand with the period effect (Erkulwater, 2012), which focuses on the influence of social, historical, and cultural environments. But Kuperminc et al. (2004) argued that youth agency is beyond the sense of self and community. The theory of nigrescence (Cross, 2016; Duncan, 2010) surmised the politicization of all identities, which begins with a stigmatized perception of the self, ushering withdrawal and disinterest from society and its issues, confronting negative feelings, awakening the self to their unequal position in society; interpretation of oppressive experiences leading to a changed identity and newly absorbed ideology; seeking a model for orientation as a political subject once attachment to personal meaning is lost; and, internalization of the new identity, aligning goal-oriented action to collective values and self-efficacy.

1.3 Observed Problems

It is crucial to address a few matters first before proceeding further. First, principal factors leading to the downward trend are observed mainly in Western democracies where the youth is privileged with quality socioeconomic rights and benefits. Lower stakes are tied to the out-of-school status, so it is rarely socially isolating, stigmatized, or afflicted by culture shock (Roberts et al., 1982, p. 2). This contrasts with the shared lack of appreciation, validation, or encouragement experienced by the Filipino urban and rural youth; attributed to the decline in Filipino youth participation are self-related factors such as agency, knowledge, time, and nature of the political activity (Sta. Maria & Diestro Jr., 2009, p. 298).

Second, these factors clash with alternative ways people act nowadays (Adler & Goggin, 2005, p. 249; Abdullah et al., 2021, p. 848). Recent studies have broken down two typologies of civic engagement, which involve global, national, or local-level practices centered on community building (Velasco, 2005; Brady et al., 2020): 'traditional' which generally comprises voting, volunteering, electoral campaigning, and collaboration, community service, activism, and organizational mobilizations (Lanuza, 2015; Leano, 2019); and 'non-traditional' which exhibits lawful, sometimes digital, but unconservative methods such as protests, boycotts,

creation and dissemination of propaganda, and radical campaigning (Samonte, 1970; Sta. Maria & Diestro Jr., 2009; Warren et al., 2014).

Third, past studies examine the youth's relationship with politics from an adult-centered viewpoint without considering their lived situations and contradictions (Malafaia et al., 2021). Declining engagement in the sector is also primarily observed in the behavior, belief, and lifestyle of those with access to education or employment (Edgerton, 1971; Sta. Maria & Diestro, Jr., 2009; Pontes et al., 2017) or is limited only to electoral processes (Cabo, 2018; Cruz et al., 2020; Abdullah et al., 2021). Consequently, new forms of civic engagement are frequently poorly categorized, creating inconsistencies within political narratives, while youth agency is also invalidated, undocumented, and tends to fade from the political radar.

Fourth, there is a rampant socioeconomic and socio-political disservice to the youth (Malafaia et al., 2021). For example, education is a pillar of civil society, boosting social capital and playing an essential role in ensuring the development of human potential and conscious awareness (Campbell, 2006, p. 25; Sears & Hyslop-Margison, 2007, Pontes et al., 2017). But the education crisis disables the youth from realizing their transformative character, and other institutional mechanisms do not maximize the opportunity to program the youth toward active engagement.

What needs to be done is to construct an all-around engagement routine that the out-of-school youth can value in being critically informed, active, and committed. The positive youth development theory (Burkhard et al., 2020) offers a strengths-based perspective that sees the youth as a resource to be developed. This is a key to cultivating active and engaged citizenship; skills, knowledge, personal and social history, and assets must be considered in youth programming. Experiential conditions, opportunities, and support the out-of-school youth look forward to, and the cumulative weight of knowledge and effort that contribute to their position as political subjects should then be considered in the analysis (Aspiras & Aspiras, 2021).

1.4 Research Problem

This study aimed to examine out-of-school youth civic engagement in the barangay to:

- (1) Determine the typologies of civic engagement the out-of-school youth participates in;
- (2) The factors that influence their civic engagement participation; and
- (3) Why civic engagement matters to them.

2. Method

2.1 Conceptual Framework

The study's conceptual framework is patterned around a gear model with revolving cogs. In line with this study, the leading actors are the Out of School Youth (dependent variable) from the selected rural areas as they perform and participate in diverse social activities through media that can be classified as traditional (mediator variable) or digital (mediator variable). These activities prompt engagement which is inherently influenced by socioeconomic status, engagement spaces, social environment, education, youth-adult cooperation, and access to information as the key factors (independent variable). Wherefore they can bestow on the development of society and the empowerment of the local and national community.

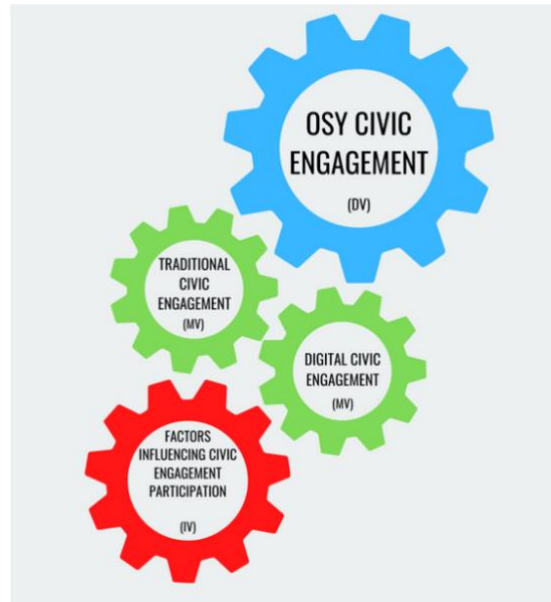


Figure 1: Gear Model

2.1 Participants

The respondents of the study were 70 individuals aged 15 to 24 years old identified as out-of-school youth. All respondents were residents of three rural provinces in Luzon: Abra, Aurora, and Pangasinan. Ten respondents each were selected from seven barangays, such as (a) Barangay Buli, La Paz, Abra; (b) Barangay Poblacion East, Bautista, Pangasinan; (c) Barangay Tamaro, Bayambang, Pangasinan; (d) Barangay Anis, Laoac, Pangasinan; (e) Barangay Carmay East, Rosales, Pangasinan; (f) Barangay Puelay, Villasis, Pangasinan; and, (g) Barangay Poblacion Zone 2, Dinalungan, Aurora. All respondents were also individually provided a copy of the questionnaire.

2.2 Sampling Procedure

Convenience sampling was employed as the sampling procedure to select desirable respondents due to the unavailability of comprehensive statistical data on the out-of-school youth population in the Philippines. It is a non-probability sampling technique that allows the random selection of respondents as data sources with no additional limits (Lavrakas, 2008). Moreover, it provides an equal and fair sample, leading to reliable data collection (Sauders et al., 2018, as cited in Business Research Methodology). Convenience sampling does not define any inclusion criteria for respondent selection, but the researchers of the study employed three general criteria: (a) out-of-school youth status; (b) age; and (c) area of residency.

2.3 Research Instruments

The study utilized a combined three-part questionnaire checklist and survey as the research instrument to gather quantitative and qualitative data from the respondents. A questionnaire checklist permits researchers to collect quantitative information about the respondents' attitudes, experiences, and opinions through items following a fixed scheme (Lavrakas, 2008). A survey enables to reveal views, experiences, narratives, or accounts through open-ended questions to produce long-form answers, which pull in profound and diverse feedback from the respondents (Ponto, 2015). The researchers designed the questionnaire checklist and survey from scratch based on the study's specific research questions.

Part I of the questionnaire collected the demographic profile of each participant, including their name, age, sex, area of residency, and highest educational attainment. However, the study only utilized the analysis of the

respondents' answers on the sections of age, residence, and educational background. Names were optional and were merely operated as a marker to avoid confusion about the data collected.

Part II of the questionnaire employed the variable checklist instrument. Part II-A focused on typologies of civic engagement, delineated into two sections: digital and traditional. Each section was given its respective definitions, and each had seven-item statements. The respondents indicated their level of agreement with statements on a 4-point Likert scale running from "never" to "always." An example item is "I react to materials related to social and political issues others have posted or shared on my timeline." Part II-B focused on the factors influencing civic engagement participation, delineated into six factors, each with five corresponding examples. The respondents distinguished all the factors influencing them by ticking all that applied. An example item is "I have access to socioeconomic conditions such as," which choices included "income or occupation."

Part III of the questionnaire employed a survey instrument by only posing a short essay question that the respondents could answer in two sentences, focusing on civic engagement's significance to the out-of-school youth and their communities. The respondents indicated their feedback and insight by answering why civic engagement among out-of-school youth matters to them and their community.

2.4 Research Design

The study operated on a mixed-method design, which combined quantitative and qualitative research design elements to answer the research questions. The concurrent triangulation method was explicitly employed to validate the results generated by each research instrument. It allows researchers to collect and analyze qualitative and quantitative data simultaneously before tabulation into a numerical form along a continuum (Kroll & Neri, 2009).

2.5 Data Collection Method

The researchers coordinated with the Sangguniang Kabataan councils of the target barangays. Questionnaire distribution and data collection were performed by select researchers face-to-face, ensuring that everyone observed all health protocols of respective local government units and university regulations. The researchers first sought the respondents' consent for participation, and those who consented were assured of confidentiality. The respondent participants were briefed about the nature of the study and that the questionnaire would only take a maximum of ten minutes to complete. They were assisted by select researchers throughout the entire answering procedure and were guided accordingly in order to resolve their concerns immediately if they encountered any difficulties on certain portions.

The terms used in the questionnaire were given a brief definition to make them basic and easy to understand and were also constructed with simple phrasing for the respondents' convenience. For example, Digital Civic Engagement in Part II-A of the questionnaire was given a definition of "online forms and virtual practice of civic engagement." All respondents were subjected to the same degree of assistance and were permitted to use the dialect they were most comfortable with to verbalize their insights.

2.6 Data Analysis

Collected data were subjected to the following statistical and non-statistical measures:

Weighted Mean. The researchers employed the weighted mean to assess the respondents' preference as a typology. It combines the means of two or more groups of different sizes, taking the size of the groups into account when computing the overall or grand mean (Vogt, 2005). Each data point in a set was multiplied by a value determined by whatever attribute contributed to the data point in a weighted mean (D. Clark-Carter, 2010).

The verbal descriptions of the weighted mean used for digital and traditional civic engagement typologies were as follows: [1.00 - 1.74] as “never” that has the operational definition of an event that at no time have it ever occurred; [1.75 - 2.49] as “rarely,” not often or the occurrence is seldom; [2.50 - 3.24] as “sometimes,” occasionally or happened rather than all of the time and; [3.25 - 4.00] as “always,” at all times or on all occasions.

Percentage Frequency Distribution. The researchers employed the percentage frequency distribution to determine the factors that influence the civic engagement participation of the respondents. It displays data that specifies the percentage of observations existing for each data point (Lavrakas, 2008) and helps express a relative estimation of how many people fall into a particular category or how many instances an occurrence happens.

Thematic Analysis. The researchers applied thematic analysis to dissect the respondents’ insight and identify patterns in meaning concerning how they value civic engagement for themselves and their communities. It is a tool that determines, recalls, and reports recurrent patterns by searching a data set and describing data (Braun & Clarke, 2006). It also includes interpreting codes, constructing themes, and integrating data coding into findings (Kiger & Varpio, 2020).

2.7 Data Reliability

All distributed and collected questionnaire checklists were also subjected to reliability testing using Spearman’s Rank-order Correlation with an interval of one week in a test-retest method to ensure that the instruments were accurate and reliable for data collection.

Spearman’s Rank-Order Correlation. The researchers employed Spearman’s Rank-order Correlation, a non-parametric test to determine the strength of a relationship between two variables, with [$r = 1$] indicating a perfect positive correlation and [$r = -1$] showing a perfect negative correlation, specifically, in Part II-A of the research questionnaire that utilized a Likert scale.

The calculation showed that there is a very strong positive correlation between the results from survey one and survey 2, which is statistically significant and reliable with a value of coefficient (Rs) of 0.93182 (refer to Appendix B).

2.8 Research Ethics

The researchers found no potential adverse cause or effect after carefully examining if the design or the procedure would endanger the people involved before the beginning of the study and preparing to prevent or mitigate such instances. The respondents were fully informed about the study’s objectives, methods, and how their data will be collected and processed for scholarly purposes. The researchers also ensured confidentiality and data privacy protection per University regulations and the Data Privacy Act of 2012, including data stemming. The researchers also sought to safeguard the well-being of all respondents and their data, including those that may potentially be deemed sensitively related to race, ethnicity, religion, politics, health, or sexual orientation. The researchers further collected no supplementary data.

2.9 Research Value-Freeness

The study’s design and the procedure are value-neutral; they did not imply the superiority of any divergent ethical positions. The researchers held their personal, political, and religious values from interfering with the research process, not to tolerate personal biases, prior assumptions, and emotional or personal involvement that could alter the study’s findings or endanger the researchers and respondents alike.

3. Findings

3.1 Comparison Between Digital and Traditional Typologies

Table 1: Digital and Traditional Civic Engagement Typologies

Typology	Item Statement	Weighted Mean	Verbal Description	Average Weighted Mean	Average Verbal Description
DE1	I react to materials related to social and political issues others have posted or shared on my timeline.	2.457	Rarely	2.175	Rarely
DE2	I repost or share content or material related to social and political issues.	2.071	Rarely		
DE3	I post my own opinion, comment, or insight on social and political issues.	2.143	Rarely		
DE4	I include links to stories and articles about social and political issues for others to read.	1.871	Rarely		
DE5	Encourage others to take action on political or social issues that are important to you.	2.228	Rarely		
DE6	I encourage other people to vote.	2.528	Sometimes		
DE7	I belong to a group that is involved in social and political issues, which works to advance a cause.	1.928	Rarely		
TE1	I attend meetings on school, community, local, and regional or national affairs.	2.214	Rarely		
TE2	I work with fellow citizens to solve a problem in our community.	2.386	Rarely		
TE3	I am an active member of a group that tries to influence public policy or government.	1.843	Rarely		
TE4	I attend political campaigns or rallies.	1.800	Rarely		
TE5	I work or volunteer for a political party or candidate.	2.014	Rarely		
TE6	I contact government officials(s) about issues that are important to me – online and offline.	2.243	Rarely		
TE7	I sign petitions on issues that are important to me – digitally or on paper.	1.928	Rarely	2.061	Rarely

(Note. Digital Civic Engagement is abbreviated as **DE** and Traditional Civic Engagement as **TE**.)

Table 1 exhibits the comparison between digital and traditional typologies of civic engagement. The respondents were instructed to check which practices in both digital and traditional typologies of civic engagement they engage in or are familiar with. 'Rarely' is the most common verbal description between the two typologies, congruing with thirteen other item statements. Only DE6 emerged with a 'sometimes' verbal description, which

is above average. The comparison also depicted that the respondents lean more towards digital civic engagement activities, with a 2.175 average weighted mean than traditional civic engagement, with only a 2.061 average weighted mean, which has TE2 as its highest weighted mean with 2.386 also a 'rarely' verbal description.

3.2 Factors that Influence Civic Engagement Participation

Table 2: Factors Influencing Civic Engagement Participation

Factors		Frequency	Percentage
F1 I have access to socioeconomic conditions such as...	1. Income / Occupation	33	145 17.77%
	2. Healthcare	38	
	3. Government Support / Subsidiary	33	
	4. Basic Education	41	
	5. Others	0	
F2 I learn from engagement in spaces such as...	1. LGU Facilities	25	149 18.26%
	2. School / Educational Facilities	35	
	3. Household / Family Structure	42	
	4. Social Media and the Internet	47	
	5. Others	0	
F3 I am influenced by my social environment, such as...	1. Family / Neighborhood / Peer Group	58	156 19.12%
	2. Academic Community / School	29	
	3. Religious Community	30	
	4. Barangay Projects	39	
	5. Others	0	
F4 I have obtained a form of education such as...	1. Formal Education	65	113 13.85%
	2. Alternative Learning System or ALS	9	
	3. Non-Formal Education	21	
	4. Home Schooling / Self-Study	18	
	5. Others	0	
F5 I have participated in youth-adult partnership projects such as...	1. Electoral Activities	23	112 13.72%
	2. Voluntary and Charitable Works	22	
	3. Sports and Fitness Programs	43	
	4. Youth Training / Seminar Programs	24	
	5. Others	0	
F6 I have access to information such as...	1. Public Library	12	141 17.28%
	2. Print Media	22	
	3. Broadcast Media	46	
	4. Digital Media	61	
	5. Others	0	
Total		816	816 100%

(Note. Factors are abbreviated as **F**.)

Table 2 presents the factors which influence civic engagement participation. The respondents were instructed to check all which apply as influential factors in their civic engagement participation as out-of-school youth. Of six factors, each with five examples, F3.1 was the most influential, with 19.12 percent. It is followed by F2.4 at 18.26 percent, F1.4 at 17.77 percent, F6.4 at 17.28 percent, F4.1 at 13.85 percent, and F5.43 at 13.72 percent.

3.3 Justifications and Motivations Behind Civic Engagement

Table 3: Identified Key Themes on Civic Engagement Participation Significance to Self and Community

Themes	Tally ^a	Rank
T1 Community inclusion, representation, and participation	40	1
T2 Sociopolitical consciousness and action	39	2
T3 Self-empowerment to cultivate social change	36	3
T4 Sense of belonging in an ever-changing society	8	6
T5 Spirit of civic unity and cooperation	24	5
T6 Patriotism, good citizenship, and national development	26	4
T7 None	6	7

(Note. Themes are abbreviated as **T**. Tally of respondents are abbreviated as **R**.)

The total sum of the distinct key themes identified from the collected data set of all 70 respondents.

Table 3 illustrates the justifications and motivations behind civic engagement participation. The respondents were asked to provide a two-sentence answer on why civic engagement participation is essential to them and their community. Of 70 respondents, seven did not provide feedback. Among 63 respondents, T1 emerged to have substantial significance with 40 overall counts.

4. Discussion

4.1 On Digital and Traditional Typologies of Civic Engagement

From the results of Table 1, the respondents prefer digital civic engagement. Modern youth civic actions link to frequent social media use, and such consumption is still increasing (Lee et al., 2012, p. 686; Ziad, 2021). It had a relatively more significant impact on youth civic engagement because expressing concerns and opinions to probe issues happens in real time. The youth sector finds it more appealing as it does not confine youth participation to a single array of actions or timeframe (Cabo, 2018, p. 262). Virtually encouraging other people to participate in the electoral process (DE6) is the most common practice. This is followed by reacting to issues shared on their timeline (DE1), encouraging others to take action on issues that affect them (DE5), vocalizing an insight (DE3), reposting digestible content or material for others (DE2), joining organizations that advance a good cause (DE7), and hyperlinking articles (DE4). The results concur that the youth have a comprehensive understanding of what is happening around them and are conscious of their role in society, their environment, what issues are materializing, and how to resolve them (Lanuza, 2015; Labor, 2018; Leano, 2019).

Secondary are traditional engagement practices, which conform to the adult-centric bias of what youth participation should take form. Working with members to solve community problems (TE2) is the most common traditional practice observed by the respondents. Kahne et al. (2008) posited that socialization through social networks effectively reinforces community norms and values. It enhances trust in leaders and institutions representing the people, which may explain why the respondents have also considered contacting their respective local government officials (TE6). The results also implied that the respondents associate themselves with their schools and neighborhoods as they attend caucuses about the school, community, local, regional, and national affairs (TE1), where reciprocity and concern, grounded on the commitment to civic participation, are raised collectively. Other respondents indicated that they work or volunteer for a political party or candidate (TE5), sign petitions on issues important to them (TE7), and self-mobilize as active members of groups and organizations influencing public policy or government (TE3). These interactions display social capital, and such exposure orients people on how to behave in a more socially committed manner to advance specific agendas. An

example of this is how the respondents shared they are also open to attending political campaigns and rallies (TE4), despite being the least active practice observed. These results affirm that the youth can inspire social change by connecting with their networks, exchanging ideas, working collectively to confront issues, and learning about people's differences and struggles to empower society (Labor, 2018).

The study found that digital civic engagement is considered the preferred medium and typology for out-of-school youth. It can be said that technological advancement paved the way for an additional means of being socially and politically aware and active through online platforms such as social media. People now, particularly the youth, are more expressive in sharing their thoughts or opinions on various issues online than in traditional civic engagement.

4.1.1 Preferred Medium of Typology

The study determined that digital civic engagement is considered the preferred medium and typology for out-of-school youth, with an average weighted mean score of 2.175, particularly item six: "I encourage people to vote." It can be said that technological advancement paved the way for an additional means of being socially and politically aware and active through online platforms such as social media. People now, particularly the youth, are more expressive in sharing their thoughts or opinions on various issues on the internet compared to traditional civic engagement. Furthermore, the researchers also determined the most common factor influencing OSY's civic engagement—social environment (peers and relatives) with a score of 19.12%; and the least factor was youth-adult partnership with a score of 13.72%.

The findings of this study indicate that while the social environment can inspire and strengthen the youth to move into the world and that engaging in various spaces creates meaningful relationships and networks that demonstrate good collaborative and reciprocal acts, socio-economic conditions provide frameworks that either aid or jeopardize the chances of the youth to commit to a reasonable and transformative engagement, access to information is encouraged but restricted through unequal material conditions, education alone is not as heavily persuasive when it comes to mobilizing the youth, and youth-adult partnership is failing to ground the essence of civic engagement. Given these conditions, the challenge lies in improving the individual and structural dimensions externally and internally influencing the Filipino out-of-school youth.

4.2 On Factors Influencing Civic Engagement Participation

The results of Table 2 corroborate the hypothesis that there are various factors influencing the civic engagement of the out-of-school youth – some more influential than others – and they all must be taken into account to properly gain a thorough understanding of the declining youth participation crisis.

The social environment (F3) is noted as the most influential factor; the family, neighborhood, and peer group (F3.5) are underscored as the most effective circle. Being primary agents where behaviors can be observed and modeled during a person's developmental years, they provide a stimulus that triggers the youth to become engaged (Salamon, 2009). Academic institutions (F3.2), religious structures (F3.3), and local government units (F3.4) are also socializing mechanisms that support youth development. Quality education imbued with nationalism, emphatic religious beliefs and feelings, and comprehensive government intervention and interaction have a strong correlation with youth volunteerism and aid in building sensible civic development (Kirby, Marcelo & Kawashima-Ginsberg, 2009; Lay, Gimpel & Schuknecht, 2003; Fromme & Reeve, 2012).

However, even though the family is an effective social environment, engagement in spaces (F2) is the preferred platform for learning. The respondents view social media and the internet (F2.4) as the most comfortable space they can engage in and learn from, reestablishing the observation of Lenzi et al. (2016) that online information consumption wields a strong influence on civic engagement participation. Households (F2.3), educational institutions (F2.2), and local government facilities (F2.1) only come second. These factors are substantiated further by socioeconomic conditions (F1), such as basic education (F1.4), government support (F1.3), healthcare (F1.2), and income or occupation (F1.1). Access to information (F6) does fall much behind. Digital media such

as movies, documentaries, sites, and social media (F6.4); broadcast media such as television or radio (F6.3); print media such as newspapers, magazines, billboards, and posters (F6.2); and public libraries (F6.1), respectively, are outlets by which the respondents admitted they source information from to become well-informed.

The respondents also conveyed that their educational background affects their civic engagement, but education (F4) is only second to the last of all the factors. It can be concluded that the respondents have experienced formal education (F4.1), which is in contrast to the stereotype that they are uneducated. Some of the respondents shared that they have had informal education (F4.3) or technical-vocational training, were homeschooled (F4.4), or underwent the alternative learning system or ALS (F4.2). Youth-adult partnerships (F5) lag behind with voluntary and charitable works (F5.2), such as feeding programs and donation drives, indicated as least effective. Neither electoral activities (F5.1) nor youth training and seminars (F5.4), which center on civic and political involvement, work. What the respondents were overwhelmingly familiar with were barangay-sponsored sports and fitness programs (F5.3).

In the end, the most common factor influencing OSY's civic engagement—was social environment (peers and relatives), and the least factor was a youth-adult partnership. The findings of this study indicate that while the social environment can inspire and strengthen the youth to move into the world and that engaging in various spaces creates meaningful relationships and networks that demonstrate good collaborative and reciprocal acts, socioeconomic conditions provide frameworks that either aid or jeopardize the chances of the youth to commit to a reasonable and transformative engagement, access to information is encouraged but restricted through unequal material conditions, education alone is not as heavily persuasive when it comes to mobilizing the youth, and youth-adult partnership is failing to ground the essence of civic engagement. Given these conditions, the challenge lies in improving the individual and structural dimensions externally and internally influencing the Filipino out-of-school youth.

4.3 On the Significance of Civic Engagement

Ultimately, the study identified six themes that highlight the importance of civic engagement among out-of-school youth for self and community: community inclusion, representation, participation, sociopolitical consciousness, self-empowerment, belonging to an ever-changing society, civic unity, and patriotism. Out-of-school youth view civic engagement as a sense of responsibility and a way to contribute significantly to the community. To foster civic engagement, both youth and adults must be comfortable and determined to reflect on goals and resources. Teaching youth how to be engaged should not be limited to classrooms and family discussions. Burkhard et al.'s (2020) positive youth development theory suggests that youth programming should encompass wider social and economic concerns, focusing on the development path and the ability to change. This can only happen if society recognizes out-of-school youth's transformative character, social networks cease to stigmatize the sector, and the national government and local government units frame strengths-based programs for the youth sector's benefit.

4.3.1 Sense of Belonging in an Ever-Changing Society

Few respondents underscored that being an out-of-school youth makes them feel excluded from the happenings of society. Feelings of not belonging anywhere or identifying with anyone emerge, yet they cannot detach themselves from their communities. If the youth is inherently a base of the country's social class, if they are also voters, exclusion should be eradicated. The respondents also expressed that the continuous modernization of society also pressures them into either finishing school or entering the workforce because those who do not have as much are the most affected in society. A respondent also strongly conveyed that civic issues also matter to those who do not have a desirable upbringing, educational background, or decent lifestyle.

4.3.2 Spirit of Civic Unity and Cooperation

There are a number of respondents who acknowledged that there is a moral aspect behind having to respond to the needs of fellow citizens. Civic unity and cooperation promote moral development, and it is beyond the confines of just studies or self-empowerment.

4.3.3 Patriotism, Good Citizenship, and National Development

Community-building and nation-building are goals that the respondents were able to highlight. It was accentuated that collective action toward social change and justice can make communities safer for all. But poverty trumps the youth's brewing potential, and it must be eradicated, along with crimes such as violence and addiction. Conflict resolution was also stressed in the contribution to the country's development.

4.4 Significance of Civic Engagement Among Out-of-School Youth

As per the key themes drawn from the interview process, the study determined six themes that emerged as a result of why civic engagement among out-of-school youth matters to self and community, which are arranged according to tally and ranking: community inclusion, representation, and participation; sociopolitical consciousness and action; self-empowerment to cultivate social change; sense of belonging to an ever-changing society: spirit of civic unity and cooperation; and patriotism, good citizenship, and national development. The study found that out-of-school youth think that civic engagement matters primarily as a sense of responsibility and a way to contribute to something significant to the community.

According to Brabant & Braid (2009, p. 74), youth and adults alike must become comfortable and determined in undertaking the task of continuous reflection on goals and resources. Civic engagement should be for the long-term benefit of society and there is a need for good role models to exemplify social transformation. But teaching the youth how to be engaged should not be bounded within classrooms and family table talks alone (Sta. Maria et al., 2009; Andolina et al., 2001, p. 278). The youth must be provided with the social conditions and material resources to express their agency and they must be allowed to explore, piloted by principles and values, and validated by the social world as they grow into the knowledge so that they may establish their impact with a certain level of maturity when addressing social and moral problems (Sta. Maria et al., 2009, p. 15).

Burkhard et al.'s (2020) positive youth development theory and perspective allow space for the major stakeholder in shaping a country's present and future. Instead of looking into the negative characteristics of being an out-of-school youth, it proposes that youth programming must encompass issues of wider social and economic concerns. Focusing on the development path and the ability to change become fundamental in fostering the healthy development of civil society. This can only happen if the larger society realizes the out-of-school youth's transformative characterization; if social networks cease to antagonize and stigmatize the sector; and if the national government and its local government units frame strengths-based programs geared for the benefit of the youth sector.

5. Conclusion

Today, there are 1.2 billion young people aged 15 to 24 years, accounting for 16 percent of the global population of 8 billion, or one out of every six people worldwide. With certainty, the youth can be a positive force for development when provided with the knowledge and opportunities they need to thrive. Ideally, young people should acquire the education and skills needed to contribute to a productive economy, and they need access to a job market that can absorb them into its labor force. Without education, these young people have limited job opportunities and are prone to illicit activities (UNESCO Institute of Statistics [UIS], 2021). The influence transcends individual lives; it influences societies by impeding their social development. As observed by the United Nations Department of Economic and Social Affairs (2015), among the greatest challenges facing many countries today are inadequate human capital investment and high unemployment rates among the youth.

While their place in the local, national, and global society is indispensable, they remain permeable to the social and material inequalities of this world. These sway their identities, worldviews, and behaviors, which contribute significantly to their socio-political activities as adults. The case of the out-of-school youth is no exemption, and this can be inferred from the out-of-school youth's declining civic engagement participation. For this reason, civic engagement is vital to developing the youth's awareness, their sense of belonging in society, their value for social responsibility, eagerness to improve and make a difference in their communities, and the culmination of civic duty. Only then can we consider the inclusivity of the youth as a firm sector of society capable of playing their role as well-situated civil society actors.

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