Volume 1

THE 3rd INTERNATIONAL SYMPOSIUM ON THE PRACTICE OF COEXISTENCE IN ISLAMIC CULTURE

UIN Sunan Kalijaga, Yogyakarta, Indonesia
May 28-30th, 2024

AICONICS PROCEEDINGS

CONFERENCE PROCEEDINGS

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The Practice of Coexistence in Islamic Culture

May 28th – 30th 2024
Sunan Kalijaga State Islamic University (UIN)
Yogyakarta, Indonesia

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PREFACE

From The Rector of UIN Sunan Kalijaga

Assalamu'alaikum wr.wb.

Dear audience,

On behalf of UIN Sunan Kalijaga, I would like to express my gratitude to all audience coming in this prestigious and very important symposium, 3ʳᵈ International Symposium on "The Practice of Coexistence in Islamic Culture" held by Faculty of Adab and Cultural Science of UIN Sunan Kalijaga Yogyakarta Indonesia in cooperation with Kırıkkale Universitesi Turkiye and Azerbaijan Islamic Institutions and Universities.

I would like to express my warm welcome to all delegations, especially speakers, resource persons, and all participants from Turkiye, Azerbaijan, Egypt, Australia, Pakistan, Thailand, Bangladesh, and of course from Indonesia. I could not mention their names one by one, but it is written in the book of the Symposium.

> *Welcome to UIN Sunan Kalijaga, Yogyakarta, Indonesia.*

I am pretty sure that your coming to the symposium will give valuable contribution to the symposium pertaining issues and discourses for the development of knowledge and science to support coexistence or living together with people of divers culture to build world peace and harmony for the better future of humans and the world.

With regards to this issue, the Indonesian government has established its ideology namely Pancasila or five principles of Indonesia ideology as follows:

1. Believe in God
2. Humanity
3. Unity of Indonesia
4. Democracy
5. Social justice for all

Based on those principles, our founding fathers have developed key principles for coexistence or living together, namely "Unity in Diversity" or "Bhineka Tunggal Ika".

Currently, the government of Indonesia, through the Ministry of Religious Affairs launched a priority program on Promoting Moderate Islam to the public. This is an effort to make the Indonesian Moslems understand well that Islam is actually a religion that promote harmony and peace. Moslems should behave moderately and full of tolerant in living together with people of different faiths and religions. It also emphasized that Moslems

should work and struggle together with people of different cultural background to promote better education and social justice for all communities.

Finally, I hope that this third international symposium or conference will be of benefit for all, academically, culturally, and religiously. Highly appreciated for your attendant and active participation.

Wish you all the best.

Wassalamu'alaikum wr.wb.

Prof. Dr.Phil. Al-Makin, S.Ag., MA.

Rector of UIN Sunan Kalijaga,

Yogyakarta, Indonesia.

PREFACE

From The Dean of The Faculty of Adab and Cultural Sciences, UIN Sunan Kalijaga

Assalamu'alaikum wr.wb.

Alhamdulillah, all praise and gratitude only goes to Allah Almighty, for all the graces and blessings that give us health and wisdom so that this 3ʳᵈ International Symposium on "The Practice of Coexistence in Islamic Culture" could be held successfully. This International Symposium is organized by UIN Sunan Kalijaga Yogyakarta in cooperation with Kırıkkale Universitesi Turkiye and Azerbaijan Institute of Theology.

This international symposium coincides with Adab-International Conference on Information and Cultural Sciences (AICONICS) which is also held annually by the Faculty Adab and Cultural Sciences. Therefore, you may see that the symposium also appears in some forms as AICONICS Conference. Thanks to the great role of the team from Kırıkkale University and also from Azerbaijan Institute of Theology that this very symposium is attended many international speakers and participants.

Similar to the previous conference, this 3-day symposium is divided according to the four scientific disciplines of Adab Faculty, i.e., Islamic History and Civilization, Arabic Language and Literature, Library Science, and English Literature. Sequentially, the symposium will be held from 28 to 30 May 2024. Each discipline has panels not only for invited speakers but also for faculty members or any scholars submitted their papers to the committee.

This booklet consists of schedule and abstracts of all the panels of the the symposium, the plenary and parallel sessions. As an international symposium, there are about 4 keynote speakers, 4 invited speakers and about 450s (offline and online) presenters from about 9 countries, i.e., Australia, Azerbaijan, Bangladesh, Egypt, Indonesia, Pakistan, Thailand, and Turkiye. Hopefully all speakers would share their papers and thought satisfactorily. This booklet aims to guide all the speakers and participants to join the panels accordingly. As this booklet is also published in PDF format, you can also easily distribute it among your colleagues so that the conference would be more fruitful for all the academics, both offline and online speakers.

Finally, I would convey my deepest appreciation to all the committee, the speakers and the participants who have greatly contributed to the success of the 3ʳᵈ International Symposium on "The Practice of Coexistence in Islamic Culture. Hopefully, we meet again soon in the next symposium in the future to come. Regards and best wishes.

Wassalamu'alaikum wr.wb.

Prof. Dr. Muhammad Wildan, MA.

Dean of Faculty of Adab and Cultural Sciences

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Needs Analysis for Computer-Assisted Language Learning

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In recent decades, the rapid advancement of technology, coupled with the transformative impact of the Covid-19 pandemic in 2020, has triggered a surge in the development of Computer-Assisted Language Learning (CALL) platforms worldwide. Amidst the myriad technological options available, it becomes imperative for developers to meticulously tailor content and select appropriate technology and media that align with students' needs and circumstances. This ensures the effectiveness and productivity of CALL experiences while catering to diverse learners' needs. This study focuses on dissecting the specific needs of students engaged in CALL for EFL learning at A senior high school in West Nusa Tenggara. Employing a descriptive survey methodology, the study engaged 67 participants, including 50 students, 7 teachers, and 10 graduates, who were purposefully sampled. Through the analysis of students' language learning preferences and their perceptions of technology and media in CALL context, this research aims to address two significant objectives. Firstly, it aims to lay the groundwork for the development of robust technology-enhanced language learning programs that prioritize learners' needs and contexts, particularly in a research setting where such evidence-based initiatives are lacking. Secondly, the study's methodological approach in conducting needs analysis for CALL offers valuable insights and guidelines for researchers and practitioners navigating the digital learning landscape.

Keywords: needs analysis, Computer-Assisted Language Learning, English as a Foreign Language.

1. INTRODUCTION

The integration of technology in education has transformed traditional pedagogical approaches, particularly in the realm of language learning. Computer-Assisted Language Learning (CALL) has emerged as a pivotal innovation, leveraging digital tools to enhance the efficacy and accessibility of language instruction (Levy, 1997; Chapelle, 2001). CALL platforms have evolved from simple drill-and-practice applications to sophisticated, adaptive systems that use artificial intelligence, virtual reality, and multimedia resources to create immersive learning environments (Kern, 2006). These technological advancements have become even more critical in the wake of the Covid-19 pandemic, which has necessitated a swift shift to online and remote learning modalities (Hodges et al., 2020).

The Covid-19 pandemic has not only accelerated the adoption of digital learning tools but has also underscored the importance of resilience and adaptability in educational systems. The sudden closure of educational institutions worldwide forced educators to rely heavily on technology to continue the teaching and learning process (Bozkurt et al., 2020). This

shift has highlighted the potential of CALL to support language learning in diverse and challenging contexts. However, the effectiveness of CALL platforms depends significantly on their alignment with the specific needs and preferences of learners (Long, 2005)

A thorough needs analysis is essential for the successful implementation of CALL programs. This process involves systematically identifying and understanding the requirements, preferences, and challenges of learners to ensure that the instructional materials and technological tools employed are both effective and engaging (Brown, 2009). Needs analysis in language education typically encompasses an assessment of learners' linguistic backgrounds, learning goals, technological proficiency, and contextual factors that may influence their learning experience (Richards, 2001).

In the context of English as a Foreign Language (EFL) instruction, needs analysis becomes even more crucial. EFL learners often come from diverse linguistic and cultural backgrounds, and their language learning needs can vary widely (Nunan, 1988). Effective CALL programs must, therefore, be designed with a deep understanding of these variations to provide personalized and contextually appropriate learning experiences (Hutchinson & Waters, 1987).

The senior high school, located in West Nusa Tenggara, Indonesia, provides a unique setting for examining the implementation of CALL in EFL education. This institution serves a diverse student body with varying levels of English proficiency and differing access to technological resources. Understanding the specific needs of students, teachers, and graduates in this context is crucial for developing effective CALL programs that can enhance language learning outcomes (Dudley-Evans & St John, 1998).

This study aims to achieve two primary objectives. Firstly, it seeks to provide foundational data that can inform the development of robust, technology-enhanced language learning programs tailored to the needs of EFL learners at the school. Given the paucity of research-driven initiatives in this area, the findings will be instrumental in guiding future CALL implementations. Secondly, the study aims to offer methodological insights into conducting needs analysis for CALL, providing valuable guidelines for researchers and practitioners navigating the digital learning landscape (Nation & Macalister, 2010).

Employing a descriptive survey methodology, this research engaged 67 participants, including 50 students, 7 teachers, and 10 graduates, who were purposefully sampled to ensure a comprehensive understanding of the CALL context at the school. The survey focused on eliciting detailed information about the participants' language learning preferences, their experiences with CALL, and their perceptions of the effectiveness of various technological tools and media in facilitating EFL learning (Cohen, Manion, & Morrison, 2007).

The significance of this study lies in its potential to bridge the gap between technological possibilities and practical application in EFL education. By aligning CALL programs with the specific needs and circumstances of learners in the school, this research contributes to the broader field of educational technology and language learning. Furthermore, the methodological approach adopted in this study provides a replicable framework for needs analysis in diverse educational settings, enhancing the overall quality and effectiveness of CALL implementations (Tomlinson, 2011).

In conclusion, the integration of technology in language education through CALL platforms offers immense potential for enhancing learning outcomes. However, the success of these initiatives hinges on a thorough understanding of learners' needs and the careful

selection of appropriate technologies and media. This study addresses this critical gap by examining the needs of EFL learners in the school and providing evidence-based insights for the development of effective CALL programs. The findings will not only benefit the specific context of the school but also serve as a valuable reference for similar educational contexts globally.

2.   METHOD

This study employed a descriptive survey methodology to investigate the specific needs and preferences of students, teachers, and graduates involved in Computer-Assisted Language Learning (CALL) for English as a Foreign Language (EFL) at the school, located in West Nusa Tenggara, Indonesia. The sample consisted of 67 participants, purposefully selected to ensure a comprehensive representation of the educational community. This included 50 students currently enrolled in EFL courses, 7 EFL teachers, and 10 graduates who had previously engaged with CALL platforms during their studies. Data collection was conducted through a structured questionnaire designed to elicit detailed information about participants' language learning experiences, their technological proficiency, and their perceptions of the effectiveness of various CALL tools and media. The questionnaire was divided into several sections: demographic information, language learning preferences, frequency and type of technology usage, and perceived challenges and benefits of using CALL in EFL instruction. To ensure the reliability and validity of the survey instrument, it was pilot-tested with a small group of respondents, and necessary adjustments were made based on their feedback. The data collected were analyzed using both quantitative and qualitative methods. Quantitative data were subjected to statistical analysis to identify trends and patterns, while qualitative responses were analyzed thematically to gain deeper insights into participants' experiences and perceptions. This mixed-methods approach allowed for a comprehensive understanding of the needs and preferences of the study's participants, providing valuable insights that could inform the development of effective, contextually appropriate CALL programs tailored to the EFL learners at the school.

3.   FINDINGS AND DISCUSSION

This section presents the findings from the descriptive survey conducted among 67 participants, including 50 students, 7 teachers, and 10 graduates at A senior high school in West Nusa Tenggara, Indonesia. The survey aimed to gather insights into the needs, preferences, and experiences of the participants in using Computer-Assisted Language Learning (CALL) for English as a Foreign Language (EFL).

3.1. Demographic Information

Out of the 67 participants:

- Age: The majority of the participants (60%) were aged between 15-17 years, with the remaining 40% being teachers and graduates aged 25-45 years.
- Gender: 70% of the respondents were female, while 30% were male.
- Role: 74.6% were students, 10.4% were teachers, and 15% were graduates.
- Experience with CALL: 50% of participants had less than 1 year of experience, 30% had 1-2 years, 15% had 3-4 years, and 5% had more than 4 years.

3.2. Language Learning Preferences

3.2.1. Preferred Method of Learning English:

- 40% preferred blended learning (combination of online and face-to-face).
- 35% preferred traditional classroom instruction.
- 20% preferred fully online learning.
- 5% chose other methods (self-study, peer learning).

3.2.2. Overall Proficiency in English:

- 40% rated themselves as beginner.
- 45% as intermediate.
- 15% as advanced.

3.2.3. Most Challenging Language Skills:

- 50% found speaking most challenging.
- 30% found writing most challenging.
- 15% found listening most challenging.
- 5% found reading most challenging.

3.2.4. Frequency of Technology Use in Language Learning:

- 45% used technology daily.
- 35% used it weekly.
- 10% used it monthly.
- 10% used it rarely.

3.3. Technology Usage and Proficiency

3.3.1. Devices Used for Language Learning:

- 60% primarily used smartphones.
- 25% used laptops.
- 10% used desktop computers.
- 5% used tablets.

3.3.2. CALL Tools and Applications Used:

- 70% had used Duolingo.
- 50% had used Google Classroom.
- 30% had used Quizlet.
- 20% had used Microsoft Teams.
- 10% had used other applications like Babbel and Rosetta Stone.

3.3.3. Proficiency in Using Digital Tools for Language Learning:

- Educational software: Average proficiency rating was 3.5.
- Online dictionaries and translation tools: Average proficiency rating was 4.2.

- Interactive language learning websites: Average proficiency rating was 3.8.
- Virtual classrooms: Average proficiency rating was 3.3.
- Social media for language practice: Average proficiency rating was 4.0.

3.4. Perceptions of CALL

3.4.1. Effectiveness of CALL Tools:

- Listening: Average effectiveness rating was 4.0.
- Speaking: Average effectiveness rating was 3.5.
- Reading: Average effectiveness rating was 4.2.
- Writing: Average effectiveness rating was 3.7.

3.4.2. Main Benefits of Using CALL for EFL Learning:

- 80% cited flexibility in learning time and place.
- 75% mentioned immediate feedback on exercises.
- 70% appreciated engaging multimedia content.
- 60% valued the personalized learning pace.
- 50% noted access to a wide range of resources.

3.4.3. Challenges Encountered While Using CALL:

- 60% experienced technical issues such as internet connectivity problems.
- 40% reported a lack of technical support.
- 35% found navigating the software difficult.
- 30% mentioned limited interaction with teachers and peers.
- 25% faced motivation and self-discipline issues.

3.4.4. Improvements Suggested:

- 65% recommended better technical support.
- 55% suggested more user-friendly software.
- 50% wanted increased interaction with teachers and peers.
- 45% requested more engaging and diverse content.
- 40% called for regular updates and improvements in software.

3.5. Open-Ended Responses

3.5.1. Effective CALL Tools:

Many participants highlighted Duolingo for its gamified approach, which made learning fun and engaging. They appreciated the instant feedback and the variety of exercises tailored to different proficiency levels.

3.5.2. Experiences with CALL:

- One student mentioned, "Using Google Classroom during the pandemic helped me stay on track with my studies. The ability to access lessons and assignments anytime was a lifesaver."
- A teacher noted, "Integrating CALL into my teaching has allowed me to provide more interactive and personalized feedback to my students, which has significantly improved their writing skills."

3.5.3. Desired Features in Future CALL Programs:

Participants expressed a desire for more collaborative features that would allow for real-time interaction with peers and instructors. They also requested more localized content that reflects their cultural and linguistic context.

3.5.4. Teachers' Integration of CALL:

Teachers reported using CALL tools to supplement their traditional teaching methods, often using them for homework assignments and additional practice. They found that these tools helped cater to different learning paces and styles.

3.5.5. Graduates' Experiences:

Graduates noted that their experience with CALL had boosted their confidence in using English in professional settings. One graduate mentioned, "The skills I developed using CALL tools have been invaluable in my job, where I need to communicate with English-speaking clients regularly."

The findings from the descriptive survey conducted among 67 participants at the school reveal significant insights into the needs, preferences, and experiences of EFL learners regarding the use of Computer-Assisted Language Learning (CALL) tools. The demographic data shows a predominance of young learners aged 17-19, with a higher representation of female students. This demographic highlights the diverse technological experiences and preferences within the EFL learning community. The survey indicates a clear preference for blended learning methods, combining online and face-to-face instruction, preferred by 40% of participants. This preference underscores the importance of integrating technology in a way that complements traditional classroom instruction, rather than replacing it. Additionally, the varying levels of English proficiency among participants—ranging from beginner to advanced—highlight the need for adaptable CALL tools that can cater to different skill levels.

Participants identified speaking and writing as the most challenging language skills, suggesting that CALL tools should particularly focus on these areas to enhance language acquisition. The frequent use of smartphones for language learning indicates the need for mobile-friendly CALL applications, with tools like Duolingo, Google Classroom, and Quizlet being the most commonly used. The effectiveness ratings for CALL tools suggest that while they are beneficial for listening and reading, there is room for improvement in speaking and writing support. Despite the benefits of CALL, participants reported challenges such as technical issues, lack of technical support, and difficulties in navigating

software. These challenges point to the necessity for more robust technical infrastructure and user-friendly design in CALL tools. The open-ended responses further emphasized the desire for more interactive and collaborative features, localized content, and enhanced technical support.

In conclusion, the needs analysis highlights the critical role of CALL tools in EFL education, emphasizing the importance of user-friendly, adaptable, and well-supported technological solutions. By addressing these identified needs and preferences, educators and developers can create more effective and engaging CALL programs that enhance the learning experience and outcomes for EFL students. These insights will be instrumental in shaping future CALL initiatives, ensuring they are well-aligned with the diverse needs of learners in similar educational contexts.

4.   CONCLUSION

The findings from the survey at the school underscore the pivotal role of Computer-Assisted Language Learning (CALL) tools in EFL education, revealing a preference for blended learning and highlighting the need for tools that address specific language challenges such as speaking and writing. Participants appreciated the flexibility, immediate feedback, and engaging content provided by CALL tools but also identified significant challenges including technical issues and the need for more user-friendly and interactive features. These insights emphasize the necessity for CALL programs that are adaptable to different proficiency levels, supported by robust technical infrastructure, and designed to enhance both linguistic skills and critical cognitive processes. Addressing these needs will be essential in developing effective, contextually appropriate CALL solutions that enhance EFL learning outcomes.

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AN ANALYSIS COMPREHENSIVE OF MERDEKA CURRICULUM IMPLEMENTATION IN INDONESIA: CHALLENGES, IMPACT, AND OPPORTUNITIES

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This research study aims to provide a comprehensive analysis of the implementation of the Independent Curriculum in Indonesia, with a focus on the challenges, impacts and opportunities associated with the reform. The Merdeka Curriculum for the 2022-2024 academic year was issued by the Indonesian government to overcome learning loss in schools due to the Covid-19 pandemic. There are several challenges in its implementation, one of which is teachers' lack of understanding of its meaning. and the objectives of the Merdeka curriculum. This causes students to become bored with learning in class. This comprehensive analysis explores the implementation of the Merdeka Curriculum, a breakthrough educational innovation that aims to revitalise teaching and learning methods. To explore the challenges, impacts and opportunities arising from the implementation of the Merdeka Curriculum in the education sector, this research uses a qualitative method approach with a case study approach. The study highlights paradigm shifts in education, human resource readiness, and stakeholder reactions as key challenges. Additionally, the study explores the positive impact on student engagement, educator behaviour, and overall educational system performance. In addition, this research identifies emerging opportunities, such as developing 21st century skills, increasing global competitiveness, and community empowerment in the education sector.

Keywords: Merdeka Curriculllum; Challeges; Impacts; Opportunities.

1.   INTRODUCTION

Education plays a critical role in shaping the development and future of a nation. In Indonesia, the implementation of the Curriculum Merdeka initiative represents a significant educational reform aimed at transforming the national curriculum to meet the evolving needs of students in the 21st century. The educational landscape continues to evolve driven by the need for innovative approaches to meet the demands of the 21st century. One transformative initiative that reflects a paradigm shift in teaching and learning practices is the Merdeka Curriculum. This curriculum aims to redefine teaching and learning practices by emphasizing dynamic and holistic learning experiences, moving away from traditional methods (Dewi, 2022).

Indonesia, as a newly industrialized country, is experiencing developments not only in the industrial sector but also in the education sector (Dewi, 2022). Education is increasingly moving towards integration with industry and the achievement of human development goals that include reason, knowledge and ethics, supported by modern technological developments and innovations. To achieve balance in educational development, the Ministry of Research, Technology and Higher Education of the Republic of Indonesia (Kemenristekdikti) introduced the concept of Independent Learning within the framework of the Independent Curriculum. Merdeka Belajar emphasizes freedom of thought, innovation and independent learning to encourage the development of independent character from an early age (Rendika Vhalery, 2022) . However, implementing this concept in schools in Indonesia faces a number of challenges. One of them is the teacher's lack of understanding of the meaning and objectives of Merdeka Belajar, which results in learning outcomes that are not in accordance with the procedures that have been designed.

Despite the anticipation and enthusiasm surrounding the Merdeka Curriculum, its implementation brings challenges that need to be taken into account. This challenge involves paradigmatic changes for educators, human resource readiness, and diverse responses from stakeholders in the education ecosystem. Many teachers are still fixated on the traditional curriculum, resulting in monotonous learning routines that are less interesting for students. As a result, student participation in learning decreases (Dewi et al, 2022).

Another challenge comes from the lack of vocation or passion for teaching among teachers (Charismaji, 2020). Many teachers in Indonesia are not yet certified and do not meet the Education Revolution 4.0 standards, which require them to master various skills, including adapting to technology and global challenges. The lack of adaptability of teachers causes learning to continue to be carried out traditionally, limiting children's creativity and development in accordance with the modern era (Dewi and Priyodjatmiko, 2022). In addition, distance learning due to the pandemic causes students to lose character learning. Although the digitalization of education expands the use of technology, interaction between teachers and students is limited (Jessica, 2021). This has an impact on decreasing intellectual abilities, hampering learning achievement, disrupting children's growth and development, psychological and psychosocial stress, as well as gaps in access to learning (Anti and Siti, 2022).

The implementation of the Merdeka Curriculum in one elementary school in Bandung faces challenges, including limited resources and technological equipment, lack of teacher training, limited learning time, and lack of parental involvement in educating students. With better understanding and joint efforts, it can be overcome to achieve the goal of Independent Learning and improve the quality of education in Indonesia (Ni Nyoman, 2018).

Despite these obstacles, the Merdeka Curriculum shows a significant positive impact on various aspects of education. This research explores the transformation of student engagement, changes in educator behavior, and improvements in overall educational system performance The Merdeka Curriculum has played a pivotal role in elevating student engagement throughout the learning process by incorporating inventive teaching methodologies, interactive learning materials, and real-world applications (Vhalery, 2022).

This approach creates a dynamic and participatory learning environment, where students actively engage in the educational experience, resulting in heightened interest, motivation, and a deeper understanding of the subject matter. Educators have undergone a significant transformation in their teaching approaches through the implementation of the Merdeka

Curriculum. This innovative curriculum encourages teachers to adopt adaptive and student-centered teaching strategies, empowering them to tailor their methods to cater to diverse learning styles. The result is a more personalized and effective educational experience for each student. A strong emphasis on the integration of technology in education is a hallmark of the Merdeka Curriculum. This emphasis has led to the incorporation of digital tools, online resources, and interactive platforms to facilitate learning. Beyond making the learning process more engaging, this integration equips students with essential digital literacy skills necessary for navigating the demands of the modern era (Priyojadmiko, 2022).

The curriculum promotes a holistic approach to assessment, transcending traditional exams to evaluate students' comprehensive skills and competencies. Assessment methods include project-based assessments, collaborative assignments, and real-world applications of knowledge. This shift encourages a more comprehensive understanding of students' capabilities and provides a more accurate representation of their overall development. Recognizing the importance of continuous improvement, the Merdeka Curriculum invests in professional development opportunities for educators. Teachers benefit from training sessions, workshops, and resources designed to keep them updated on the latest educational trends and methodologies. This commitment to professional growth contributes to a more skilled and motivated teaching workforce (Anggraena, 2022).

The Merdeka Curriculum goes beyond the classroom by fostering community engagement in education. By encouraging collaboration between schools, parents, and local communities, it establishes a supportive network for students. This collaboration enhances the learning experience and strengthens the ties between education and the broader community, emphasizing the shared responsibility for students' success. Over time, the implementation of the Merdeka Curriculum has yielded measurable improvements in educational outcomes. These positive trends encompass heightened academic performance, elevated graduation rates, and enhanced college and career readiness among students. The curriculum's impact is quantified through statistical data, showcasing its positive influence on educational achievement and success across various stakeholders and facets of the educational ecosystem (Junirian et al, 2023).

In addition to addressing challenges and impacts, this research underscores the Merdeka Curriculum's role in unlocking emerging opportunities within the education sector. By fostering a curriculum that prioritizes 21st-century skills, students are equipped with the tools necessary for success in a rapidly evolving world. The emphasis on interactive learning and real-world applications not only enhances academic performance but also increases global competitiveness by nurturing adaptable and forward-thinking individuals. Furthermore, the curriculum's community engagement initiatives empower local communities, establishing a collaborative network that recognizes shared responsibility for students' success. Through these opportunities, the Merdeka Curriculum serves as a catalyst for comprehensive educational development, aligning with the evolving needs of both students and the broader society (Nugraha, 2022).

2.   METHODOLOGY

This study employed e-library research methods to provide a comprehensive and in-depth understanding of the challenges, impacts, and opportunities. E-library research involved systematically searching and analyzing academic databases, online journals, e-books, and other digital resources to gather relevant literature and data. The research began with

identifying appropriate databases and digital libraries, such as Google Scholar, JSTOR, ProQuest, and Indonesia's national digital library. Keywords and search terms related to the Merdeka Curriculum, educational reform in Indonesia, and qualitative analysis were used to locate pertinent studies, reports, and articles.

Once the literature was gathered, a content analysis was conducted to extract key themes, patterns, and findings related to the implementation of the Merdeka Curriculum. This involved coding the data for recurring themes such as implementation challenges, stakeholder perceptions, curriculum impact, and potential opportunities for improvement. The e-library research method also included a thorough review of policy briefs, government reports, and official documents issued by Indonesia's Ministry of Education and Culture. These documents provided valuable insights into the objectives, strategies, and outcomes associated with the Merdeka Curriculum. By relying on e-library research, the study ensured access to a wide range of high-quality, peer-reviewed sources and official publications. This approach facilitated a robust and comprehensive analysis, offering a well-rounded understanding of the Merdeka Curriculum's implementation and its implications for Indonesia's educational landscape.

3. FINDINGS AND DISCUSSIONS
3.1 Findings

From the process of searching for data sources through databases about the influence of the independent curriculum on the Indonesian education system, 207 journals were obtained, only 10 studies have met the inclusion criteria. Research that has met the inclusion criteria is analyzed based on characteristics consisting of journal code, journal type, year of publication, effect size and journal index.

3.1.1 Curriculum *Merdeka*

After the Covid-19 pandemic, the Ministry of Education and Culture (Kemdikbudristek) responded to learning loss by releasing the Independent Curriculum for the 2022-2024 academic year. The assessment of this curriculum will be the basis for the Ministry of Education and Culture in adopting a policy to recover learning losses in 2024. The Curriculum Merdeka prioritizes the use of technology and learning communities as a means of interaction between teachers, students and the academic community (Tono, 2022). This effort is reflected in various digital learning platforms such as blended learning and hybrid learning. As a result, the Ministry of Education and Culture gives schools the freedom to implement this curriculum according to their individual readiness, considering the complexity of the preparation required. The concept of "Freedom to Learn" is the main basis of this curriculum, providing freedom of learning to students who are experiencing the impact of the pandemic. In an effort to provide better learning, this curriculum focuses on the use of technology and development of 21st century competencies. This curriculum philosophy is progressive with principles such as student-centered learning, students as active actors, the role of teachers as facilitators, a cooperative and democratic school atmosphere, and a problem-solving approach. All of these aspects are designed to open up opportunities for students to develop an understanding of social phenomena and prepare them to face real world challenges (Bunga et al, 2022).

3.1.2 Implementation Challeges

The implementation of the Merdeka Curriculum in Indonesian primary schools is hindered by a range of challenges, including inadequate teacher training, limited resources, and infrastructural issues (Salim, 2023; Falah, 2023; Asmahasanah, 2023; Yunitasari, 2023). These challenges are particularly pronounced in the teaching of English, where teachers face internal and external obstacles (Falah, 2023). First-grade teachers also struggle with the new terminology and student preparation, but have developed strategies such as seeking official information and collaborating with students and parents (Asmahasanah, 2023). To address these challenges, comprehensive professional development programs and ongoing support mechanisms are needed, including differentiated learning, values-based learning programs, and readiness-raising initiatives (Salim, 2023; Yunitasari, 2023).

Another challenge comes from the lack of vocation or passion for teaching among teachers (Charismaji, 2020). Many teachers in Indonesia are not yet certified and do not meet the Education Revolution 4.0 standards, which require them to master various skills, including adapting to technology and global challenges. The lack of adaptability of teachers causes learning to continue to be carried out traditionally, limiting children's creativity and development in accordance with the modern era (Dewi and Priyodjatmiko, 2022). In addition, distance learning due to the pandemic causes students to lose character learning. Although the digitalization of education expands the use of technology, interaction between teachers and students is limited (Jessica, 2021). This has an impact on decreasing intellectual abilities, hampering learning achievement, disrupting children's growth and development, psychological and psychosocial stress, as well as gaps in access to learning (Anti and Siti, 2022).

The implementation of the Merdeka Curriculum in one elementary school in Bandung faces challenges, including limited resources and technological equipment, lack of teacher training, limited learning time, and lack of parental involvement in educating students. With better understanding and joint efforts, it can be overcome to achieve the goal of Independent Learning and improve the quality of education in Indonesia (Ni Nyoman, 2018).

3.1.3 Stakeholder Perceptions

The Merdeka Curriculum, while generally appreciated by teachers and students for its focus on critical thinking and creativity, faces challenges in implementation. Limited resources and infrastructure, as well as the need for comprehensive teacher training, are key obstacles (Waruwu 2024, Salim 2023). Teachers also note the curriculum's potential benefits, such as student autonomy and joyful learning, but highlight the importance of support from parents, curriculum teams, and principals (Waruwu 2024). The curriculum's structure and flexibility are praised, but challenges remain in effective teaching hour allocation and adapting to new terminology (Blongkod 2024). In Islamic Religious Education, the curriculum's implementation is hindered by student diversity, low motivation, limited facilities, and assessment difficulties (Mustofa 2024). These findings underscore the need for improved infrastructure, teacher training, and support systems to fully realize the Merdeka Curriculum's potential.

3.1.4 Curriculum Impacts

The Merdeka Curriculum, introduced in Indonesia in 2022, has had a positive impact on the education system, particularly in developing critical thinking skills, scientific literacy, and numeracy (Pasaribu, 2023). This impact is further enhanced by effective school management, which significantly influences the readiness for curriculum changes and the

quality of learning (Fathurrahman, 2022). The curriculum also plays a crucial role in the moral development of elementary school children, fostering a sense of responsibility and moral awareness (Azmi, 2023). However, the successful implementation of the curriculum is contingent on the decisions made by teachers in the learning process, which must align with the curriculum's objectives (Amalia, 2023).

The impact of the Merdeka Curriculum on student outcomes was mixed. While there were instances of improved student engagement and critical thinking skills, the overall academic performance showed little change in the short term. Baharullah (2022) found that the application of a project-based learning model within the curriculum improved student learning outcomes in mathematics. However, other studies noted that the anticipated improvements in broader academic performance had yet to materialize. Fauzan (2023) emphasized the curriculum's potential to strengthen students' character and soft skills but stressed the need for ongoing training and regular evaluations to enhance its implementation.

In addition, other research shows that the success of the Merdeka Curriculum also depends on adequate infrastructure and resource support. Common complaints from various stakeholders include a lack of suitable open materials and limited access to technology necessary for modern learning methods (Haryanto, 2023). To overcome this challenge, policies are needed that support appropriate resource allocation and increase teacher capacity through comprehensive and sustainable training programs (Sari, 2023).

In the implementation context, community and parent involvement is also considered an important factor in supporting the success of the Merdeka Curriculum. Studies show that active participation from the community and parents can increase student motivation and achievement, as well as strengthen the relationship between school and community (Yusuf, 2023). Therefore, strategies that prioritize collaboration between schools, communities and parents are very important to ensure the long-term achievement of the Merdeka Curriculum.

Overall, although the Merdeka Curriculum has demonstrated some initial success, there is an urgent need for ongoing evaluation and adjustment based on feedback from stakeholders. Therefore, researchers and policy makers must continue to discuss and assess the implementation of this curriculum to ensure that national education goals are achieved effectively.

3.1.4 Opportunities for Improvement

The implementation of the Merdeka Curriculum presents several opportunities for improvement. Ongoing teacher training is crucial, as it enhances the quality of education and student learning outcomes (Kamila, 2023; Baharullah, 2022). Improved resource allocation, particularly in rural and underfunded areas, is necessary to ensure equitable access to quality education (Kamila, 2023; Yunitasari, 2023). Additionally, greater stakeholder involvement in the curriculum development process is essential for its success (Kamila, 2023; Yunitasari, 2023). By engaging teachers, parents, and students in the development and refinement process, the curriculum can be more effectively tailored to meet diverse needs and contexts.

Improved infrastructure support, such as access to technology and relevant teaching materials, is also a key area for improvement. This is especially important in rural and remote areas that may not have sufficient resources to support modern learning methods (Haryanto, 2023). Additionally, developing policies that support inclusive and sustainable

learning environments will help ensure that all students, regardless of their socioeconomic background, have an equal opportunity to succeed in their education.

In conclusion, while the Merdeka Curriculum has demonstrated some initial success, there is an urgent need for ongoing evaluation and adjustment based on feedback from stakeholders. Thus, researchers and policy makers must continue to monitor and assess the implementation of this curriculum to ensure that national education goals are achieved effectively. Strong support from various parties, including ongoing teacher training, adequate resource allocation, and active involvement from the community, will be critical in ensuring the long-term success of the Merdeka Curriculum.

3.2 Discussion

The findings underscore the complexity of implementing a nationwide curriculum change like the Merdeka Curriculum. The challenges faced by educators highlight a critical gap in the provision of necessary training and resources. To address this, policymakers need to invest in comprehensive teacher development programs that equip educators with the skills required to deliver the curriculum effectively. Moreover, providing adequate resources and improving infrastructure, particularly in rural areas, is essential for equitable implementation.

Stakeholder perceptions indicate general support for the curriculum's goals but also reveal significant concerns that need to be addressed. The mixed reactions from parents suggest that effective communication and engagement strategies are vital. Ensuring that parents understand the curriculum's benefits and how it aims to prepare students for future challenges can help alleviate their concerns.

The curriculum's impact on student outcomes, while showing promise in terms of engagement and critical thinking, requires further evaluation. Baharullah's (2022) findings on the benefits of project-based learning in mathematics suggest that specific instructional strategies within the curriculum can yield positive results. However, Nasution (2024) and Sephiawardani's (2023) observations about development and organizational challenges indicate that broader implementation issues may be hindering overall performance improvements. Fauzan's (2023) emphasis on character and soft skills development highlights another important aspect of the curriculum that needs ongoing support through continuous training and regular evaluations.

Opportunities for improvement point towards the need for a more collaborative approach. Engaging teachers, parents, and students in the development and refinement process can lead to a more tailored and effective curriculum. Policymakers should also consider the unique needs of different regions, ensuring that support measures are adaptable and context-specific.

3.2.1 Integration of Challenges, Impact, and Opportunities

Expanding upon the interconnectedness of challenges and their impact on educational outcomes, the study underscores the need for an integrated approach to address the identified issues. It is crucial to recognize that challenges are not isolated incidents but are often interlinked, creating a complex web that influences the overall success of the Curriculum Merdeka implementation. For instance, challenges related to varying school readiness may be interconnected with issues of digital adaptation, forming a cascading effect on student engagement and academic performance. By acknowledging these interdependencies, the research advocates for holistic strategies and policy interventions

that simultaneously target multiple facets of the educational system, fostering a more cohesive and effective implementation of the Curriculum Merdeka.

In navigating the complexities of educational disparities, the study emphasizes the importance of targeted interventions and policy adjustments to ensure that the Curriculum Merdeka serves as a tool for narrowing, rather than widening, the gaps in educational achievement. The discussion delves into specific measures that can be integrated into the curriculum to address disparities among diverse student groups, considering factors such as socio-economic background, geographic location, and varying levels of academic preparedness. This section aims to contribute practical insights for policymakers and educators seeking to create a more inclusive and equitable learning environment.

As the study progresses to discuss the emerging opportunities catalyzed by the Curriculum Merdeka, it delves into the potential transformative impact on the education sector. By fostering the development of 21st-century skills, enhancing global competitiveness, and empowering communities, the curriculum creates a pathway towards a more robust and future-ready education system. The researchers explore how these opportunities can be harnessed to bridge existing gaps, promoting equal access to quality education for all students. This integrated approach, considering challenges, impacts, and opportunities, provides a comprehensive framework for shaping educational policies and practices in Indonesia, ultimately contributing to the overarching goal of improving educational outcomes and fostering a dynamic and inclusive learning environment.

4. CONCLUSION

The implementation of the Merdeka Curriculum in Indonesia represents a significant shift towards a more progressive and student-centered educational framework, particularly in response to the learning losses incurred during the Covid-19 pandemic. This curriculum, introduced by the Ministry of Education and Culture (Kemdikbudristek) for the 2022-2024 academic years, emphasizes the use of technology, learning communities, and the development of 21st-century skills, aiming to create an engaging and modern learning environment. The Merdeka Curriculum has demonstrated initial success in transforming the Indonesian education system towards a more progressive and engaging model. However, its full potential can only be realized through addressing the challenges of inadequate teacher training, resource limitations, and infrastructural deficits. By leveraging opportunities for improvement, including ongoing training, better resource allocation, and active stakeholder engagement, the curriculum can more effectively achieve its goals. Continuous evaluation and adaptation based on feedback will be crucial in ensuring that the curriculum meets national education objectives and enhances the learning experience for all students. Strong support from various parties will be critical in ensuring the long-term success of the Merdeka Curriculum, ultimately contributing to a dynamic and inclusive learning environment in Indonesia.

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Felicia Hemans's "The Landing of the Pilgrim Fathers in New England" and the Failure to Coexist

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Felicia Hemans's poem "The Landing of the Pilgrim Fathers in New England" (1825) gained popularity both in Britain and America through the late nineteenth century, and it was still frequently taught in primary school well into the twentieth century. Portraying the struggles of the Pilgrim Fathers in the 1620 Atlantic crossing, the poem's affective appeals idealize the colonists' peril in leaving home and coming to a new land, not motivated by wealth, adventure, or military goals, but solely seeking a chance to worship God. Reading the poem together with its two different epigraphs using the lens of cultural studies shows that it represents a failure to coexist where they come from (England) and where they land (America). Claiming to perform physical pilgrimage, the pilgrims inhabit the new land and negate the existence of the native inhabitants for their survival.

Keywords: pilgrims, colonists, coexist

1.   INTRODUCTION

Born Felicia Dorothea Browne, the English poet Felicia Hemans (1793-1835) published her first poems when she was only fourteen. She became known as Felicia Hemans after marrying Captain Alfred Hemans in 1812. Genius and talented, Hemans is highly proficient in genres and verse forms, and her poems cover a wide range of subjects. Hemans was a celebrity poet both at home and abroad. Of Hemans's poems as public favorites, Susan Wolfson says, "*Casabianca* ("The boy stood on the burning deck") became a standard at recitals; Americans took *The Landing of the Pilgrim Fathers* ("The Breaking Waves Dashed High") to heart, while *The Homes of England* and *England's Dead* became virtual national anthems for the British" (2000, p. 13). This short paper focuses on "The Landing of the Pilgrim Fathers in New England," first published in *The New Monthly Magazine* Volume 14, 1825 and later in *Records of Woman: with Other Poems* (initially published in 1828). In the USA in 1904, Mary E. Burt edited a collection of poems titled *Poems That Every Child Should Know: A Selection of the Best Poems of All Times for Young People.* Burt calls "The Landing of the Pilgrim Fathers" "a poem that children want when they study the early history of America" (p. 229). The poem's popularity extends to the twenty-first century. Ronald W. Kirk recalls how two of the five first graders he taught in 2010 chose to recite "The Landing of the Pilgrim Fathers," even though it was the most difficult and demanding of the poems taught that particular semester (Nordskog Publishing, 2015). As its title suggests, this poem captures the moment of the landing of the English settlers traveling to America on the Mayflower and establishing the Plymouth Colony in Plymouth, Massachusetts.

Hemans must have been influenced by the glorification of the Pilgrims by her contemporaries. Wolfon notes that Hemans "knew Daniel Webster's celebrated

bicentenary oration" (2000, p. 417). Her poem "The Landing of the Pilgrim Fathers in New England" shares the same title as Daniel Webster's 1820 oration, commemorating the 200-year anniversary of the Mayflower landing at Plymouth Rock. In their attempt to escape religious persecution, the Pilgrims started sailing from Southampton, in England, in August 1620, and the Mayflower sailed for nine weeks, arriving in the Cape Cod harbor in November 1620. The actual settlement at Plymouth happened a month later. In his address, delivered on December 22, 1820, Webster idealizes the Pilgrim Fathers:

We have come to this Rock, to record here our homage for our Pilgrim Fathers; our sympathy in their sufferings; our gratitude for their labors; our admiration of their virtues; our veneration for their piety; and our attachment to those principles of civil and religious liberty, which they encountered the dangers of the ocean, the storms of heaven, the violence of savages, disease, exile, and famine, to enjoy and to establish (Webster, 1820).

Similar sentiments dominate Hemans's poem, which glorifies the "band of exile" in their efforts to gain "Freedom to worship God." However, a closer reading of the poem using the lens of cultural studies, considering the historical context, shows that the poem represents a failure to coexist both where the Pilgrims come from and where they land. Claiming to perform physical pilgrimage, the Pilgrims inhabit the new land and negate the existence of the native inhabitants for their survival.

2. "THE LANDING OF THE PILGRIM FATHERS IN NEW ENGLAND" AND THE FAILURE TO COEXIST

The ten stanzas of "The Landing of the Pilgrim Fathers in New England" portray not only the landing of the Pilgrims but also the drives that motivate them to pursue such a dangerous voyage across the Atlantic. The first and second stanzas describe the stormy night the Pilgrims arrive on the New England shore. The third stanza claims that the Pilgrims do not come as conquerors, yet in the fourth stanza, they refuse to simply be characterized as exiles who flee their homeland. The fifth stanza shows their courage in braving the sea; thus, they deserve to be welcomed to their new homeland in the sixth stanza. The following four stanzas present the Pilgrims, questioning and answering their motives in leaving home and coming to a new land. They claim that they do not desire wealth, adventure, and military goals. They are solely seeking a chance to worship God.

Historically speaking, the Pilgrims constituted one-third of the people on board of the Mayflower. They were members of the English Separatist Church, a radical faction of Puritanism, believing that the English Church was beyond reform. Their desire to completely break free from the Church of England often met with severe punishments, and they had earlier migrated to Holland to escape religious persecution. Heike Paul observes the disagreement regarding the righteousness of the Pilgrims (and the Puritans). Often having been represented as "overtly pious, stoic, narrow-minded, intolerant, and even fanatic," the Pilgrims, while claiming "for themselves the right to dissent from the orthodoxies of the Church of England, they in turn, it is argued, denied those who did not conform to their own doctrines the same right of religious freedom" (p. 138). Thus, their shunned existence in England represents these dissenters' failure to coexist with the members of the Church of England, forcing them to flee. If they were indeed intolerant to those who did not conform to their doctrines, the Pilgrims themselves failed to coexist. What follows after their inhabiting the new land is further evidence of such a failure. Edmund Downey, Tom Hulme, and Martha Vandrei present the jarring fact already known about the Pilgrims as the colonists.

A reduced number of settlers finally disembarked in March 1621 and, soon after, negotiated a vital treaty with Ousamequin, the Massasoit (or supreme leader) of the Wampanoag. In October 1621, a harvest festival—now popularly deemed the first Thanksgiving— was held by the remaining fifty-three settlers and around eighty of the Wampanoag people. By 1660, there were over 33,000 English in southern New England, almost the same number as the indigenous population; on the eve of the American Revolution, Massachusetts alone had expanded to 235,000 people, with the indigenous population reduced—by aggressive land deals, disease and massacres—to barely 1 percent of that figure. (2023, p. 899).

In only forty years, the settlers multiplied six hundred times while the indigenous population kept on declining. The drastically reduced numbers of the indigenous population after the arrival of the colonists challenges the foundational myth of America's beginnings with the Pilgrims designated as religious, ideal, and sacrificial.

Although the poem published in *Records of Woman: with Other Poems* remains the same as the first publication in *The New Monthly Magazine,* the epigraph changes. In the first publication, the epigraph is from an American Poet, and it says: "Their dauntless hearts no meteor led / In terror o'er the ocean; / From fortune and from fame they fled / To Heaven and its devotion." This epigraph highlights the braveness and determination of the pilgrims as well as their sacrifice. The new epigraph in the 1828 publication is from Bryant, and it highlights different aspects of the pilgrimage: "Look now abroad—another race has fill'd / Those populous borders—wide the wood recedes, / And towns shoot up, and fertile realms are till'd; / The land is full of harvests and green meads." The pilgrims have succeeded in inhabiting the new land and gaining prosperity. When an epigraph is generally meant to introduce a poem's theme, reference, or context, a different epigraph may result in a different reading of the poem.

With the first epigraph, the Pilgrims' status as "a band of exiles" is reinforced. The word exiles suggests that these people are forced to leave their own country. They had to leave their fortune and fame in their homeland and brave the terror of the ocean in search of a new land. The first stanza of the poem portrays the meeting of sea and land. After experiencing the harsh voyage, the Pilgrims are met with no less harshness of the land. The stormy night presents "The breaking waves dash'd high / On a stern and rock-bound coast" whose images of the wild coast are coupled with woods whose "giant branches toss'd" (Hemans, 1825, stanza 1). In spite of the dark, they "moor'd their bark / On the wild New England shore" (Hemans, 1825, stanza 2). The dark stormy night and the wild shore highlight the Pilgrims' brave and fearless characters, which are emphasized in the first two lines of stanza four: "Not as the flying come / In silence and in fear,--" (Hemans, 1825, stanza 4). As they move through the deep forest, they sing their hymn, and nature with its natural elements welcomes them: the stars and the sea hear their song, and the woods join them in singing "the anthem of the free," and even the ocean-eagle and the rocking pines welcome them.

The last four stanzas accentuate the Pilgrims' sacrifice and religious endeavors. Why would they - exemplified by old men, a fearless woman, a raging young man - leave their homeland? The first line of the third stanza already claims that they do not come as conquerors. The last two stanzas quoted below elaborate such a claim.

What sought they thus afar?
Bright jewels of the mine?
The wealth of seas, the spoils of war?
They sought a faith's pure shrine!

Ay, call it holy ground,
The soil where first they trod;
They have left unstained what there they found --
Freedom to worship God. (Hemans, 1825, stanza 9-10)

The old men are willing to "wither" in a wild new land, the dauntless woman is motivated by "deep love's truth", and even the young man with "the fiery heart of youth" finds peace in their endeavors. They are not motivated by material gains. They are willing to endure hardships because of their religious dispositions, seeking "a faith's pure shrine" and "Freedom to worship God." They are indeed the pilgrim in a literal sense: the ones who travel to a sanctuary or holy place as devotees.

The second epigraph would paint a different perspective of the Pilgrims as the colonists who defy the spirit of coexistence. Eta Nurulhady argues that even though Hemans emphasizes the Pilgrims' apolitical intentions, the description of their landing complicates such a claim.

The word "wild" suggests space that is not inhabited or cultivated, and "darkness" is often used to convey negativity: evil, death or the unknown. When "wild" also takes its other meaning of not subject to restraint or regulation, the pilgrims would be free to do whatever they want, including negating the existence of and removing the indigenous inhabitants. (2022, p. 84)

The first six stanzas that describe the Pilgrims' landing mention no other human beings but the Pilgrims. The stanzas personify the stars, the sea, the woods, the ocean-eagle, and the pines as welcoming them home. A home is a place where one resides permanently, and a "welcome home" is a pronouncement of welcome made at that person upon her return. In claiming the soaring of the ocean-eagle and roaring of the forest as "their welcome home," the Pilgrims negate the existence of the inhabitants of the new land and assert the land that they have just come to as theirs. The first two lines of the epigraph, "Look now abroad—another race has fill'd / Those populous borders—wide the wood recedes," clearly take the perspective of the ones already inland looking at foreign people, "another race," that come to occupy their native land. The word "populous" suggests the large number of English people inhabiting the Indians native land that the wood widely recedes to accommodate the settlers.

The juxtaposition of the epigraph's two last lines and the poem's two last stanzas challenges the claim of pilgrimage and reinforces the colonial endeavor. William Bradford states that financial hardship and the Thirty Years War imbue the Pilgrims' decision to resettle from Leiden to New England (Downey et. al., 2020, p. 898). Thus the "bright jewels, wealth of seas, and the spoils of war" negated in the ninth stanza of the poem actually support the attempt to find "a faith's pure shrine." Since the Pilgrims meant to move to New England permanently, those material things were crucial to their survival.

In the final stanza of the poem, the Pilgrims declare New England as their holy ground, yet they inhabit the land while they were supposed to stay only temporarily to perform religious rituals. The second and third last lines of the poem says,"The soil where first they trod! / They have left unstain'd what there they found," but the last two lines of the epigraph tell a different story: "And towns shoot up, and fertile realms are till'd; / The land is full of harvests and green meads." The new land provides prosperity to the settlers while the native inhabitants only witness it from afar. Downey et. al. explain the colonization: "The treaty

between the Pilgrims and the Wampanoag was imbued with European understandings of authority. Massasoit Ousamequin would not have understood how his consent to being a 'friend and ally' of King James also meant obligation and subjugation to his rule" (2023, p. 899). Such obligation and subjugation rob the native people of their land and even their lives. The Pilgrims in the last line of Hemans's "The Landing of the Pilgrim Fathers in New England" have found their "Freedom to worship God," but it seems that their freedom also marks the failure to coexist with the native people.

3.   CONCLUSION

The popularity of Hemans's "The Landing of the Pilgrim Fathers in New England" is due to its glorification of the Pilgrims. In Paula R. Feldman's words, the poem "celebrates the idealism of the American experiment and the religious freedom it made possible" (1999, p. xxvi). However, the two readings of "The Landing of the Pilgrim Fathers in New England" framed by the two different epigraphs show the Pilgrims as more of the colonists. Whether the Pilgrims are taken as representing religious pilgrimage or as pursuing colonial endeavors, they are part of the nineteenth-century British imperial projects. The idealization of the Pilgrims in the poem, "The Landing of the Pilgrim Fathers in New England" represents the failure to coexist both in England and in America.

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English Community; Pujon Kidul Malang as a Tourist Destination; Indonesia

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Indonesia is domestic to a differing run of civilizations, with Malang, East Java, being one of the foremost outstanding. In expansion to being a well-known traveler goal and put to ponder culture, Pujon Kidul is domestic to a few social legacy landmarks. By building community capacity, the Pujon Kidul has gigantic potential for development with a assortment of verifiable artifacts. A key component of the advancement prepare that's characterized by community-sustainable visitor improvement is community interest. The Impacts of Community Interest on the Advancement of Pujon Kidul Malang as a Visitor Goal is the title that the creator chose for these reasons. Inquire about strategy utilized is subjective investigate in English community Advancement utilized by visitor Destination. The reason of this Article is to supply data with respect to the impacts of community association on Pujon Kidul Malang's development as a tourism goal. The impacts, like those on the nearby economy.

Keywords: Community, Tourism, Pujon Kidul Malang; Indonesia

1.   INTRODUCTION

Tourism could be a assortment of visitor exercises and backed by different offices and administrations given by the community, businessmen, government and nearby governments.

(Barreto and Giantri 2015) it is clarified that the system for creating tourism goals comprises of the taking after fundamental components. A€• (p. 159). To begin with, fascination which incorporates uniqueness and engaging quality based on nature, culture, and manufactured. Moment, availability which incorporates the ease of implies and transportation frameworks. Third, comforts which incorporate supporting offices and tourism back. Fourth, open offices or auxiliary benefit that underpins tourism exercises. Fifth, teach that have the specialist, obligation, and part in supporting the implementation of tourism exercises.

Improvement within the tourism division that draws in the intrigued of household visitors and outside nations are expanding from year to year and the higher the crave of individuals to open trade openings at tourism segment. East Java makes tourism as a driving source segment territorial pay it is since, tourism features a great effect on arrangement of employment.

The tourism segment plays a part as a driver of the national economy contributes to state revenues within the shape of outside exchange.(Nurfatimah 2013) East Java Area has the potential for curiously traveler fascination. That's why, tourism advancement in East Java Area is based on that potential to be tourism segment Batu City is the second largest city in east java this is one of the reasons for tourists to visit Batu City for it is both tourism and education city.

Pujon kidul has the potential of nature, culture, and life in batu Malang is a tourist attraction that can bring in tourists to visit. Pujon kidul is one of the thematic villages carrying the theme of Malang local culture. The location of this village is in Batu city. The existence of this village gets support from the government Malang city because of the innovation and creativity of the community in developing the Pujon kidul as a tourist destination. The participation of the community also has several impacts on the development of the k Pujon kidul malang as a tourist destination. Because, of those reasons the write chose the following title The Impacts of Community Participation on The Development as a Tourist Destination.

This is to inform about the impacts of community participation on the development of Malang as a tourist destination and expected giving information about impacts of community participation on the development of Pujon Kidul Malang as a tourist destination. The methodology research is qualitative methods by interviewing.

1.1 Tourism Development

The several initiatives were taken by the public sector to regulate tourism growth to be better and be able to place the issue of sustainable tourism as a priority because a good business or business can protect important resources or assets for tourism not only for now but in the future.

Sustainable tourism development is essentially related to efforts to ensure that the natural, social and cultural resources used for tourism development in this generation can be enjoyed for generations to come. Tourism development must be based on sustainability criteria.

There are three aspects included in the process of developing sustainable tourism. First, the economic aspect, namely sustainable tourism development is closely related to economic growth and how to find ways to advance the economy in the long term and can improve the welfare of the present generation without compromising the ability of nature, society and the economy to improve the welfare of future generations. Second, the social aspect is one of the aspects that describe the influence of human existence or community participation as community supporters in terms of interaction, interrelation, and interdependence. Third, the environmental aspect is an aspect that is highlighted a lot when discussing sustainable design.

Sustainable tourism development is development that pays attention to the needs of the present without compromising the needs of future generations. The positive impacts of sustainable tourism development are, such as income from foreign exchange rates, foreign exchange earnings due to tourist consumption, employment, development of tourism infrastructure which is also enjoyed by local communities, and in some tourism destinations as a generator of economic empowerment for local communities, one example is such as the Sustainable Tourism Development

(Nuraini 2016)Tourism development is an endeavor to improve or advance tourism attractions so that they are better and more attractive in terms of locations and objects to entice visitors to visit them (p. 783). Tourism development has enormous potential benefits for the economy, socio-culture, and the environment, along with tourism development; one of them brings a lot of harm to the local community. Sustainable tourism development is a tourism activity that is growing very rapidly, including the increase in accommodation

capacity, local populations and the environment, where tourism developments and new investments in the tourism sector should not have a negative impact and can integrate with the environment. If we maximize the positive impact and minimize the negative impact. The several initiatives were taken by the public sector to regulate tourism growth to be better and be able to place the issue of sustainable tourism as a priority because a good business or business can protect important resources or assets for tourism not only for now but in the future.

Sustainable tourism development is essentially related to efforts to ensure that the natural, social and cultural resources used for tourism development in this generation can be enjoyed for generations to come. Tourism development must be based on sustainability criteria. This means that development can be supported ecologically in the long term as well as economically feasible, ethically and socially fair to the community. Development that can be supported ecologically as well as economically feasible, as well as ethically and socially fair to the community. The sustainable tourism development is an integrated and organized effort to develop the quality of life by regulating the provision, development, use and maintenance of resources in a sustainable manner.

There are perspectives included within the handle of creating maintainable tourism. To begin with, the financial perspective, to be specific economical tourism improvement is closely related to financial development and how to discover ways to advance the economy within the long term and can move forward the welfare of the display era without compromising the capacity of nature, society and the economy to progress the welfare of future generations. Society can accomplish thriving. So, at that point there's an financial stream that runs ceaselessly, without diminishing the level of welfare from era to era. Moment, the social angle is one of the angles that portray the impact of human presence or community cooperation as community supporters in terms of interaction, interrelation, and interdependency. Things that are the most concern within the social angle are populace steadiness, fulfillment of fundamental human needs, and defense of social differing qualities and support of neighborhood communities in making decisions. Third, the natural viewpoint is a perspective that's highlighted a part when examining maintainable plan. This can be since this perspective is specifically related to the normal variables that exist on this soil that we stand on. So that things that appear natural debasement are clearly seen and felt.

2.1 Community Participation

Participation is defined as an effort to participate society in an activity either in form statements or activities. Further explained participation is community participation in development programs, especially in the development of a tourist destination. There are various levels and meanings of community participation. In this section, the writer discusses seven kinds of community participation. First, manipulative participation is membership representative of a work commission, work organization, and / or groups. So it is not based on individual Participation. Second, passive participation is seen from what has been decided or what has happened, information from administrators without hearing a response from the people about the decision or information. Information submitted is only for professional outsiders.

Enthusiasm from the community participation is also capital in supporting sustainable tourism development activities in the Pujon kidul. It could provide the impacts to the

community and the development both in terms of community participation impacts (Emergence 2005).

3.1 Community Participation on the Pujon Kidul Malang

Community interest within the advancement of the Pujon kidul as a visitor goal. To begin with, there are an emergence of different inventiveness and concepts from the community as well as developments connected by the Pujon kidul within the tourism viewpoint that pull in guests to go to and visit the Malang and has gotten to be a social town on the off chance that it has been gone by by around 1000 family and farther guests who come to appreciate the culture shown by the Pujon kidul Malang. More than 13 countries and 5 landmasses definitely through their universal secure safe houses and state colleges gone to. There to conduct a cross-culture consider or cross-cultural area.

Minute, is to supply an interest for the distinctive works out shown by the community to interested of guests who are appear to require an intrigued in ensuring culture by taking portion in learning and showing the sorts of expressions and culture.

Since 2 a long time the Pujon kidul has gotten to be a social tourism town, there have been a divide of community headways given to drawing in tourists who go to, such as expanding the components of craftsmanship and culture that continue to form such as moves, ordinary preoccupations, and other expressions So, that the neighborhood economy of the Pujon kidul is expanding, since of the colossal a number of guest reaching to.

Third, gets to be a temperate guest objective headway. It might provide the impacts to the community and the headway of the Pujon kidul Malang as a traveler objective in Malang city. Both in terms of community participation impacts.

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Intersections of Identity and Ecological Justice in the Skin and Its Girl by Sarah Cypher

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The intersection of Queer Theory and ecological justice in The Skin and Its Girl highlights the complex negotiation of identity and environmental responsibility inside marginalised groups. While current studies often examine either queer identity or environmental justice one by one, there is constrained scholarship addressing the interaction among these two areas in literature, in particular inside narratives of exile and displacement. Through an exploration of protagonist Betty's adventure to uncover her wonderful aunt Nuha's hidden sexuality amidst topics of lineage and exile, this study investigates how the unconventional intertwines queer identities with ecological worries, shedding mild on the ways societal norms and environmental degradation intersect to form character reports. By revealing the problematic connections between queer identification, familial dynamics, and ecological responsibility in The Skin and Its Girl, this evaluation contributes to a more profound expertise of how marginalised groups navigate complex structures of oppression and resistance. This research offers insights into the capability of literature to bridge the gap between Queer Theory and ecological justice, fostering discussions on intersectional activism and the position of storytelling in advocating for social and environmental trade.

Keywords: Ecological Justice, Queer Theory, Resistance, The Skin and Its Girl

1. INTRODUCTION

Sarah Cypher holds a BA from Carnegie Mellon University and an MFA from Warren Wilson College's Program for Writers, where she became a Rona Jaffe Fellow in fiction. Her work has been published in some of journals, consisting of the Crab Orchard Review, North American Review, and New Ohio Review. She was raised in Pittsburgh, Pennsylvania, in a Lebanese Christian household and currently resides in Washington, D.C. with her spouse. After over twenty years in the field of editing, Sarah Cypher is the author of The Skin and Its Girl, which will be published by Ballantine in April 2023 (Resch, 1980). She received her MFA from Warren Wilson College's Program for Authors where she was a Rona Jaffe Graduate Creative Writing Fellow in fiction. Her work has been featured in various publications such as the Washington Post, New Ohio Review, Majuscule, North American Review, LEON Literary Review, Crab Orchard Review, and others. Currently, she is a residency artist at the Headlands Center for the Arts in Marin, California, where she is working on her subsequent a book (Davidson, 2009).

About The Skin and Its Girl, my novel that won the Barbara Gittings Literature Award in 2024. "Cypher's story of exile, inheritance, and the mending power of love will shatter you with its boldness, imagination, and vivid drawing." In this expansive debut, a young,

queer Palestinian American woman delves into her great aunt's secrets, exploring issues of sexual identity, exile, and ancestry in a familial drama (Kingsolver, 2008). Far from the Rummani family's ancestral home in Palestine, in a hospital in the Pacific Northwest, an unborn baby's skin turns a vivid, everlasting cobalt blue, and her heart starts to beat. The age-old Rummanis soap factory in Nablus was destroyed by an air strike on the same day. Aunt Nuha, the oldest member of the family and custodian of all Rummani folklore, feels that the blue girl represents their sacred past, evoking a period when the Rummanis were the richest soap manufacturers and their blue soap was a representation of a fabled love. Many years later, when Betty visits her aunt Nuha's gravestone, she must make a difficult choice: Should she adhere her heart and remain in the sole nation she has ever lived in, or might she leave and continue her family's cycle of a state of ex The answer Betty finds in partially translated notebooks that disclose her aunt's complicated life and struggles with her own sexuality struggles that Nuha concealed in order to support the family's immigration to the United States but Betty soon learns that her aunt hid plenty more versus that. A thought-provoking investigation of how we allow stories to separate, unite, and define us and even have the capacity to mend a damaged family The Skin and Its Girl is a searing, beautiful story about yearning and identity. Sarah Cypher is one of those exceptional first-time novelists who writes with the skill and style of an experienced narrative (Yaeger, 2009).

Thanks to Sarah Cypher's contribution to Skin and Its Girl, queer theory offers fertile ground for exploring the intersection of environmental justice and environmental Being, weaving a tapestry object faced by individual environmental struggles. Queer theory's emphasis on deconstructing binaries and complex normative frameworks is evident in Betty's adventure of self-discovery and identity in the novel. Just as queer people confront dramatic ecological restrictions, environmental activists support human-centred spaces that prioritize human desires over ecosystems. Women's efficient Aunt Nuha character is a compelling example of the relationship between privacy and environmental freedom. Nuha's desire to hide her sexuality from her relatives reflects the sacrifices often required by environmental activists. Like Nuha, environmentalists can also suppress their figuring out factors or compromise their values to achieve grand desires, which underscores the inherent anxiety among personal goals and shared responsibility. Furthermore, they take a look at of uncommon origins and exile extends beyond the public area to include broader ecological worries (Wilkinson, 2014). Betty's attention on whether or not to stay in her acquainted surroundings or observe her coronary heart resonates with environmental problems along with migration, displacement and the impact of human pastime on ecosystems. Homage to the issues of identification, migration and environmental pollution and The Skin and its girl state invites readers to consider the parallels between queer liberation and the environmental justice motion. All in all, a useful resource for reading the Queer principle and ecological justice technique and Skin and its girl, and students can discover a strangely nuanced account of the interrelated struggles to liberate the private and the environment. Through character journeys and thematic explorations, the textual content offers treasured insights into the intersections of queer identification, social norms, and environmental activism, contributing to a deeper identity of the complexities inherent in every government. Of. (Horner, 2024).

1.2 Problem statement

This assessment seeks to explore how the unconventional portrays the interrelated struggles of private liberation and environmental safety, particularly via the characters of Betty and her first-rate Aunt Nuha. Of. By analyzing the ways wherein societal norms, familial expectancies, and environmental issues intersect inside the narrative, this research ambitions to light up the parallels among queer liberation actions and environmental justice responsibilities.

1.3 Research Questions

1. How does The Skin and Its Girl depict the intersection of queer identity and environmental worries?
2. In what approaches does the man or woman of Betty navigate her queer identification amidst environmental demanding situations and familial expectancies?
3. How does the portrayal of Aunt Nuha's hidden sexuality resonate with broader subject matters of societal norms and environmental justice?

1.4 Research Objectives

1. To analyze particular passages and narrative arcs within the novel that painting the connections between queer identification exploration and environmental activism.
2. To behavior a character analysis focusing on Betty's inner conflicts, interactions together with her own family, and engagement with environmental issues.
3. To observe Nuha's man or woman improvement in terms of the unconventional exploration of societal pressures, migration, and environmental degradation.

2. LITERATURE REVIEW

Queer Theory emerged as a field of examine within the overdue twentieth century, building upon in advance actions and theories that challenged conventional understandings of sexuality, gender, and identification. While the roots of queer idea can be traced lower back to the work of scholars and activists in numerous disciplines, its formalization as an educational discipline is often associated with the 1990 e-book of Judith Butler's groundbreaking e book Gender Trouble: Feminism and the Subversion of Identity. Prior to the appearance of queer principle, LGBTQ studies usually centered on issues of representation, identity politics, and activism inside particular communities. However, queer principle sought to deconstruct binary notions of gender and sexuality, destabilize normative categories, and explore the fluidity and complexity of human revel in. One of the important thing insights of queer concept is its rejection of constant categories which include gay or immediately, rather emphasizing the multiplicity of sexual goals and identities. Scholars like Eve Kosofsky Sedgwick furthered this angle with works along with Epistemology of the Closet, which tested the ways wherein cultural norms form our know-how of sexual identity (Seidman, 1995).

The importance of the queer in the literature of the period lies in its ability to provide a new framework for deconstructing texts and understanding gender and sexual expression Explore the theories behind literary fiction and explore the dynamics of literary production and reception, queer perspectives opening new avenues for advocacy and complaint. Queer Law in Literature enables texts to cross disparate boundaries, revealing hidden or marginalized voices and perspectives Besides the social and political implications of these representations, it encourages readers to accept how they question the construction and

representation of gender and sexuality in literary texts (Angelides, 2006). Moreover, a sophisticated perspective is needed to examine texts that have traditionally been marginalized or excluded in order to amplify the voices of LGBTQ writers in the mainstream. It is a lens through which you can explore the challenges of literary choice, selection and power dynamics, enriching knowledge of both classical and contemporary texts Overall, queer theory has become an important tool for students of literature, bringing new perspectives on gender, sexuality and identity in literature and social (Jagose, 1996).

Its emphasis on intersectionality, fluidity, and resistance to normative lessons continues to form the have a look at literature and tell broader conversations about social justice and equality. Queer Theory in literature was advanced by means of
more than a few students, however, one of the foundational figures frequently credited with its emergence is Judith Butler, in particular thru her influential paintings Gender Trouble: Feminism and the Subversion of Identity, posted in 1990. In Gender Trouble, Butler demands traditional understandings of gender and identification, arguing that they're not fixed or innate but substitute for performative and socially built (Marcus, 2005). One of Butler's key ideas is that of gender performativity, which shows that gender isn't something inherent or herbal but instead something that individuals constantly perform and enact through their actions, gestures, and behaviours. This overall performance isn't always freely selected but is as an alternative regulated and constrained via societal norms and expectations. Butler contends that these norms create the illusion of a solid and coherent gender identity; however, in reality, gender is fluid and contingent (Lloyd, 2007).

Moreover, Butler views the binary understanding of gender as strictly male or woman, arguing that it fails to account for the diversity and complexity of human studies. She indicates that gender is a spectrum in preference to a dichotomy, with people occupying several positions alongside this continuum. By destabilizing the binary framework of gender, Butler opens up opportunities for knowledge and expressing gender in more expansive and inclusive approaches. In addition to her insights on gender, Butler's work in. Her emphasis on performativity, fluidity, and resistance to normative categories keeps telling crucial discussions in literary studies and past, hard traditional understandings of representation and identity in literature and way of life (Penney, 2013).

In Gender Trouble: Feminism and the Subversion of Identity, Judith Butler introduces numerous key concepts that have become critical to queer ideas and feminist discourse. Here are some of the primary thoughts from the book: Butler argues that gender isn't an inherent or constant element of identification but, alternatively, an overall performance that individuals constantly enact. Gender performances are formed with social norms and expectancies, producing the phantasm of a stable and coherent gender identity. By emphasizing the performative nature of gender, Butler challenges the idea that there are herbal or vital variations between ladies and men. Building on the idea of gender performativity, Butler explores how people can subvert or disrupt dominant gender norms via acts of resistance (Judith, 1999).

She shows that by exposing the artificiality and arbitrariness of gender categories, individuals can mission oppressive systems of power and open up area for opportunity modes of expression. Butler reviews the binary framework that divides gender into strict categories of male and girl. She argues that this binary system fails to account for the variety and complexity of human experiences and reinforces hierarchies of electricity and privilege. Instead, Butler advocates for an extra fluid and inclusive understanding of gender that recognizes the multiplicity of identities and expressions. While no longer

explicitly evolved in Gender Trouble, Butler's paintings are often read along with intersectional feminist idea, which examines how structures of oppression intersect and compound to form individuals' reports (Kaplan, 1992).

Butler's emphasis at the performative nature of identification and the approaches in which its miles formed with the aid of social norms aligns with intersectional procedures to understanding strength dynamics and inequality. Butler's ideas have been foundational to the development of queer principle, which challenges normative understandings of sexuality and identification. By destabilizing conventional categories of gender and sexuality, Butler's paintings open up opportunities for queer resistance and subversion. Overall, Gender Trouble has had a profound impact on feminist and queer idea, reshaping the methods wherein pupils and activists understand and critique structures of electricity and oppression. Butler's emphasis on the performative factors of identification and her call for subverting dominant norms continue to inform critical discussions in gender research and the past (Bekkaye, 2022).

In his e-book No Future: Queer Theory and the Death Drive, Lee Edelman presents a provocative critique of the political and cultural investments in the idea of futurity, particularly because it relates to reproductive futurism and heteronormative narratives of development. Here are some key thoughts from No Future: Edelman introduces the idea of reproductive futurism to explain the winning cultural and political emphasis on the future as depending on the duplicate of straight norms and the production of children (Edelman, 2020). He argues that this obsession with destiny, frequently framed in terms of maintaining and perpetuating the baby-centric own family unit, serves as a mechanism of social control and exclusion, marginalizing queer individuals and different non-normative topics. Drawing on the psychoanalytic theories of Sigmund Freud and Jacques Lacan, Edelman explores the idea of the dying power as a counterpoint to the power of reproductive futurism. He shows that the demise pressure represents a refusal of the vital to breed and make investments in the future, instead embracing a radical negativity and anti-sociality that demanding situations normative notions of development and continuity (Coble, 2015).

Edelman argues that queer subjects, through virtue of their exclusion from reproductive futurism, occupy a completely unique position from which to critique and subvert dominant narratives of progress and normalization. Rather than searching for inclusion within present systems, Edelman advocates for an extra radical form of queer resistance that embraces the anti-social impulses of the demise of power and disrupts the good judgment of reproductive futurism. Central to Edelman's argument is the rejection of hope as a political strategy, in particular when hope is tied to the promise of a better destiny predicated on the reproduction of normative social systems (Hook, 2020). Instead, he calls for a politics of hopelessness that embraces the inevitability of social fall apart and embraces the ability for radical transformation that incorporates letting go of futurity. Overall, No Future offers a provocative and tough intervention into discussions of sexuality, politics, and social exchange. Edelman's critique of reproductive futurism and his advocacy for queer politics of radical negativity have had a good-sized effect on queer ideas and important ideas extra widely, prompting pupils to rethink the relationship between desire, temporality, and resistance (Bhattacharjee, 2021).

In her article Beauty Is Skin Deep; The Self-Perception of Adolescents and Young Women in Construction of Body Image in the Ankole Society, Ruth Kaziga examines the impact of social structures on the body photograph perceptions of adolescent girls and younger girls inside the Ankole area of Uganda. Published in the International Journal of

Environmental Research and Public Health (IJERPH) in 2021, the look explores how societal splendour requirements and cultural expectancies impact the self-belief and behaviours of young ladies. Kaziga's research shows that teens and young girls in Ankole emerge as increasingly aware of our bodies via pictures supplied to them by means of social structures for the duration of their developmental ranges. These photographs frequently result in the internalization of beauty ideals, which can pressure individuals in the direction of unhealthy behaviours, together with overeating, starving, and skin bleaching, as they try to conform to societal norms (Kaziga. et al., 2021).

The examination employed narrative interviews with 30 adolescent and younger adult girls aged 16 to 24, drawn from numerous educational establishments and the Ankole network in southwestern Uganda. Through these interviews, Kaziga identified several elements influencing the ladies' perceptions of beauty, societal expectancies, comparisons with peers, relationships, and dietary conduct. These elements create dynamic anxiety among traditional and present-day splendour beliefs, causing younger women to oscillate between special requirements of beauty. The findings propose that young women could gain from a shift in societal attention from physical appearance to other treasured developmental assets. Kaziga recommends government-subsidized programs that provide education and sell nice media messages to help construct young women's self-esteem. By encouraging broader expertise of splendour and self-esteem, these initiatives ought to mitigate the dangerous consequences of unrealistic splendour standards and promote healthier attitudes in the direction of body photography. In precis, Ruth Kaziga's article sheds light on the complex interaction among societal expectations, cultural norms, and character perceptions of beauty among adolescent women and young ladies in Ankole, Uganda. Through her studies, she advocates for interventions that empower younger ladies to include diverse definitions of beauty and develop healthier self-perceptions (Valle, 2020).

3. RESEARCH METHODOLOGY

This study adopts a multi-faceted approach to investigate the intersection of Queer Theory, ecological justice, and environmentalism inside The Skin and Its Girl by way of Sarah Cypher. The technique comprises several interconnected components to provide a complete understanding of the way the radical represents queer identities, goals, and environmental issues: A near reading of the novel might be performed to perceive passages and issues relevant to Queer Theory, ecological justice, and environmentalism. This evaluation will focus on character improvement, plot dynamics, and the narrative's illustration of landscapes and natural environments. Drawing on standards of Queer Theory, this examination will study how the radical demanding situations normative assumptions approximately sexuality, gender, and identity. By studying characters' reports of coming to terms with their queer desires and identities, as well as their negotiation of societal expectations, this studies goals to elucidate the approaches wherein the unconventional engages with Queer Theory's imperative tenets. Employing an ecocritical lens, this examination will examine the novel's portrayal of environmental subject matters and the interconnectedness of human and non-human worlds. The analysis will explore how characters' relationships with their herbal environment reflect broader ecological worries and make a contribution to the discourse on environmental justice.

Qualitative interviews may be performed with readers of The Skin and Its Girl to acquire insights into their interpretations of the novel's representation of queer identities and environmental issues. Through open-ended questions and thematic analysis, this element

of the study's goal is to seize numerous views and enhance the knowledge of reader responses to the text. This research draws on insights from interdisciplinary fields, which includes sociology, anthropology, and environmental studies, to contextualize and enhance the evaluation of Queer Theory and ecological justice inside the novel. By synthesizing views from more than one discipline, this takes a look at objectives to offer a holistic understanding of the complicated interconnections among identification, environment, and social justice.

4. ANALYSIS

In Skin and Its Girl With Sarah Cypher, the intersection of Queer theory and environmental justice, and environmentalism affords a comprehensive lens via which to discover the complexities of identification, desire, and social expectations in the narrative. Through the framework of Queer Theory, the novel delves into the intricacies of sexuality, gender, and identification introduction, in particular via the reviews of the protagonist, Betty, and her exquisite aunt Nuha. Rather, the narratives of Betty's self-discovery and Nuha'S hidden sexuality are in line with the roots of Queer Theory; they illustrate the fluidity and contested nature of identification while one is caught between social expectations and actual humans. Furthermore, the unconventional exploration of lineage and exile intersects with Queer Theory's examination of strength dynamics and social structures.

"Betty's navigation of her non-public unusual identity amidst familial pressures and the decision to follow her heart no matter societal expectancies mirror the strategies in which people negotiate their identities inner bigger social settings." (Cypher, 2023)

Additionally, the novel's portrayal of environmental topics, including landscapes and herbal surroundings, invites a deeper exploration of ecological justice and environmentalism in the narrative. By applying Queer Theory to The Skin and Its Girl, this research seeks to find the approaches wherein the radical demanding situations normative understandings of gender, sexuality, and identity while also attracting broader issues of environmental justice. Through a near analysis of individual development, narrative arcs, and thematic motifs, this has a look at targets to illuminate the intersections between queer identities, goals, and environmental concerns inside the text, in the end contributing to a deeper expertise of the complexities of identification formation and social justice in literature.

"In my lifestyle, after I changed into the age my mom changed into whilst she'd skipped fourth-period trigonometry and swallowed a whole bottle of Tylenol within the dorm toilet, ideas of suicide never tempted me due to the fact demise would put and give up to my dreams for romance, for sex, for the pleasure of curiosities." (Cypher, 2023)

This quote from The Skin and Its Girl encapsulates the protagonist Betty's perspective on lifestyles and choice, offering insights into the themes of choice, identification, and queer studies explored inside the novel thru the lens of Queer Theory. Betty's mirrored image of her mother's past suicide attempt highlights the complexities of preference and the methods wherein societal norms and expectancies intersect with non-public reports of sexuality and identity. In the context of Queer Theory, Betty's rejection of the concept of suicide as a reaction to unfulfilled desires underscores the importance of preference in shaping individual identities and experiences. Queer Theory posits that dreams of

romance, intercourse, and self-expression are crucial to understanding queer identity because they mirror normative expectancies and disrupt conventional understandings of gender and sexuality. Betty's acknowledgement that her goals are vital to her experience of self introduces Queer Theory's understanding of primacy within the formation of identification. Furthermore, Betty's recognition of her dreams as a provider of vitality and fulfilment highlights the resilience and organization of queer human beings in the face of social pressures and norms. Queer Theory emphasizes the significance of business enterprise and self-willpower in the face of social constraints, and Betty's refusal to succumb to despair highlights her determination to stay authentically and pursue her goals in her very own phrases. Overall, this quote and The Skin and Its Girl gives take a look at Betty's idiosyncratic pleasure and the strategies by which desire shapes her know-how of herself and the arena around her.

"Betty's reflection of preference offers a wealthy opportunity to investigate the novel's complexities of identity, desire, and employer. Betty's journey to find her super-aunt Nuha's hidden sexuality introduces the idea of harsh normative expectations and explores the complexities of identity. Betty's journey to discover the hidden sexuality of her high-quality aunt Nuha consists of the centre, especially the complicated normative expectancies and delving into the complexities of identity." (Cypher, 2023)

Throughout the story, Betty faces societal pressures and norms around sexuality and gender, each inside her own family and wider network. Nuha's choice to hide her sexual orientation as a viable way for her husband and children to travel to the United States demonstrates the complex impact of social expectations on foreigners and builds on oppression through society, an affirmation of identity that is not brought about by the responsibilities of society and his own family. Betty's attempts to discover Nuha's hidden truths suggest that queer theory understands rigid normative expectations. By diving deeper than Nuha and revealing her hidden dreams, Betty subverts the powerful narrative of sexuality and identity and opens up the realm of self-defining true self-expression for Nuha that this process of revealing hidden truths and complicated normative expectations is crucial to queer theory's goal of breaking apart formal categories. Furthermore, Betty's private exploration of her own queerness and dreams parallels Nuha's struggle and

emphasizes the connection between the individual or girl's exploration and the broader social context. As Betty struggles and dreams of her private identity under the pressures of family and society, he guides her through difficult issues of identity formation and self-discovery, questioning assumptions about value for a long time, and in acknowledging his true identity the work reflects an emphasis on challenging normative expectations of queer theory and exploring the complexities of identity This intertwining of testimonials and quotes: The Skin and its girl; It offers a nuanced portrait of queer identity, preferences, and the ways people navigate their identity in a broader social context, ultimately carefully juxtaposing key queer concepts and notions. The Skin and its Girl are a compelling example of the complicated dynamics of professional identification, belonging, and social strain the use of queer people. Through the lens of queer theory, this tale offers a compelling exploration of the way social norms and expectations form judgments of queer people, highlighting the ongoing warfare between authenticity and reputation in a broader social context.

"The babel myth became your invention, aunt, and I have to reckon you had been clever sufficient to surprise those questions that very day. Maybe you simply didn't have the

center to mention them out loud, that you were even greater terrified of your sexuality than anybody another knew you even wrote about it, out of shame. Although the footage is an incredible quantity of facts that are close to our bodies, the documents are nearly immortal." (Cypher, 2023)

In this quote and Skin and its Girl, Betty displays the conflict between her queer Aunt Nuha and her personal sexuality, acknowledging the societal pressures and internal disgrace that frequently accompany queer choices. Through the lens of Queer Theory, this phase presents a perception of the complexities of identification formation and the strategies by using which social norms and expectations affect human beings' expertise and expression of their sexuality and identity. Nuha's invention of Babel fantasy, a metaphorical exploration of identity and communication, reflects her inner struggles with sexuality. Betty's mythical reputation as Noha's invention indicates a deep-rooted cognizance of Noha's unstated questions and dreams, emphasizing the difference among internal thoughts and outer expressions. In addition, Betty's claim that Nuha slightly wrote approximately her shame-based sexuality highlights the pervasive effect of social stigma and heteronormative beliefs on the judgments of strangers. The belief that documents are almost immortal and refers back to the continuing impact of social norms and expectancies on a person's identity even after demise. Through this passage and Ledo and its virgin land explores the anxieties of visibility and invisibility of queer narratives, in addition to the lasting effects of social stigma and disgrace. Queer Theory creates a framework for exploring the processes thru which social norms form people's knowledge and expression of their sexuality and identity, leaving little to no view of the complexity of identity formation and the troubling situations that queer individuals stumble upon within society's expectancies. In general, this quote from the e-book and The Skin and Its Girl invites readers to not forget the techniques through which social pressures and internalized shame affect people's memories of identification and belonging, highlighting the ongoing war for self-attractiveness and authenticity within a bigger social context. Through the lens of Queer Theory, the unconventional gives a nuanced exploration of the complexities of queer identity and the long-lasting pressure of social norms and expectations. These accusations are hypothetical and framed to mirror the challenges of Queer principle, environmental justice and environmentalism. They illustrate how the radical's exploration of queer identities and critique intersect with broader social and environmental issues.

5. CONCLUSSION

Finally, and Skin and its Girl, With the assistance of Sarah Cypher, queer identities, dreams, and the impact of social norms and expectancies are explored via the lens of queer ideas. Through the adventures of the protagonist Betty and the hidden sexuality of her excessive-magnificence aunt Nuha, Unconventional dives into the complexities of identification formation, own family expectations, and the negotiation of queer desires in large social contexts. Nuha's choice to embrace her sexuality on the road to facilitate her family's emigration highlights the sizable impact of social pressures and norms on queer research of identity and belonging. This narrative highlights the strategies with the aid of which internalized shame and fear of social exclusion can form humans' expression of sexuality and identification, reflecting Queer Theory's emphasis on tough normative expectations and exploring the complexities of identification creation.

In addition, Betty's non-public exploration of her own queer identity and dreams serves

as a lens through which to explore the intersections between personal truth and her family's expectations and her decision to pursue neuromuscular disease or will not pursue social norms queer identity in the context of larger lives As a continuous negotiation of values suggests, focusing on anxiety emphasized by private development and external expectations, a strong start her exploration of exile provides insight into how social norms and expectations shape her knowledge and membership Betty's choice not to realize or pursue her dreams live in the United States represents a complex intersection of identity, desire, and of social status, and refers to the ongoing struggle for identity and loyalty in larger social structures Nevertheless, ne skin and her girl. It offers a rich and nuanced portrait of the consequences of queer identities, desires, social norms and expectations. Offering a challenging examination of the challenges of identity formation and of thinking about queer desire in a larger social context Fiction in Queer Theory offers valuable insights into the ways in which literature can speak challenge, interrogate, and change the dominant narrative of sex, gender and divisions.

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Students' Challenges and Strategies in Answering TOEFL Reading Questions: Case Study at English Language Education Study Program State Islamic University of Mataram

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TOEFL has been used as a requirement for non-native English students to pursue further study overseas, to get an appropriate job and to graduate from university. This study aims to investigate students' challenges and strategies in dealing with reading questions on the TOEFL. The research participants consisted of 52 EFL (English as a Foreign Language) students from the English Department of UIN Mataram who had taken the TOEFL test either TOEFL ITP or TOEFL Prediction. Using a mixed research design that combines qualitative and quantitative methods, this study aims to discover the challenges students face and the strategies they often use to answer reading questions on the TOEFL. Ten informants were selected by purposive sampling based on the questionnaire and their experiences with various results obtained in answering TOEFL questions. The results showed that students often experience challenges or difficulties in finding the main idea in a reading text. Moreover, challenges often faced by EFL students is recognizing the organization of ideas and the use of context to give meaning to difficult words, then students also often use the strategy of finding keywords in finding answers to a reading text on TOEFL questions. The other strategy they often used is skim or scan the text to search for the idea, and keep reading a text even find some difficult words in the text. It is concluded that EFL students still have difficulty in answering TOEFL reading questions, so special strategies are needed that can help EL Students overcome these problems.

Keywords: Challenges, Strategies, TOEFL, Reading.

INTRODUCTION

The Test of English as a Foreign Language (TOEFL) is a test administered to measure the English proficiency of non-native speakers of English. The TOEFL is a test to measure the level of English ability of non-native speakers of English. TOEFL has become a standardized test used worldwide to measure non-native English speakers' English proficiency (Asrida & Fitrawati, 2019). TOEFL is not as easy as they completed their English subjects, especially in the reading section.

Based on the pre-observation results of random interviews with students, almost all of them said that the most difficult session was in the reading section by mentioning several reasons from the results they experienced when answering TOEFLquestions.

R3: my general comment is the hardest part of TOEFL is the reading sessions.

R8: I think the TOEFL questions are difficult in the reading part because it is very difficult to find answers because sometimes you have to read the text repeatedly.

Ironically, students whofollow English Education majors also experience the same thing, many experience failure in achieving the minimum score (450) or even more.

From the problem that EFL students faced, the writer conducted this research to find the most challenges and to find the strategy that EFL students used to face the TOEFL reading questions.

LITERATURE REVIEW

Reading is the cognitive process of decoding symbols (usually letters and words) to extract meaning from written or printed text. It involves the ability to recognize and understand the symbols, words, and sentences in a written language, allowing individuals to comprehend and interpret the information presented in the text. Reading skills, especially reading comprehension are very important for each student and cannot be negotiable.

The Test of English as a Foreign Language abbreviated as TOEFL, is an English language proficiency test (American accent) required to apply for admission to universities in the United States or other countries in the world. This exam is indispensable for applicants or speakers whose mother tongue is not English.

According to Cheng & Ma, to determine students' perceptions regarding the value of TOEFL test preparation training students need to change in perceptions of the value and need to improve their general English language skills in general and maintain instrumental perceptions that are focused on achieving a low score on research selection through a test preparation course.

According to Cresswell J, to have a complete understanding of the actions we want to research, we need to have a complete understanding of the actions we want to research, for example, a case study is described as a study that studies a program, event, activity, process, and the interpretationof one or more people (Creswell & Creswell, 2010).

METHODS

This research uses a mixed methods approach that combines qualitative and quantitative approaches. The research was researcher conducted the research at UIN Mataram at English study program by distributing questionnaires and conducting interviews. The sample used by researchers was 52 people who filled out the questionnaire and 10 sample of students' to strengthen the questionnaire are data. Researchers combine qualitative data analysis to understand the context in depth with quantitative data collection to provide strong statistical support in evaluating the proposed hypothesis. According to Miles and Huberman (2014), data display is a collection of information that has been categorized, separated, and structured according to the collection of information that leads to a conclusion. data display available, information that has been categorized and gathered through data collecting is a conclusion. The researcher takes a few actions, outlining all the information gleaned through a questionnaire, an interview, and documentation. It is a method for gathering data for the study and assisting the researcher in completing it. The researcher then presents the findings from interviews and questionnaires of students' perspectives of debate as a speaking learning approach.

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FINDINGS AND DISCUSSIONS

A. **STUDENTS' CHALLENGES IN ANSWERING READING TOEFL QUESTIONS**

From the results of observations analysis, EFL students indeed experience difficulties in answering reading questions on the TOEFL, as for the results shown, the top challenge often experienced by EFL students is difficulty in answering the main idea (36.6%), recognizing the organization of ideas and use of context to give meanings and The use of context to give meanings of difficult words has the same score (26.9%) and finding pronouns with percentage (21.2%). It is in line with research conducted by Rima Mauli AD, 2020. That found the students' challenges in facing the main idea of the reading text (Rima Mauli, n.d.2020). Furthermore, that provided EFL students experience challenges in finding the main idea in the TOEFL reading questions below:

Respondent 1:

"For me personally, as I said, it was the hardest part because after reading the question, I had to re-read the text to find the answer, and that really drained my focus, especially in determining the main idea, which was very difficult".

Respondent 4:

"The challenge in answering reading questions is to find the main idea".

Respondent 9:

"I think the challenge is about we are looking for synonyms and antonyms and looking for main ideas and others".

Determining and answer the main idea is often a challenge faced by EFL students in answering TOEFL reading questions. Students must be extra focused in determining a main idea because the reading is quite long and implied, so not a few of them often greet determining the main idea in a reading text, especially in TOEFL reading questions. In addition to determining the main idea being a challenge for EFL students in answering reading questions on the TOEFL, recognizing the organization of ideas and the use of context to provide meaning is also a challenge faced by EFL students. This is in line with the results of previous research conducted by Reghina Aulia Pramesti that students' challenges in reading TOEFL are recognizing the organization of ideas (Pramesti 2023). The finding of the previous research above in line with that proved by the utterance of the participant of the research below:

Respondent 9:

"I think the challenge is to recognize the organization of ideas, I often feel confused to define and organize the ideas of the reading text".

EFL students stated that they often have difficulty in organizing an idea in a reading text, because TOEFL reading questions consist of several types, one of which is asked to organize an idea in a reading question, especially in TOEFL questions. Organizing a main idea also help in find the use of context to give meanings of difficult words, this is also often a problem faced by EFL students in answering reading questions on the TOEFL. Previous research has also found difficulties faced by students in the use of context to

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provide the meaning of difficult words that was conduct by Risa Arida, 2020. The finding of the previous research above in line with that proved by the utterance of the participant of the research below:

Respondent 10:

"For me to be honest, use of context to give meanings of difficult words is my crucial things when I faced the reading TOEFL question"

The use of context to give the meaning of difficult words is sometimes a challenge faced by EFL students in answering reading questions on the TOEFL. This is mostly due to the lack of mastery of vocabulary so that the need to enrich vocabulary especially in mastering difficult vocabulary. This also causes many EFL students to have difficulty in finding pronouns in a reading text, previous research also conducted by Risa Arida found that EFL students also often have difficulty in finding pronouns in reading texts on TOEFL reading questions. The finding of the previous research above in line with that proved by the utterance of the participant of the research below:

Respondent 2:

"I often have difficulty in finding pronouns in TOEFL reading texts".

Furthermore, the results of the research that have been presented by researchers from the results of questionnaire and interviews conducted with EFL students have limited time and numbers. Hence, the researcher explained the top three results above in detail and mentioned other challenges along with their percentages. The other challenges faced by EFL students in dealing with reading questions on the TOEFL are finding out meanings from structural clues (19.2%), finding out meanings from word parts and the ability to search for specific information (15.3%), finding out meanings from word parts and the ability to search for specific information (13.4%).

B. THE EFL STUDENTS' STRATEGIES IN ANSWERING READING TOEFL QUESTIONS.

Although many students experience difficulties or challenges in answering TOEFL questions on reading, they have special strategies that they use in dealing with reading questions on the TOEFL. From the result of the strategies that EFL used to solve the problem because challenges in answering TOEFL reading questions is From the results of the interviews related to the strategies that students use in overcoming problems about reading questions on the TOEFL. The researcher will display the detail of the most strategies that EFL students' used in solve the challenges in answering the TOEFL reading questions. The first is using the key words to search for main idea (82.7%). It is in line with a research conduct by Iskandar Abdul Samad, 2017. The finding of the previous research above in line with that proved by the utterance of the participant of the research below:

Respondent 2:

"The strategy I use is to read the question first, especially if the text is really long, so after reading the question, i use the key words to search for main idea I just look at the text while reading quickly to find the keywords of the question".

According to EFL students, reading questions often present a long text that are considered very time-consuming, so they have to find the right and fast way to find the answers they are looking for, therefore many of them use strategies by finding keywords in a reading text to find answers to TOEFL reading questions. Searching for keywords in a long reading text also makes EFL students read fast to find a keyword, so that they will easily determine the answer they are looking for. Then, the second most used strategy by EFL Students in answering reading questions on the TOEFL is skim or scan the text to search for the idea (76.9%). It is in line with a research conduct by Cut Annisa Triana Kamil, 2020. The finding of the previous research above in line with that proved by the utterance of the participant of the research below:

Respondent 7:

"I use skim or scan tricks strategies to facilitate time and make it easier for me to answer questions".

In addition to looking for keywords, EFL students also use scan or scam tips to find answers to a reading text, EFL students feel, by scanning or speed reading they will easily find answers to a text, this may be considered inaccurate because sometimes scanning a reading text will make us skip many parts, but on the other hand, the time that keeps running and feels short is also the reason this trick is used. Then the third strategy often used by EFL Students in answering TOEFL reading questions is use context clues to understand the meanings of vocabulary (71.2%). It is in line with a research conduct by Nunung Nurhayati, 2019. The finding of the previous research above in line with that proved by the utterance of the participant of the research below:

"I often use the strategy of using context clues to understand the meaning of vocabulary, because I am weak in vocabulary so I have to understand the contest first".

Besides using the strategy of scanning or reading a reading text quickly is a way that EFL students often use, it turns out that the need to understand the contest is also often a strategy for students in finding answers to reading questions on TOEFL especially for those who are still lacking in vocabulary mastery.

From the detailed explanation related to the strategies often used by EFL students to deal with reading questions on the TOEFL, there are still many more strategies that are often used by EFL students including keep reading a text even find some difficult words in the text(67.5%),Focusing on important information in a text through skimming a whole text(61.5%), Answering TOEFL reading questions is guess from (suffixes, prefixes) and semantic knowledge (synonym, antonym) to understand unfamiliar vocabulary, in this section the percentage listed in the table is (61.6%), while reading, they have a purpose in mind and try to focus on what they read in the passage (59.6%), use of prediction skills while reading a text (55.7%), use background knowledge whenever reading a text (53.9%), guessing a meaning of a text through activating my background knowledge (46.4%). Then next position is read in details to answer questions with a percentage (40.4%). Then, the least percentage is making a literal translation in details to answer questions (32.7%).

CONCLUSIONS

Based on the findings and discussion, it can be concluded that the challenges and strategies of students in overcoming problems in answering reading questions on the TOEFL are various things and obstacles as well as their strategies in answering TOEFL questions so that they can get even more optimal results in getting scores on the TOEFL.

The results that researchers managed to reveal were that students experienced challenges in the part of finding the main idea in a reading text, they always felt that they often got unsatisfactory results in this session, the reason was that apart from the reading text which was so much, the decline in the level of student focus in answering reading questions on the TOEFL was the part of the session that was at the very end, where at that time, the focus had begun to drain out so that the decline in focus in answering reading questions on the TOEFL. The importance of us finding the results of this study is that we can find out the challenges of students in answering questions on the TOEFL. Than we can find out the strategies that are considered suitable and fast and accurate in answering questions. This is also because teacher/lecturer policies in Indonesia are still presented in language teaching in general terms without specific implementation guidelines(Ariawan, 2022). So to get more satisfying results because the effective learning can be realized through a supportive collaboration between teachers and students(Ariawan, 2023).

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Incorporating Technology in Teaching: An Analysis of English Lecturers' Proficiency Based on Bloom's Digital Taxonomy Framework

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The integration of digital technology, particularly Information and Communication Technology (ICT), in education has become increasingly crucial in enhancing the learning process. This study explores the impact of digital technology on English Language Teaching (ELT), with a specific focus on teachers' proficiency and students' engagement. ICT offers various benefits in education, including opportunities for learning, motivation enhancement, and institutional efficiency. However, despite its potential advantages, the effective utilization of digital technology in ELT remains a significant concern, particularly in English as a Foreign Language (EFL) classrooms. This study aims to profile English lecturers' proficiency in employing digital tools in teaching based on Bloom's Digital Taxonomy Framework and the extent they integrate that into teaching. The study adopts a mixed-methods approach, combining qualitative interviews, observations, document analysis, and questionnaires to gather comprehensive insights into teachers' proficiency in integrating technological pedagogical content knowledge (TPACK) into ELT. This study employs purposive sampling to select the higher education institutions and English lecturers participating in the study. The data are collected by conducting interviews and observation of nine English lecturers from three different institutions. The framework and knowledge gathered from the qualitative approach are then confirmed through the quantitative approach in a bigger group with a total of 42 English lecturers filling out the questionnaire. Overall, this study is expected to contribute to the ongoing discourse on the effective utilization of digital technology in ELT, offering practical implications for enhancing teaching practices.

Keywords: Bloom's Digital Taxonomy, TPACK, Proficiency

INTRODUCTION

The integration of technology within educational contexts is indispensable for optimizing the learning experience. Leveraging technological tools such as computers and the internet facilitates multifaceted improvements in the educational sphere. In contemporary pedagogy, proficiency in Information and Communication Technology (ICT) is fundamental for effective learning. Numerous scholars assert that the incorporation of ICT yields various beneficial outcomes in education, including expanded opportunities, heightened student motivation, enriched learning experiences, and enhanced institutional efficiency (Rahimi & Pourshahbaz, 2017; Aryanto et al., 2021; Primasari et al., 2019;

Sangra & Gonzalez-Sanmamed, 2010; Syamsul Bakhri et al., 2020). Moreover, the integration of ICT is believed to correlate with heightened student achievement, contingent upon the availability of conducive teaching environments.

Beardsley et al. (2021) underscore the transformative potential of digital technologies in educational settings, particularly amidst the exigencies precipitated by the Covid-19 pandemic. The rapid transition to emergency remote teaching necessitated a concomitant development of digital competencies among educators and learners alike. Employing a model of persuasive technology, their study investigates the motivational and technical capacities of educators to utilize digital tools before and after the onset of Covid-19, highlighting shifts in pedagogical practices.

Addressing the imperative for proficient technology utilization in learning, Alakrash & Razak (2021) advocate for proactive initiatives to promote technology-based learning environments. They observe that contemporary education increasingly relies on technological infrastructure, transitioning from traditional pedagogical approaches to digital modalities. Specifically examining English as a Foreign Language (EFL) classrooms, their study explores the adequacy of digital technology integration and digital literacy among EFL educators and students.

Juanda et al. (2021) elucidates students' affirmative attitudes toward incorporating digital technologies across diverse educational activities. Embracing platforms such as Netflix and YouTube to bolster listening skills, as well as utilizing applications like Zoom and Skype for enhancing speaking proficiencies, underscores students' proactive engagement with digital learning resources. Additionally, the adoption of electronic dictionaries to augment vocabulary acquisition underscores the multifaceted utility of digital tools in expanding educational horizons. Haleem et al. (2022) emphasize the necessity for students to actively engage with the technologies underpinning their educational experiences. Against the backdrop of the Covid-19 pandemic, which has catalyzed a seismic shift toward online learning modalities, technology assumes an indispensable role in sustaining educational continuity. Recognizing the complexity and sophistication of contemporary technological landscapes, educators and students alike must remain cognizant of the evolving digital infrastructure underpinning modern pedagogy.

As educators, English teachers play a critical role in helping students develop strong cognitive and analytical skills. By incorporating Bloom's Digital Taxonomy into their teaching practices, English teachers can ensure that they are providing opportunities for students to engage in higher-order thinking tasks such as analyzing, evaluating, and creating. This approach allows students to go beyond basic comprehension and recall, enabling them to apply their knowledge in meaningful and relevant ways. By using the principles of Bloom's Digital Taxonomy, English teachers can create learning objectives that promote higher-level cognitive skills and encourage deeper understanding and analysis of texts. The incorporation of Bloom's Digital Taxonomy in the teaching practices of English educators has a significant impact on their pedagogy. Specifically, it aligns with the TPACK framework, which emphasizes the intersection of technology, pedagogy, and content knowledge.

English teachers who integrate Bloom's Digital Taxonomy into their teaching can effectively leverage technology to enhance their students' learning experiences. By utilizing digital tools and platforms, they can facilitate activities that promote higher-order thinking skills, such as creating multimedia presentations to analyze literature or using online resources for collaborative evaluations of texts.

Moreover, this framework enables English teachers to integrate technology seamlessly into their instruction while maintaining a focus on the content and pedagogical strategies necessary for effective teaching. It empowers them to leverage digital resources to deepen students' understanding of the content and enhance their critical thinking abilities. As English teachers embrace Bloom's Digital Taxonomy within the TPACK framework, they are better equipped to prepare students for the demands of the 21st century, fostering a learning environment that cultivates analytical thinking, creativity, and digital literacy. In the higher educational context, where the demand to foster students' cognitive ability is quite high, lecturers proficiency in incorporating digital tools into teaching is critical. Thus, this study aims to profile the proficiency level of English Lecturers based on Bloom's Digital Taxonomy Framework and its incorporation into teaching based on TPACK model.

Bloom's Digital Taxonomy

The present study investigates the application of Bloom's Digital Taxonomy (BDT) as a framework for assessing and enhancing the utilization of digital tools among educators and students across academic and non-academic settings. The primary objective is to examine the comprehension and utilization of digital verbs and associated tools by both teachers and students to facilitate conceptual understanding within virtual and traditional learning environments. Furthermore, the study delves into the utilization of these digital tools to foster both lower and higher-order thinking skills.

Churches (2012) delineates the various cognitive processes within BDT, starting with "show remembering," where memory is leveraged to articulate definitions, and digital activities such as searching, highlighting, group networking, and bookmarking are employed. "Understanding" involves the construction of conceptual comprehension, expressed through written or visual means, with activities such as categorizing, tagging, commenting, annotating, subscribing, and maintaining blog journals. "Applying" entails the practical application of concepts across diverse contexts, with relevant digital activities including playing, editing, uploading, sharing, and operating digital tools. "Analyzing" revolves around the deconstruction of information or concepts into constituent parts and establishing their interrelationships, facilitated through digital activities such as mashing, linking, cracking, and reverse-engineering. "Evaluating" entails making informed judgments based on established criteria, with digital activities including blog or vlog commenting, posting, moderating, collaborating, networking, testing (alpha and beta), and validating. Finally, "creating" involves the synthesis of disparate elements into novel configurations, with activities encompassing programming, filming, animating, podcasting, mixing, directing, producing, and publishing.

The BDT framework comprises six key terms that span the spectrum from lower-order to higher-order thinking skills, each accompanied by digitally-based action words. By exploring the utilization of these digital tools within the framework of BDT, this study aims to illuminate effective strategies for fostering deeper conceptual understanding and critical thinking skills among educators and students in both virtual and conventional learning environments.

Figure 1. Bloom's Digital Taxonomy

Technological Pedagogical Content Knowledge (TPACK)

The Technological Pedagogical Content Knowledge (TPACK) framework stands as a pivotal model in the realm of teachers' professional knowledge, particularly concerning the incorporation of digital technologies into pedagogy. It underscores the imperative of tailoring technology integration to the unique contexts of individual students, classrooms, schools, and societal advancements.

Mishra and Kohler (2006) delineate the TPACK framework into three fundamental components. Firstly, Content Knowledge (CK) pertains to teachers' depth of understanding in the subject matter they teach, encompassing concepts, theories, and principles within their field of expertise. Pedagogical Knowledge (PK) refers to teachers' grasp of effective teaching methodologies, including strategies, learning approaches, and classroom management techniques. Technological Knowledge (TK) denotes teachers' proficiency in technology use and their ability to integrate technological tools into the learning process effectively.

Amin et al. (2020) further elaborate on this framework, introducing three interrelated components. Pedagogical Content Knowledge (PCK) encompasses teachers' comprehension of how to effectively teach a subject, including presentation methods, organizational strategies, and identification of student misconceptions. Technological Pedagogical Knowledge (TPK) denotes teachers' understanding of how to employ technology effectively in teaching, including presenting complex concepts, organizing learning activities, and addressing student misconceptions through technological means.

Lastly, Technological Content Knowledge (TCK) refers to teachers' ability to articulate complex concepts, manage learning environments, and address student misconceptions through the integration of technology.

Schmid et al. (2021) build upon these components, proposing a second-order hybrid component, Technological Pedagogical Content Knowledge (TPCK), which represents the pinnacle of complexity in teacher knowledge. TPCK necessitates the seamless integration of PCK, TPK, and TCK, enabling teachers to adeptly utilize technology in teaching subject matter. It empowers educators to craft immersive learning experiences that amalgamate content knowledge, pedagogical strategies, and technological tools effectively. In essence, TPACK and its subsequent iterations underscore the holistic fusion of content expertise, pedagogical acumen, and technological proficiency within the teaching profession, enabling educators to leverage technology optimally to facilitate meaningful learning experiences for their students.

Table 1. Categories of TPACK Measurement and Assessment Instrument Koehler (2013)

Type of Measurement	Description
Self-Report	Rating scale of agree to disagree level
Open-ended questionnaires	Surveys about educational digital based technology
Performance assessment	Evaluating TPACK performance directly
Interviews	Unrevealing TPACK competencies through pre-determined questions
Observations	Observe the classroom or particular setting directly

METHOD

This study employs an exploratory sequential design where the researcher starts by collecting data and conducting qualitative analysis and being used as a basis to conduct quantitative analysis. The researchers initiate multistage sampling where three higher education institutions were selected randomly. It resulted in three participating institutions as follows

Table 2. Sample from Higher Education Institution

No	Name of the University	Number of English Lecturers
1	Hindu Negeri I Gusti Bagus Sugriwa Denpasar University	13
2	Mahasaraswati University	23
3	Institute Seni Indonesia	6

From each institution, three English lecturers are chosen purposively based on the characteristics that are considered relevant to the research objectives such as the

lecturers are indicated to incorporate technology into their teaching, and having minimum 2 years of experience in teaching in higher education context as well as willing to participate in the study. The data drawn from the three lecturers from each institution will give a major highlight on the proficiency condition and incorporation into TPACK model, while the quantitative analysis will verify the consistency of the qualitative data in a bigger scope. In order to collect the data, the researchers employ an in-depth interview, observation, and questionnaire. The interview was addressed to reveal the occurrences of technology utilization and integration during the preparation and post teaching period, while observation was employed during the teaching in the classroom.

FINDINGS AND DISCUSSION

The investigation into the proficiency levels of higher education English lecturers regarding the integration of technology into instruction, as aligned with Bloom's Digital Taxonomy, was conducted via a combination of observation and document analysis. This study involved nine English lecturers from three distinct higher education institutions, who were purposively sampled for participation.

The researcher engaged in direct observation of the subjects during instructional sessions to ascertain and delve into their digital proficiency levels. These observations were carried out through in-person, offline meetings, totaling nine sessions corresponding to the nine participating lecturers. The observation period spanned from March 27th to April 25th, 2024.

Subsequently, the researcher meticulously processed the gathered data and presented the findings through the application of appropriate statistical calculations and the formulation of a comprehensive data presentation, as delineated in the ensuing chart.
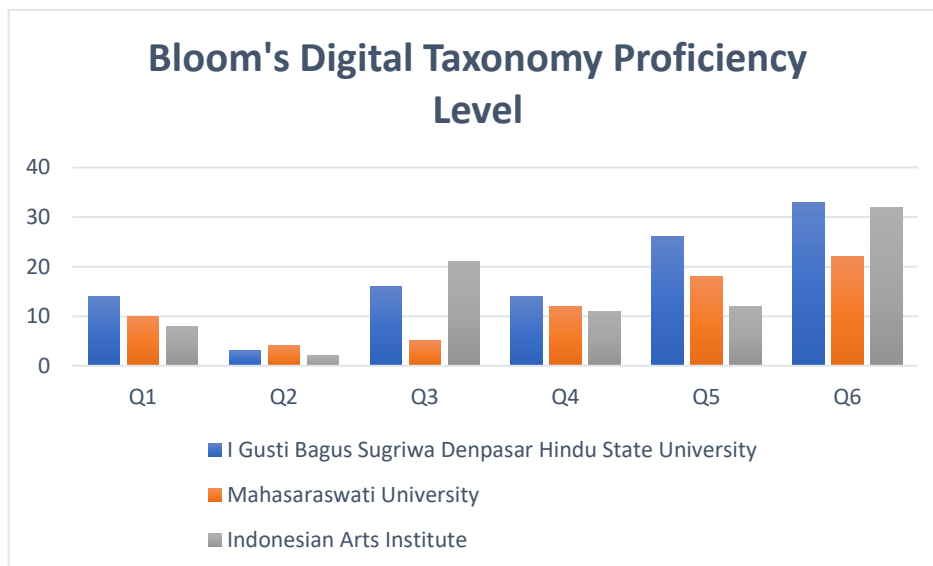
Figure 2. The observation results on Lecturers Digital Proficiency

Upon a comprehensive examination of the proficiency tendencies among English language lecturers across the three campuses, it is evident that they predominantly operate at level C6 of Bloom's Digital Taxonomy (BDT). Specifically, I Gusti Bagus Sugriwa Denpasar State Hindu University demonstrates 33 implementations, Indonesian Arts Institute showcases 32 implementations, and Mahasaraswati University exhibits 22 implementations at this cognitive level, marking it as the most prevalent proficiency level among the sampled lecturers.

Furthermore, a noteworthy observation pertains to the proficiency level at C5, which also indicates a commendable competence among English lecturers at the three research sites. I Gusti Bagus Sugriwa Denpasar State Hindu University manifests 26 implementations, Indonesian Arts Institute reflects 12 implementations, and Mahasaraswati University presents 18 implementations at this proficiency tier.

It is imperative to highlight that among the various aspects of BDT, level C2 appears to be relatively underrepresented based on the findings above. This suggests a potential area for further exploration and enhancement in terms of technological integration within instructional practices among English language lecturers.

The attainment of the highest proficiency level, C6, by the subjects can be attributed to various factors observed across the three campuses. At the Indonesian Arts Institute, an extensive utilization of blogging within the teaching and learning framework was evident. Notably, instructors maintained dedicated class blogs for tasks such as recording attendance, disseminating learning materials, collecting assignments, and facilitating the sharing of educational resources. This multifaceted integration underscores a comprehensive incorporation of digital platforms into pedagogical practices.

Conversely, Mahasaraswati University distinguished itself through the widespread adoption of filming and podcasting techniques. Many lectures incorporated assignments requiring students to produce promotional videos and mini podcasts, fostering engagement and interactive learning experiences. This emphasis on multimedia creation underscores a dynamic approach to instruction, leveraging contemporary mediums to enhance student comprehension and participation.

Similarly, at I Gusti Bagus Sugriwa State Hindu University, a notable emphasis was placed on directed instruction within the teaching and learning milieu. Lecturers actively guided students in diverse activities, including the creation of various graphic elements, the production of poetry videos, proficient utilization of computer functions, and the integration of educational tools such as Kahoot, Quizizz, and WordWall. This proactive guidance signifies a proactive approach to technology integration, empowering students with the requisite skills and resources for enriched learning experiences. This finding is supported by statements from lecturers at each higher education as follows:

> *"One example is the use of my own blog that I have and I share to my students. I chose a blog for the technology in my subject which is that in my college must have a blog to easier i and my students access our subject and also to know how far our subject has already gone. I use my blog for*

everything in the teaching-learning process" (Lecturer of Indonesian Arts Institute)

Based on the outcomes gleaned from the interviews conducted, it is evident that lecturers' adeptness in crafting and utilizing blogs is contingent upon their delineation of learning objectives. The lecturers perceived a necessity to furnish explicit demonstrations of blog creation to their students. Consequently, the integration of blogs as a pedagogical tool assumes significance within this framework. The lecturers accord priority to blogs as efficacious instruments for facilitating access to course materials and monitoring students' progress therein. This underscores the lecturers' deliberate selection of technological tools, such as blogs, as indispensable components of their instructional strategies. Consequently, the integration of technology emerges as a pivotal imperative in endeavors aimed at enhancing the educational quality within higher education settings.

These findings align with the construct of Technological Pedagogical Content Knowledge (TPCK), wherein lecturers employ blogs as technological aids to facilitate student learning. However, it is imperative to note that the utilization of blogs transcends mere technological considerations, encompassing a nuanced comprehension of the lecturer's content domain, notably courses pertaining to Indonesian art. Furthermore, lecturers prioritize pedagogical considerations by utilizing blogs to streamline access to instructional materials and monitor students' assimilation of the content. Consequently, these findings epitomize the fusion of technology, pedagogy, and content knowledge requisite for educators employing technology-enhanced teaching methodologies.

According to the findings gleaned from the interviews, the utilization of video within the realm of learning is a direct response to the exigencies posed by curriculum requirements, educational objectives, and the evolving needs of contemporary times. The lecturer demonstrates proactive engagement in integrating technology, particularly video, within the instructional milieu. Specifically, the lecturer opts for projects or assessments leveraging video formats to assess students' proficiency in pronunciation and oral communication skills. This pedagogical approach resonates with evolving curricular paradigms that underscore the paramount importance of fostering effective communicative competencies in foreign language acquisition.

In the context of Technological Pedagogical Content Knowledge (TPACK) analysis, this instructional strategy epitomizes Technological Pedagogical Knowledge (TPK), as lecturers draw upon their proficiency in technology (video) and pedagogical acumen (teaching methodologies) to devise pertinent and efficacious learning activities. Notably, the use of videos transcends mere instructional delivery; it serves as a robust tool for assessing and enhancing students' oral communication proficiencies.

Simultaneously, the integration of video underscores Technological Content Knowledge (TCK), as lecturers exhibit a deliberate preference for utilizing video as an instructional medium within the domain of language learning, which constitutes the primary objective of their instructional endeavors. The incorporation of video within language learning environments underscores lecturers' cognizance of technology's potential in rendering instructional content more captivating and interactive for students.

"I usually show and also direct my students to how to edit videos with cleary from noise and also how to improve their conotation and pronouncation when read the poetry. " (Lecturer of I Gusti Bagus Sugriwa Denpasar State Hindu University)

Based on the insights garnered from the interviews, it is evident that lecturers are actively engaged in imparting video editing skills to their students, with a particular emphasis on refining pronunciation, intonation, and connotation during poetry recitations. This underscores the deliberate integration of technology, specifically video editing tools, within the domain of language instruction.

In the framework of Technological Pedagogical Content Knowledge (TPACK) analysis, this instructional approach exemplifies Technological Content Knowledge (TCK). Here, lecturers leverage their proficiency in technology, specifically video editing, to address the intricacies of language and arts learning. By selecting video editing as a pedagogical tool, lecturers aim to facilitate students' enhancement of their poetry reading skills, thereby aligning technological interventions with the specific content objectives of the language and arts curriculum.

Based on the observations and interview findings, it is apparent that there is a higher demand for proficiency at levels C5 and C6 within the BDT Framework. Conversely, the implementation of level C2 components—such as tagging, journaling, subscribing, and tweeting—is not widespread among the subjects, as these tasks are perceived to be inherently self-contained by students.

Regarding level C6, which encompasses activities like blogging, filming, podcasting, and directing, the utilization of these tools aligns with aspects of Pedagogical Content Knowledge (PCK) and Technological Content Knowledge (TCK). Lecturers engage in these activities in a manner consistent with the principles of PCK and TCK, as evidenced by interviews and observations.

Similarly, at level C5, which includes blogging, filming, podcasting, and directing, the application of these tools primarily pertains to the Technological Pedagogical Knowledge (TPK) aspect. Lecturers employ these techniques in accordance with TPK principles, as observed and reported during interviews and observations.

In summary, the proficiency levels of the subjects within the BDT Framework predominantly fall within C6 and C5, with limited utilization observed at level C2. Furthermore, the utilization of levels C6 and C5 predominantly aligns with aspects of Technological Content Knowledge (TCK) and Pedagogical Content Knowledge (PCK) based on the TPACK conceptual framework.

Furthermore, the researcher substantiated these qualitative findings by complementing them with a quantitative approach. This involved administering a questionnaire on a broader scale to 32 English lecturers within the same academic setting. The questionnaire consisted of statements categorized into positive and negative constructs, aligning with the Level of BDT Framework. Following the questionnaire administration, the researcher analyzed the data and presented the findings through graphical

representation. This process involved calculating and illustrating the resultant data, as depicted in the following graph.
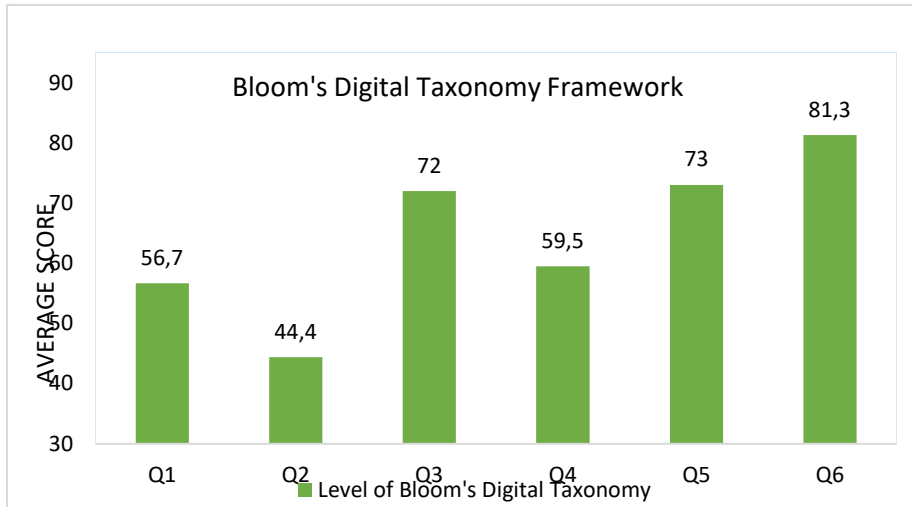
Figure 3. Questionnaire Results

The questionnaire was administered online via Google Forms on April 17th, 2024. The data analysis involved aggregating the responses on a scale ranging from "never" to "always." The percentage breakdown of the six levels within the BDT Framework, pertaining to English lecturers' proficiency in technology integration, corroborates the qualitative findings. Notably, Question 2 exhibited the lowest utilization across diverse higher education institutions, whereas Question 6 demonstrated the highest level of adoption. This observation suggests that the quantitative investigation conducted through questionnaires aligns with the qualitative research outcomes. The percentage outcomes derived from the questionnaire analysis mirror those obtained through qualitative scrutiny, underscoring the coherence and dependability of the study's findings across both research methodologies.

Consequently, it can be inferred that the level of subject proficiency, as delineated by the BDT Framework, predominantly resides within levels C6 and C5, with minimal utilization observed at level C2. Furthermore, the recurrent utilization of levels C6 and C5 primarily corresponds to aspects of Technological Content Knowledge (TCK) and Pedagogical Content Knowledge (PCK) within the TPACK framework.

In the preceding sections, it was elucidated that levels C6 and C5 are the cognitive tiers most commonly implemented, signifying adept digital integration skills in learning contexts. Conversely, level C2 demonstrated the lowest usage across various higher education settings.

Moreover, it was observed that each lecturer maintains a blog to monitor student assignment completion and participation in meetings. Additionally, the researcher noted that higher education institutions utilized Question 6 ("Creating") to develop diverse learning activities on platforms such as Blog, Quiziz, Kahoot, Word Wall, Duolingo, Word Puzzle, The Teacher's Corner, and Canva for design, photo, and PowerPoint creation. The BDT Framework finds extensive application across higher education levels, with 32 respondents in Q1 for basic tasks like copying and bookmarking, 42 in Q3 for more

complex activities like calculating and editing, and 37 in Q4 for tasks such as mind mapping and surveying. Based on these observations, it can be inferred that the proficiency levels based on the BDT Framework primarily reside within levels C6 and C5, with minimal usage at level C2. Furthermore, the recurrent use of levels C6 and C5 primarily corresponds to the Technological Content Knowledge (TCK) and Pedagogical Content Knowledge (PCK) aspects based on the TPACK conceptual framework.

The factors influencing the implementation of level C5 are predominantly related to critical thinking, while level C6 emphasizes originality. The demand for innovative thinking, critical analysis, and independent work is increasingly emphasized in higher education settings, as demonstrated by the utilization of level C6 activities such as blogging, filming, and podcasting. This aligns with prior research findings by Jagodics & Szabó (2023), underscoring the significance of innovative thinking and creativity in higher education.

Similarly, level C5 activities, such as testing, posting, grading, and moderating, cater to the demand for critical thinking skills. This is consistent with research by Katende (2023), highlighting the importance of critical analysis and deep engagement with information, facilitated by technology integration in learning environments.

Conversely, level C2 activities, including journaling, tweeting, subscribing, and tagging, signify students' proficiency in technology use. This is corroborated by research by Dvir & Ben-Zvi (2022), indicating students' adept mastery of various digital tools and platforms for learning. In such contexts, lecturers may adopt a facilitative role, providing guidance and feedback through digital platforms rather than directly implementing level C2 activities.

In conclusion, the demands of higher education underscore the importance of fostering critical thinking, creativity, and technological proficiency among students. Creating an educational environment that encourages innovative thinking and respects the value of originality is crucial in meeting these evolving demands.

CONCLUSION

In the preceding chapter of this study, the examination of findings and ensuing discussion revealed the proficiency level of higher education English lecturers concerning the integration of technology within the framework of Bloom's Digital Taxonomy. It was discerned that lecturers primarily operate at level C6, encompassing activities such as blogging, filming, podcasting, directing, as well as engaging in interviews and observations. The utilization of these technologies corresponds to facets of Pedagogical Content Knowledge (PCK) and Technological Content Knowledge (TCK), a alignment consistent with the foundational concepts of PCK and TCK.

Furthermore, a secondary proficiency level was identified, predominantly manifesting at level C5. This tier also encompasses blogging, filming, podcasting, directing, and is informed by interviews and observational data. The application of technologies at this level predominantly pertains to Technological Pedagogical Knowledge (TPK), reflecting an alignment with TPK principles in the teaching practices of lecturers.

Conversely, the utilization of technology at level C2 remains infrequent among English lecturers in higher education. This observation underscores a gap between the technological capabilities of English lecturers and the integration of technology within their instructional methodologies. Despite possessing the aptitude to leverage technology for educational purposes, English lecturers exhibit a reluctance to engage with technologies at this level within the context of their teaching practices.

Several factors contribute to the proficiency of higher education English lecturers in integrating technology within the Bloom's Digital Taxonomy Framework. Notably, the exigencies of contemporary higher education demand learners to cultivate critical thinking skills and uphold the value of originality. These imperatives serve as influential factors shaping the proficiency levels of English lecturers in incorporating technology within their pedagogical approaches.

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Investigating EFL Students' Writing Ability Through the Lens of Introvert and Extrovert Personality Traits

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Understanding the intricate relationship between personality traits and language proficiency has been a subject of growing interest in English education field. This study delves into the writing abilities of English as a Foreign Language (EFL) students, examining how introvert and extrovert personality traits may influence their written expression. This research employs qualitative descriptive research design. There were 34 EFL students in Senior High School involved in this study. To collect the data, observation, questionnaire, and test were used. Further analysis uncovered specific traits associated with each group. Extroverted students were often observed to appear lazy in their approach to assignments, displaying a tendency towards being unfocused during the completion of writing tasks, and frequently completing assignments in a hurried manner, possibly due to their outgoing nature. Conversely, introverted students displayed enthusiasm and interest in their writing tasks, showcasing a focused demeanor while working on assignments, and approaching their tasks with care and meticulous attention to detail. Implications for EFL pedagogy and the understanding of individual differences in language learning contexts are discussed, emphasizing the importance of tailored instructional strategies that acknowledge and capitalize on diverse learner personalities.

Keywords: EFL Students; Writing Ability; Introvert;Extrovert:Personality Traits

INTRODUCTION

Writing is an essential skill alongside reading, speaking, and listening in English, particularly important for students to master. Through writing, students can articulate their ideas, thoughts, feelings, and opinions in various formats, including literature (poetry, prose, and novels), print media (books, newspapers, and magazines), academic works (articles and journals), and online platforms (Facebook, Instagram, and Twitter). This allows them to communicate with the public without direct, face-to-face interaction.

However, writing is challenging for students learning English due to the need for multiple reviews and revisions (Sanjaya et al., 2015). Students face difficulties such as generating ideas, limited vocabulary, grammatical issues, lack of practice, and insufficient technical writing skills (Nadrah, 2012). Writing involves brain activity that requires memory, precision, and the ability to combine words following accepted language rules and conventions (Deporter & Heracki, 2002). Consequently, writing is a complex and ongoing process, and teaching writing is equally challenging (Kroll, 1990).

Sanjaya (2015) noted that numerous factors influence students' writing competence and performance, including intelligence, talent, learning styles and strategies, personality, anxiety, motivation, and age. Faisal (2019) supported this by highlighting that both external and internal factors, such as personality, contribute to students' writing difficulties. Erton (2010) emphasized that a student's personality significantly impacts their writing outcomes, as personality traits can influence language learning success. Since each student has a unique personality, learning outcomes vary among students.

The two widely recognized personality types are introvert and extrovert. Introverts tend to be reserved, preferring quiet environments and solitude, while extroverts are more open, enthusiastic, and socially engaged, thriving in dynamic settings. These personality traits influence learning behaviors; introverted students tend to be more attentive and less vocal in class, whereas extroverted students may become easily bored and distracted, often chatting during lessons.

Several studies have explored the relationship between personality types and writing skills in English learners. Revola et al. (2016) found that introverted students outperformed extroverted and ambivert students in writing at the university level. Qanwal & Ghani (2019) examined the impact of personality on writing skills among MA English students at a public university in Punjab, Pakistan, concluding that introverted students had superior writing skills compared to their extroverted counterparts. Zaswita and Ihsan (2020) also investigated the influence of personality traits on writing skills, particularly in writing business letters, revealing similar trends.The findings of this study reveal that there is an impact of personality on writing skills where introverts have better scores in all aspects than extroverts. These previous studies mentioned the writing differences in different personalities, however, little of them reveals what traits in each personalities that influences the students's writing. Thus, this study explored students' writing ability based on the introvert and extrovert personalities. This study implies to help the teacher to determine what methods, strategies, and techniques are suitable in teaching writing skill based on students' different personalities.

LITERATURE REVIEW

Writing

Writing enables students to articulate their thoughts, feelings, and perspectives effectively. It allows them to refine their expression of ideas and emotions before their work is shared with others. Additionally, writing fosters better thinking, learning, and communication by providing a medium for reflective thought (Kafryawan, 2020). Harmer (2004) also noted that writing prompts students to concentrate on proper language use, encouraging cognitive engagement during the writing process. This engagement can stimulate language development as students address and overcome the challenges posed by writing.

The Component in Writing

Several components are essential for writing to be effectively communicated and understood by readers. According to Bacha (2002), three key sub-skills are critical in writing a text: language (including sentence structure, grammar, vocabulary, mechanics,

and coherence), organization (comprising the general statement, thesis statement, topic sentences, supporting sentences, and concluding sentence), and content (main ideas, supporting ideas, and the logical order of ideas). Nunan et al. (2003) similarly identified three components of writing. First, content, which represents the writer's thoughts and what will be discussed. Second, organization, which involves how the writer arranges their ideas to ensure unity, coherence, and proper structuring. Third, grammar, which pertains to the grammatical accuracy in the writing. Weigle (2002) expanded on these ideas by identifying five components of writing: content, organization, vocabulary, language use, and mechanics.

In summary, writing involves several components, including sentence structure, grammar, vocabulary, mechanics, coherence, organization (such as general statements, thesis statements, topic sentences, supporting sentences, and concluding sentences), and content (main ideas, supporting ideas, and the logical order of ideas). These elements help make writing clear and structured, facilitating readers' understanding of the author's content, thoughts, and messages.

The Process in Writing

According to Harmer (2004) there are four stages in the writing process: planning, drafting, editing (reflecting and revising), and final version. Moreover, Hyland (2004) added that there are 8 stages of writing to give students a clear understanding of how to produce good writing as follows: Selection of topic, Prewriting in which students are implicated in brainstorming, data collection, notetaking, and outlining in this section, Composing or Drafting, Revisions which is about response to ideas, text arrangement, and text style, Proofreading or Editing, Evaluation, Publishing or presenting the writing product, Follow-up tasks which is intended to conclude the weakness of students writing.

The Definition of Personality

Personality is an integral aspect of human individuality, influencing lifestyle, social skills, and problem-solving abilities. It evolves over time through individual experiences, contributing to the uniqueness of each person. Personality encompasses traits, attitudes, behaviors, and actions (Ginting, 2018). According to Gazzaniga and Heatherton (2002), personality comprises the feelings, thoughts, and behaviors that develop over time and through experiences. Sangkala (2012) defined personality as the sum of an individual's characteristics that distinguish them as unique.

In summary, personality is the unique combination of feelings, thoughts, and behaviors that develop from individual experiences over time, resulting in varied ways of expressing emotions, thinking, and acting. Hajimohammadi and Mukundan (2011) noted that personality traits positively impact language learning. These traits determine how individuals behave, and in the classroom, students who are interested in a subject tend to exhibit positive behaviors, such as enthusiasm and active participation during the learning process.

Types of Personality

People have different characteristics that will influence their life. It makes every human being have unique characteristics that distinguish one from another. Personality types are related to what causes people to have different characteristics. According to Laney (2002), personality is divided into two; extrovert and introvert.

a) Extroverted Personality

Extroverts are characterized by their activity, sociability, cheerfulness, and ease of adaptation to their surroundings. Consequently, extroverts tend to have numerous friends and enjoy engaging in various activities, including extracurriculars and organizations such as social or school groups. Laney (2002) defines extroversion as a personality trait oriented towards people, activities, and external things. Boroujeni et al. (2015) support this by stating that extroversion is a way of gaining energy and focusing attention, which extroverts achieve through interacting with people and their environment. Eysenck and Eysenck (1965) add that extroverts are sociable, have many friends, enjoy parties, and prefer not to study alone.

Based on these theories, extroverted students in the classroom are typically very energetic and enjoy discussing and sharing with their peers. Pritchard (2009) notes that extroverted students prefer to act first and think later, often working in groups to discuss and understand new information and ideas. This aligns with Zaswita and Ihsan (2020), who state that extroverts learn most effectively through collaboration and discussions with others, especially when they encounter difficulties in understanding something. Therefore, extroverted students need stimulation and energy from interactions with teachers, peers, and discussion forums; without this, they can quickly become bored (Revola et al., 2016).

b) Introvert Personality

The second personality type is introvert. Introverts prefer spending time alone, talk less, and are generally quiet, in contrast to extroverts who are active, talkative, and enjoy socializing with friends. Consequently, introverts tend to have fewer but deeper friendships and prefer solitary activities.

Eysenck and Eysenck (1965) describe introverts as typically silent, withdrawn individuals who engage in self-analysis and prefer reading to socializing. They are unsociable and reserved except with close friends. Richards and Schmidt (2010) further note that introverts avoid social interactions and are often absorbed in their own experiences, thoughts, and feelings. Istichori et al. (2020) explain that introverts draw energy from solitude and find social interactions exhausting.

Based on these theories, introverted students in the classroom appear withdrawn, talk less, and dislike noise and crowds. According to Zaswita and Ihsan (2020), introverted students thrive on self-study, prefer listening and reflecting privately on information, and like to

consider things before trying them. They excel in quiet environments where they can take their time to think, observe, read, write, and complete projects. This environment allows introverts to reconstruct their thoughts and improve their work effectively.

METHOD

This study employed qualitative descriptive research. Participants included 34 tenth-grade students from a senior high school in Kalimantan. The data sources comprised human subjects, test scores, events, and objects (Ary et al., 2010). Initially, students completed a questionnaire to determine their personality types. They then undertook a writing project, which was analyzed to assess their writing performance. To further investigate the traits influencing their writing, the researcher conducted interviews with five extroverted and five introverted students.

Multiple instruments were used to collect data, defined as tools for gathering information (Airasian & Gay, 2010). These included a questionnaire, observation, and a writing test. The questionnaire, adapted from the Eysenck Personality Questionnaire (EPQ) by Hans J. Eysenck (Furnham et al., 2008), aimed to identify students as extroverts or introverts. It featured 20 items across six indicators: activity, sociability, risk-taking, impulsiveness, expressiveness, and reflectiveness. The format was changed from a yes/no to a 5-point Likert scale and translated into Indonesian to ensure clarity for the students. Scoring criteria were established to categorize students as strongly introverted, introverted, extroverted, or strongly extroverted.

The researchers observed the behaviors and activities of both extroverted and introverted students throughout the learning process, including pre-activity, main activity, and post-activity, with a particular focus on their writing assignments. To assess their writing abilities, students chose between two topics—"experience in English learning" or "meeting an idol"—for a recount text. After the students completed their writing, the researcher evaluated their work using a rubric to determine their writing proficiency levels.

Data from the questionnaires, observations were analyzed through stages of data reduction, data display, and conclusion or verification.

RESULT AND DISCUSSION

Writing ability of extroverted and introverted students at

The study found that the students had different characteristics. After the students filled in the questionnaire, the students' personality was categorized as seen in Table 1 and Table 2.

Table 1. Introvert Students

No	Initial Name	Personality Score	Criteria
1.	ARF	34	Introvert
2.	SIEA	30	Introvert
3.	RS	30	Introvert

| 4. | RRN | 38 | Introvert |
| 5. | DH | 37 | Introvert |

Table 2. Extrovert Students

No	Initial Name	Personality Score	Criteria
1.	MAAM	74	Extrovert
2.	APA	66	Extrovert
3.	AANA	78	Strongly Extrovert
4.	GNAA	78	Strongly Extrovert
5.	NNAS	69	Extrovert

From the two tables above, we can observe the scores of students' personalities, categorized as either introvert or extrovert. Five students scored between 30-37, classifying them as introverts based on the personality criteria. The researcher grouped them accordingly. Meanwhile, the extrovert students received a range of scores according to the personality criteria. Two students scored 78, categorizing them as strongly extroverted. The remaining students scored 66, 69, and 74, placing them in the extrovert category.

After identifying the students' personalities through the questionnaire, the researcher arranged the students in the first and second rows of the classroom for better observation of their activities. The students were then taught about recount texts and asked to write a recount text about their experience in learning English or meeting their idols. The following are the results of the students' writing abilities, assessed using a rubric score:

Table 3. The result of Introvert Students' Writing Ability Score Overall

No	Initial Name	Writing Score	Criteria
1.	ARF (Introvert)	89	Very Good
2.	SIIE (Introvert	88	Very Good
3.	RS (Introvert)	92	Very Good
4.	RRN (Introvert)	86	Good
5.	DH (Introvert)	88	Very Good
6.	MAAM (Extrovert)	74	Good
7.	APA (Extrovert	77	Good
8.	AANA (Extrovert)	76	Good
9.	GNAA (Extrovert)	88	Very Good
10.	NNAS (Extrovert)	71	Good

Based on the tables above, it is evident that four introverted students achieved a very good level in writing ability, with scores of 88, 88, 89, and 92. One introverted student obtained a good level with a score of 86. On average, the introverted students scored 88.6. This means that 80% of the introverted students were at a very good level in writing ability, 20% were at a good level, and their average score of 88.6 categorized them as having a very good level in writing ability.

For the extroverted students, the table shows a range of writing abilities. One extroverted student scored 88, placing her at a very good level. Three extroverted students scored 74, 76, and 77, which put them at a good level. The last extroverted student scored 71, categorizing her writing ability as fair. The average score for the extroverted students was 77.2. This indicates that 20% of the extroverted students were at a very good level, 60% at a good level, and 20% at a fair level in writing ability. Their average score of 77.2 categorized the extroverted students as having a good level in writing ability. Additionally, the researcher presented the results of both introverted and extroverted students based on writing components such as content, organization, vocabulary, language use, and mechanics.

The score range of each indicators, i.e content, organization, vocabulary, language use, and mechanics, is categorized in the table below.

Table 4. The Percentage of Introvert Students' Writing Ability Based on Writing Mechanics

Score Range	Level	Frequency	Percentage
25-22	Excellent to Very Good	0	0%
21-18	Good to Average	5	100%
17-11	Fair to Poor	0	0%
10-5	Very Poor	0	0%

The researched started from the content as follow

Table 5. The result of Introvert and Extrovert Students' Writing Ability Score Based on Content

No	Initial Name	Content Score	Criteria
1.	ARF (Introvert)	30	Very Good
2.	SIIE (Introvert	30	Very Good
3.	RS (Introvert)	30	Very Good
4.	RRN (Introvert)	30	Very Good
5.	DH (Introvert)	30	Very Good
6.	MAAM (Extrovert)	26	Good
7.	APA (Extrovert	27	Very Good
8.	AANA (Extrovert)	26	Good
9.	GNAA (Extrovert)	30	Very Good
10.	NNAS (Extrovert)	21	Fair

From the tables above, all five introverted students achieved a very good level in content, each scoring 30. Thus, 100% of the introverted students were at a very good level in content, with an average score of 30, categorizing them collectively as having a very good level in content. Conversely, the extroverted students displayed varying levels and scores:

two students scored 27 and 30, two students scored 26, and one student scored 21. This indicates that 40% of the extroverted students were at a very good level, 40% were at a good level, and 20% were at a fair level in content. The average score for the extroverted students was 26, which categorized them as having a good level in content.

Table **6**. The result of Introvert Students' Writing Ability Score Based on Organization:

No	Initial Name	Organization Score	Criteria
1.	ARF (Introvert)	20	Very Good
2.	SIIE (Introvert	20	Very Good
3.	RS (Introvert)	20	Very Good
4.	RRN (Introvert)	20	Very Good
5.	DH (Introvert)	20	Very Good
6.	MAAM (Extrovert)	15	Good
7.	APA (Extrovert	17	Good
8.	AANA (Extrovert)	17	Good
9.	GNAA (Extrovert)	19	Very Good
10.	NNAS (Extrovert)	13	Fair

Based on the table above, all five introverted students achieved a very good level in organization, each scoring 20. Consequently, 100% of the introverted students were at a very good level in organization, with an average score of 20, indicating a very good level in organization for the group.

For the extroverted students, the levels and scores varied: one student scored 19, three students scored 15, 17, and 17, and one student scored 13. This shows that 20% of the extroverted students were at a very good level, 60% were at a good level, and 20% were at a fair level in organization. With an average score of 16.2, the extroverted students were categorized as having a good level in organization.

Table 7. The result of Introvert Students' Writing Ability Score Based on Vocabulary:

No	Initial Name	Vocabulary Score	Criteria
1.	ARF (Introvert)	16	Good
2.	SIIE (Introvert	16	Good
3.	RS (Introvert)	17	Good
4.	RRN (Introvert)	14	Good
5.	DH (Introvert)	16	Good
6	MAAM (Extrovert)	13	Fair
7	APA (Extrovert	13	Fair
8	AANA (Extrovert)	13	Fair
9	GNAA (Extrovert)	18	Very Good
10	NNAS (Extrovert)	17	Good

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Based on the tables above, the introverted students had different scores but the same overall level in vocabulary. Three students scored 16, one student scored 17, and one student scored 13. This indicates that 100% of the introverted students were at a good level, despite the variations in scores. The average score for the introverted students was 16.2, placing them at a good level in vocabulary. For the extroverted students, the levels and scores varied: one student scored 18, three students scored 13, and one student scored 17. This reveals that 20% of the extroverted students were at a very good level, 60% were at a fair level, and 20% were at a good level. The average score for the extroverted students was 15, categorizing them as being at a good level in vocabulary.

Table 8. The result of Introvert Students' Writing Ability Score Based on Language Use:

No	Initial Name	Language Score	Criteria
1.	ARF (Introvert)	19	Good
2.	SIIE (Introvert	19	Good
3.	RS (Introvert)	21	Good
4.	RRN (Introvert)	18	Good
5.	DH (Introvert)	18	Good
6.	MAAM (Extrovert)	17	Fair
7.	APA (Extrovert	17	Fair
8.	AANA (Extrovert)	17	Fair
9.	GNAA (Extrovert)	18	Good
10.	NNAS (Extrovert)	17	Fair

Based on the table above, the introverted students had different scores but the same overall level in language use. Two students scored 19, one student scored 21, and two students scored 18. This shows that 100% of the introverted students were at a good level, despite their varying scores. The average score for the introverted students was 19, placing them at a good level in language use. For the extroverted students, the levels and scores varied: four students scored 17 and one student scored 18. This indicates that 20% of the extroverted students were at a good level, while 80% were at a fair level. The average score for the extroverted students was 17.2, categorizing them as being at a fair level in language use.

Table 9. The result of Introvert Students' Writing Ability Score Based on Mechanics:

No	Initial Name	Mechanics Score	Criteria
1.	ARF (Introvert)	4	Good
2.	SIIE (Introvert	3	Good
3.	RS (Introvert)	4	Good

4.	RRN (Introvert)	4	Good
5.	DH (Introvert)	4	Good
6.	MAAM (Extrovert)	17	Fair
7	APA (Extrovert	17	Fair
8.	AANA (Extrovert)	17	Fair
9.	GNAA (Extrovert)	18	Good
10.	NNAS (Extrovert)	17	Fair

Based on the tables above, it can be seen that four introverted students obtained scores of 4, and one introverted student scored 3. Therefore, 80% of the introverted students were at a good level, while 20% were at a fair level. With an average score of 4, the introverted students were categorized as having a good level in mechanics. For the extroverted students, all five students scored 3, indicating that 100% of them were at a fair level. The average score for the extroverted students was 3, placing them at a fair level in mechanics

2. The traits of extroverted and introverted students that influence their writing ability

Throughout the learning process, the researcher always observed extrovert and introvert students' action in the classroom. The researcher observed starting from the pre-activity, main activity, post-activity, and when the students conducted their assignments in the classroom. At the end, However, the researcher juts put the results of observation when the students did their assignment to strengthen what traits that influence students' writing. The researcher observed based on Eysenck Personality Questionnaire (EPQ) which contains of activity, sociability, risk-taking, impulsiveness, expressiveness, reflectiveness, and responsibility.   Here are the results of the traits of introvert and extrovert students that influence their writing ability at as below:

Table 10. The Results of Introvert Students Observation

No.	Initial Name	Analysis
1.	ARF (Introvert)	- The student preferred to remain silent when the teacher asked questions when they were doing assignment. - The student looked enthusiastic in writing process. - When working on assignment, the student looked serious and focused in completing it without chatting with his classmate. - When working on assignment, the student was cautious in completing it. - The student was on time in submitting assignments.
2.	SIEA (Introvert)	- The student preferred to remain silent when the teacher asked questions when they were doing assignment.

No	Initial Name	Analysis
		- When working on assignment, the student looked serious and focused in completing it without chatting with his classmate. - When working on assignment, the student was cautious in completing it. - The student was on time in submitting assignments.
3.	RS (Introvert)	- The student looked enthusiastic in writing process. - When working on assignment, the student looked serious and focused in completing it without chatting with his classmate. - When working on assignment, the student was cautious in completing it. - The student was on time in submitting assignments.
4.	RRN (Introvert)	- The student looked enthusiastic in writing process. - When working on assignment, the student looked serious and focused in completing it without chatting with his classmate. - When working on assignment, the student was cautious in completing it. - The student was on time in submitting assignments.
5.	DH (Introvert)	- The student preferred to remain silent when the teacher asked questions when they were doing assignment. - The student looked enthusiastic in writing process. - When working on assignment, the student looked serious and focused in completing it without chatting with his classmate. - When working on assignment, the student was cautious in completing it. - The student was on time in submitting assignments.

Table 11. The Results of Extrovert Students Observation

No	Initial Name	Analysis
1.	MAAM (Extrovert)	In the writing process, the student was more excited when talking to his friends rather than focusing seriously in completing his assignment. The student looked lazy when completing assignments. When working on assignment, the student looked unfocused in completing it. When working on the assignment, the student was in a hurry to finish it. The student was on time in submitting assignments.

2	APA (Extrovert)	In the writing process, the student was more excited when talking to her friends rather than focusing seriously in completing her assignment. The student looked lazy when completing assignments. When working on assignment, the student looked unfocused in completing it. When working on the assignment, the student was in a hurry to finish it. The student was on time in submitting assignments.
3	AANA (Extrovert)	In the writing process, the student was more excited when talking to his friends rather than focusing seriously in completing his assignment. The student looked lazy when completing assignments. When working on assignment, the student looked unfocused in completing it. When working on the assignment, the student was in a hurry to finish it. The student was on time in submitting assignments.
4	GNAA (Extrovert)	In the writing process, the student was more excited when talking to his friends rather than focusing seriously in completing his assignment. The student frequently asked to the teacher when she felt difficult. The student looked lazy when completing assignments. When working on assignment, the student looked unfocused in completing it. When working on the assignment, the student was in a hurry to finish it. The student was on time in submitting assignments.
5	NNAS (Extrovert)	In the writing process, the student was more excited when talking to his friends rather than focusing seriously in completing his assignment. The student looked lazy when completing assignments. When working on assignment, the student looked unfocused in completing it. When working on the assignment, the student was in a hurry to finish it. The student was on time in submitting assignments.

DISCUSSION

1. Writing ability of extroverted and introverted students

The researcher presented data on the writing skills of extroverted and introverted students, as well as the traits of these personality types that influence their writing abilities. First, the researcher discusses the findings regarding the writing abilities of extroverted and

introverted students. This research found 5 differences between extrovert and introvert students in completing recount texts in terms of content, organization, vocabulary, language use, and mechanics.

The first finding is content in the recount text between extrovert and introvert students. Although the extroverted students' writing generally had a good level of content, it lacked detail and development according to the writing rubric. For instance, in the orientation part, one student provided only one sentence, while a minimum of three sentences was required for each component and part in a recount text. As a result, extroverted students' writings tended to be short. Conversely, the introverted students' writing was at a very good level overall in terms of content, with thorough text development. For example, in the orientation part, most introverted students provided three or more sentences. This difference in content between introverted and extroverted students is supported by Qanwal and Ghani (2019), who found that introverted students excel in content due to their tendency to talk less but think more and process ideas well in their minds (Machnicka, 2010). In contrast, extroverted students often have limitations in content because they prefer to take action without much consideration of the results (Laney & Laney, 1987).

The second is organization. The extroverted students' writing was generally categorized as good in terms of organization, with one student achieving a very good level. Their writing was loosely organized, with the main ideas standing out despite logical but incomplete sequencing. For instance, in the sequence of events section, extroverted students had good organization. On the other hand, the introverted students received a very good level in organization, with their writings being well-organized and logically sequenced. For example, in the orientation section. Previous research indicates that extroverted students often struggle with writing, feeling confused about how to start and finding it difficult to organize sentences (Nadrah, 2012). In contrast, introverted students tend to express their thoughts better through writing, leading to more detailed work (Muharrami, 2013).

The third is vocabulary in the recount text between extrovert and introvert students. Both extroverted and introverted students showed a good level overall in vocabulary, despite frequent errors in word/idiom form, choice, usage, and confusion about whether words should be used as nouns, verbs, adjectives, or adverbs. However, there were notable differences from previous research by Qanwal and Ghani (2019), which suggested that introverted students excel in vocabulary compared to extroverted students. In this study, one extroverted student achieved a very good level, one was at a good level, and three were at a fair level. This contrasts with findings by Boroujeni et al. (2015), who indicated that extroverted students struggle with finding the best vocabulary choices. Here, both extroverted and introverted students encountered challenges in selecting appropriate vocabulary.

The fourth is language use. Overall, extroverted students faced significant challenges in using simple past tense, constructing compound, complex, and compound-complex sentences, often forgetting to use commas. Consequently, they were categorized as having a fair level in language use, although one extroverted student achieved a good level. Similarly, introverted students also made mistakes, including incomplete sentences and errors in the use of simple past tense. Thus, both extroverted and introverted students

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demonstrated issues in language use. This aligns somewhat with findings from Hayati (2021), which indicated that both extroverted and introverted students perform poorly in grammar. However, in this study, introverted students achieved a good level in language use despite some errors.

The last is mechanics in the recount text between extrovert and introvert studentsExtroverted students frequently made errors in spelling, punctuation, and capitalization in their assignments, resulting in an overall fair level in mechanics. In contrast, introverted students occasionally made such errors but achieved a good level in mechanics. This finding aligns with research by Eysenck and Eysenck (1985), which suggests that introverts tend to focus on the mechanical aspects of writing due to their selective attention, carefully attending to detail in completing tasks. On the other hand, extroverts often struggle with spelling and may make typos because they generally prefer speaking over writing (Nezad, 2014).

Overall, introverted students showed very good writing abilities, while extroverted students achieved a good level when considering their overall writing performance. However, when examining specific components of writing such as vocabulary, language use, and mechanics, both groups displayed weaknesses. Therefore, there is a need to enhance their writing skills, particularly in vocabulary, language use, and mechanics.

2. The traits of extroverted and introverted students' that influence their writing ability at Additionally, the researcher discussed the findings regarding the traits of extroverted and introverted students that influence their writing abilities. Based on classroom observations, the researcher identified three key characteristics that were interconnected. Firstly, extroverted students appeared less engaged in completing their assignments, often requesting permission to leave the classroom to use the restroom or wash their face. In contrast, introverted students exhibited enthusiasm during the writing process, maintaining silence and focusing intently on their assignments, sometimes referring to dictionaries for assistance. As writing activities are typically individual tasks, each student concentrated solely on their own work. These traits played a significant role in influencing students' writing outcomes. The research indicated that the works of extroverted students tended to be simpler compared to those of introverted students. This is attributed to extroverted students easily becoming bored in the absence of stimulation and energy, which they often seek through interactions with teachers, friends, and discussion forums (Revola et al., 2016). Consequently, they may resort to finding ways to alleviate their boredom in class, such as requesting to wash their face or using the restroom. Conversely, introverted students are more inclined towards activities like writing that do not necessarily require outgoing interaction, such as speaking (Naik, 2010). Hence, the works of introverted students tended to be longer and more detailed compared to those of extroverted students.

Secondly, during the writing process, extroverted students appeared unfocused and easily distracted by various things. For instance, female students would often look at themselves in the mirror, while others seemed more interested in chatting with their friends. In contrast, introverted students appeared serious and remained focused solely on completing their assignments without engaging in conversations with classmates. These traits significantly influenced the content and organization of extroverted students' writing, which often lacked

detail. The ability to concentrate played a crucial role for both extroverted and introverted students, impacting how they generated ideas. This result aligns with research by Daele (2005), which suggests that introverted students typically have strong concentration skills, allowing them to focus deeply on their assignments. Additionally, Zaswita and Ihsan (2020) support this by noting that introverts tend to generate more ideas compared to extroverted students.

Thirdly, extroverted students tended to rush through their assignments, resulting in handwriting that was difficult to read and infrequent checks of their work. Conversely, introverted students approached their assignments with caution, resulting in neat handwriting and a tendency to double-check their work to minimize errors. These traits, as observed, significantly influenced students' writing abilities, particularly in areas such as vocabulary, language use, and punctuation. Extroverted students were more prone to making spelling errors (typos), whereas introverted students demonstrated greater precision in these aspects. These characteristics of extroverted and introverted students at [location] influenced their writing abilities. Extroverted students were characterized by traits such as laziness, lack of focus, and haste, whereas introverted students exhibited traits such as enthusiasm, seriousness, and conscientiousness. These traits played a crucial role in influencing various aspects of students' writing abilities, including content, organization, vocabulary, grammar, and mechanics

CONCLUSION

Based on the discussion above, it can be concluded that extroverted students faced challenges across multiple components of writing, including content, organization, vocabulary, language use, and mechanics, although some showed very good performance in individual components except mechanics. Overall, extroverted students exhibited significant limitations in language use and mechanics. In contrast, introverted students showed limitations primarily in vocabulary and language use but generally excelled in content, organization, and mechanics. Therefore, at [location], extroverted students demonstrated a good level of writing ability, while introverted students achieved a very good level. Several factors influence students' writing abilities, including intelligence, talent, learning styles, anxiety, motivation, age, and notably, personality traits (Sanjaya, 2015; Faisal, 2019). Erton (2010) emphasizes that students' personality is a critical factor in determining their writing outcomes. The specific traits observed among extroverted and introverted students at [location] include lethargy versus enthusiasm, lack of focus versus seriousness, and haste versus carefulness in completing assignments. These traits directly influenced various aspects of their writing abilities, such as accuracy in spelling and punctuation, as well as overall task completion.

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Competence of the Teacher in Formulating the English Reading Assessment Question

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Educational, professional certification, counselling, psychology, the military, and many other fields frequently use tests. The measurable that is the goal of testing is known as a test score, and it is a summary of the evidence contained in an examinee's responses to the test items that are related to the construct or constructs being measured. This research is to analyze teachers' competency in developing English Reading Assessment Question items for SMA Negeri 1 Pematangsiantar, which is related to Bloom's Taxonomy theory in the Reading Comprehension test. The research design (descriptive qualitative) and the research method (descriptive analysis) are described. The instrument used the English reading assesmentt items of the twelfth grade of SMA Negeri 1 Pematangsiantar.The data collection and analysis methods are being based on Bloom's Taxonomy theory to observe the levels of cognition in the test items. Finding,the English teachers did not apply the six levels of cognition in constructing the English reading test items, but they applied only three of six levels cognition which proposed by Blooms' Taxonomy theory, which indicates a lack of quality and competence in test design. It also suggests that the principal and government should provide training and resources to improve test design and focus on integrating innovative learning, TPACK, and HOTS into the evaluation process.

Key words: Teacher competence, English Reading Assessment, evaluation.

1. INTRODUNCTION

Language, as an social phenomenon, is a central feature of human existence, serving as a means of communication through which members of a community communicate and interact with one another. People all over the world use language in both spoken and written form. It has a development process that begins when a child speaks a single word and continues until he or she can speak thousands of words in simple, complex, and compound complex sentences. Someone's achievement can be measured from his or her ability in listening, speaking, reading and writing by language test.

"What exactly is the language test?" when the term language test is mentioned, most of people probably have visions of students in foreign language classroom from written examination. this term interpretation must be missing because of most educated persons and most of educators have had such an experience at one time or another. People all over

the world use language in both spoken and written form. It has a development process that begins when a child speaks a single word and continues until he or she can speak thousands of words in simple, complex, and compound complex sentences. Someone's achievement can be measured from his or her ability in listening, speaking, reading and writing by language test.

A test or an examination (or "exam) is an assessment. Assessment is the process of documenting, usually in measurable terms, knowledge, skills, attitudes and belief (Domino, and Domino: 2006). The Minister of Education claimed that the National Assessment is not only designed as a substitute for the National Examination, but also as a marker of a paradigm shift in education evaluation (Pusmendik, 2022).It is frequently administered on paper or on a computer, with the goal of measuring the test-takers' or respondents' (often a student) knowledge, skills, attitudes, or classification in a variety of other topics (Direktorat Guru Pendidikan Dasar, 2020; Direktorat Guru Pendidikan Menengah, 2020; Direktorat Guru Pendidikan Khusus, 2020; Meriana & Murniarti, 2021; Rachmawati, 2022). Educational, professional certification, counseling, psychology, the military, and many other fields frequently use tests. The measurable that is the goal of testing is known as a test score, and it is a summary of the evidence contained in an examinee's responses to the test items that are related to the construct or constructs being measured.

There are many kinds of test which performed at USBK, for example Religion, Pancasila and Citizenship, Indonesian Language, Compulsory Mathematics, Indonesian History, English, Economics, Sociology Anthropology, Geography, History of Specialization, this subject is for IPS while for science subjects Religion, Pancasila and Citizenship, Indonesian Language, Mathematics is compulsory, history of Indonesia, English, Physics, Chemistry, Biology, and Mathematics Specialization.

Based on Bloom Taxonomy theory (Knowledge, comprehension, application, analysis, synthesis and evaluation) the teacher must be design the item test start on analysis to evaluation. Regarding a material context, although it is not easy, it can still be handled because of course the assignment has been adjusted according to competence. When looking for agreement in the choice of verbs to state goals in the application of learning, a problem usually arises. As a result, the basic competence and achievement indicators in the Bloom's Taxonomy theory (1956) students' abilities. Furthermore, evaluation must be capable of describing students' abilities in three domains: cognitive, affective (analysis, synthesis and evaluation), and psychomotor. As a result, in a learning process, an assessment or evaluation must always be held so that a teacher can obtain complete data on the progress of the students' abilities.

Based on the background of the reserach above, it can be conclude that the teachers competence is very importantn in constructing the english reading test items. The English teacher should be able to applly the three from six level of cognition based on Bloom's Taxonomy theory in every kinds of test so that the students will be well traines and answer some question forms found on USBK and even the State Universirty Entrance Test.

This study attempts to analyze teachers' competency in developing English Reading Test items for SMA Negeri 1 Pematangsiantar, which is related to Blooms' Taxonomy theory (knowledge, comprehension, application, analysis, synthesis, and evaluation) in the Reading Comprehension test. It will be related to English at USBK because this level of cognition will demonstrate Senior High School students' achievement in answering a test in English Reading text. based on those reason, so this research wil study deeply about "Teachers' Competence in constucting teh Enlgish reading test items for SMA

students at SMA Negeri 1 Pematamgsiantar.

2. METHODOLOGY

This research is a descriptive qualitative and this research would be conducted by applying descriptive analysis. descriptive analysis is used as a problem solving procedure on the served things by describing the reserach object when the reserach was done on the facts found Creswell (2012) The English reading test items of the twelfth grade of SMA Negeri 1 Pematangsiantar were analyzed in descriptive form in order to observe the levels of cognition in the english reading test items found based on Bloom's Taxonomy theory.

3. RESULT

1.   The desciption of the Six Levels of cognition which made by the Englissh teacher of SMA Negeri 1 Pematangsiantar in Ujian Sekolah Berbasis Komputer (USBK) in Reading Test.

Table 1. Data Analysis

No	The Levels Of Cognition	Number of Levels of Cognition	Percentage
1	Knowledge	2	13 %
2.	Comprehension	4	27%
3.	Application	-	-
4.	Analysis	9	60 %
5.	Synthesis	-	-
6.	Evaluation	-	-
Total		15	100 %

The English teacher of SMA Negeri 1 Pematangsiantar did not apply the six levels of cognition in constructing the English reading test items in USBK, but they applied only three of six levels cognition which proposed by Blooms' Taxonomy theory. They were Knowledge, Comprehension and analysis and Application, synthesis and evaluated were not included. So the English reading test items which constructed by the English teachers of SMA Negeri 1 Pematangsiantar was not quite good and low quality.

1.   The kinds of cognition levels which wa dominantly constructed by the English teachers in USBK at twelfth grade of SMA Negeri 1 Pemtangsiantar is Analysis (60%).
2.   The English teachers of SMA Negeri 1 Pemtangsiantar constructed the dominant cognition levels in their English reading test items based on syllabus, text book, Bloom's Taxonomy theory (1956), and browsing from internet. On the other hand, the English Teacher still applied the structural grammar in constructing English reading test items, while the curriculum which applied at school nowadays is fucntional grammar (2013 curriculum, and some of school have used Merdeka Belajar).

4. DISCUSSION

The result from analyzing the data and interview to the teacher can see that teacher competence in design reading test at USBK are not use the levels of cognition Analysis, Synthesis and Evaluation. They were knowledge, comprehension and analysis only. It shows that English Teacher of SMA Negeri 1 Pemtangsiantar was not quite good and low quality. But as we know the English teacher should be able to apply the three from six levels of cognition based on Bloom's Taxonomy theory in all types of tests so that

students are well prepared to answer some question forms found on USBK and even the State University Entrance Test.

According to the findings of teacher interviews, it is critical for the principal to pay attention to test design by providing training on how to design tests that are integrated with developing taxonomic theory at the levels of analysis, synthesis, and evaluation.

According to the findings of the interviews, the government is also concerned with the education sector. It is also necessary to pay attention in order to concentrate on this assessment. Pay attention to infrastructure and improve teacher resources in all fields of study. and in USBK , it is not just a computer-based test, but the process of evaluating teaching materials must be integrated into innovative learning, TPACK, and HOTS.

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The Improvement of English Learning (Speaking Skill) Using Total English Environment Method

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This paper focuses on analyzing English speaking skill students in higher education. This research is used to improve their English-speaking skill using Total English Environment method. The purpose of this research is to know the use of Total English Environment method based on a formal and informal environment to improve English speaking skill students. The result shows that the student's English competence in using Total English Environment is getting achievement. It appears that students with low scores are decreasing and those with high scores are increasing. The Competent value increased by 22 % whereas students having less competent are down 2.4 %.

Keywords: English speaking skill; total English environment.

1.   INTRODUCTION

Language skills, especially English, have become a skill that is definitely needed by the entire academic community, both students and lecturers. By mastering English, lecturers can communicate and disseminate their knowledge to various countries through international seminars and cross-border research. Apart from lecturers, students are also strongly advised to be able to master English so they can gain knowledge and communicate with foreign students. Moreover, academic people are highly required to develop their English in the current era.

Higher education graduates are expected to be able to face the challenges of the industrial revolution 4.0, by being equipped with technological skills and good foreign language skills, especially English, in order to win the competition in getting jobs that match their field and expertise. According to Handayani in her journal article entitled *Pentingnya Kemampuan Berbahasa Inggris dalam Menyongsong ASEAN Communty 2015* states that in facing AFTA 2015, the competitiveness of each individual from various countries competes with each other to dominate various types of employment/business opportunities, apart from Indonesian as a unifying language (national language) which must be mastered, International languages have also become second languages that are appropriate and must be mastered (Handayani, 2016). English is a global language that plays a very important role in global interaction and communication along with global progress and competition. English has become a keyword that can cover all aspects of business, politics, social and culture. English is a communication tool in the era of

globalization and is the main key to a person's success in achieving a career with a bright future.

Communication, especially in languages (international languages), becomes a bridge for various activities. Regarding the importance of mastering a foreign language, German philosopher Johann Wolfgang von said, "Those who know nothing about foreign languages, they have nothing about their own". This proverb implies how important foreign language education is, apart from mother tongue and national language (Handayani, 2016)

Language skills, especially English-speaking skills, are definitely needed by the entire academic community, especially students. By mastering English, especially speaking skills, graduates can communicate with foreign students and take part in international seminars. Moreover, in the era of globalization or what is better known as the free market, it requires every individual to prepare reliable resources, especially in the field of communication. In this case, the role of English is very necessary both in mastering communication technology and in interacting directly. As a means of global communication, English must be mastered actively, both spoken and written.

By looking at the importance of a person's language skills, English language learning at university in general tries to improve English language learning, especially speaking skills, because speaking skills have a very important role in the language learning process. According to (Fulcher, 2003), "speaking is the verbal use of language to communicate with others" This opinion was reinforced by Maxom who stated that speaking is the most important skill in English language teaching to be mastered in school. Through speaking, students express their ideas, feelings and desires to others. In school, the students learn how to speak English more easily because there are teachers and friends who can be their facilitators and partners to practice English.

So, it can be said that speaking skills in English are a person's skills in conveying their desires and thoughts to other people or communicating with other people through spoken language. English speaking abilities according to (Harris, 1974) include: a. Pronunciation: namely the way in which words are produced or pronounced. Someone who learns English as a foreign language must be able to pronounce English as well as other languages; Grammar: namely the rules or structure in language; c. Vocabulary: words used in language; d. Fluency: is a parameter of the level of good or bad someone's speaking. Someone who has good speaking fluency will use language easily and quickly according to the correct rules; e. Comprehension: A speaker's ability to understand language. If someone understands of language is good, this will have an impact on their language skills. So, someone can be said to have good English-speaking skills if they meet the requirements stated by Harris.

By being equipped with good English skills, especially the ability to speak English, students can compete with international students through international competitions in their field. Apart from that, providing English language skills will ultimately create graduates who have academic and professional capacity with nobility of mind who are able to apply and develop a unified body of knowledge and be competitive on the international stage in various fields.

In previous English learning (2020/2021 academic year and below) at UIN Walisongo there were several main topics that were integrated in English textbooks, such as: listening, speaking, reading and writing skills. Everything is studied in an orderly manner according to the textbooks provided by the UIN Walisongo Language Development Center. However, the author suspects that learning English, especially speaking skills, is not yet optimal because the learning process is carried out online, so that the time to practice speaking in English is not optimal. Apart from that, it is possible that students have low motivation for English speaking skills which are considered difficult because it is not their mother tongue or their own language and students are afraid of making mistakes and being laughed at by their friends.

In terms of pronunciation, a person or student sometimes finds difficulty in pronunciation because it is influenced by regional dialects that are different from the accents of native English speakers; in terms of grammar or language structure it is still difficult for students to master, in terms of vocabulary there is still little to master, in terms of speaking fluency it is still not fluent because the vocabulary that is mastered has little impact on speaking fluency and in terms of understanding, many students do not understand the meaning the language or intent of the interlocutor due to limited mastery of vocabulary. These conditions above are the obstacles in speaking English.

To make students have the courage and habit of speaking in English, the author will make adjustments in class to using English. Apart from that, the surrounding environment is expected to support the habit of speaking English. The environment has a very significant role in improving the ability to speak English. This is in accordance with Nunan's statement in Islamiati, there are three important elements in successful language learning, namely language, learners, and the learning process. The learning process includes the environment in the context of language learning (Islamiati, 2019).

According to Dulay, the language environment includes everything that language learners hear and see in the new language. For example, leaners are in the office, restaurants, chatting with friends, watching television, reading newspapers and other environments that support language learners, including learning activities in class, language classes, language extracurricular activities, and several books and recordings (1982: 9).

From the statement above, the author concludes that the environment is very supportive in improving students' English language skills. For this reason, the author will design research entitled "The improvement of English Learning (Speaking Skill) Using Total English Environment Method." The method that the author mentioned above is considered important in improving the ability to speak in English because the environment makes the habit of speaking in English run well and it is hoped that students will feel the impact, namely being able to speak in English in their daily learning and working later.

2.   LITERARY REVIEW
Total English Environment

According to (Dulay, 1982) Total English Environment is the language environment is everything that language learners see and hear in the new language, including conversations in restaurants and other places, conversations with friends, watching television, and reading

newspapers. From the definition above, the environment is all elements or factors that influence and support individual development in enriching the perfection of language skills.

Types of Language Environments

According to Krashen in Islamiati, environments are classified into two types, namely formal environments and informal environments that focus on communication (Islamiati, 2019).

Formal Environment

The formal environment is a learning activity in second language acquisition that focuses on rules and forms. It is limited to producing speakers, who are able to communicate naturally and effectively, so the development of speaking skills is very limited. Usually, a formal environment is known to appear in the classroom. This also depends on the lecturer providing formal learning methods in class.

Informal Environment

Informal environments occur inside and outside the classroom. Most informal environments occur outside the classroom. An informal environment shows natural communication which is usually more in the context of communication. Communication that occurs is usually two-way and is not tied to standard rules.

Aspects of Language Ability

Aspects of English speaking ability according to (Harris, 1974) include:

a. Pronunciation: namely the way in which words are produced or pronounced. Someone who learns English as a foreign language must be able to pronounce English as well as other languages.

b. Grammar: namely the rules or structure in language.

c. Vocabulary: words used in language.

d. Fluency: is a parameter of the level of good or bad someone's speaking. Someone who has good speaking fluency will use language easily and quickly according to the correct rules.

e. Comprehension: A speaker's ability to understand language. If someone understands language well, this will have an impact on their language skills.

From Harris' statement above, it can be said that to be a good speaker, or to have good English speaking skills, you should meet the aspects of good pronunciation, good grammar, vocabulary, fluency and comprehensive understanding.

Language Activities that Support the English Environment

Language activities function to improve students' speaking skills and increase vocabulary by providing training to express language learners' thoughts verbally. For beginners, of course the material provided is still very limited according to their abilities, both language structure/grammar, vocabulary, and the choice of suitable and appropriate words.

Some models of speaking practice/language activities include:

1) Conversation/Dialogue

This practice involves imitating and remembering dialogue about certain situations. With this exercise, it is hoped that you will be able to achieve good conversational skills carried out naturally.

2) Making sentences

This exercise consists of expressing patterns or ideas that must be repeated verbally in various ways. These exercises are created and spoken by educators. Then the educator says a trigger or idea or short command and how to practice it in class. This also trains pronunciation or pronunciation of words and sentences.

3) Telling stories/ Story Telling

Storytelling is a fun activity. However, someone who has the task of storytelling sometimes suffers because they have no idea what they are saying. Educators help provide story topics. On the other hand, listeners sometimes feel bored if the storyteller does not pay attention to effective speaking. Educators are tasked with guiding the principles of storytelling.

4) Discussion

The educator gives a topic, and then students give their opinions about the topic. Educators divide the class into several groups. The group can consist of 5 to 7 people and some of them are tasked with writing, discussing results and reporting discussion results. Each group is given a different topic. At the end of the session, representatives from each group express their opinions and the other groups provide input or rebuttal.

5) Interview/Interview

The interview activity is a speaking training activity that requires extra preparation. The form of interview can be directly with an educator or interview with a friend.

6) Role Playing

This activity is fun. The aim is to train students' confidence in expressing sentences directly and using good expressions both formally and informally.

7) Make a speech

This activity is carried out after students have sufficient experience in each language activity such as conversation, storytelling, discussion and others.

3. The THREE PHASES of the STUDY

This research draws on student research at the Faculty of Islamic Economics and Business, UIN Walisongo. The practice in this study comes into three phases, namely doing pre -test, utilizing formal environment and informal environment, and doing post-test. Utilizing formal environment by practicing storytelling; and practicing speech. Utilizing informal environment by using the English learning application (Hello English) to develop listening, repeating, reading and speaking skills; doing interview to exerting speaking skill, and visiting tourism destination to promote it.

When carrying out the pre-test speaking, the assessment rubric includes pronunciation, grammar, fluency, vocabularies, comprehension, and presentation. The pre-test carried out was the researcher conducting interviews with students. The questions asked included students being asked to introduce themselves, students being asked to tell about the best things about themselves and their weaknesses.

4. THE RESULT

A total of 41 students were used as the object of research by carrying out a pre-test speaking. It was found that there were seven students who were less competent, thirty students who were quite competent, and nine competent students. This result is found using the formula:

$$\frac{(NT - NR + 1)}{3}$$

NT: highest score

NR: lowest score

Scores 52 to 61 = less competent

Score 62 to 71 = quite competent

Score 72 to 80 = competent

So, the percentage of competent students is 22%.

After carrying out the pre-test speaking, students' speaking skills are then optimized by utilizing formal and informal environments. The formal environment involves practicing storytelling and speeches, while the informal environment involves using the Hello English application, practicing interview and promoting tourist destinations. After that, a post test was carried out on students. The results of the post-test scores are then analyzed using the formula:

$$\frac{(NT - NR + 1)}{3}$$

the range is obtained:

Score 62 – 70 = less competent

Score 71 - 80 = quite competent

Score 81 - 88 = competent

Based on the above analysis it can be concluded that:

- Number of less competent students = 1 person

- Number of students who are quite competent = 22 people

- Number of competent students = 18 people

So, the percentage of competent students after completion is 44%

From the analysis above it can be concluded that after actualization an increase of 44% - 22% = 22% was obtained.

After optimization using the methods mentioned above, students' speaking skills increased by 22%.

5.   CONCLUSION

Research activities are focused on optimizing students' English speaking skills using the Total English Environment method implemented in the following activities using formal and informal.
a. Utilize an informal environment in using the English learning application (Hello English) to develop listening, repeating, reading and speaking skills
b. Utilizing a formal environment in the classroom through storytelling
c. Utilize informal environments, namely social groups, in interviews
d. Taking advantage of the formal environment in the classroom by practicing speeches
e. Utilizing an informal environment to visit a tourist spot and promote it/visiting somewhere.

The research activities carried out were achieved by showing an increase in student competence. All activities have been carried out and the results/outputs obtained are in line with expectations, namely increasing English language skills (Speaking Skills) using the Total English Environment method. The result shows that the student's English competence in using Total English Environment is getting achievement. It appears that students with low scores are decreasing and those with high scores are increasing. The Competent value increased by 22 % whereas students having less competent are down 2.4 %.

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Has *Catur Gatra Tunggal* still been relevant?

(Investigating Islamic Heritage Culture Sustainability in Java Island)

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One of the adaptive cultures in Indonesia was Islamic culture and it is closely related to the *Islamic Mataram Kingdom*. These ethical representations were *Keraton Ngayogyakarta Hadiningrat* and *Keraton Kasunanan Surakarta*, which were located in the Central Java Province and Special Region of Yogyakarta. In the 18th and 19th centuries, that kingdom laid a city layout namely *Catur Gatra Tunggal*. The layout consisted of four components unity (*alun alun*/square, mosque, traditional market, and *pendopo*/government office). This research employed a descriptive study and qualitative approach. The writer used observational techniques in collecting data by using the measurement of factual length and distance. The supportive data was also obtained from scientific sources like journal articles and official websites. The goal of the study was to investigate the application of *Catur Gatra Tunggal* in the mentioned provinces at present. The researcher has found that the eternal components that have been sustainable at present were only *alun-alun* (social element) and mosque (religious element). Furthermore, almost all local governments in those two provinces have placed another one in the further area; the traditional market (an element of the economy). Besides, there must be four components of *Catur Gatra Tunggal* but those components should not be always in unity and not always in close areas. Last, the shifting meaning of the term *pendopo* was only for the residence of the regent not for the government offices. In another case, the center of government was the office buildings that spread in different areas. Furthermore, the writer concluded that the *Catur Gatra Tunggal* layout has shifted from its genuine concept and the concept has not been relevant anymore.

Keywords: *Catur Gatra Tunggal*, City Layout, relevant, Java Island.

1. INTRODUCTION

The ancient culture, beliefs, and wisdom in Indonesia were animism, dynamism, and pantheism (Saragih, 2019) (Arifin, 2024). These indigenous perspectives in faith were combined with the first religions; Hindu and Buddha (McDaniel, 2014). The main characteristics of ancient people in Indonesia were well welcomed (Nasution & Arum, 2024). These ancestors would receive all the customs and wisdom that have been delivered in moderate ways (Yanrenjing & Kutanegara, 2021) (Yunus et al., 2020). Furthermore, the new culture or even the teaching of a new faith or religion could be harmonized (Deta, 2022).

Culture and religion have been closely related (Suroyo et al., 2024). This relationship occurred in the last many years in Indonesia and was popularly mentioned as *Nusantara* (Evers, 2016). Even many religious priests used culture as media for preaching religion (Jufri & Ahmad, 2023). Therefore, the residents would smoothly welcome the newcomer.

After Hindhu-Budha had been coming, there were other newcomers in Indonesia; Chinese and Arabs (Abidin, 2022). These two tribes brought new religious teachings (Zuhri et al., 2021). The Laksamana Cheng Ho was a popular figure among Chinese Muslims (Hasanah et al., 2022) while the figures of Walisongo (nine spreaders of Islam) were representations of Arab and Islamic culture (Afandi, 2023).

Islam like Hindhu-Buddha had been assimilated in Indonesia (Ronaldi et al., 2023). The popular and prestigious symbol of this culture was the Islamic *Mataram* Kingdom (Afandi, 2023). Since the Giyanti Agreement applied in 1755 A.D., the territory of that kingdom was divided into two big entities; *Keraton Ngayogyakarta Hadiningrat* and *Keraton Kasunanan Surakarta* (Lisailiyah, 2023); (Andriyanto, 2022a). These kingdoms have inherited many wisdom, tradition, and culture. One of these heritage cultures was urban management namely *Catur Gatra Tunggal* that has been declared in the 18th and 19th centuries.

The urban planning or city layout above has been considered a symbol of coexistence because of the combination of four components; social component, religion, economy, and politics (Abdillah., et al., 2022) (Nia Yunia Lestari et al., 2020). The social component was recognized as *alun alun* or square (Agustapraja & Aslamiyah, 2022). This point at the time was the place for gathering people in any social celebrations like traditional ceremonies, and folk festivals, and a place for announcing any news or *sayembara* (Urfan et al., 2022). Next, the element of religion was a mosque. Citizens used this place for religious praying (Winata & Astrina, 2022) (Rinaldi Mirsa et al., 2021). Furthermore, the figures of *Walisongo* used mosques to preach religion so that society could learn Islam in this place (Agustapraja, 2019). Social harmony and religious peace occurred at that time because the traditional ceremonies could be collaborated with Islamic Big Day in the mosque and *alun alun* like Grebeg Maulid/ The Birth Celebration of Muhammad Prophet, *Syawalan*/The Eid Al Fitr Celebration, *Suronan*/ The Islamic New Year Festival Celebration (Wipranata & Tjung, 2020). All the common people are permitted to participate in those agendas at a mosque and *alun alun* because those celebrations are categorized as folk festivals. The third element was a traditional market. This one was a symbol of the economic aspect. If the economic circulation was good, there would be prosperous citizens (Palupi, 2021). The people practiced selling-buying in the traditional market. The common commodities were harvest goods like vegetables, fruit, corn, rice, and so on. The local economy has started here. Those four elements were placed in one unity (Amboro, 2022). The last component was that *pendopo*. The government of the element of kingdom used that place for traditional ceremonies, governmental meeting, and tax submission (Setiadi, 2022). In other words, *pendopo* used for collecting people in public meeting (Lauw & Pandrianto, 2024) (Setiawan & Abioso, 2022). *Pendopo* considered as government office at the past so that this building represented formal building.

Based on the explanations above, the *Catur Gatra Tunggal* city layout has not been strictly applied for all regencies in Java Island at the current time. Furthermore, some local governments in Central Java Provinces and the Special Region of Yogyakarta did restoration and relocation for the urban planning so that the concept of *Catur Gatra Tunggal* has been changed and reformulated. Therefore, the current researcher decided to identify the problem, as "How was the application of *Catur Gatra Tunggal* urban planning at the current time? Had it still been relevant in the current condition?"

In this study, the researcher wanted to investigate the realization of *Catur Gatra Tunggal* urban management at the current time. Indeed, this urban planning is regarded as one of Islamic cultural heritages. The composition from the *Mataram Kingdom* as initiator consisted of micro and macro elements (Widyawati, 2021). The placement was an actualization of harmony among God, the common people, and the king. However, the situation and people's characteristics in the past era and the modern era were very different. Certainly, the local government had crucial consideration in the restoration of *Catur Gatra Tunggal* urban management. Therefore, the writer would identify the current situation and the reason for that reformulation. The writer has decided to limit the scope of the observational area. The only 35 regencies in Central Java Provinces and 5 regencies in the Special Region of Yogyakarta would be objects of investigation. The reasons were the ethical representations of Islamic *Mataram* (*Keraton Ngayogyakarta Hadiningrat* and *Keraton Kasunanan Surakarta*) were placed in both these provinces (Zamzami, 2018) (Siswanta, 2019) (Andriyanto, 2022).

2. RESEARCH METHOD

In this study, the researcher applied a descriptive qualitative study. The descriptive study was chosen because the discussion of the data analysis in this research is explained in description by using words, statements, and sentences (Purba, June 2021) (Cohen et al., 2020). The writer stated the findings and data analysis in a completed and comprehensive reason so that the descriptive model of analysis was appropriate for this case. In related fields, the researcher only decided on qualitative data because the researcher took only non-numerical data without further analysis (Thelwall & Nevill, 2021) (Nasir & Sukmawati, 2023).

Those data consist of main and supportive data. The main data came from the factual and existing measurement of distance from the observational approach. The writer composed the real distances of *alun alun* (as part of the social element) from the mosque, *pendopo*, and traditional market in observational distances. The further treatment was the researcher analyzed the distances and relevancies of *Catur Gatra Tunggal* application at the recent time. The reason was the components of *Catur Gatra Tunggal* in every single city in those two provinces could be different. Local government in some cities reform the function and role of each aspect. Next, the writer also looked for supportive data from the journal article and any other scientific sources. From those data research, the researcher analyzed and interpreted the findings to get the relevancies of *Catur Gatra Tunggal* at the current time. The polygon maps for clearer description are attached.

3. FINDING AND DISCUSSION

Catur Gatra Tunggal consisted of four elements. The center of this placement was that *alun alun* (social element) placed in the middle of the city. Alun Alun means that open and public space. The basic function of *alun alun* was to gather people (Tim Dinkominfo Blora, 2024). All people from all backgrounds; local people, newcomers, and others. The people had fun and happening activities like doing sports, enjoying meals, and other hobbies (Dianty & Dwisusanto, 2020). Furthermore, *alun alun* was for not only happening activities but also formal activities like the Big Ceremony of Independent Day, National Day of Education, and the Inauguration Ceremony of new civil employees. The researcher identified 35 *alun alun* in the regencies of Central Java Province and 05-*alun alun* in the Special Region of Yogyakarta. The data showed all those regencies regarded *Alun Alun* as a landmark of the city. The visual description of *Alun Alun Banjarnegara* is attached.

Figure 1 *Alun Alun Banjarnegara and Masjid Agung An Nuur Kauman Banjarnegara*

Those *alun alun* were *Alun-Alun Kota Banjarnegara, Alun Alun Kota Purwokerto, and Alun-Alun Banyumas.* These two last *Alun Alun* were the same *Alun Alun* in the regency of Banyumas. The local government added a new *Alun Alun* in Purwokerto. Some local governments added *Alun-Alun* because the current regency has been developed. This problem is closely related to the administrative aspect. Another example was Kebumen Regency had two *Alun Alun; Alun- Alun Pancasila* and *Alun Alun Karanganyar* Kebumen. Next, Semarang Regency built two *alun Alun Alun Lama Ungaran* and *Alun Alun Bung Karno*. Besides, Boyolali Regency had composed *Alun Alun Lama Boyolali* and *Alun Alun Kidul Boyolali*. These two Alun Alun also had Great Mosque in every location. Last, Kota Semarang Local Government made *Alun Alun Kauman* and *Lapangan Pancasila Simpang Lima Semarang.*
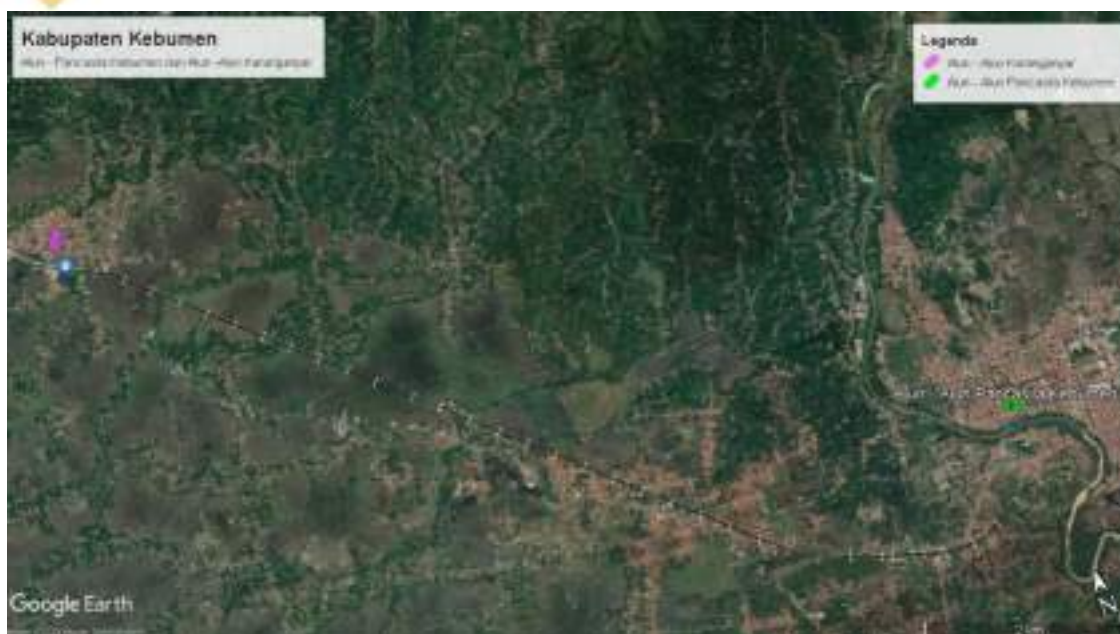
Figure 2 *Alun Alun Pancasila and Alun Alun Karanganyar Kebumen*

The other *Alun Alun were Alun-Alun Batang, Alun-Alun Blora, Alun-Alun Lama Boyolali, Alun-Alun Kidul Boyolali, Alun-Alun Brebes, Alun-Alun Cilacap, Alun-Alun Demak, Alun-Alun Purwodadi, Alun-Alun Jepara , Alun-Alun Karanganyar, Alun - Alun Pancasila Kebumen, Alun-Alun Karanganyar Kebumen, Alun-Alun Kendal, Alun Alun Klaten, Alun-Alun Simpang 7 Kudus, Alun - alun Kota Mungkid, Alun Alun Pati Kota, Alun-Alun Kota Pekalongan, Alun-Alun Pemalang, Alun-Alun Purbalingga, Alun-alun Kota Purworejo, Alun-Alun Kota Rembang, Alun-Alun Lama Ungaran, Alun-Alun Bung Karno, Alun Alun Sragen, Alun Alun Satya Negara Sukoharjo, Alun Alun Hanggawana Slawi, Alun-Alun Kota Temanggung, Alun Alun Giri Krida Bakti, Alun-Alun Wonosobo, Alun-Alun Kota Magelang, Alun-Alun Kota Pekalongan, Alun Alun Pancasila, Lapangan Pancasila Simpang Lima Semarang, Alun alun Kauman, Alun-Alun Lor Surakarta, Alun-Alun Kota Tegal, Alun-Alun Paseban Bantul, Alun-alun Wonosari Gunungkidul, Alun - Alun Wates, Taman Denggung (Alun - Alun Sleman), Alun-alun Utara dan Alun-alun Selatan Yogyakarta.*

The second finding was all those *alun alun* and the Great Mosque/ *Masjid Agung* were in one area. In real and factual distances, 31 mosques were placed 0 meters from *Alun Alun* while only nine mosques were placed more than 100 meters from *Alun Alun*. Those are *Masjid Agung Boyolali* (190 metres); *Masjid Agung Kendal* (190 metres); *Masjid Kauman Ungaran* (160 metres); *Masjid Agung Al Mabrur Kabupaten Semarang* (1900 metres); *Masjid Besar Kauman Sragen* (750 metres); *Masjid Agung Baiturrahman Sukoharjo* (550 metres); *Masjid Agung Kabupaten Tegal* (3400 metres); *Masjid Agung Manunggal Bantul* (1500 metres); *Masjid Agung Sleman* (1400 metres). These conditions showed that *Alun Alun* and mosques were built in a close area. Both of them were necessary components of *Catur Gatra Tunggal*. Besides, both two components have never been relocated. In another fact, all those regencies met 50 % of *Catur Gatra Tunggal* requirements.

The third finding was the distances of *alun alun* and traditional markets. These components were often not too close to the two above *Catur Gatra Tunggal* components. The researcher noted that the closest lengths of the traditional market (measured from *Alun Alun*) were only *Pasar Johar* and *Masjid Agung Kauman Semarang* (0 meters). Besides, the second range was *Masjid Jami Wates* and *Pasar Wates Kulonprogo* (200 metres); *Masjid Jami Wonosobo* and *Pasar Wonosobo* (300 metres); *Masjid Besar Kauman Sragen* and *Pasar Kota Sragen* (300 metres). The other traditional markets were not too close to *Alun Alun*. Those were *Pasar Kota Banjarnegara* (900 meters); *Pasar Wage Purwokerto* (2200 meters); *Pasar Banyumas* (1000 meters); *Pasar Batang* (800 meters); *Pasar Sido Makmur Blora* (2800 meters); *Pasar Kota Boyolali* (2300 meters); *Pasar Induk Brebes* (450 meters); *Pasar Sidodadi Cilacap* (1100 meters); *Pasar Bintoro Demak* (500 meters); *Pasar Grobogan* (1000 meters); *Pasar Ratu Jepara* (650 meters); *Pasar Jungke Karanganyar* (1400 meters); and *Pasar Tumenggungan Kebumen* (900 meters). The other ones were *Pasar Kendal* (650 metres); *Pasar Induk Klaten* (350 metres); *Pasar Bitingan Kudus* (1300 metres); *Pasar Sraten Magelang* (5000 metres); *Pasar Puri Baru Pati* (1700 metres); *Pasar Kajen Kabupaten Pekalongan* (1900 metres); *Pasar Pagi Pemalang* (1500 metres); *Pasar Segamas Purbalingga* (2500 metres); *Pasar Purworejo* (1800 metres); *Pasar Rembang* (1500 metres); *Pasar Bandarjo Ungaran* (500 metres); *Pasar Sukoharjo* (500 metres); *Pasar Trayeman Slawi Tegal* (4000 metres). The last data of traditional markets were *Pasar Temanggung* (650 meters); *Pasar Wonogiri* (500 meters); *Pasar Rejowinangun Magelang* (1300 meters); *Pasar Podosugih Kota Pekalongan* (2500 meters); *Pasar Pagi Salatiga* (700 meters); *Pasar Johar Semarang* from *Lapangan Pancasila Simpang Lima Semarang* (3500 meters); *Pasar Gede Surakart*a from *Alun Alun Lor* (800 meters); *Pasar Pagi Kota Tegal* (350 meters); *Pasar Bantul* (600 meters); *Pasar Wonosari* (350 meters); *Pasar Sleman* (3900 meters) and *Pasar Beringharjo* Yogyakarta (500 meters).

From those big measurements, the researcher explained that the *Catur Gatra Tunggal* city layout was not relevant anymore. The reason was element of the economy was not located in one location. From this condition, the researcher could analyze that traditional markets are not always placed at the same location as *Alun Alun* and the Great Mosque (*Masjid Agung*). In another consideration, the traditional market had common problems with garbage, trash, and cleanliness (Siregar et al., 2021) (Purwanto et al., 2021) (Andriansyah et al., 2021). For this reason, the local government had not placed the market in a close area to the mosque and *alun alun* (Yaqin et al., 2023) (Soelistiyono et al., 2018) (Ardhiansyah & Mahendarto, 2020).

Figure 3 *Alun Alun and Pasar Tradisional Banjarnegara*

The last finding was the existence of *pendopo* (element of politics). In the past time based on the term of *Catur Gatra Tunggal*, the *pendop*o was used as the center of government. This concept applied to the Kingdom of *Mataram Islam* (Afriyanto et al., 2021). *Pendopo* or *keraton* is represented as a formal building or office because, in this place, the head of government/ king and his servants hold legal duties (Hidayatun, 1999). Almost *pendopo* in those 40 regencies were close to *Alun Alun* and the Great Mosque (*Masjid Agung*). Those *pendopo*s were *Pendopo Alun Alun Banjarnegara; Pendopo Si Panji Banyumas; Pendopo Duplikat Si Panji Banyumas; Pendopo Kabupaten Batang; Pendopo Kabupaten Blora; Pendopo Ageng Kabupaten Boyolali; Pendopo Kabupaten Brebes; Pendopo Wijaya Kusuma Sakti Cilacap; Pendopo Kartini Jepara; Pendopo Rumah Dinas Bupati Karanganyar; Pendopo Kabupaten Kebumen; Pendopo Kabupaten Kendal; Pendopo Rumah Dinas Bupati Magelang; Pendopo Kabupaten Pati; Pendopo Kajen Kota Pekalongan; Pendopo Kabupaten Purworejo; Pendopo Kabupaten Sragen; Pendopo Amangkurat Kabupaten Tegal; Pendopo Pengayoman Temanggung; Pendopo Kabupaten Wonosobo; Pendopo Alun Alun Kabupaten Pekalongan; Keraton Surakarta; Pendopo Ki Gede Sebayu Kota Tegal; Pendopo Parasamya Bantul; and Keraton Ngayogyakarta Hadiningrat.*

The other ones have had certain distances from *Alun Alun* so that they are not located in one area. These are the data on the distances between *pendopo* and *alun alun*. They were *Pendopo Kabupaten Demak (*260 meters*); Pendopo Kabupaten Klaten* (1700 meters)*; Pendopo Kabupaten Pemalang* (150 meters)*; Pendopo Kabupaten Rembang (*240 meters*); Pendopo Rumah Dinas Bupati Semarang (*1700 meters*); Pendopo Rumah Dinas Bupati Sukoharjo (*170 meters*); Pendopo Rumah Dinas Walikota Magelang (*4300 meters*); Balai Kota Semarang (*1700 meters*);* and *Pendopo Rumah Dinas Bupati Sleman* (900 meters)

That *pendopo* had functioned as only the residence of a head of government. Some heads of regencies represented *pendopo* as heritage or historical buildings (Adi, 2011) (Purnomo et al., 2023). However, this function reformulated and shifted. From the obtained data (the

distances between *alun alun* and *pendopo*), the researcher found that only seven *pendopo* which considered as government offices and formal buildings or *Kantor Bupati*. Those offices were *Kantor Bupati Kudus*/ Kudus Regency Government Office (0 meter); Grobogan Regency Government Office/ *Kantor Bupati Grobogan (*0 meter*)*; Purbalingga Regency Government Office/ *Kantor Bupati Purbalingga (*0 meter*)*; Wonogiri Regency Government Office/ *Kantor Bupati Wonogiri* (0 meter); Salatiga City Government Office/ *Kantor Walikota Salatiga* (0 meter); Gunungkidul Regency Government Office/ *Kantor Bupati Gunungkidul* (0 meter); and Kulonprogo Regency Government Office/ *Kantor Bupati Kulonprogo* (0 meter). The visual place of *Pendopo Rumah Dinas Bupati Blora* is attached.

Figure 4 *Pendopo Rumah Dinas Bupati Blora* and the Government Offices.

In the recent era and time, government offices of the regencies were not *pendopo*. Furthermore, based on *Catur Gatra Tunggal's* layout, the aspect of politics (or in this case *pendopo*) was not relevant anymore. This aspect is not represented as an aspect of politics because the governmental offices spread in the city. These formal buildings were many buildings as representative of boards of the governmental sector or OPD (*Organisasi Pemerintah Daerah*). Therefore, *pendopo* in the term of *Catur Gatra Tunggal* was very different from the *pendopo* in the current time. *Pendopo* recently was only for welcoming guests, gathering people, and residence for the head of regency.

4. CONCLUSION

Based on those findings and analysis, the researcher concludes that:

1. The fundamental components of *Catur Gatra Tunggal* were *Alun Alun* (social element) and the Great Mosque/ *Masjid Agung*.

2. Both components are fixed and have never been reformulated. Exceptionally, there were some local governments added the new *alun alun* and Great Mosques/ *Masjid Agung.*

3. The other component of *Catur Gatra Tunggal*; the traditional market was largely placed not in a close area to *Alun Alun* and Great Mosque so *Catur Gatra Tunggal* components were not in unity at the current time.

4. Based on that conclusion, the element of the economy, or in this case was traditional market could not be required in *Catur Gatra Tunggal's* composition.

5. The existence of *pendopo* was only for residences of the regent. The *pendopo* did not represent an element of politics because the *pendopo* was not used for governmental office.

6. At present time, elements of politics have been recognized as a board of governmental sectors, and in this term, common people mentioned these formal buildings as OPD (*Organisasi Pemerintah Daerah).* These formal buildings spread in the city.

7. The last conclusion was *Catur Gatra Tunggal* city layout was not relevant anymore with the recent situation and condition.

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Pegon Script in Pesantren Tradition in Indonesia:

Acculturation of Arab Culture, Local Identity, and Colonial Resistance Codes

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The Pegon script has played an important role in the Islamization and transmission of Islamic scholarship in the archipelago. Pesantren, the oldest Islamic educational institution in Indonesia, has taken the initiative to conserve this pegon script as part of the Islamic learning and education process. The Pegon script serves as a means of communication and a symbol of cultural diversity inherited through pesantren education. This study describes the phenomenon of acculturation of Arabic culture in the tradition of pesantren education, focusing on the use of Pegon script in pesantren. Using descriptive qualitative procedures and methods and library research approaches, this research uses data on the discourse and events of the Pegon script in Indonesia, especially in the acculturation of culture, local identity, and resistance codes to colonialism. The source of the data was obtained from several manuscripts of history books and the results of research on the Pegon script accessed from e-journals. Data collection techniques are carried out with documentation. At the same time, data analysis is carried out in a descriptive-interpretive manner. The results of this study confirm that the use of Pegon script as a writing system in the context of pesantren education is the result of a long process of cultural acculturation between Arabs and Indonesian localities. The acceptance and maintenance of the local Arabic script in the archipelago reflects cultural dynamics that continue to change while maintaining a distinctive Islamic identity. The cultural ethos of the Pegon script is considered a code of resistance to colonization that offers a European written culture based on the Latin script. The main contribution of this research lies in strengthening the thesis that pesantren have played an important role in preserving and developing Arab cultural heritage in Indonesia through the use of Pegon script.

Keywords: Pegon script; Boarding; Resistance; Colonial

1. INTRODUCTION

The history of the development of Islam in Indonesia has a close relationship with the civilization of Arabic script and writing. Arabic Pegon is often referred to as a means of transferring religious knowledge through the world of writing. Through Pegon's Arabic writing, Islamic science is more aware of changes and deviations. The works of Nusantara scholars in the past, such as Suluk Sunan Bonang, Hikayat Hang Tuah, Hikayat Raja-Raja Pasai, Risalah Tasawuf Hamzah Fansuri, works by Kiai Rifai Kalisasak, Kiai Shaleh Darat,

and others were mostly written in Pegon Arabic script. Even the translation works of these books have been rewritten in the Pegon script by later scholars (Elmubarok & Qutni, 2020).

Arab Pegon's contribution to Islamic scientific literacy is well-founded. According to Jamaludin, the Arabic pegon is a modified form of Arabic writing adapted to the Javanese phonological system. According to him, Arab Pegon was born from the students' creativity to bridge ordinary people who do not have expertise in Arabic so they can still access Islamic teachings (Jahuri & Fauji, 2022).

The use of Arabic script has been going on for a long time in the archipelago, especially for writing regional languages. "Pegon" originally came from the Javanese word "pego," This word contains the meaning "deviant" from the original script, namely Arabic script (Sulistiani et al., 2023); (Penulisan Bahasa Jawa Dengan Aksara Pegon: Studi Kasus Pada Penerjemah Kitab Alala Lirboyo Aviqa Vairiza Nailuvar, Dr. Moh. Masrukhi, M.Hum, 2023).

In the Big Indonesian Dictionary, the term Pegon is known in Pasundan and Java due to local people's adoption of Arabic script to write and convey ideas. As an adaptation of the Arabic script, the Pegon letters have the same shape as the Arabic script but also have some additional letters that represent sounds in Javanese and Sundanese, similar to the Jawi script. The Pegon script is often referred to as Javanese Arabic script or Arabic script (Pudjiastuti, 2017).

Sementara itu, penggunaan aksara Arab di Sumatera dan Kalimantan Selatan disebut sebagai tulisan "Arab Melayu". Perbedaan-perbedaan istilah untuk menyebut penggunaan aksara Arab ini telah disepakati dalam Kongres Aksara Pegon yang diadakan oleh kementerian Agama pada tahun 2022. Kongres ini merekomendaskan istilah Arab Pegon sebagai istilah yang disepakati untuk menyebut penggunaan aksara Aksara Arab dalam tradisi penulisan bahasa daerah di Indonesia.

Rooted in the adaptation of Arabic letters, this script is used to write various purposes: literary texts, letters, and so on related to Islam, Javanese, and other regional languages (Pudjiastuti, 2017). The emergence of the Pegon script has links with Islam entering the archipelago in the 13th century A.D. brought by Muslim traders and scholars. They not only introduced the teachings of Islam but also the culture of writing using Arabic letters. Over time, local people adopted and modified this Arabic script to create a unique and distinctive Pegon script. This script is generally written without hope and is called pegon gandul or gundhil by local people (Baidowi, 2020); (Pudjiastuti, 2017).

Adzfar said that the Pegon script is one of the cultural heritage that has a special place in the pesantren tradition in Indonesia. This script is not only a means of communication and education but also a symbol of identity (Ammar et al., et al. 2022); (F. Rohman, 2018) and cultural resistance. In the pesantren tradition, the Pegon script is used to write religious books, literature, and historical records taught to the students. This shows how pesantren was crucial in preserving and developing the Pegon script. In addition, the Pegon script also became a tool of cultural resistance against Dutch colonial domination, where the use of modified Arabic letters allowed local people to maintain their local identity and wisdom.

In addition to being a cultural product in encountering the tradition of writing in the history of Islamic education, the use of Arabic script also served to fight against the invaders. The Arabic script used to write Javanese and Malay became one of the means of struggle to gain independence from Dutch colonialism. Scholars use pegon script to convey religious lessons and messages. This learning strategy was chosen because the Dutch colonists needed to learn about this distinctive learning process. By utilizing the Javanese language in their learning communication, the scholars also conveyed the importance of the spirit of defending the motherland. In addition, many books were written using the pigeon script to protect their local culture and religion. For example, Babad Diponegoro in Keraton Jogja is written using the Arabic letter Pegon.

Similarly, in Banten, Sheikh Nawawi made Arab Pegon a secret code during the Dutch colonial period (Gusmian, 2012). At that time, the scholars exchanged messages with the Arab region because the Dutch did not understand. Even Yudian Wahyudi explained that Pegon Arabic became the unifying language of the archipelago when fighting the invaders, almost similar to Urdu, which is Arabic writing with the local language of India which serves as a buffer for the language of the archipelago against the invaders.

Politically, pegon can be considered a form of resistance when the Indonesian nation faced colonialism. Invaders physically controlled the territory and sought to control the culture. They introduced the colonized population to new cultures and alphabets, such as Latin and Roman. In schools founded by the Dutch, teaching uses the Latin alphabet.

The study of Arab Pegon has caught the attention of scholars both in the scope of its contribution to Islamic culture and the practice of Islamic education in Indonesia. Jamiluddin et al., in their study, explained the existence of the Arab region and its development in the cluster of Islamic manuscript treasures in Java. The script that was born to accompany the process of Islamization in Java plays an important role in preserving Islamic ideas, teachings, and traditions in Java, in addition to the Hanacaraka script that already existed (Jahuri & Fauji, 2022).

Ade Rizi Maulana's research on Mocoan Lontar Yusuf describes one of the indigenous cultures of the Osing tribe of Banyuwangi in the form of ancient manuscripts. The manuscript contains a poem that tells the story of the prophet Yusuf written in the Arabic script Pegon and contains a poem that tells the story of the prophet Yusuf (Maulana, 2021). The article "The Contribution of Pesantren's Meaning Symbols and Their Effects on Translation of Arabic Text," written by Adzfar Amar, explains the contribution of pesantren meaning symbols and the problems that arise in the translation of Arabic sentences into Indonesian (Ammar et al., et al., 2022).

Furthermore, research conducted by Zumaroh et al., entitled "Pegon Script and Islamic Scientific Transmission: Portrait of Pesantren Babakan Ciwaringin Cirebon," revealed that K.H. M. Sanusi had written books in Pegon script and taught them to his students as a form of continuous transmission of Islamic knowledge. The use of the Pegon script is still ongoing today, especially in Islamic boarding schools, including Pesantren Babakan Ciwaringin, where new works in the Pegon script are still found and used for Islamic teaching (Sulistiani et al., 2023).

The exposure of previous studies above basically has similarities and differences with the orientation of the study of this paper. The similarity lies in using Arabic Pegon in the tradition of Islamic education. Meanwhile, the difference lies in the development of the function of Arab Pegon during the colonial period in Indonesia as a code of resistance. Arab Pegon was used as an instrument of communication in Islamic learning and secret communication of indigenous peoples. This paper seeks to answer two formulations of the problem, namely, how is the role of the Pegon script in the pesantren tradition in Indonesia in maintaining local identity? and how does the Pegon script serve as a tool of resistance to colonialism in the context of pesantren traditions?

2.   METHOD

This research is qualitative with a Library Research approach. Research focusing on the study of Pegon script in Islamic boarding school tradition in Indonesia. Research data is in the form of discourses and events of the Pegon script in Indonesia, especially in cultural acculturation, local identity, and resistance codes to colonialism. The source of the data was obtained from several manuscripts of history books and the results of research on the Pegon script accessed from e-journals. Data collection techniques are carried out with documentation. The author documents several important concepts regarding the existence of the Pegon script in Indonesia and presents them in a descriptive narrative. The data analysis was carried out descriptively-interpretively. The author critically analyzes the existence of the Pegon script in the Islamic boarding school tradition in Indonesia, especially in mainstreaming the acculturation of Arab culture and local identity to the code of resistance to colonialism.

3.   FINDING AND DISCUSSION
The Role of the Pegon Script in Retaining Local Identity

The Pegon script, a writing system used by Javanese people, has an important role in maintaining local identity. The Pegon script, developed in the 17th century, allows Javanese people to write and communicate their culture, values, and traditions effectively (Azra, 2017). In the context of maintaining local identity, the Pegon script plays a role as, First, the Source of Culture. The Pegon script became an important cultural source for Javanese society. This writing system allows communities to write and communicate their culture, values, and traditions effectively, thus maintaining local identity. In addition, the Pegon script, a script used in writing Sundanese and Javanese, plays an important role in preserving cultural heritage because it is an important part of the cultural identity of the Sundanese and Javanese people (Apriyanto et al., 2021). The use of Pegon script in education, such as in the application of multimedia-based learning systems for teaching Javanese script, helps maintain regional cultural heritage and encourages the preservation of local identity. The preservation of ancient Sundanese texts through transliteration training, namely the conversion of these manuscripts from the Arabic Pegon script to the Latin script, is very important in preserving the cultural knowledge and wisdom of the Sundanese people. This process not only helps preserve historical texts but also provides alternative teaching materials for schools, which can contribute to local cultural wisdom education and the preservation of local identity (O. et al., 2012). In short, the Pegon script

is an important component in the preservation of local identity in Indonesia, especially among Sundanese and Javanese peoples. Its use in educational settings and conservation of ancient manuscripts helps preserve cultural heritage and promotes the preservation of local identity (Koswara & Permana, 2019).

Second, communication media. The Pegon script serves as an effective communication medium for Javanese people, especially the santri. This writing system allows communities to share information, stories, and cultural values effectively, thus maintaining local identity. The Pegon script is loaded with paleography, a discipline that is used to know the epistemology of the Pegon script (Hidayani, 2020). The Pegon script is indeed closely related to paleography, which is a scientific discipline that studies the history and evolution of writing. Paleography is very important in understanding the Pegon script because this writing system has a long and complex history, with variations in writing styles and changes that occur over time. Therefore, paleography helps in understanding the epistemology of the Pegon script, which is how this writing system was developed and used by Javanese people throughout history. By understanding paleography, scholars can learn about the origin, development, and changes of the Pegon script, as well as how this writing system interacts with Javanese culture and culture.

Third, historical sources. The Pegon script became an important historical source for Javanese society. This writing system allows communities to record and communicate their history effectively, thus maintaining local identity (Dhofier, 2009). The Pegon script became an important historical source for the Javanese people as it allowed them to record and communicate their history effectively, thus maintaining their local identity. This writing system has a significant connection with the development of Islam in Indonesia, especially in Java, through Sunan Ampel, who used the Pegon script in spreading Islam. Pegon script also allows the preservation of works of the past that are not easily changed, with a form of writing similar to Arabic script but with different rules. As a result, the Pegon script has become a historical symbol of the entry of Islam into Java, and its preservation is essential to maintaining Islamic culture in Indonesia (Munawir et al., 2023). The preservation of the Pegon script has become very important in maintaining Islamic culture in Indonesia, which has become an integral part of the history and identity of Javanese society. The preservation of the Pegon script is very important to maintain Islamic culture in Indonesia. Pegon script, also known as the Pegon alphabet, is a writing system used by Islamic communities in Indonesia, particularly in Java and Madura, to write religious and cultural texts. This writing system has significant historical and cultural value and plays an important role in maintaining Islamic culture in Indonesia.

The preservation of Pegon scripts is very important for several reasons. Pegon script is part of the Islamic cultural heritage in Indonesia that must be maintained and preserved for future generations, especially for disseminating knowledge (M. et al. et al., 2022). This writing system has significant historical value, as Islamic communities in Indonesia have used it since the 16th century. Third, the Pegon script is important in maintaining Islamic culture in Indonesia, as it is used to write religious and cultural texts related to Islam (Eldawy & Mokbel, 2014). The Pegon script must be preserved effectively to maintain Islamic culture in Indonesia. One way is to hold educational programs that discuss the history and cultural values of the Pegon script. In addition, the government and community organizations must also play an active role in developing and promoting the Pegon script

and holding activities related to Islamic culture in Indonesia (Jones, 1983). In order to maintain Islamic culture in Indonesia, the preservation of the Pegon script is very important. This writing system has significant historical and cultural value and is important in maintaining Islamic culture in Indonesia (Gumilar, 2021). Therefore, preserving the Pegon script must be done effectively, such as by conducting educational programs and developing and promoting the Pegon script.

Fourth, the symbol of identity. The Pegon script became a symbol of identity for the Javanese people. This writing system allows people to show pride and awareness of their culture, values, and traditions, thus maintaining local identity. The Pegon script, as a letter used in Islamic writing in Java, has become a symbol of identity for Javanese people in several works of Ulama (Suryani et al., 2022). The Pegon script is seen as a symbol of Muslim resistance to colonialism and exclusivism and a symbol of Islamic civilization that only exists in Javanese-Islamic society (Astuti, 2015).

The Pegon script, a script used in the Indonesian archipelago, particularly in Java, has a significant historical and cultural context reflecting Muslims' struggle against colonialism (Choeroni et al., 2019). This script, derived from Arabic, was widely used in Islamic literature and education during the colonial period in Indonesia, especially during the Dutch colonial period (1815-1942). The Pegon script symbolizes resistance to colonialism, especially in the West Java region, because it symbolizes the connection with Islamic heritage and as a means of preserving Islamic science and culture. It is used in various forms of Islamic literature, such as the Qur'an, Hadith, and other Islamic texts, which are essential for Islamic education and spiritual growth. Using the Pegon script also allows the Islamic community to maintain its cultural identity and reject the assimilation policies of colonial powers (Firmanto, 2015).

Furthermore, the use of the Pegon script is one way for Muslims to assert their independence and autonomy in the face of colonial rule. The script is used in various forms of Islamic education, including madrassas and Islamic schools, which were established to preserve Islamic science and culture. Using the Pegon script in such educational institutions was a way for Islamic communities to maintain control over their education and cultural practices, which was an important aspect of their resistance to colonialism (Geertz, 1976). In short, using the Pegon script during the colonial period in Indonesia symbolizes resistance to colonialism because it symbolizes the connection with Islamic heritage, the means of preserving Islamic science and culture, and the way Muslims assert their independence and autonomy.

Fifth, Cultural Development (M. et al. & Novianty, 2020). The Pegon script serves as a cultural developer for the Javanese people. This writing system allows communities to effectively develop their culture, values, and traditions, thus maintaining local identity (Geertz, 1976). Historically, the Pegon script was used as a lettering system for the Javanese language, which was very important in developing Javanese culture and culture. This writing system allows Javanese people to write and develop works of literature, poetry, and folklore that are very valuable to Javanese culture. In addition, the Pegon script is also used in various aspects of Javanese life, such as in religious rituals, traditional ceremonies, and various traditional art forms. Therefore, the Pegon script can be said to be a cultural

developer for Javanese society because this writing system allows Javanese people to develop and preserve their culture more effectively.

Pegon Script in Pesantren Tradition in Nusantara

The Pegon script has played an important role in the Islamization and transmission of Islamic scholarship in the archipelago. Pesantren, the oldest Islamic educational institution in Indonesia, has become an institution that takes the initiative to conserve this pegon script as part of the process of Islamic learning and education. Pesantren, the oldest Islamic educational institution in Indonesia, has become an institution that takes the initiative to conserve pigeon script in Islamic learning and education. They use it as part of the Islamic education system, with religious material presented in Arabic texts and meanings using pegon. This activity aims to study the books of medieval scholars presented in Arabic texts with meanings using pegon. In addition to religious materials, pesantren teaches riyādah to support inner science. Pegon Script Conservation is an effort to preserve and maintain the Pegon writing system used in Arabic and Islamic writing in Indonesia. The Pegon script has a long and complex history, and these conservation efforts are important to sustain Islamic culture and traditions in Indonesia.

Some efforts can be made to conserve the Pegon script in the pesantren community. The first is the use of the Pegon script in education. Education is one of the effective ways to preserve the Pegon script. In education, the Pegon script is used as a writing system in teaching and learning so the younger generation can understand and appreciate this cultural value. Second, the development of teaching materials. Developing teaching materials using the Pegon script can help increase public awareness and concern for this cultural value. Teaching materials developed can be in books, magazines, or online media that use Pegon script as a writing system. Third, the Use of Pegon Script in Culture. The Pegon script is also used in various cultures, such as art, music, and dance. Using the Pegon script in culture can help maintain Islamic culture and traditions in Indonesia—fourth technology development. Developing technologies that can support using the Pegon script, such as software that can convert text into the Pegon script, can help increase public awareness of this cultural value. Fifth, Community Development. Developing a community that cares about the Pegon script can help increase public awareness of this cultural value. These communities can be organizations, groups, or forums that conserve the Pegon script.

The pigeon script can be used as a symbol of cultural diversity inherited through pesantren education. The pegon script, which comes from Islamic culture in Indonesia, has significant diversity value in pesantren education. As a traditional Islamic educational institution, Pesantren plays an important role in preserving diverse cultures and values through education integrated with Islamic values (Sudrajat, 2018). In this context, the pegon script can be used as a symbol of cultural diversity inherited through pesantren education because it is closely related to Islamic culture and has significant diversity values in Islamic education. The Pegon script writing system is closely related to pesantren education because it is important in developing Islamic science and Javanese culture in Indonesia. The Pegon script is used to communicate Islamic teachings and Javanese culture to students in pesantren education. In several studies, the Pegon script was found to have a significant

role in the development of Islamic scholarship and Javanese culture in Indonesia, as well as in the development of pesantren education that focuses on the development of Islamic science and Javanese culture (Doni &; Abidin, 2022); (Munawir et al., 2023).

The acceptance and maintenance of the local Arabic script in the archipelago reflects cultural dynamics that continue to change while maintaining a distinctive Islamic identity. The Pegon script, used in Javanese culture, is closely related to pesantren education in Indonesia. In several studies, the Pegon script was found to have a significant role in the development of Islamic scholarship and Javanese culture in Indonesia, as well as in the development of pesantren education that focuses on the development of Islamic science and Javanese culture. The Pegon script is used to communicate Islamic teachings and Javanese culture to students in pesantren education. The Pegon script also has a role in the development of Islamic science and Javanese culture in Indonesia, as well as in the development of pesantren education that focuses on the development of Islamic science and Javanese culture (Musa et al., 2017); (Musa et al., 2017); (Rahmadhi & Tanjung, 2020); (Hermansyah, 2019); (Aini, 2021).

Etos kebudayaan yang dimiliki aksara Pegon dianggap sebagai kode resistensi terhadap kolonisasi yang menawarkan budaya tulis Eropa yang berbasis pada aksara Latin. Aksara Pegon, sebuah sistem penulisan yang digunakan oleh masyarakat Islam di Indonesia, memiliki nilai budaya yang signifikan dalam menentukan identitas dan kebudayaan masyarakat. Dalam konteks sejarah, aksara Pegon dianggap sebagai kode resistensi terhadap kolonisasi oleh Eropa, yang berusaha mempengaruhi budaya tulis masyarakat Indonesia dengan menggunakan aksara Latin. Aksara Pegon dapat dilihat sebagai simbol keberagamaan dan kebudayaan yang mempertahankan identitas masyarakat Indonesia dari pengaruh asing.

The defense of the identity of Indonesian society from foreign influences must continue to be pursued by pesantren educational institutions for several reasons. The first is the linkage with Islam. The Indonesian Muslim community developed the Pegon script as a lettering system for Islamic teachings. Thus, this script becomes a symbol of religion that maintains the identity of Indonesian society as a Muslim society. Second, Linkage with Indonesian Culture. The Pegon script is also related to Indonesian culture because it is used in various aspects of people's lives, such as religious books, poetry, and folklore. Thus, this script becomes a cultural symbol that maintains the identity of Indonesian society from foreign influences. Third, identity defense. The Pegon script maintains the identity of Indonesian people from foreign influences because they can maintain their traditions and culture by using a lettering system that suits their culture and religion. Thus, this script becomes a symbol of religion and culture that maintains the identity of Indonesian society from foreign influences. In synthesis, the Pegon script can be seen as a symbol of religion and culture that maintains the identity of Indonesian society from foreign influences because of its association with Islam, Indonesian culture, and defense of Indonesian identity.

Pesantren has played an important role in preserving and developing Arab cultural heritage in Indonesia through Pegon script. Regarding efforts to preserve Sundanese Pegon Arabic, a relevant example is the work of Ahmad Makki, an Indonesian kiai who has translated tafsir into Sundanese using the Pegon script. Its main purpose is to facilitate the reader in understanding the Qur'an's content and provide convenience in conveying messages and

explanations about the Qur'anic lessons. Thus, using Pegon script in the translation of this tafsir plays an important role in preserving Arab cultural heritage in Indonesia through the use of Sundanese to learn (Ismani, 2019). In addition, Islamic boarding schools also play a role in preserving Arab culture through the use of textbooks that contain quite modern Arab culture. Book *al-'Arabiyyah Baina Yadaik*, For example, it contains themes such as *al-nafs*, *al-ḥayāh fi al-madīnah*, *aśar al-śaqāfah al-Islāmoyyah*, *al-'ulamā*, and *mudun muqaddasah* This helps students better recognize the culture, traditions, and customs of the Arab people. Textbooks like this play an important role in preserving Arab cultural heritage in Indonesia through up-to-date Arabic language (A'yuni et al., 2019).

The importance of preserving the Pegon script in pesantren culture for resistance to colonialism lies in its role as a symbol of cultural identity and a means of preserving historical knowledge in addition to tariqa activities, which are also fully carried out by the Indonesian people (Fahriza, 2019). The Pegon script, used by the Javanese and other Indonesian ethnic groups, is an important part of their cultural heritage and a testament to their resilience in the face of colonialism. During the colonial period, the Dutch and other European countries attempted to erase the cultural identity of the colonized peoples, including Javanese and other Indonesian ethnic groups (Geertz, 1976). One way they do this is by suppressing the use of local characters and languages to use their language and script. The Pegon script, widely used in Javanese literature and education, was particularly targeted for repression.

Despite these efforts, the Pegon script is still used by many Javanese and Indonesians as a means to preserve their cultural identity and fight colonialism. It was used secretly to write letters, documents, and other materials critical of the colonial regime. It was also used to preserve traditional knowledge and cultural practices under the threat of colonialism. Preserving the Pegon script is very important in maintaining the cultural identity of the Javanese people and other Indonesian ethnicities. It serves as a reminder of their rich cultural heritage and ability to resist colonialism and maintain cultural autonomy. The manuscript also has significant historical value, providing a window into the past and experiences of the people who used it.

In addition to its cultural and historical significance, preserving the Pegon script in pesantren culture is important because it advances literacy and education. The script is still used by many Javanese and Indonesian communities today, especially in pesantren themselves and rural areas where access to modern education is limited. Manuscript preservation helps ensure that these communities have access to traditional knowledge and cultural practices essential to their well-being and development. Overall, preserving the Pegon script is crucial in preserving the cultural identity and historical knowledge of the Javanese and other ethnic Indonesian peoples. It serves as a symbol of strong resistance to colonialism and a reminder of the importance of preserving cultural heritage for future generations.

4. CONCLUSION

Using the Pegon script as a writing system in the context of pesantren education results from a long process of cultural acculturation between Arabs and Indonesian localities. The acceptance and maintenance of the local Arabic script in the archipelago reflects cultural dynamics that continue to change while maintaining a distinctive Islamic identity. The cultural ethos of the Pegon script is considered a code of resistance to colonization that offers a European written culture based on the Latin script. Using the Pegon script, pesantren education can maintain Islamic identity and local culture and strengthen Islamic values related to the writing of classical books. Therefore, the use of Pegon script in pesantren education can be seen as an effort to maintain Islamic culture and Indonesian locality in educational discourse.

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Understand Social Innovation Organization Humanity Services Through Community Empowerment In The City Of Bengkulu

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Social innovation leads to novelty, Effectiveness, have elements, respond to social needs and increase social capacity. Social innovation as a new dimension in the field of management, facing massive action and new changes in social organization become the coordinating key for progress in social service, this becomes the answer to the lack of social welfare state resources. Method used in this study is a qualitative descriptive method with a purposive sampling approach. As well as indept interviews, observation and documentation study. Focus research on the six stages of social innovation process covers prompts, Inspirations and diagnostics; proposals and ideas; prototyping and pilots; sustaining and scaling and diffusion systemic change. Social innovation can provide answers to social needs, it seems to be the core and rapidly growing concept of social entrepreneurship leads to the development of humanitarian service organizations that utilize technology in the modernization of social services. first, human processing technologies aim to give a certain social status or label to the client in order to determine what type of service may be needed next. Second, people-sustaining technologies: this type of service is trying to prevent, maintaining and maintaining the clients well-being, but does not change the attributes or behavior of the client directly. Third, People changing technologies: changing attributes or attitudes and behavior of individuals, group/organization and society in improving its well-being. This is certainly influenced by the tendency in the empowerment of both primary and secondary society. So that the empowerment of the people through the program of activities provided by the humanitarian service organizations in the city of Bengkulu can be effective and accountable especially in improving literacy of technology utilization.

Keywords: Social Innovation; Human Service Organization; Community Empowerment.

INTRODUCTION

Throughout the course of history, social innovation has played a lot of important roles in the transformation of technology. These changes are very real in the world's most densed-out 4th country., That's indonesia with a population of 250 million, Indonesia can be grouped as a middle-income country. Indonesia's 10th largest economy in the world with its successful poverty rate pressed more than half to 10.9 % in 2016.Human development ambitions represented by a variety of social and individual actors. It also clearly shows that research cannot be the responsibility of one social discipline., and theoretical as well as empirical analysis, but it's obvious through social action. Social innovation as a new dimension in management (ducker, 1987), in the face of massive action and new changes in social organizations are key to coordination for progress in social services (Young Foundation 2010; BEPA 2010), This is the answer to the lack of social well-being resources., 2010).This diversity often contradicts meaning and has even led some academics to drop it as a scientific concept, because they believe that the activities of the

chameleonic character will not serve an improvement in the analysis of social change. We don't share this. It's a skeptical point of view. Instead, we want to show how sociologically innovative it is to arouse social innovations in proposing small modifications in the community social organization (Mumford 2002) and (Durkheim, 1893). Technical change itself can only be understood in the framework of an innovation or a highly relevant social improvement in the early 20th century, Max Weber (1947) showed the rationalization force in his work on capitalist systems and see only the relationship between the skeleton and social innovation.

Social innovation changes mean an increase in micro-social relations between individuals and society, but also macro, the relationship between classes and other social groups. It also means focusing on the different skill levels in which collective actors and groups play a role in society. Innovation is about solving social problems, Improve the human condition, satisfy the human need, better agenda setting for the future. Social innovation is very powerful on the issue of innovation change and social connection dynamics including relationship power. That's why, Emphasizing openness and sociality about fighting or overcoming conservative groups who want them to be able to strengthen or maintain social situations and conduct social innovations, That's why, explicitly referring to the ethical position; this last social justice, Of course, prone to various interpretations and will in practice often result from social construction (Moulaert et al. 2010). An opportunity for social creativity that might arise from a challenge for social institutions. Innovation often comes from conflict: chance or gap on a microscale can make creative strategies possible on a macro scale. So we see a very important relationship between individual initiatives and groups in small communities and sustainable logic of institutional development and facility that can enable social creative strategies on a macro/mic scale. One of the most widely known social innovations leads to novelty Like elsa, which is gasped as a web-based integrated service with science services., The lab., as well as the British research facility. Forest-resulting system of information (SYPHAN) innovation of services facilitating log and calculations of entire forest enterprises automation systems as bank transactions. The united movement of the poverty relief substation as an umbrella that contains another innovation for reducing poverty by building a crustian economy. Angder substations are done by collaborating the operation of programs in the conflicts of directly-converted areas of poverty, It's like a workforce., UMKM, agriculture, social, And endurance of food. This innovation also builds applications for information systems for poverty relief programs. Innovating substations succeeded in reducing poverty rates in the north of 11.67 percent in 2020 to 11,61 percent in 2021., Where there are many other areas where the poverty rate is rising..In addition to that innovations carried out in the capital cities were carried out by the initial human organization to create a home program (Hug), opportunity, mentality, Education) has a significant effect on child protection applied to nondiscrimination 13.40 %, child's best interests 1300 %, right to live 11.50 %, survival and development 12.80 % and award to 17 children % (I Fadlurrohim. 2023). At the local government institute at the Tresna werdha bengkulu create a PERJAKA program for the elderly in the nursing home to be able to increase motivation and become a free-time container to be productive through the activities of entrepreneurship. But it certainly has obstacles in its complex process in order to be accepted and able to be run by the local government.

Social innovation., or at least innovation can provide answers to social needs, It appears to be the nucleus and thrived on the concept of social competition explicitly focused on sustainability. Not only is the resistance of innovative social action but also the impact on social relationships will strengthen the core of a sustainable development agenda. This

is because with social existence as a starting point, development logic can restructuring so that to consider basic environmental sensitivity needs serious attention and through initiatives and processes. However, Not every change is innovation., We have to do something new. Despite the fact that major innovations happen accidentally, we should not believe in this random choice aimed at people competent in arranging chaos as a good coincidence and making use of it. This is a social welfare and service challenge to stimulate innovative activities. Actors need to be open, and the starting point should be that it will always be able to be given to solving new problems in problem solving and improving social function.

METHOD

The method used in this study is a qualitative descriptive method with an approach to case studies which is the initial human organization in the home program and I immediately keep the Earth as a social innovation program in improving community empowerment. Focus research on the six stages of social innovation process covers prompts, inspirations and diagnoses; proposals and ideas; prototyping and pilots; sustaining dan scaling and diffusion systemic change. so that it can assess the classification of social service organizations in the good use of technology people processing technologies, people-sustaining technologies, people changing technologies.

RESULTS AND DISCUSSION

Cultural changes in the structure of social innovation, normative and regulations on a society in which they make collective resources better and can improve social and economic conditions (Hamalainen & Heiskala, 2007 in Wibowo, 2016). More details, social innovation is a product, the process of producing or technologies such as innovation in general, in addition there is a principle, an idea, part of a policy, a social action, an intervening or a combination of all (Dhewanto. 2013 in Wibowo in 2016). Actually, said social refer social in the innovation that innovation should be born from thinking with, of all stakeholders, as the people, the government, private, in social sector, the educator, etc. In the innovation social should also be opened to accommodate all the special occasions, opinions and criticisms that has the potential to build and solve problems being faced with (Wibowo. 2016).

As for the criteria for social innovation. Among; 1) address social problems, 2) creating a new institutional relationship (colaboration), 3) increase capacity, 4) increase well-being and 5) sustainability (moulaert, et al. 2010). The study of social innovation has to cooperate with the concept of power. Social innovation can create conditions that give sound to groups of people who don't usually get their voices heard in the media or in the political system., 2005). This social term is used in very different contexts, and sometimes as a common term for everything that doesn't fit today's technology. Focus on social innovation as the solution and the current social environment the challenges facing mankind live in: poverty. population ageing, Health problems., Climate change, water and food risk. The social innovation created by human organizations is based on two programs: human initial organization with home program (hug, opportunity, mentality, Education) and I watch the earth immediately give people a form of concern and increase social empowerment through social action activities.

Collaborate activities between the HIVE Bengkulu along with one of the programs of the KBM UNIB we know with the 12 SLE volumes (student leadership education). The social project that we've been working on for the past three years is always collaborating. Activities followed by approximately 200 participants and with a series of opening activities, Shared gymnastics followed by cleaning up garbage on one of the beaches on the Bengkulu, then some study and play with the brothers of home hi Bengkulu.

These activities with the sisters are more educational while playing. Like education the importance of saving, taking a lesson from the story that was played by the sisters of the SLE itself. Activities start from morning to before Dzuhur time. Closed by eating together, of course, so that the closeness between the participants is ever more awake. Hopefully with this activity we assist in the process of preserving nature especially here on the beach., Yes, because the place we live in has a very long coastline and brought forth the soul of the soul, both to the world and to the world.

Human initiative is a humanitarian institution that stands on December 10, 1999 and has been listed in PBB as NGO (non-government organization) with special constantative status with the economic council on July 22, 2008, officially registered as a national social organization based on the decision of minister RI no.08 / huk / 2010 on January 29, 2010, and registered at European UNI with EUROPEAID registration number no.2010-csd-1203198618 on October 8, 2010. Hive grew up with volunteers from different communities, organization, As well as individuals since March 14, 2017.

Hive commitment is to be home to volunteers for:

Gain experience involved in humanitarian activities have the opportunity to increase competencies related to humanitarian response get the opportunity to share time, Science, and beneficence for many people gain access to an extensive network to inspire each other and share goodness.

Code of Conduct HIVE:

Honest and do not ask of any kind. Not take action SARA. Obey the law in force in Indonesia behave politely, care, puts forward empathy and keep human dignity HIVE, Implementation Code of Conduct, PSEA, dan CSP.

1. Prompts, inspirations and diagnoses

Social problems are not always obvious. Whether something is seen as a social problem is dependent on the societal definition. Something that is accepted at one moment or in one society, might be questioned in the future or in a different country. In this phase indicators for the need of social change are taken into account. This might be poor performance, insufficient provisions, cost cuts, out-dated processes, etc. These challenges are combined with inspirations – from creativity to latest evidence – in order to tackle the root causes, not only the symptoms.

Human initiatives provide a program of activity on the basis of child problems and environments such as Bengkulu provinces are still below national numbers, That's 62.19 percent. In the meantime, National IPA is 63.30 percent. The low number of IPAS illustrates that there is still a great challenge in the development of child protection and child rights fulfillment in the Bengkulu province. Throughout 2023, 480 cases of violence against women and children in the province of Bengkulu, 323 cases of children under the age of 17. Other than that., child marriage rate in the Bengkulu province is also high. Statistical Center Data, 2022 shows that the child marriage rate

in the Bengkulu province is still above the national average, That's 8.8 percent. The environmental problem faced is that the garbage of 260-280 tons a day comes from the garbage of both households and markets, It's made up of organic and inorganic waste

Based on these two big problems then present the program HOME and Kujaga Bumi Segera which is a social action by applying the values of humanity, Integrity, valuable, and empowerment. Next answer the child's problems by making a stopover / home safe and comfortable for the child and improve children's literacy to obtain a good education.

In addition to improving public understanding in household waste management to reduce environmental problems through entrepreneurship activities in Kujaga Bumi Segera.

2. Proposals and ideas

In this phase, we focus on idea generation and solution finding. Using creativity supporting methods such as design thinking, crowd-sourcing, or competitions helps to generate new approaches and perspectives to the problem. Just as in the example of the Gundeldinger Feld, collaboration and participation in this phase is important to prompt social innovation. Combining different logics and perspectives is a creative process that is necessary for innovation.

Human initiative volunteer energy (hive) is an ecosystem of humanitarian volunteers who are always trying to maintain integrity, competent, and inspire each other with human initiative. HIVE is a vessel of organization for the volunteers of humanity initialized by human being initiative. Collaborate activities between the HIVE Bengkulu along with one of the programs of the KBM UNIB we know with the 12 SLE volumes (student leadership education). The social project that we've been working on for the past three years is always collaborating. Activities followed by approximately 200 participants. According to his name, The entire Hive activity is based on the following values and passions.

H: Humanity

Humanity is the basis of our movement. In every action, the whole hive member must always humanize the human by putting forward a sense of concern, Empathy, Keep the peace and dignity., Treat others as you would like to be treated.

I: Integrity

Integrity cannot be separated from our resistance movement. All Hive members must uphold the value of honesty, sincerity, responsibilities, Human ethics code., and expects no reward in any form.

V: Valuable

Every member of the Hive is a valuable individual. Every humanitarian act is a priceless contribution. Our passion is to continue to increase knowledge, skill, And our ability as human volunteers so that utilities can be felt more widely and indefinitely **E: Empowering**

We're not superheroes at all. For every man's desire is for himself, and for himself, to help one another. Hive members are expected to see local potential, expand the network, and build a wider collaboration with various community entity.

Based on the applicable values that are the basis for running activities that help to carry out the initial human activities that are actively engaged in bringing and building activities for all community components to engage in volunteer activities with the home program and Kujaga Bumi Sekarang.

3. Prototyping and pilots

In this phase, theory meets practice. The developed ideas and concepts have to be tested with prototypes and in pilot projects. Usually, this happens in a smaller setting, so that adaptations can be made easily. Learnings and practical understanding often lead to major changes in the concept, and just as the prototypes of products, many different alternatives have to be tested, in order to find the perfect fit. The duration of this phase can be very different, from just a few weeks to several years. Human initiatives have two activities initialized to address child problems and environment present as vessels of student and community activities in Bengkulu City.

Program HOME (Hug, Opportunity, Mentality, Education)

Home (hug, opportunity, mentality, Education) compares to malabero desecration of the bay of bengkulu city providing educational assistance, Set up a halfway house for the kids, provides libraries to encourage child literation interests, foster care and recreative activities involving children in bengkulu. This is, of course, driven by an organization culture built on child safety policy standards and mutual commitments that increase the effectiveness and efficiency of giving services and the implementation of activities in human organizations. This is in line with the results of research. (Arianty, 2012). Showing the cultural influence of the organization affects the work of the employees and the commitment of the organization. Besides it's a community in the neighborhood., opportunity, mentality, education). Home children learning center is the place for each child, A double-fa orphan to get support for the fulfillment of the rights and protection of the child, Catastrophic response, foster parents., Ramadhan and the qurban. Human initiatives get a positive response from society with the presence of human initiatives in caring for good children in education and social well-being. It also encourages initiative humanity to develop with volunteers who have competence in various fields of expertise with flexible and responsible leadership styles. This is in line with research (Niar amberawati, 2018) showing leadership styles involving individuals in two - way decision making and communication styles and providing an open motivation or a positive influence on the effectiveness and efficiency of work in an organization.

Program Kujaga Bumi Segera

This program is present to answer the problem of household waste by inviting the community to manage household waste through maggot BSF will. In addition to doing education to middle-school students by providing activity containers with volunteer human initiative through a program of improvement of skills that is divided into 4 organic farming activities, Trashed, technology is appropriate, continuous life. I keep earth activities soon leads to bioentrepreneurship certainly involve Bengkulu university students and society to engage actively guard the environment especially responsible with the utilization of household waste with media and skills already obtained from training in Kujaga Bumi Segera.

Human activity is done with two home activities, and I am watching the Earth immediately having a good impact on raising child's concerns, particularly creating a sense of security and the maintenance of child rights to bloom. The next answer to environmental challenges is primarily the management of organic waste through training and education to the environment to apply in personal life.

4. Sustaining

After the proof of concept, social innovation has to become sustainable. In this phase, the structures and process for a sustainable organization have to be developed. This includes especially governance structures, financial sustainability, and performance measurement. Thus, the business model – profit or nonprofit – has to be defined and the people involved need the right competencies to further develop the organization. In this phase, the founder generation often has to decide whether to go on or find better skilled executives.

The activities of the home and I guard the earth immediately of course to maintain the sustainability of the program involving student volunteers through some incidental activity through social action with child issues, environment and health. This activity is certainly monitored and evaluated every three months at every activity. The activities themselves come from a community donation or a potential donor with a theme created according to child issues, environmental and social. Such as regular home activities carry out every week with various theme activities such as child podcasts, sharing motivation, Children's library and providing safe and comfortable homes to improve child creativity, Educational parenting support.

Human initiative activities in Bengkulu itself has a culture of togetherness and each other have organization next do the cadreship that students who become the management and members have a responsible role in each field or program. Other than the use of social media or technology facilitate the socialization and existence of human initiative organization in Bengkulu to be accepted and maintain openness / accountability of funds ransfer. In the organizational structure of each program has a coordinator program to maintain the continuity of activities and carry out supervision. On each program has an accountability report in each year.

5. Scaling and diffusion

So far, social innovation development closely resembles business innovation processes. However, the next step contains a great difference in the question of property rights. For a fast diffusion and scaling of social innovation, opensource approaches and collaborative networks are most promising. A second condition for scaling-up is someone who pays. As social innovations address large groups of people instead of individual consumers, a third party such as state institutions or foundations have to pay for the further development.

At this stage the human initiative has a focus on the problems of children and education in Bengkulu city so that on its application attracts the interest of the youth community to be able to engage actively through social actions in society. This encourages volunteers from students or activists to come through the container that the human initiative has to answer and criticize local governments to provide solutions through real action. In addition to encouraging cooperative policies.

Human initiatives certainly don't run on their own, Building cooperation certainly involves local governments such as the women's empowerment service and child protection to prevent stunting where utilizing the corporate social response fund PLN UPT Bengkulu through human initiative provides balanced food and nutrition counseling. Next, another partnership invited a group of good students at several private and private universities in the country to vote on environmental issues or to manage garbage around Pantai Panjang Bengkulu.

Based on that explanation, grouping issues that are noted have the advantage of making good planning and measurements of success and sustainability programs in answering challenges in society through collaboration both local governments and volunteers present among teenagers or students.

6. Systemic change

The final stage is system change. Thus, social innovation is part of a social change. However, only few social innovations ever reach this phase as a single action. Instead, many different social innovations – eventually in combination with technological innovations – lead to system change. System change is based on new coalitions, scientific evidence, new laws and norms, or the development of new professions.

Human organizations initiatively give significant change to policy through my watch the earth soon grew concern the government one of them did initiation with environmental services (dlh) the city held meetings and did signing mou with investors from the Swiss green projects in waste management through proper technology. In addition to that it's a positive impact for the government to create a decent city of children by creating a pact of child marriage prevention and the strengthening of child rights services by the local government and central that emphasizes the importance of collaboration and multi sectorial synergy to bring about child-worthy districts / cities. This certainly encourages change and society's view of children's problems and the environment

CONCLUSIONS

Social innovation leads to novelty, Effectiveness, have elements, respond to social needs and increase social capacity. Social innovation as a new dimension in the field of management, facing massive action and new changes in social organization become the coordinating key for progress in social service, this becomes the answer to the lack of social welfare state resources. Through an activity program created to answer problems according to adequate information data affecting the success of the program in Bengkulu. In addition, it is influenced by leadership style, Mass social surveillance and action to move social viability. Certainly pay attention to the 6 stages of social innovation. **Prompts, inspirations and diagnoses**; Help to analyze the problems that occur as the basis of the implementation of the program of activities such as child and environmental problems in Bengkulu. **Proposals and ideas;** Creating value base in activity Human initiative volunteer energy (hive) is an ecosystem of humanitarian volunteers who are always trying to maintain integrity, competent, and inspire each other with human initiative. HIVE is a vessel of organization for the volunteers of humanity initialized by human being initiative. **Prototyping and pilots:** Determines the form of the program and duration of the operation according to the location of the problems that occur both child and

environment. **Sustaining;** Focus on accompanying management and members has a role of responsibility in each field or program. On the other hand, the utilization of social media or technology. **Scaling and diffusion;** Determine interest grouping problems in not having advantage to make good planning and measurement of success and continuation program. **Systemic Change;** System change is based on new coalitions, scientific evidence, new laws and norms, or the development of new professions. This is certainly influenced by the tendency in the empowerment of both primary and secondary society. So that the empowerment of the people through the program of activities provided by the humanitarian service organizations in the city of Bengkulu can be effective and accountable especially in improving literacy of technology utilization.

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EXPLORING PLURALISM IN KOLSANI CHURCH LIBRARY

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Kolsani (Kolese Santo Ignatius) Church Library is a library in Kotabaru, Yogyakarta City which is managed by Local Catholics. However, there are some interesting things from that library such as their diversity collection on culture and religion. In their first opening, it just served the community in that Church. Nowadays, to visit this place we must not become catholic. Our goals of this research are 1) Exploring treasure and searching the "Unexpected" collections, 2) Knowing about pluralism in this place. This research used observation and interview methods. Collections of this church library are divided into several categories and for the East World category there are Culture and Arabic Language, Al-Quran and Tafsir, Philosophy and Islamic Modern Politics etc. Even the rare Wakin collections books. Exactly in the door of Romo room, there is Calligraphy in Arabic and use it as a fundamental activity. Our visit to this library was on November 24,2023 with Kolsani professional librarian. I Received several information about how they get collections and how the library was opened for the public until it became the favorite place from one of Islamic University of Sunan Kalijaga lecturers. Although Kolsani library belongs to the Jesus Union, it can be accessed from various circles.

Keywords: Library, Church, Islam, Collections

1.   INTRODUCTION

Indonesia is a country that has a lot of diversity in various fields, one of them is about religion. Until now, Indonesian society is still very sensitive when discussing that. As we know, Indonesia has six recognized religions such as Islam, Christian, Catholic, Buddha, Hindu, and Konghucu. However, there are some places that applied the pluralism concept as in Kolsani or Kolese Santo Ignatius Library. The place of Kolsani library is exactly side by side with the Church and usage for Romo's house. Kolsani Church Library was built on August 18, 1922. This site is more than a century old, which means there are many collections over time. So, from the result of our observation and interview, we found various ancient books.

Figure 1. Kolsani with the Nun.

There is a proverb that says '*Reading is a World Window*'. A famous sentence that anyone knows but hard to apply in our daily life. A big part of society in Indonesia likes to read via their smartphone, such as read messages on WhatsApp, the novel by application, even using AI to read while lying down. People in this era are highly independent of the internet and technology. The progress of the times cannot be blamed, this world needs to make a revolution with technology.

Nowadays, almost all people are using the internet. The Internet is a vast network that connects computers all over the world (Kahn, Robert. 2024). Through the internet, people can get the current information. Therefore, many shops, caffe's, even libraries try to add their service with the internet called Wi-Fi. But there is a library which does not provide internet as a service such as Kolsani Library. The Kolsani Library survived as a Conventional Library in the middle of the times without internet service.

Kolsani has the main room for users to read and there are many reference books. For the circulation service, the books which have been borrowed to the user are not for the public. So, to borrow their collection just search on their local OPAC and print it in the catalog. The librarians will take the books from the basement.

The Jesus Union library just has 4 librarians with 1 the head of the library. Also, the users who come into the library only among 1-10 people per day. It can be caused by the internet not being there, but rather than the internet we can find many ancient books. There are a lot of historian books from various countries, even from the Middle East. Beside that, the collections about Islam fairly complete with several collection which does not exist in other places.

Figure 2: Islamic Collections in Kolsani Library

With the presence of this research, we can explore what collection they have in their library. We can also learn about pluralism which exists in this place. In the past this library just opened for catholic people, but several years ago the library opened for the public. Pluralism assumes that diversity is beneficial to society and that autonomy should be enjoyed by disparate functional or cultural groups within a society, including religious groups, trade unions, professional organizations, and ethnic minorities (Robert A, Dahl: 2008). From the Kolsani library we can study about how to apply an attitude of pluralism in our life.

2.   METHOD

This research about pluralism in Kolsani Library used a qualitative method with the observation and interview to dig for information completely. At the same time, the observation and interview are running simultaneously. So, when we observe this place, our

guide explains all about history and their collection. Observation method is described as a method to observe and describe the behavior of a subject and it involves the basic technique of simply watching the phenomena until some hunch or insight is gained (Kumar, Ankit: 2022).

From the perspective of implementation of the data collection process, the observation can be distinguished into participant observation and non-participant observation (Sugiyono, 2018). On this research done by non-participant observation, where we come in and the guide explains to us.

Interview is used as a data collection technique if the researcher wants to do the preliminary study to find out the problem and what to research, and also if the researcher wants to know deeper information from the source (Sugiyono, 2016: 194). The interview used to ask deeper questions while the guide was explaining.

3. RESEARCH RESULT

As cited from Britannica dictionary, pluralism is an attitude to respect each other. One of them is about religion. In Indonesia, religious discussions are very sensitive. It is caused by various religions such as Islam, Christian, Catholic, Buddha, Hindu, and Konghucu. The highlight religion to discuss here is Catholic. There is a Library in Kotabaru, Kota Yogyakarta which has a personal library for the local catholic. This place is beside the Church. Therefore, as said by the guide, the minimum people to visit is afraid when they try to come in, because they think that the library is not open to the public.

Q: How many people come in everyday?
A: It's only 4 or 5 people but sometimes we just have 1 user coming here and the most of which are around 10 people per day.

Figure 3: The user room

From the picture above, there are some chairs and tables with AC, such as a comfortable place to study and looking for a calming atmosphere. The books in the photo are just for reference which just can be read on the spot. Anyone can enter the library, even the room without complicated requirements.

Q: Can we see the private basement with the circulation books?
A: Actually our basement is not for the public, but our Nuns Ambrosia asks for permission, so that we can go there.

Figure 4: The basement of Kolsani Library

There is a reason why the basement is not open to the public, it is because there are so many ancient books, even 1500 century. Books with that situation are very sensitive with human hands and high damage potential. A lot of books function as circulation books and save in the basement because they are quite safe from the disaster.

Q: Is there any islamic collection?
A: For sure, we had an islamic collection from any place which gave the collection to us.
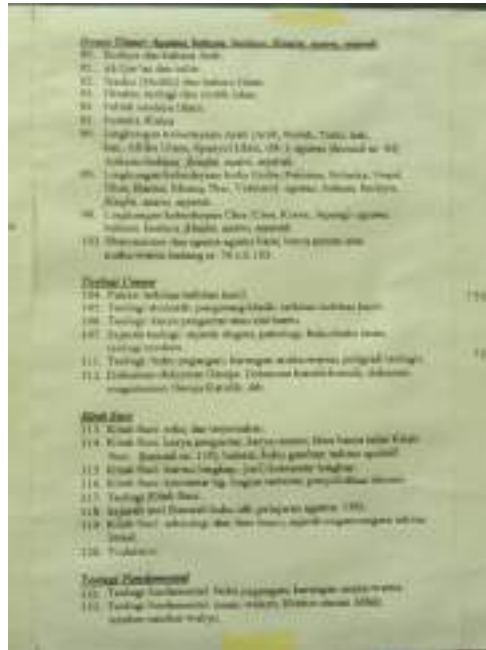
Figure 5: Subject arrangement of the collection

As we know from the introduction above that the Islamic or Middle East collection on the number 80. The collection is well stored and easy to find. The ancient book collections are also well stored so they still exist and are durable storage. This place looks like cultural heritage, but the Kolsani Library refuses to make this library a cultural heritage because they want to keep the book safe in their own way.

Figure 6: The door of the Romo's room

Q: Is it okay if we want to come sometimes?

A: That's a good idea, because there is a lecturer from your university always coming in and doing the activity here. I'm so glad if you want to come next time.

Figure 7: Observe and Interview with the Kolsani Librarian

Figure 8: The documentation

After the library is applicable to the public, there is one of UIN Sunan Kalijaga lecturers who often comes in there and does her activity as a lecturer. It means that we can do the promotion through this research for Kolsani Library so that they can get more users as a conventional library. This library has high respect to other religions who want to come and use the library services. Overview of pluralism in this place, respect each other, understand that anyone can learn about anything from anywhere. In addition, one of Romo of this Church studied about Islam. He understands the ins and outs of Islamic or another religion. Also, sometimes they hold religious talk discussions.

4.   CONCLUSION

After doing the observation in Kolsani Library we can get the visualization about the private place which saves many ancient books, even many Islamic books there. To learn about religion will enrich our knowledge. In that place, sometimes we have a religious

discussion interfaith to sharing and caring. In addition to increasing knowledge, it also strengthens the relationship of diversity in Indonesia. All people from various backgrounds are allowed to visit it. The pluralism also can be seen from Islamic lecturers who subscribe to come, the Romo's who studied about Islam, discussion interfaith, Islamic Calligraphy. If Indonesian society can respect each other and also apply the concept of pluralism, it can help to become a developed country without making too many religious differences.

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Representation of Feminism in the Mini Series of Ms. Marvel (2022)

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For the first time, the Marvel Cinematic Universe (MCU) brings a Muslim hero into its universe. Kamala Khan is an American-Pakistani woman who lives in Jersey City, America. She tries to blend in in a multicultural society, but unfortunately, her family is still thick with conservative Pakistani Muslim culture. This article aims to show the representation of feminism in the series Ms. Marvel (2022). with several female characters in the series, researchers will discuss some of the inequality that occurs, discrimination, and negative stereotypes that arise as the root of the problem of feminism. in addition, researchers also discuss how a women can become an independent woman and can participate in politics as the goal of feminism. Using a descriptive qualitative method, the researcher discusses this in detail and closely reads how the researcher observes the object of study this time. The author's theories are Representation by Stuart Hall and Feminism by Rosemary Putnam Tong. Hall suggests three approaches that can be used to dissect representations, the reflective approach, the intentional approach, and the constructionist approach. While in Tong's feminism theory, researchers will focus more on multicultural and global feminism theory. From the author's research, the Ms. Marvel series represents several inequalities and women's struggles against these inequalities.

Keywords: Feminism, Film, Inequality, Ms. Marvel, Representation

1.. INTRODUCTION

Patriarchal culture is not something new to Indonesia or America. This social system places men as the main holders of power and dominates various roles. In a patriarchal culture, men have a higher position than women. (Halizah & Faralita, 2023). This is also the basis of the feminist theory that is widely discussed today.

America, a multicultural country, was portrayed by Israel Zangwill in a theatrical performance held in 1909: "There she lies, the great melting pot—listen! Can't you hear the roaring and the bubbling? There gapes her mouth—The harbour where a thousand feeders come from the ends of the world to pour in their human freight. Ah, what a stirring and a seething! Celt and Latin, Slav and Teuton, Greek and Syrian, —black and yellow— . . . East and West, North and South, the palm and the pine, the pole and the equator, the crescent and the cross—how the Great Alchemist melts and fuses them with his purging flame! Here shall they all unite to build the Republic of Man and the Kingdom of God. ...Peace, peace, to all you unborn millions, fated to fill this giant continent" (Lee, 1995, p.35).

The conception of America as a multicultural country eventually led to other class differences. The assumption is that the white race is the superior race and brown or black skin becomes the third class. (Tong, 2009). This became even more interesting when Marvel Studio finally released a mini-series entitled "Ms. Marvel" which tells the story of an Indian-Pakistani superhero during American Jersey City culture.

Marvel Studio is bringing a female Muslim superhero into the Marvel Cinematic Universe (MCU) for the first time. "Ms. Marvel", a movie based on the comic of the same name, tells the story of a Pakistani Muslim family who moved to America. As a Muslim family, they still adhere to the teachings of Pakistani Islam, which strongly protects the dignity of women. However, Kamala Khan, the main character in the series who likes to fantasize, breaks the construction that her parents believe in, which is very strong in Pakistani culture. She grew up in the liberal and culturally complex city of Jersey, America. Her mother hopes that Kamala will be able to get out of her fantasy space, which has become a habit passed down by her grandmother. Kamala looks up to Captain Marvel as a character she admires. Because she is a strong woman who can protect the world from aliens and disasters.

Kamala Khan, or Beta as she is affectionately called by her family, loves Marvel stories and tales. Set in the city of Jersey, the Islamic atmosphere is strongly felt in this movie. Coinciding with the election of mosque administrators, she and her sister Nakia Bahadir notice some odd things about the mosque. Starting from the porous walls of the mosque and the shabby-looking women's building as well as the case of losing the footwear of several female worshipers which is considered trivial. Nakia finally decided to run for the mosque's board. Marvel Studios raises the issue of stereotypes against American Muslim women and realizes the importance of gender equality. Both of these are presented epically as Kamala Khan discovers superpowers and begins to learn to become a superhero.

Marvel Studios raises issues that are quite strong in the Muslim community. Kamala Khan, who has a rebellious nature, is used as a stereotype breaker that women are destined to be weak. Nakia, who has a high sense of sympathy and social care, fights for the rights of women who are given makeshift facilities at the mosque where she lives. These two characters will be very important in the discussion that will be presented this time. Using the representation approach written by Stuart Hall, we will dissect the content of the Ms. Marvel series.

To examine the series, the author uses representation or the concept used in social meaning through the processes and systems of signification available: dialog, writing, video, film, and photography. In simple terms, representation is the product of meaning through language (Hall & Open University, 1997). Representation is one of the essential practices that produce and sustain culture. Culture is about experience. Language is a medium that becomes an institution in interpreting something, producing and changing meaning. Through language (written, spoken, or pictorial symbols) there is a process of expressing thoughts, concepts, and ideas about something. The meaning of something depends on how the researcher represents it (Gibbs, 2002).

Hall suggests that representation is not a mere reflection of reality but an active process of meaning-making, where cultural texts shape and influence our understanding of the world (Hall & Open University, 1997). By analysing these representations, we can identify the ideologies and power dynamics that inform the narrative (Anna, 2021). This approach also considers the potential for multiple interpretations and contestation of meaning. Different viewers may interpret the representation of social classes in diverse ways, influenced by their own social backgrounds and perspectives.

Stuart Hall (1997) also suggests three approaches that can be used to dissect representations, the reflective approach, the intentional approach, and the constructionist approach. The reflective approach illustrates that every object in the real world has a meaning that can be conceptualized into language. Language can be likened to a mirror of this meaning. Then, the intentional approach is more dependent on the emotional state of the speaker, writer, or person making the representation. Because the real meaning still

comes from their dimension. The constructionist approach emphasizes how meaning is constructed through language. The constructionist approach confirms that reality has material aspects, and symbolic practices where the process of meaning representation and language emerge.

The other theory that researchers use to identify this series is feminism. Feminism is an ideology to realize the low position of women in society, and the desire to improve or change this situation. Feminism comes from the Latin word *femina*, which means having female characteristics. In general, the term feminism refers to an ideology of women's liberation, because inherent in all its approaches is the belief that women experience injustice because of their gender (Kasiyan, 2008 p.73). The word feminism was first coined by utopian socialist activist Charles Fourier in 1837. Then the movement in Europe moved to America and developed rapidly since the publication of the book entitled *The Subjection of Women* (1869) by John Stuart Mill and this struggle marked the birth of the feminism movement in the first wave.

The schools of feminism are very diverse and have different things to be concerned about. Rosemarie Putnam Tong (2009) divides the flow and feminist thought into 8 major sections. Liberal Feminism, Radical Feminism: Libertarian and Cultural Perspectives, Marxist and Socialist Feminism: Classical and Contemporary, Psychoanalytic Feminism, Care-Focused Feminism, Multicultural, Global and Postcolonial Feminism, Ecofeminism, Post-modern and Third Wave Feminism. But in this research, we will focus more on multicultural and global feminism.

Multicultural feminism focuses on the view that in a country like America, not all women are created or constructed equally. It depends not only on race and ethnicity but also on sexual identity, gender identity, generality, religion, level of education, occupation or profession, marital status, and more (Tong, 2009).

From what the researchers have described above, a question will arise that will describe this discussion. How is feminism represented in the Ms. Marvel series?

This research discusses how the Ms. Marvel series represents the inequality that occurs for women in Jersey City and how the characters in the series try to overcome the existing stereotypes. The topic is then described in accordance with the representation approach according to Stuart Hall (1997) it is classified into three aspects, namely the reflective approach, which is how inequality actually occurs in society. Then the intentional approach, which is how the inequality that occurs is conveyed, both physically and symbolically. The last is the constructional approach, which is how the message can be conveyed through language that can be understood.

Here are some previous studies from both articles and theses that contain the same theory or the same object. One of them is a thesis from Dinda Arum Mumpuni (2022) entitled *Representasi Ajaran Islam di Tengah Budaya Amerika dalam Serial "Ms. Marvel" (Analisis Semiotika Roland Barthes).* The topic discussed in the study aims to examine the representation of Islamic doctrine in the midst of American culture in the series "Ms. Marvel" using Roland Barthes's semiotic analysis and Stuart Hall's representation approach. the study found that the Islamic doctrine depicted in the series is not like in most American films that always depict islamophobia in the form of violence or acts of terrorism such as the 9/11 tragedy. According to him, in the movie, the teachings of Islam are depicted through Iman, Islam, and Ihsan. But unfortunately, the researcher did not delve further into the inequality that occurred in the film because it focused on the representation of Islamic doctrine (Mumpuni, 2022).

Putri Dinda Safira (2023) in her thesis entitled *Representasi Muslim Minoritas dalam Film Ms.Marvel Karya Bisha K. Ali (Toleransi Beragama pada Muslim Pakistan Amerika).* This research discusses how the attitude of the American non-Muslim community views the Muslim minority community there. From the research, it was found that many non-Muslim characters have an attitude of tolerance, both in carrying out worship or during celebrations of holidays such as Eid. But there are some characters who have not been able to tolerate it. Like the American law enforcement officers. From the research, it is concluded that there are still those who underestimate the Muslim minority in America (Safira, 2023).

The article entitled "Representation of Feminism in the Film Penyalin Cahaya" written by Nevan Gonza, Fanny Lesmana, and Daniel Budiana explained that in the film *Penyalin Cahaya*, there are several elements of feminism. Proven by the courage of Sur who tries to find the truth about the events she experienced after the party, to Grace who dares to lead the *Matahari* Theater. Research that uses semiotic methods in the form of television codes that have been written by John Fiske. The research used a Qualitative approach with the *Penyalin Cahaya* movie as the subject, and the representation of feminism in the movie as the object (Gonza et al., 2022).

Another article entitled "Analysis of Feminism in the Film "The Hunting Ground" Reviewed from John Fiske's Version of Semiotics" was written by Rachim Herdini Fabianti. The article analyzes the film "The Hunting Ground" which tells the story of new students, especially women, who are the targets of rape and sexual violence on American campuses. Unfortunately, most campuses choose to be apathetic and cover up the incident to maintain their accreditation and credibility. This makes this research quite interesting because the movie also presents several interviews that are used by researchers as material that strengthens their research. The survivors finally had the courage to stand up to their campus and file a lawsuit for the case that befell them. it also became a sign of liberal feminism that was the result of the incident. This research, which uses John Fiske's semiotic approach and qualitative methods, is able to attract readers because the discussion he raises is still very relevant today (Fabiyanti, 2020).

This research aims to fill the void of previous research. Different from previous research, this research discusses the Ms. Marvel series representing feminism that occurs due to racial, ethnic, and religious differences that occur in the story setting of Jersey City, America. In addition, this research will also discuss some of the stereotypes of women that exist there and how the characters in this series break these stereotypes.

2.. RESEARCH METHOD

The research method in this study is descriptive qualitative. Qualitative research methods are methods used to identify people's experiences, beliefs, behaviors, and attitudes. This method is a method of inquiry to understand the meaning of social phenomena. Qualitative research involves collecting and analyzing non-numerical data, such as words, images, and sounds, to gain insight into the subject of research (Denzin & Lincoln, 2011).

The main data used in this research is the Ms. Marvel mini-series which is the object of study. The data is taken from scenes, dialog, settings, and other things in the series. Because all elements in the movie can certainly contain meaning (Sikov, 2010). Meanwhile, articles and previous research related to this research will be used as supporting data. This makes it possible to strengthen the argument in this research.

Closely reading each scene in the Ms. Marvel mini-series is the method the author chooses in the data collection process. First, watch the series as a whole to get an overall

picture of the story, theme, and topic as a whole. Then determine the scenes related to the representation of feminism in the series. collect all data related to the scene such as screenshots, dialog, time, and scene descriptions in the database as much as possible. Then sort the collected data and sort them according to the discussion that is relevant to the researcher's objectives.

After all the data is compiled and grouped, the author begins the analysis by describing the representation of inequality that exists in the Ms. Marvel series by referring to the theory of multicultural and global feminism which focuses on differences in race, ethnicity, and religion as an inequality in women. Then the author will analyze the existence of female stereotypes that occur and how the existing characters break these stereotypes. In the process, the author will provide data such as images, scenes, and dialog to support the arguments.

3.. RESULT AND DISCUSSION

To examine a literary work from a feminist perspective, the main requirement is the presence of female characters in the literary work. Then analyze the position of the female character in the structure of society built in the literary work. If both have been done, then it can be determined whether or not the essence of the female character represents feminism as evidenced by the portrayal, character, stance, and speech of the character. In addition, as a comparison, male characters must also be analyzed for their character and position in society (Djajanegara, 2000).

3.1. Representation of Inequality

Feminism is something that has a beginning but no end. As one of the root causes of feminism, inequality is something that cannot be justified (Tong, 2009). Social construction that distinguishes classes between men and women makes the opportunities obtained between the two have significant differences. Hall (1997) explains the constructional approach which according to him social construction is closely related to the sign and signify that has been explained by Saussure, according to him, construction occurred because of the agreement of the majority of the community. Like the agreement on the colors of the traffic light. Similarly, the way society represents women as 'the other' or 'second class human'. Several inequalities occur in the Ms. Marvel series: Gender Inequality, Discrimination, and Negative Stereotypes.

3.1.1. Gender Inequality

A social phenomenon characterized by unequal treatment of individuals based on their sex or Gender Inequality appears in various aspects of society, including health, education, and business life. It is influenced from childhood by factors such as biological differences, prenatal hormone exposure, and cultural norms. Women are disproportionately affected by gender inequality, which can lead to disadvantages in areas such as health, education, and economic opportunities (Rokhmansyah, 2016). Therefore, gender, which is a construction of society, can be changed. Society's view of gender began to be reconstructed since the emergence of the first wave of feminism that emerged from working-class women in America. According to Tong (2009), Feminism emerged because of the demands of women who wanted equal rights between men and women. The equality in question is socially constructed equality, not in terms of biology.

Gender inequality can lead to several other problems such as lack of women's participation in the public sphere, weak law enforcement, and women's voices that are not

heard enough (Phillips, 1987). This also appears in the Ms. Marvel series as happened when Kamala asked permission from her parents to attend the Avengers-con event.

Figure 1 : Kamala asked her parents for permission to attend the Avengers-con event

E.01 (00.16.19)

Abbi	: You're still young and there are so many strange people roaming around at night.
Ammi	: Or strange boys. Thinking God knows know what and drinking God knows what.
Kamala	: It's not a party, it's a convention.
Ammi	: And what exactly will you be doing there?
Kamala	: There's a lot of stuff, actually. There's, like, this cosplay competition which is... It's, like, this historical reenactment.
Abbi	: And how exactly will you be dressed?
Kamala	: As Captain Marvel.
Ammi	: Captain Marvel. Astaghfirullah.
Kamala	: She's a hero.
Ammi	: In a very tight suit.
Kamala	: It's not that tight. It's not like I'm asking to go to a party and do cocaine. Now, if it was him asking be like, "Oh, yes, Aamir. Do what you want, Aamir beta. Please, please." But me, no, because I can't do a single normal teenage thing in this house, right?

From the conversation, Kamala believes that when Aamir asks for permission to do something, he will get permission from his parents, it is different when Kamala asks for permission. She is always considered different by her parents. This was caused by the Pakistani Islamic traditions held by her parents. With conservative views and always assuming that when there is an event organized at night and visited by teenagers, there will be alcohol or similar drinks that are haram according to Islam. At the end of the conversation, Kamala stated that she was not considered normal by her parents and that her parents were always against her wishes. This also characterizes Kamala's parents as perpetrators of gender inequality due to the difference in treatment between their sons and daughters. Therefore, it can be concluded that the way Ms. Marvel represents inequality

uses a constructive approach. Because many cultural constructs that support the inequality that occurs in the scene.

When Kamala agrees with her parents to avoid participating in the Avengers-con event, women's participation in the public will be reduced, which is a result of gender inequality. However, Kamala chose to run away and still participated in the event. This shows that Kamala chooses freedom and does not want to be constrained by the norms or rules that exist within her family.

Another thing that arises as a result of gender inequality is the weak law enforcement to overcome various kinds of women's problems. This is also raised in the scene located in the mosque. Kamala and Nakia feel that the infrastructure in the mosque, especially in the women's section, is not well-maintained. They found that there was only one faucet that could be used for wudhu and the walls were worn out. In addition, when thefts occurred, there was no satisfactory response from security.

Figure 2: Kamala and Nakia doing wudhu together as there is only one tap that can be used

E.02 (00.08.13)

Nakia	: They really gotta fix this place. Uh, no, you mean they gotta fix our section of this place. See, but the men's section is pristine. We got mold under the carpets and the walls are literally crumbling. We can't just stick up a poster for every piece of plaster that falls.
…	
Nakia	: That is the 22nd pair of shoes that have been stolen and the uncles don't even care. Maybe a woman for the Mosque Board actually makes some change around here.
Kamala	: Yeah. You're the change. The change is here, and the change is her, everyone.
Nakia	: Yeah, you know what? Maybe I will run.
Kamala	: Yeah.
Nakia	: You're gonna be my campaign manager.

The figure above shows the mosque board's lack of attention to the facilities provided to female worshipers. Many things are lacking when seen from Nakia's first expression. Nakia also regrets the incident that happened to her, she lost the shoes that she

just bought and after reporting it, there was no satisfactory response from them. This encouraged Nakia to improve the policy and to take part and become part of the mosque board.

The many gaps are due to only one thing, the absence of women on the mosque board. This shows that the role of women is very important in determining policy and enforcing the law. When there are no women in it, it will create gaps for men and women both in terms of facilities or policies implemented. According to Gelb (1989), Women not only play a role in the domestic aspect but also have a domain in the public sphere so that women are needed to be present and participate in voicing the needs of women so that they feel safe when they are in the public sphere. So, the steps taken by Nakia to take part in the mosque board election can be considered the right step to voice women's rights.

3.1.2. Discrimination

Discrimination is the behavior of an individual that creates, maintains, or reinforces an advantage for that individual, or one group over another, and is usually caused by stereotypes and prejudices against other groups (Dovidio et al., 2010). Discrimination occurs because of underlying class or power differences between each other, resulting in unfair treatment of certain people or groups. When referring to multicultural and global feminism, Tong (2009) explains that although women are biologically one essence, they are created from parts that can differentiate. Such as race, ethnicity, religion, tradition, education, occupation, health conditions and so on that distinguish classes between them. it becomes a gap that can discriminate women from each other.

In America, white women have superiority over colorists. This makes colorist women not have the voice representation echoed by white feminists. White women are considered not to feel the oppression experienced by black women. This creates a gap between them. The traditionalist feminist view that all people are created equal and all women are created equal will eventually change when discussing the existence of superior and inferior women who grow from different places and have different experiences (Tong, 2009).

In the Ms. Marvel series, there are several scenes that show discrimination both between women and between groups caused by differences in race, tradition, and religion.

Figure 3 : Kamala greets other students

E.01 (00.05.10)

In the scene, Kamala waved to the female students who were looking at her. However, they felt that Kamala was a strange person for suddenly waving. The fact that the women was white and looked down on Kamala for trying to greet her was not

commendable. Considering that Kamala is of Indian-Pakistani descent and lives in an American environment, this is something that is highlighted by multicultural feminism. The superior behavior of white women in America has led colorist women to suppress such discrimination (Tong, 2009). Fragmenting women's voices into multiple parts also ends up slowing down the process toward the desired goal of equality between people.

In addition, right after the scene, Kamala wanted to take the periodic table from her locker but was blocked by two people who were busy chatting. The two people were a black and a white woman wearing Air Pods. Kamala had asked them to move aside but they ignored her. This happened because of the different powers they had. By showing Air Pods as a representation of the wealth of the two people, it shows that they are richer than Kamala and it makes Kamala an inferior woman.

In addition to discrimination that occurs between individuals, Ms. Marvel also displays discrimination between religions. Assuming that one religion is lower than another because of an event or because of other assumptions that make one religion higher than the other and create gaps between the two. Such as the situation of Muslims in America who are a minority, and the events of 9/11 which made many people suffer from Islamophobia and began to discredit Islam by discriminating against Muslims, or the separation of India-Pakistan in 1947. The partition happened because of the doctrine of Great Britain that had colonized for 200 years indoctrinating the colonized people about their identity and religion so that India was divided into two parts between the majority of Hindus and Muslims.

Figure 4: Department of Damage Control tries to inspect the Mosque

E.03 (00.10.45)

Nakia	: Uh, not without our permission, you won't. You have no legal authority here.
Deever	: Excuse me?
Nakia	: Nakia Bahadir, mosque board member.
Abdullah	: We still have a few more votes to count.
Nakia	: Okay, all right, prospective member, but I feel good about our polling. Pursuant to U.S. criminal code, law enforcement officers are not permitted to enter a private space without a signed warrant.
Deever	: Yeah? You studied the criminal code in homeroom?
Nakia	: 'Law & Order' re-runs, but I'm not wrong.

Deever   : This is a very serious matter. It is in your best interest to cooperate.

Nakia   : Serious because your person of interest is enhanced,or because she was spotted at a mosque, ma'am? Please. Return when you have a signed warrant.

Nakia stopped the Department of Damage Control's investigation. She believes that the search was conducted without a permit and for no good reason. She believes that the US government has always monitored mosque activities and that this is due to the government's Islamophobia and misconception that Muslims are terrorists. In a multicultural country like America, there should be no discrimination or threat to one group.

Referring to Nakia and Deever's conversation, the US government has regulated that law enforcement officers are not permitted to enter a private space without a signed warrant. However, what happened in this mosque indicates that the Department of Damage Control tried to inspect the mosque without a warrant. This shows that not all law enforcement officers obey the rules made by the government.

3.1.3. Negative Stereotype

A stereotype is a marker or label from society about something and it is so entrenched that it is difficult to change. Stereotypes that are often negative in general always create injustice. One type of stereotype that creates injustice comes from a biased view of gender, which can cause injustice for both men and women (Rokhmansyah, 2016). For example, according to society, men must be strong and women must be gentle, or men must work and women must take care of the house. Such an understanding can lead to bias and create gender injustice.

In the Ms. Marvel series, there are some similar stereotypes, such as the assumption that women should get married immediately, or the assumption that mosque caretakers should be men. Pakistan's famously conservative Islamic tradition, which assumes that women must be taken care of by men (fathers or husbands), makes Pakistani women who migrate and do not have a partner a bad thing.

Figure 5: Ammi was chilling with Auntie Ruby about Fatima's engagement being canceled

E.01 (00.13.15)

Aunty Ruby : Did you hear about Fatima's engagement? Broken.
Ammi   : Oi, what happened?

Aunty Ruby : She decided that she wasn't ready for commitment. So now she's off gallivanting through Europe to "discover" herself.

Ammi   : What does she have to discover about herself?

Kamala   : Good for her. I mean, she wanted to travel the world and she went for it. So that's cool.

...

Aunty Ruby : She's going to discover that she doesn't have a ring on her finger.

From the conversation, Fatima is considered wrong by Aunty Ruby and Ammi because they think that women should get married immediately if they have the opportunity. It is different from Kamala's view who thinks that it is good because Kamala thinks that when women have a desire and can do it, it will increase the value that exists in her. When looking at the scene, people who oppose stereotypes from society will find it difficult to be accepted by society. This is due to the norms or foundations that underlie the stereotype, such as tradition or religion.

3.2. Representation of Feminism in the Ms. Marvel Series

According to Tong (2009), Feminism has many strands, each of which focuses on a specific goal. For example, multicultural and global feminism aims to realize that not all women are created equal. Other factors create inequality for women themselves, such as race, ethnicity, class, age, and religion. This means that not all women's voices represent other women.

America, which is the center of all traditions, races, and ethnicities, shows that not everyone is treated equally there. There will still be discrimination because of differences, there will be those who are superior and inferior. Not to mention the gender inequality that is rife in the general public. This makes women of color in America have a greater burden (Tong, 2009).

In the Ms. Marvel series, there are several representations of the goals of several schools of feminism that have been described previously. Such as releasing women from the shackles of patriarchy protected by law, tradition, or religion so that women can be free to express themselves, or participate in political activities in the public sphere so that women's voices regarding facilities, needs, and services can be fulfilled to the fullest. By using feminist theory, some representations that have an intentional approach can be examined more deeply. It is because the intentional approach always forces the author's meaning into his work so that not all readers can understand what the author wants to convey (Hall & Open University, 1997). In this case, the Ms. Marvel series breaks the social construction where women are not portrayed as weak, and they also have things to do in politics and become independent women.

3.2.1. Independence Women

John Locke's ideas about natural rights became the philosophical basis of liberal feminism. He stated that every human being has basic rights, namely the right to life, the right to freedom, and the right to seek happiness. Individual freedom is seen as an ideal condition because with freedom a person can choose to satisfy his expression of the things he wants (Rokhmansyah, 2016).

In society, many inequalities between men and women that result in women not getting their full rights. As we have discussed before, there is inequality that harms one party and benefits the other. But besides that, in the Ms. Marvel series, some scene feature characters who represent the goal of feminism, namely becoming an independent woman.

Kamala the main character in the Ms. Marvel series is a Muslim woman who lives with her family in Jersey City, America. She received a bracelet from her great-grandmother that can activate her superpowers. Because she comes from a Pakistani Islamic family, she is not free to determine her wishes. As mentioned in the previous discussion, she experienced inequality in her family and discrimination in her school. But that does not make her inferior. In the conversation in *'Figure 5'*, Kamala responds to Ammi and Aunty Ruby's conversation because she thinks that someone like Fatima is a great person because she can do what she wants. She thinks that it is an image of an independent woman.

Kamala always dreamed of becoming a superhero who could save the world. After she got her powers, she always tried to save someone around her. Mentally, Kamala became a support system for Nakia who dropped several times when running for the mosque board. In addition, Kamala also led the planning when Kamran was almost captured by the Department of Damage Control who had surrounded the school that was his hiding place. All of these things make Kamala not only physically strong but also mentally and spiritually. This makes Kamala a character who can represent an independent woman.

Figure 6: Kamala saves a family that was almost hit by a car driven by Clan Destine

E.05 (00.34.42)

As a female character with superpowers, Kamala was able to help a family that was almost hit by a car. These powers help Kamala cover the feminine side of a woman who is considered weak. Even so, Kamala continues to train physically so that she can master the potential of her powers to the fullest. From the scene, Kamala defies the view that women should be meek and not do anything elaborate. She prefers to help her fellow humans.

Figure 7: Kamala leads the plan to disrupt the Department of Damage Control

E.06 (00.14.42)

The leadership attitude that emerges from Kamala's character in dealing with the problems that occur shows that women are not only 'the other' but also have complete thoughts and mature handling of things. The social construction that has been formed about women who can only do housework and do not deserve to be placed in the public sphere is broken by the scene. With Kamala's imaginative setting, she described her plan clearly through the visuals she drew on the blackboard. After discussing it with her friends, they managed to tackle the Department of Damage Control and buy time for Kamran to escape to the docks.

3.2.2. Women's rights through politics

Women's awareness in politics began with the struggle for equal suffrage for women, better known as suffragettes. Specifically, the term refers to militant activist groups in the United Kingdom such as the Women's Social and Political Union (WSPU). In 1918 or 6 years after the Suffragette movement, all women over the age of 30 finally had the right to exercise their right to vote. Then in 1928, the rule was revised, and all women over the age of 21 finally had the right to exercise their right to vote (Holton, 1996). Since then, women have started to participate in politics. Women's representation is considered important in the ongoing democracy. Women's voices are needed to answer the needs of the female community in the public sphere, whether in the form of policies, facilities, or services that are safe and comfortable.

In the Ms. Marvel series, there is one female character who participates in democratic contestation. Nakia, a biracial and white Muslim woman, realizes that the facilities provided for female worshippers at her neighborhood mosque are inadequate and unkempt. After losing a shoe and discovering the mosque board's poor treatment, she was encouraged to stand for election to the mosque board. She realized that she could not win the election alone. She eventually enlisted the help of Kamala and Bruno to campaign and seek votes in the election. In the campaign process, she had her way of securing votes. With her educational background in law & order, she started her campaign by securing the votes of influential people first.

Figure 8: Nakia campaigns for votes in mosque board elections

E.02 (00.34.44)

Nakia	: I would love to secure your vote for the Board.
Yusuf	: Oh... Well, the thing is, Rasheed is also running. and he's my best friend.
Nakia	: Oh. Yeah. Kamala's my best friend. Right now, she's helping me exercise our right as citizens of this great nation to participate in democracy. To dream of building a better future.
Yusuf	: That's wonderful. Isn't it?
Nakia	: You wouldn't rob two young women of that future, would you, Uncle? I mean, come on, this is Kamala and me. Your daughter and basically your other daughter. Women's suffrage, we fought for this, people died for this. You wouldn't... You wouldn't kill our dreams, would you? Vote for Nakia.

The conversation shows that Nakia is able to influence someone to vote for her. Nakia proves that women can also negotiate well. She started with the belief that women also need space to take part in democracy, by telling a little story of how she managed to convince her target. In addition, Nakia can also overcome problems that occur in the mosque, as discussed in the previous discrimination point in '*Figure 4*'. Nakia lobbied the Department of Damage Control and managed to protect the mosque from unauthorized inspections.

After the votes were counted, Nakia won the mosque board election. She began to improve the women's facilities, conditioned the security of the mosque, and notified some of the facilities that were not maintained to be repaired immediately. From this, it shows that Nakia is aware of the needs of women and she can fulfill this by participating as a mosque board member. The fulfillment of women's rights in politics can reduce the gap that occurs in the facilities and services that exist in public spaces for women.

4.. CONCLUSION

In the research of the representation of feminism in the Ms. Marvel series (2020), the researcher can conclude that several inequalities that are the cause of the feminism

movement depicted in the Ms. Marvel series in a constructional way that emphasizes Saussure's concept of sign and signify. With society's belief that women are 'the other' or 'second class human', the Ms. Marvel series provides a sign that is in line with society's thoughts about women who must focus on the domestic sphere. The inequality is in the form of gender inequality that arises from society's views based on tradition, religion, and government regulations. In addition, discrimination also occurs due to the mixture of cultures, races, and religions in America. This makes women unable to be considered equal. White domination or power differences in the form of wealth also cause inequality. The last thing that causes inequality is the negative stereotyping of women. This is due to conservative Islamic-Pakistani traditions that limit women to being servants of their husbands and working in the domestic sphere.

In addition to representing inequality, the Ms. Marvel series also displays the goals of feminism, with an intentional approach. The Ms. Marvel series incorporates the author's desire to break the societal stigma that women are weak and unempowered. The characters depict independent women with physical and mental strength who struggle to realize their desire to protect humanity. In addition, some characters are shown as women who realize the inequality of facilities and public services for women and finally participate in democracy which leads them to change the fate of Muslim women. Thus, from this research, we can understand how the representation of inequality and the realization of feminist goals in the Ms. Marvel series.

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Usability of ChatGPT as an AI Tool in Student Scientific Writing

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Writing scientific papers is a crucial element in academia that requires active participation from both academics and students in research activities. Artificial intelligence (AI) technology, such as ChatGPT, can enhance the efficiency of scientific writing, from idea formulation to manuscript organization. Previous research by Tiwari et al. found that 375 students had a favorable view of ChatGPT, considering it beneficial and credible in the educational context, which motivated them to use it. ChatGPT is a chatbot designed to interact with humans via the Internet, assisting in various stages of academic writing. This study aims to evaluate the multiple aspects of ChatGPT's use in higher education, identifying opportunities, challenges, and recommendations for its application to improve the quality and efficiency of scientific paper writing. This research is qualitative, and we conducted data collection through interviews. The respondents were six Library Science students from UIN Sunan Kalijaga, class of 2021, selected using snowball sampling. We tested for credibility, transferability, dependability, and confirmability to validate this research. The researchers analyze the data using a SWOT analysis, identifying strengths, weaknesses, opportunities, and threats. The results showed that ChatGPT is easy to use and helps complete academic tasks more quickly. However, some users needed to rephrase questions to get accurate answers. Despite technical issues with specific devices, most did not experience difficulties using them again. The main challenges include ethical concerns, answer quality, reliability, and privacy. The researcher expects this study to provide comprehensive insights into using ChatGPT as a chatbot in the educational context, particularly in Academic Writing instruction.

Keywords: Usability; Artificial Intelligence; Academic Writing.

1. INTRODUCTION

In recent years, technological advancements in artificial intelligence (AI) have fundamentally changed various aspects of life, including academia in higher education (Shamlou et al., 2022). For the academic implementation in higher education institutions, these institutions base their efforts on the three pillars of higher education: the obligation to provide education or teaching, research, and community service per Law No. 12 of 2012 concerning Higher Education. Among these three obligations, research indicates progress in the development of science and technology (Gunarto, 2003). Researchers usually turn their results into reports, commonly called scientific papers (Firman, 2014).

Academics and students focus on writing scientific works as one of the core elements of the academic realm. They actively participate in various research activities, especially in the context of scientific writing, which integrates into their academic development (Debnath & Venkatesh, 2015). To enhance efficiency in writing scientific papers, current students can utilize artificial intelligence (AI) technology in various stages of writing, from the initial formulation of ideas to the comprehensive structuring of the manuscript. We can categorize the utilization of AI in academic writing into two main groups. First, writers use AI to support the writing process. Second, writers and editors use AI to evaluate and assess the quality and validity of written works. Utilizing natural language processing technology, which can understand and produce language similar to human language, helps writers prepare manuscripts. Meanwhile, tools such as plagiarism detection software and automated peer review platforms help writers and editors assess the quality of manuscripts (Golan et al., 2023).

Chatbots are one of the artificial intelligence (AI) technologies that students and academics can utilize in the academic field. A chatbot is a computer program that interacts with humans via the Internet (Dictionary, 2024). This chatbot represents AI that interacts with humans through text or voice, so it likely assists students in composing and designing their academic papers more effectively and efficiently.

ChatGPT, one of the famous chatbot innovations, is currently based on a Large Language Model (LLM) capable of generating text responses similar to humans (Manning, 2022). Although controversy still surrounds the use of this tool in various contexts, including academic writing, the use of ChatGPT is rapidly growing. As stated at the 2023 OpenAI developer conference by Sam Altman, the CEO of OpenAI, the number of ChatGPT users has reached an incredible figure, exceeding one hundred million people weekly. Since releasing the ChatGPT and Whisper models via API in March, OpenAI has also successfully attracted the interest of over two million developers, with more than 92 percent of them coming from renowned companies listed in the Fortune 500 (Porter, 2023).

This success demonstrates strong adoption from various sectors and industries towards ChatGPT technology and growing trust in OpenAI as a leading AI service provider. This adoption aligns with the increasing interest in using chatbots to support students' academic writing. According to a study, the level of chatbot usage has a positive interval scale average. This scale range is a range that is still within reasonable limits. Based on this research it also shows interest in reusing ChatGPT because of ChatGPT's ability to produce human-like text responses. Students can utilize it as a potential tool to assist in writing and reviewing processes (Zen Munawar et al., 2023). It can also improve efficiency in writing students' scientific works (Dergaa et al., 2023).

Based on the description above, researchers can further investigate how using chatbots can assist students in writing academic works. Through field research supported by relevant reviews, they will evaluate various aspects of using ChatGPT in higher education contexts and identify opportunities, challenges, and recommendations related to its use in improving the quality and efficiency of academic writing. The results of this research can provide comprehensive insight into the use of ChatGPT in an educational context, especially in academic writing assignments.

2. LITERATURE REVIEW

Technology is increasingly advancing to help alleviate human work, from applications for purchasing household supplies and essential food ingredients to technology that can monitor health in real time and provide treatment recommendations. Furthermore, technology also aids in digitizing business processes, enabling faster access to information

and communication, and simplifying daily tasks such as scheduling, bill payments, and online shopping.

Among these technologies, a chatbot is currently widely used. Chatbots have become increasingly popular due to their ability to provide quick and automated responses to users. This technology can serve various purposes, from providing product and service information and ordering goods to offering advice or assistance in multiple contexts such as education, finance, healthcare, etc. The existence of chatbots has changed the way humans interact with technology, making it easier and more efficient than before.

One of the most familiar chatbots that utilize artificial intelligence (AI) is ChatGPT (generative, pre-trained transformer), created by OpenAI, a Microsoft-based company. OpenAI launched this chatbot in November 2022. This technology enhances automatic speech recognition capabilities and natural language understanding (NLP) and can serve simple automated tasks (Kohnke et al., 2023).

ChatGPT can provide accurate responses to the questions sent. A study by (Alafnan et al., 2023) evaluated ChatGPT as a learning tool and investigated its potential and challenges for students. This study conducted 30 tests on ChatGPT, focusing on theory and application, and found that ChatGPT has the potential to replace search engines due to its ability to provide accurate and reliable results. This study also reveals that ChatGPT offers opportunities for students to find answers to theoretical questions and generate ideas for practical questions (Alafnan et al., 2023). With that ability, many academics have adopted ChatGPT as a tool to assist them in learning. Three hundred seventy-five students who participated in a study by Tiwari and Bhat had a favorable view of using ChatGPT. They believe ChatGPT is valuable and credible in an educational context, so they are motivated to use it (Tiwari et al., 2023).

Other research conducted by Fawaz Qasem in 2023 also found that ChatGPT can make a significant contribution when used scientifically and ethically, such as assisting in searching for tips and important points from scientific literature, compiling previous literature reviews, and saving time and effort in searching for and gathering information (Qasem, 2023). It is not uncommon for ChatGPT users to include not only students but also teachers. This finding results from another research study (Al-Mughairi & Bhaskar, 2024). It found that 34 teachers worked in 10 branches of Oman's University of Technology and Applied Sciences (UTAS) as their research subjects. They identified four factors motivating the teachers to adopt ChatGPT for educational purposes. Among these are exploring innovative educational technology, personalized teaching, and learning, time-saving, and professional development (Al-Mughairi & Bhaskar, 2024).

The above research demonstrates that ChatGPT can be used for simple automated tasks (Kohnke et al., 2023). Furthermore, evaluations among students indicate that ChatGPT has the potential to replace information search engines due to its reliable capabilities (Alafnan et al., 2023). ChatGPT also significantly contributes to learning activities, motivating educators to develop materials more professionally (Al-Mughairi & Bhaskar, 2024). Based on the research that presents various capabilities of ChatGPT, this study aims to continue with a different topic, focusing on utilizing ChatGPT in scientific writing, specifically in the Library Science program at Sunan Kalijaga State Islamic University.

3. RESEARCH METHOD

This research employs qualitative methods to investigate utilizing ChatGPT based on usability testing theory. The human instrument in this study, specifically the researcher, utilizes interview guidelines. Data were obtained by conducting interviews to gather more

information from six students of Library Science at UIN Sunan Kalijaga, class of 2021, using the snowball sampling technique. This research evaluates various aspects that influence the use of ChatGPT in higher education based on interview data supported by a review of relevant literature to determine opportunities, challenges, and recommendations regarding its use in improving the quality and efficiency of academic writing.

In qualitative research, data gains credibility when the researcher's report aligns with reality in the studied object (Mekarisce, 2020). In this research, testing the validity of research results uses a series of testing activities, including credibility, transferability, dependability, and confirmability tests. The study employs triangulation techniques, such as technique, source, and time, to ensure data credibility. This research utilizes the triangulation technique by employing different data collection methods. Data collection is conducted through interviews and informants' documentation to gain comprehensive insights regarding their experiences using ChatGPT in their academic writing process. In addition to technique triangulation, there is source triangulation, which involves verifying data from various sources by collecting information from informants and reinforcing it with literature reviews from multiple articles and books that discuss similar topics. The triangulation technique was tested in this research by interviewing informants at different times (Sidiq & Choiri, 2019). From the results of the three triangulation techniques, the data obtained does not show significant differences that could affect the interpretation of this research.

The next test is transferability, which guarantees that locations other than the location that is the object of this research can apply the research results as long as the social conditions of the research location are homogeneous. This research carries out this test by verifying whether the theory is relevant to other situations (Mekarisce, 2020). Researchers also create comprehensive contextual descriptions with the aim that readers can understand the research context and so that readers can consider applying the findings of this research in different contexts. To measure the consistency and objectivity of the study, we jointly conduct a dependability and confirmability test through an external reviewer audit. This research uses the usability theory developed by Jacob Nielsen (Nielsen, 2012).

Table 1 Usability Component Checklist

5. Aspect	6. Description
7. Learnability	8. Learnability measures how easily users can complete basic tasks using a new system or application.
9. Efficiency	10. Efficiency refers to how quickly and efficiently users can complete tasks using a system or application. Efficiency indicators include speed of response, quality of the response provided, and the system's ability to support user productivity.
11. Memorability	12. Memorability reflects how easily users can remember how to use a system or application after a certain period and how consistent the application's performance is. Memorability includes how easily users can recall how to use specific features, resume usage after a period of absence, and use the application across different devices.
13. Errors	14. The aspect of errors aims to discuss how many mistakes users make, how severe those mistakes are, and how easily they can recover from them.
15. Satisfaction	16. Satisfaction reflects users' satisfaction with their experience using a system or application. This assessment includes satisfaction with the quality of responses, the speed of receiving responses, and how often users use the application.

Source: Jacob Nielsen, 2012

Meanwhile, researchers employ three stages for data analysis techniques: reducing data, presenting data, and drawing conclusions based on data analysis, according to Miles and Huberman (Sidiq & Choiri, 2019). Data reduction involves simplifying and focusing

on important information while disregarding irrelevant information. The data presentation of this research is in narrative format, connecting data with categories according to Jacob Nielsen's theory. The researchers analyze the data using a SWOT analysis, identifying strengths, weaknesses, opportunities, and threats. Finally, the last step involves concluding the data after validating and summarizing all the informant's answers, reinforced by previous research results.

4. RESULT AND DISCUSSION
4.1 Utilization Analysis of ChatGPT

Based on the data collected from six active ChatGPT users, this study gathered information regarding how students in the Library Science program at UIN Sunan Kalijaga utilize ChatGPT for academic tasks. The findings, based on several aspects of usability theory, can be presented as follows:

1. **Learnability**

Users generally consider ChatGPT positive, as all six respondents stated they did not encounter significant difficulties using it. This result indicates that the application has a good level of learnability. Informants A, C, and D described their user experience as easy, and source B expressed that using ChatGPT is fun. Informants E and F stated that ChatGPT can lighten the workload when searching for information to complete tasks. Informant B even mentioned that they often use ChatGPT to find delicious food recipes, ask what they should do in their free time, and ask other light questions. Informant B, along with informants D, E, and F, admitted that ChatGPT responds well and that they are delighted with its performance. Informants A and C stated that they encountered difficulties understanding the language ChatGPT used. However, these difficulties did not significantly impact or hinder them from continuing to use it. The informants' responses show that all six of them had an easy experience using ChatGPT, making it a practical, enjoyable, and helpful tool for them.

2. **Efficiency**

In terms of efficiency, all participants understood how ChatGPT works and used it immediately. However, all participants mentioned that sometimes they had to ask multiple times before getting the desired answer. Informant F revealed that they often had to repeat a question two to three times to get the desired answer. Unlike informant E, who usually received answers directly in line with what they wanted, they also had to ask repeated questions to get the correct answer. Informant B admitted that efficiency problems arose because users gave instructions that were not clear or specific so it was not ChatGPT's fault.

Nevertheless, all the informants felt that ChatGPT helps them complete tasks faster than other AI tools, such as Monica and Gemini, which informants B, C, and D use. Informant B even uses ChatGPT to create a research proposal. Based on the participants' responses, most sources stated that using ChatGPT efficiently assists with their academic tasks. However, one participant believes that ChatGPT is not efficient enough, as repetitive questioning is required to produce the desired answers.

3. **Memorability**

Regarding memorability, most informants, A, B, D, E, and F did not have difficulty using ChatGPT again after a long period of not using it. However, informant

C experienced some difficulty using it again due to changes in the layout of the latest version of ChatGPT, but it did not significantly affect their experience. In using ChatGPT on different devices, informants A and D had no difficulty using ChatGPT on cellphones and laptops. However, resource person E is more comfortable using ChatGPT with a computer because he is used to doing tasks using a laptop. Similarly, informant B feels more satisfied using a computer because they once lost chat history with ChatGPT when accessing it on a mobile phone. Informants C and F reported technical difficulties when using ChatGPT on mobile devices, such as slow loading and login issues. Informants A, B, and D tend to remember the answers provided by ChatGPT, while informants C and E tend to forget ChatGPT's answers and will ask again if faced with a similar issue. Informant F believes that the tendency to remember ChatGPT's answers depends on aligning the content with personal interests. If the material is exciting and relevant to the informant's interests, they are more likely to remember it. However, if the topic is not something they enjoy, they may forget the answer provided by ChatGPT. This research concludes that the memorability aspect of using ChatGPT is in the relatively good assessment range. Most informants did not have difficulty using ChatGPT again after a long period of not using it, and the answers to the questions they asked in this application were relatively easy to remember. Although some informants reported technical difficulties when using mobile devices and a little confusion due to layout changes, this did not significantly impact their overall experience.

4. **Error**

The informants shared several experiences regarding errors while using ChatGPT. Informant A encountered a mistake once but did not know how to resolve it. Informant B experienced errors when using ChatGPT too frequently, causing the application to become stuck and not provide answers. Although these errors are rare, Informant B usually resolves them by logging out and logging in with a different email account. Informant C faced issues such as losing half of the text in their answers, which they resolved by reloading the page and resending the previous question.

Similarly, Informant D often experiences errors like unusable accounts and requests timeouts, which they resolve by signing in again. On the other hand, Informant E has never experienced any errors, thus lacking experience or knowledge on addressing technical issues. Conversely, Informant F encounters errors every time they use their phone because the device does not support ChatGPT access, and they do not know how to resolve it. Most of the sources encountered technical difficulties, but one stated that they had never experienced any. Most of these sources overcame errors with relatively simple solutions. However, some sources did not know how to address these technical issues.

5. **Satisfaction**

User satisfaction with ChatGPT varies depending on the frequency and context of usage. Informant A uses ChatGPT when they need quick ideas or answers, even though the responses provided may not always be what they desire. Nonetheless, they continue to use ChatGPT, with their most recent usage recorded in early April. Informant B revealed that they use ChatGPT but often use Google if they do not find the desired answer. They find ChatGPT's answers more comfortable to accept, and their last usage was two weeks before the interview. Informants C, D, and E mentioned that they use ChatGPT when working on tasks that require several days and need

quickly. According to them, the responses generated by ChatGPT are generally appropriate, although sometimes they do not align with expectations.

Nonetheless, they continue to use it, with the most recent usage being a week before the interview. Among the six informants, Informant F is the one who uses ChatGPT most frequently. Informant F revealed that they use ChatGPT an average of twice a day and feel that the answers provided are generally in line with what they want. Their most recent use was a day before the interview. Based on the responses from the six informants, ChatGPT is generally considered adequate and applicable by all of them despite variations in frequency and satisfaction of use. Most informants mentioned some inconsistencies in the answers, but this does not hinder their continued usage.

The data collection results, based on Jacob Nielsen's usability theory, align with research conducted by (Perkins, 2023), which explores the development of the latest digital tools, particularly Large Language Models (LLMs) based on AI, and their impact on academic integrity post-pandemic. Perkins' research emphasizes that artificial intelligence cannot replace the role of educators. However, the development of LLM and other AI tools has great potential to enhance the learning experience in higher education, making it difficult to restrict their use among students.

The use of ChatGPT in academic writing offers various opportunities and challenges. The main opportunities include improving writing efficiency, where ChatGPT assists students in different stages of scholarly writing, from formulating ideas to composing comprehensive manuscripts. Furthermore, ChatGPT supports the research process by allowing students and academics to be more actively involved in research activities and providing innovation in learning through more interactive and in-depth technology (Al-Mughairi & Bhaskar, 2024).

4.2. SWOT Analysis
Based on the results from the five dimensions obtained, the usability of ChatGPT as an AI tool in student scientific writing, according to a SWOT analysis, reveals strengths, weaknesses, opportunities, and threats.

1. **Strength**
   The ChatGPT application has the following strengths as a tool for writing scientific articles.
   a. **Learnability**
      Most informants view the use of ChatGPT positively, as all six reported no significant difficulties. This result indicates a good level of learnability. Informants A, C, and D described the user experience as easy, informant B found it fun, and informants E and F noted that it lightens the workload when searching for information to complete tasks. Informant B frequently uses ChatGPT for finding recipes, leisure activities, and other light queries. Informants B, D, E, and F are satisfied with its performance and responsiveness. Meanwhile, informants A and C mentioned some difficulties in understanding ChatGPT's language, but these did not significantly impact their usage.
   b. **Efficiency**
      Regarding efficiency, most informants could use ChatGPT immediately, but they often had to ask multiple times to get the desired answer. Informant F frequently repeated questions two to three times, while informant E usually received direct

answers but occasionally faced repetition. Informant B noted that unclear instructions from users, not ChatGPT, caused this issue. Despite this, all informants agreed that ChatGPT helps them complete tasks faster than other AI tools like Monica and Gemini, with Informant B even using ChatGPT for a research proposal. Overall, most informants find ChatGPT efficient for academic tasks, though one participant feels it requires too much repetition to produce the desired answers.

c. **Memorability**

Regarding memorability, most informants (A, B, D, E, and F) did not have difficulty using ChatGPT again after a long break. Informant C had some trouble due to layout changes, but this didn't significantly impact their experience. Informants A and D had no issues using ChatGPT on different devices, while informant E preferred a laptop. Informant B lost chat history on a mobile phone, making them choose a computer, and informants C and F reported technical issues on mobile devices. Informants A, B, and D remembered ChatGPT's answers well, while C and E tended to forget and ask again. Informant F's recall depended on their interest in the topic. Overall, ChatGPT's memorability is good. Most informants reused it quickly after a break and remembered answers well despite technical issues and layout changes.

d. **Satisfaction**

User satisfaction with ChatGPT varies based on usage frequency and context. Informant A uses ChatGPT for quick ideas or answers despite not always getting the desired responses, with their last usage in early April. Informant B uses ChatGPT regularly but switches to Google if needed, finding ChatGPT's answers more comfortable to accept; their last usage was two weeks before the interview. Informants C, D, and E use ChatGPT for tasks requiring quick completion over several days. They generally find the responses appropriate but sometimes misaligned with expectations; their last usage was a week before the interview. Informant F uses ChatGPT most frequently, averaging twice daily, and generally finds the answers satisfactory, with their previous usage a day before the interview. All six informants find ChatGPT adequate and useful despite variations in usage frequency and satisfaction. While they noted inconsistencies in answers, these do not deter continued use.

2. **Weakness**

a. **Error**

Students encounter various technical problems when using ChatGPT, including connection interruptions, system failures, bugs in the software, and inaccurate results. These obstacles can hinder usage and negatively impact students' efficiency in obtaining the information they need.

b. **Support devices**

Issues related to supporting devices encompass compatibility problems with specific hardware or software. Not all gadgets can optimally access ChatGPT. Limitations in device capabilities, such as processor speed, memory capacity, and internet connectivity, can lead to suboptimal utilization of ChatGPT. Furthermore, some devices do not support all the features offered by ChatGPT, limiting its functionality for students.

c. **System Quality**

The reliability and accuracy of answers from ChatGPT also pose significant challenges. This model does not always provide accurate or relevant answers, requiring further verification by the user. This inaccuracy can lead to the dissemination of incorrect or incomplete information, negatively impacting learning and decision-making processes.

3. **Opportunity**

The weaknesses highlighted in the error, support devices, and system quality of ChatGPT offer several opportunities for improvement and development:

a. **Solutions for Technical Problems**

Addressing technical issues such as connection interruptions, system failures, and software bugs can enhance ChatGPT's reliability and usability. This solution may involve optimizing network protocols, improving software stability, and implementing effective error-handling mechanisms.

b. **Enhancing Device Compatibility**

Working on compatibility issues with various hardware and software configurations can broaden the accessibility of ChatGPT. More students can benefit from ChatGPT without encountering limitations based on their device specifications by ensuring compatibility with a broader range of devices and operating systems.

c. **Optimizing System Performance**

Improving the reliability and accuracy of ChatGPT's responses is crucial for enhancing its usefulness in academic settings. This step could involve refining the underlying algorithms, increasing the model's training data, and implementing user feedback and correction mechanisms to minimize inaccuracies and ensure more relevant answers.

4. **Threat**

a. **Ethics**

Ethical issues are the primary concern, especially regarding the potential for plagiarism and the unethical use of data. ChatGPT's ability to generate text similar to original human work makes it difficult to distinguish. As stated by (Perkins, 2023), this situation raises concerns about academic integrity and the ethical use of technology.

b. **System Quality**

The reliability and accuracy of answers from ChatGPT pose significant challenges. Users must further verify the responses as this model does not always provide accurate or relevant answers. This inaccuracy can lead to the dissemination of incorrect or incomplete information, negatively impacting learning and decision-making processes.

c. **Dependency**

The risk of over-reliance on ChatGPT is also an important issue. Users, especially students, can overly depend on these technologies, ultimately reducing their ability to think critically and independently. This condition can hinder the development of analytical and decision-making skills required in various academic and professional contexts.

d. **Privacy**

Privacy and data security are important issues when using ChatGPT. Interacting with this model involves exchanging information over the Internet, potentially raising privacy and data security issues (Al-Mughairi & Bhaskar, 2024). It emphasizes that users should be careful about collecting, storing, and using their data to avoid privacy breaches and cybersecurity risks.

5. CONCLUSION

In our research on the use of ChatGPT, we draw several conclusions and suggestions from the interviews and observations of the informants. From the learnability aspect, all informants found using ChatGPT very positive and accessible, stating that it made their work easier in searching and finding the needed information. Regarding efficiency, the users understood how ChatGPT works from the first time they used it, although some had to repeat questions several times to get the appropriate answer. However, ChatGPT has proven performance that can help speed up task completion.

In terms of memorability, most informants did not experience difficulties when using ChatGPT again after a long break. However, some encountered technical problems when using mobile devices. Regarding errors, some sources face technical issues such as errors and missing text. The solution to this problem is to log out, log back in, or reload the page. While user satisfaction varies, most informants are satisfied with ChatGPT's performance and often use it for academic purposes.

Based on the results from five dimensions, the usability of ChatGPT as an AI tool in student scientific writing, according to a SWOT analysis, has strengths, weaknesses, opportunities, and threats. Strengths include ease of learning, efficiency, good memorability, and general user satisfaction. Weaknesses involve technical issues, device compatibility problems, and the reliability of system responses. These weaknesses present opportunities for improvement, such as addressing technical issues, enhancing device compatibility, and optimizing system performance. However, threats include ethical concerns about plagiarism and the unethical use of data, system accuracy issues, over-reliance on ChatGPT, and privacy and data security risks. While most users find ChatGPT useful and adequate, addressing these weaknesses and threats can enhance its academic utility.

ChatGPT represents a technological advancement worth leveraging, as many groups have benefited from it. However, there must be rules governing the use of this application as a form of government control and supervision because this application causes dependency. This dependence on technology can harm students' character. Therefore, authorities are obliged to establish regulations to limit their use to create an honest and ethical academic environment. For this reason, we recommend conducting further research regarding the ethics of using ChatGPT in the academic realm.

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Adoption of ChatGPT in Academic Activities: Perceptions from university students

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The main purpose of the study is to identify the students' perception regarding using ChatGPT in their academic activities. Specifically, the paper will address the usage of ChatGPT by students, their overall experiences, thoughts, and insights regarding different aspects i.e., changes in academic practices, advantages, challenges etc. of using the ChatGPT.

This study adopted a qualitative approach since it is seen to be appropriate when the investigator or researcher wants to determine and theorize important concerns or explores a new field of study. The interview method was followed by the author for collecting the data from respondents using a structured questionnaire. A total of 20 interviews were conducted between 1 to 20 February 2024 using a purposive sampling strategy. Respondents were identified by R1, R2, R3, …………Rn. The data collected from the interview was organized based on the objectives of the study and analyzed thematically.

The findings of the study showed that most of the respondents use ChatGPT particularly in preparing assignments or writing based tasks. Students identified that Convenience, Community Influence, Psychological support, Searching and Retrieval Experience, Potentiality of the platform are the major factors behind adopting ChatGPT in academic activities. On the other hand, they are also aware of the possible challenges that ChatGPT is bringing for them. The respondents opined that using ChatGPT is a direct barrier in terms of becoming a critical thinker or developing skills. They also identified that ensuring ethical aspects will be a big challenge while using ChatGPT in academic activities.

The results of the study revealed the perception of students regarding generative AI tools like ChatGPT which will help the stakeholders to prepare for the upcoming challenges related to these activities and also to formulate or design plans and strategies to combat these challenges.

Keywords: ChatGPT, AI, Academia, University Students, Generative AI, AI Tools.

1. INTRODUCTION

During the past few decades, technologies have played a vital role in almost every activity of society ranging from education to business, information collection to dissemination. The most talked about modern day technology is artificial intelligence (AI) which is shaping every sphere of our daily life. Education, which is always going through rapid transitions, is now experiencing AI within its system. Stakeholders of education are increasingly using AI applications. Particularly, AI enabled content/text generator are becoming very popular among the students and novice researchers. A sibling model of InstructGPT, ChatGPT (Generative Pretrained Transformer) is taught to respond to instructions in a comprehensive manner and follow prompts which is developed by Open AI (OpenAI, 2022). This generative AI platform uses language model which can answer like human (Komba, 2024; Essel et al., 2022) and improve the learning experience in academia (Komba, 2024; Knox, 2020; Huang, 2021; Essel et al., 2022; Dergaa et al., 2023). ChatGPT can assist students by providing instant answers to their questions, offering

explanations of complex concepts in a clear and understandable manner, and generating suggestions for improving writing assignments. Its availability 24/7 and adaptability to various learning styles make it a valuable resource for students seeking personalized support and guidance in their academic endeavors. Additionally, ChatGPT's ability to engage in dialogue and provide real-time feedback can enhance students' learning experiences and boost their confidence in tackling academic challenges. With the adaptation of ChatGPT and similar technologies by the students, developing intellectual capability of this entity is becoming a major concern for many academics. Also, it is becoming inevitable to conduct research on students regarding their usage of these platforms. Are they only using it as a source of information or reference or just copying everything from the platform? The question of relevant skills among students to use these platforms are also raised by the concerned academics. The behavioral approach of students of Bangladesh regarding the use of ChatGPT therefore requires special consideration to address.

2. LITERATURE REVIEW

The study of adopting ChatGPT in the academia has attracted the attention of several researchers (Komba, 2024; Dergaa et al., 2023; Firat, 2023; Raman et al., 2023; Essel et al., 2022; Knox, 2020; Huang, 2021). Since technology is influencing every sector academia is also seen to be adopting diversified of tools for enhancing the learning experience. Less cognitive load (Zhai, 2022), simplified language, direct answers, additional explanations (komba, 2024), Ease of use (Surameery & Shakor, 2023), time saving, well-organized, convenience (Naher et al., 2023; Noy & Zhang, 2023), higher engagement and overall experience (Raman et al., 2023) are some of the factors which basically motivate students to adopt AI based chatbot in the learning process. Komba (2024) in his study identified social acceptance and peer pressure plays the key in embracing AI based tools in education. But the accuracy and relevance of the answers of ChatGPT remains a controversial issue. Ngo et al. (2024) in his study inserted text in ChatGPT 3.5 and provided instruction to create multiple choice questions with right answers. Surprisingly, the paper found that ChatGPT 3.5 was able to provide 32% correct questions with proper example whereas the rest of the answers were either wrong or misleading. This is also evident in the study of Koma (2024) where the respondents identified wrong answers for their query. Research also identified that ChatGPT provides outdated information (Komba, 2024; Fuchs, 2023). Thorp (2023) revealed his concern in using ChatGPT in academic writing. One of the most important aspects of using ChatGPT in an academic environment is related to ethical aspects. Students need to be morally and ethically strong to include ChatGPT in academic practices. Halaweh (2023) also emphasized the responsible implementation of ChatGPT in education. Malinka et al. (2023) also questioned the readiness of AI Chatbots in an academic setting. These are the matter of concerns for adopting ChatGPT or alike tools in academia. Readiness of the users is very important to get the full benefits from this platform. Therefore, continuous development of AI chatbots is needed (Shidiq, 2023). The review of literature clearly depicts a lack of research in understanding the behavior of students for adopting ChatGPT in academic setting particularly in Bangladesh. Therefore, this study can be useful in identifying students' motivation factors to adopt ChatGPT, changes in academic practices and challenges they face while using ChatGPT from a developing country perspective.

3. RESEARCH QUESTIONS

The study intends to get the answers for the following research questions:

- What is the status of using ChatGPT among students?
- What are the factors motivating students to adopt ChatGPT in academic activities?
- What challenges students are facing while using ChatGPT?
- What possible steps can be taken in adopting ChatGPT in academic settings?

4. RESEARCH METHODOLOGY

This study adopted a qualitative approach. For getting complex and detailed understanding of a topic qualitative research is widely used. This detailed understanding is only possible by talking to people directly (Creswell, 2007). Understanding human perception also requires depth information rather than surface information. For the purpose of data collection, an interview method was adopted. Both in-person and online interviews were conducted for collecting the data. A total of twenty interviews were conducted from 1 to 20 February 2024 since a sample which is very large does not allow to get deep analysis (Boddy, 2016; Sandelowski, 1995). Purposive sampling technique was adopted. Students from East West University who had prior knowledge on the usage of ChatGPT were included to get more constructive and detailed feedback. A structured questionnaire was used to collect the data which includes questions related to students' idea about ChatGPT 3.5, where they use it, how and why they use it in academic activities, their understanding regarding this platform, changes ChatGPT brings to their academic life, challenges they face while using this platform. Respondents were identified by R1, R2, R3, …………Rn. The data collected from the interview were analyzed thematically.

5. FINDINGS & DISCUSSIONS

5.1 Present status of using ChatGPT

Most of the respondents deliberately stated their comfort regarding the use of ChatGPT 3.5 in their academic activities. Almost everyone has a similar type of opinion regarding this. R09 stated:

"ChatGPT has brought revolution in learning and searching diversified forms of information in academic life of students."

Another respondent (R14) opined that:

"The use of ChatGPT helps in bringing the summary of all relevant result related to a search. This helps me a lot in completing my task. So, I think it is an important tool in education."

Regarding the usage of ChatGPT in academic setting one respondent (R16) stated:

"In the age of proliferation of information, it is important for me to use an AI-based platform like ChatGPT to deal with information overload."

Another respondent pointed (R04):

"In an academic setting, to complete the complex task assigned in different courses ChatGPT works like an assistive partner which can guide and direct me."

These statements indicate the wide adoption of ChatGPT among students and their positive attitude regarding this platform. The way that ChatGPT is currently being used in the academic setting emphasizes how significant it is as a cutting-edge innovation that will have a beneficial impact on education going forward and the effective implementation may bring positive change in education (Komba, 2024; Fuchs, 2023).

5.2 Usage of ChatGPT in academic tasks
The students use ChatGPT in almost all the activities. However, almost all the respondents (17) stated that they use ChatGPT primarily to complete assignments or writing based tasks like presentations or home tasks. It is also evident in another research (Naher et al., 2023) that students mostly used ChatGPT in course-related learning and assignments.

5.3 Impact of ChatGPT in academic activities
The data received from the interview revealed that most of the students identified a positive change by using ChatGPT in academic tasks. Respondent (R08) stated:

"I can easily see a positive change after using ChatGPT in different activities of my academic life. It improves my productivity in the sense that I can think more and more about topics and assignments rather than looking for information. Now, I am more focused and concentrated on my studies."

Tajik and Tajik (2023) also agreed that AI tools such as ChatGPT have been recognized for their positive impact on learning processes. One respondent (R02) identified negative impact of ChatGPT in his academic career:

"ChatGPT has made me lazy, incompetent, and irregular. Since I know every assignment can be done through this platform I stop thinking about it."

5.4 Factors influencing the adoption of ChatGPT
The study revealed that students who adopted ChatGPT in academic practices were motivated by diversified factors or reasons. Some respondents stated:

"Now, everywhere everyone is adopting AI. So why not in education? It basically motivates me to use ChatGPT in academic activities." (R02)

"My seniors influenced me to use ChatGPT in preparing assignments and presentations." (R07)

"My classmates are using ChatGPT. It encourages me also to adopt ChatGPT in academic practices." (R17)

Some students also stated that due to the advantages that the ChatGPT offers they use it:

"I use ChatGPT because it is simple, time saving and provides feedback in a simple way." (R03)

"ChatGPT is useful and timesaving. It can solve my problem within seconds." (R09)

"I am not good at searching for information. ChatGPT searches for me from multiple sources which saves both my time and effort." (R19)

The following summarization can be extracted from the perspectives of the students regarding the factors.

Table 1 Factors affecting students in adopting ChatGPT in academic tasks.

Factors	Perspectives	Respondents
Convenience	Time saving	R02, R03, R06, R07, R09, R11, R12, R13, R19
	Easy to Use	R01, R02
	User friendly platform	R04, R03
	24x7 hours assistance	R18
	Free platform	R01, R09
	Feedback option allows personalized experience	R03
Community Influence	Everyone is using ChatGPT	R02, R14
	Friends recommended	R17
	Seniors recommended	R07
Psychological support	Not to overdependent on faculty members	R05
	Non-judgmental environment to ask questions and seek help	R15
	Relief from stress	R10
Searching and Retrieval Experience	Diversified ways of asking questions	R17
	Easy to search and retrieve	R02
	Easy language in answers	R09
	Wide range of information	R14
Potentiality of the platform	Wider perspective	R20
	Contents provided by ChatGPT opens the door for critical thinking and creativity	R16
	Improves productivity	R08

Similar types of findings have also been explored in the different studies (Komba, 2024; Naher, 2023; Thuy, 2023; Faqih, 2022; Al Kurdi et al., 2020) where factors like user-

friendliness, easy language, peer pressure, personalized assistance, productivity etc. were identified as the factors for adopting ChatGPT among students in academic settings.

5.5 Challenges of using ChatGPT in academic activities

ChatGPT is an AI based system developed for solving problems but there is no such system which can be claimed as perfect. Students identified several problems while using ChatGPT in academic activities.

"ChatGPT will eventually make us unproductive. I think in the long run I will rely more and more on this in comparison to other sources of information." (R02)

"The information provided by ChatGPT can be misleading and irrelevant to my tasks." (R05)

"I think the biggest challenge of using ChatGPT in academic activities is the way we are using it. If we are not considering the ethical issues, then in the near future there will be no creativity or no new information will be generated." (R08)

"ChatGPT itself doesn't claim its' information is hundred percent accurate and up to date. This is a big challenge because I am still using information from this platform knowing their limitations." (R13)

"Always follow the same pattern for providing answers." (R15)

"Sometimes, it doesn't understand the context of the question." (R17)

The problem of providing inaccurate information is also evident in the study of Ali & Khowaja, (2023) and Thuy (2023). ChatGPT also provides outdated data which is evident in other studies (Komba, 2024; Fuchs, 2023).

6. RECOMMENDATIONS AND CONCLUSION

There is no denying the fact that AI is the future and AI based chatbots like ChatGPT will become stronger and more effective eventually. Everyone is now aware of the recent technological interventions and applications in different sectors. In this scenario, it will be very difficult to restrict students from using these platforms. At the same time, another important stakeholder in education i.e. the faculty members and their opinion are also very important in adopting ChatGPT in academic activities. Few research (Dwivedi et al. 2023; Iqbal et al. 2022) identified negative attitude of the faculty members regarding the adoption of the ChatGPT in educational settings. On the contrary some studies (Al-Mughairi & Bhaskar 2024; Kaplan-Rakowski et al., 2023; Nguyen, 2023) identified the positive attitude of faculty members regarding the adoption of ChatGPT in specific tasks like writing. Adopting ChatGPT in an academic environment requires thoughtful planning and strategic implementation to maximize its benefits while addressing potential challenges. The following issues may be addressed to adopt ChatGPT:

- Awareness among the students regarding usage of ChatGPT or like technologies should be developed. The benefits, challenges and ethical issues that are related to ChatGPT should be understood properly. Students need to be informed that this technology can be used as a reference tool for getting information and ideas but without human contextualization it may become irrelevant and inaccurate.

- 'Information Literacy' course should be taught to every student as a general education course. Under this course, digital literacy and AI literacy should be incorporated.
- National education regulatory agencies like University Grants Commission (UGC) or individual universities may prepare a complete guideline on the use of ChatGPT in academics tasks. They need to know where and to what extent they can use this platform. The preparation of guidelines requires the presence of all the stakeholders related to an academic entity.
- It is very important to promote the practice of academic integrity among the university students. Without building a culture of strong academic integrity, it would be irrational to adopt ChatGPT in academic settings officially.
- Training and support should be provided by the respective university or academic entity regarding the ethical use of ChatGPT in completing tasks.
- The academic entities may use powerful software to detect any plagiarism or AI-based content in a document. This approach will allow students to use ChatGPT within a limitation.
- The practice of using ChatGPT in academic tasks requires careful monitoring and evaluation. It should be a continuous process. If adopting ChatGPT produces negatives impacts, then the academic entity might bring changes in policy.
- Faculty members also need to re-consider and evaluate their teaching practices. They need to welcome questions. Flipped classroom methods may be adopted. If students are encouraged to ask questions, share their thoughts, and collaborate with faculty members then blind dependency on the technologies is expected to be limited.

The integration of ChatGPT into academic activities offers a revolutionary opportunity to improve the quality of education. The study findings reveal that students are positive about ChatGPT, and they have diversified factors to adopt it in academic activities. At the same time, they are also aware of ethical considerations and possible limitations of ChatGPT. Therefore, very careful strategic planning regarding developing a policy towards the adoption of ChatGPT in academia is required.

1. **LIMITATION & FUTURE SCOPE OF THE STUDY**
   The study is only limited to the students at East West University and to the students who use the free version of ChatGPT. Thus, generalizing the comments would not be very appropriate. The scope of the study can broaden by conducting a quantitative survey among different stakeholders i.e. students, faculty member, authority etc. to understand the sentiment of these people regarding adoption of ChatGPT in academic environments.

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Postcolonial Reading on "The Death of His Excellency the Ex-Minister" (1974) by Nawal El Sadawi: An Integrated Discourse with Imam Ghazali's Teachings

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From a postcolonial perspective and through the lens of Imam Ghazali's teachings, this research attempts to delve into a significant forewarning depicted in one of Nawal El Sadawi's short stories, "The Death of His Excellency Ex-Minister" (1974). This short story casts back a dialectic relationship of the possible imagined situation between the oppressor and the oppressed. Narrated from the first-person point of view, the male narrator generates a dialogue with his mother to whom he earnestly confides about a woman whose influence tragically alters his life and precipitates his demise. To evaluate the relationship between the oppressor and the oppressed depicted in the short story, through the character of the ex-minister and the woman, this research would employ Imam Ghazali's perspectives to supplement contextualization and Freire's Pedagogy of the Oppressed to answer the following research inquiries: (1) What are the manifestations of the dialectic relationship between the oppressor and the oppressed portrayed in the short story? (2) How are the dispositions of the oppressors and the oppressed exposed in the short story? This study reveals that dialectic relationship manifests dehumanization. The oppressor fails to meet solidarity with the oppressed and equally fails to liberate himself from the logic of the oppressor, which engenders dehumanization. The oppressed appear to emulate the oppressor, suggesting that the oppressed are trapped in the logical system of the oppressor, thereby potentially continuing the enactment of dehumanization

Keywords: the oppressor; the oppressed; dehumanization

1. INTRODUCTION

Living under so-called global neocolonialism, presumably noticing diverting social and religious situations, and tangling with patriarchal violence against females and colonial legacy, El-Sadawi argues that exercising control shifts differently from previous colonial ones, neocolonialism power exercises do divide "the target" into divisions and or throw fuel on whatever divisions already exist, one of the ways is plausibly through stereotyping. She adds that religion, patriotism, racism, and other absolute, infinite, enduring, eternal values are used every day and often very effectively to divide people (El Sadawi, 2009). If that is the case, separation does not lead inherently to liberation, Sadawi underlines that neocolonialism might happen under the mask of liberation. The necessity of a conscious effort to recognize and dismantle the purposes of control under the underlying mechanism is urgent. However, this study aims to unearth values rather than render judgments on the narrative, endeavoring to heed El-Saadawi's directives through a meticulous anatomization of the content. Such a detailed examination is pursued to garner deeper understanding and insight through literary imagination, which is essential for a comprehensive evaluation. Further, El-Sadawi claims,

"The history of this world is written, shaped, mapped, and re-mapped by the brutal ruling groups who win the wars, who colonize, recolonize, and neocolonize under such beautiful words as democracy, civilization, modernism, and humanitarianism. We live in a jungle where you can invade another country and kill its people then nobody punishes you or considers you a war criminal, but because you are the president of the United States of America or the leader of one of its intimate allies such as Israel or Britain." (El Sadawi, 2010, p. 153)

Meanwhile, this part of the introduction would accommodate a groundwork of the study, a glimpse of Nawal El Sadawi's biography, a summary of her short story "The Death of His Excellency, the Ex-Minister (1974)", previous studies on El-Sadawi's works, research questions, the significance of the study, and an abbreviated overview of paper structure. The method used in this study is close reading, a careful analysis focusing on the meanings of the words or sentences in the text by quoting individual lines from the text and commenting on those lines to provide interpretations, the figurative language used, and so on (Kusch, 2016). Therefore, this study relies on the textual data and emphasizes the context based on the imagined situation in a postcolonial context.

As an Egyptian woman writer, a feminist anti-colonialist activist, and a physician whose early career was concerned about female circumcision which is a common rooted praxis in her society. El Sadawi's writings especially her fiction harbor symbolic and enigmatic elements that are worth unraveling, importantly to pursue concealed insight behind such produced narratives based on realities as she might have insinuated in one of her works, her poetry entitled "A Paper that was Never Presented for Publication". Her oeuvres embody "mise en abyme" in the way that they embed critical reflections visualizing what has happened to society including the intoxication of power. They inscribe the cycle of her learning after experiencing including witnessing what the world probably has heard and read but ignored and skeptical. El-Sadawi consciously states that writing is a human cultural activity to express the hidden truth, the hidden true self, the hidden language (El Sadawi, 2010). Thus, this study would take advantage of unraveling the unseen of her narratives, moving beyond reading hers as mere critiques of her society, instead bringing their essence to the forefront of the literary discussion.

Following her initial career as a rural health doctor, after graduating from the medical faculty of Cairo University, she was appointed the general director of public health education in the Egyptian Health Ministry. Nonetheless, not only being productive as a government officer, she starts to write. her writings caused her dismissal from her career in the ministry, arrest, and exile under Anwar Sadat's presidency (El Sadawi, 2009). Even during her exile, she was productive and capable of producing her autobiography with 30 chapters including its foreword and afterword. However, her attempt spurred an ambit Of God that refers to justice, love, and freedom.

In her autobiography, she ingeminates her memories from her childhood and adulthood. She brings back complete and pertinent reminiscences about her life experience when she was a kid, a university student, a physician, a mom, a wife, a general minister, and an exile. She pictured moments in her autobiography about the situations especially

related to a young, woman, religion, politics, and death. She depicts violence, fraudulency of religious society, hypocrisies, and political situation in her country in a vivid way. In her last chapter, titled "The Name of Marx", she mentions the life of her fellow university. He was a leader of the Wafdist student that became a prime minister under Sadat who was found dead with his face flat on his desk. This fellow man shares the same office with Sadawi in the Ministry as she notices that he has always been followed by his colleague namely Ibrahim El Sherbini (El Sadawi, 2009). However, this segment of her autobiography, presumably the excerpt that provided the inspirational foundation for her short story titled "The Death of His Excellency the Ex-Minister" (1974) which are intricately woven into the fabric of the short story, reflecting a profound connection between the author's personal experiences and her literary expression.

Sadawi's works are written in Arabic, as per her intellectual consideration recognizing it is a language of resistance. Not only short stories, she also writes other works, novels, dramas, and non-fiction which mostly foreground her experiences upon witnessing injustice. Originally written in Arabic, her anthology under the name "The Death of Ex-Minister" (1987), has been translated into English by Shirley Eber. The anthology "The Death of Ex-Minister" comprises of 7 short stories written in different years and denoting different places, (1) "The Death of His Excellency the Ex-Minister" (Cairo, 1974), (2) "The Veil" (Addis Ababa, 1978), (3) "The Greatest Crime" (Kafr Tahla, Egypt 1970), (4) "A Man's Confession" (Cairo, 1969), (5) "A Modern Love Letter" (Alexandria, 1969); (6) "In Camera" (Beirut, 1976), and (7) "A Personal Letter to an Artist Friend" (Cairo, 1977). The first short story in her anthology "The Death of His Excellency the Ex-Minister" is in the form of dialogues between a son (a male narrator) and his mother. The male narrator is a former minister who is respected in his office. His being a figure of a narrator is expressed dominantly as he confides a story to his mother in the form of dialogue. A story about a woman whom he despises because her character resembles him, the dominant. As, a Prime Minister, he is used to being respected, prioritized, and dominant. He loathes being subordinate. He confesses

> "From the time I became a government employee, I hated being subordinate. I got used to repressing my feelings of hatred before my superior and would give vent to them only in my office with my subordinates, or at home with my wife, just like I saw Father do with you, Mother. (Eber, 1987, p. 11)"

He also articulates to his mother his aversion to befriending any employee who opposes or contradicts him. He feels his pride is torn apart when he encounters someone in his office who shares similar qualities yet opposes him. The woman character whom he detests is unlike any woman he has encountered in his life; to him, she is aberrant. His frustration about her manifests as a disappointment that grows progressively day by day, pushing him further into his downfall. He is unable to manage her as a subordinate in the same manner he treats other employees. He marks her as a junior employee who is impudent while she seems to treat him equally to her. The junior employees address him customarily with "Your Excellency the Minister" but she addresses him with "Sir" which

he finds it as an ignorant attitude. On top of that, his perception of the woman character, whom he passionately detests, evokes feelings of inferiority within him, as he acknowledges her behavior mirrors his sense of superiority.

In recent years, there have been growing concerns among researchers about El-Sadawi's predominantly gender-oriented works. The previous studies reveal diverse findings such as gender issues, insights relevant to Islamic teachings, feminism, and women's violence. There are two previous studies that concern on feminism of Nawal El Sadawi. The studies delve into Nawal El Sadawi's struggle to defend women's rights and reveal acts of violence against women and gender issues. Syed Irfan, Syed Ajmal Sameed, and Mohammad Siddique Shannan Khan 2013 explicate Nawal El Sadawi's struggles to defend women's rights and seek justice by writing. Writing is a powerful tool to seek justice, but for Sadawi, it is to write fiction. They pinpoint that Sadawi writes fiction and non-fiction, to tell the truth and to challenge lives. Further, this study provides details of Nawal Sadawi's journey of writing fiction and non-fiction including the secrets of her writings where she is inspired to craft a narrative as she encountered a poignant tale involving a young peasant girl—a servant—who tragically took her own life upon discovering her pregnancy by the mayor (Irfan et al., 2013). Importantly, this study stimulates the motivation of those who are concerned about women's struggles against violence whereby writing has the potential as a powerful tool to defend justice. In 2017, Mohammad Youssef Suwaed contributed an analysis focusing on women's exploitations and oppressions depicted in Sadawi's works. There are extensive subthemes explored in this study, consisting of "The Egyptian Feminist Movement and the Contribution of Saadawi's Writings to Women's Aspirations in Egypt and Other Arab Countries, Saadawi's Published Novels and Articles", "Memoirs of a Girl Named Suwaed", "Memoirs of a Doctor", "A Prisoner and A Woman in Exile", "Pages of My Life", "Egyptian Reality: Society Seeking Balance", "The Double Standards and Erroneous Understanding of Honor", "Women's Liberation", "Personal Views", "The Image of the Woman in the Writings of Saadawi", "What Social Changes does Saadawi call for?". Suwaed underlines Sadawi's suggestion that the acts of eliminating the societal diseases that can produce violent structural and functional changes require applying research methods to investigate the factors of structural inequalities and to diminish the risks or eliminate them. Sadawi's goal is being read as it is similar to eradicating a virus without killing patients or even simply dispensing pain-killing pills. She claims that it is not defying religion in totality but showing a misguided interpretation of the faith since true religion preaches equality, not despotism and oppression. Islam fights poverty and punishes thieves (Suwaed, 2017). However, these two studies emphasize Sadawi upon describing societal diseases that occurred in the society yet had not been explored in the priceless messages Sadawi conveyed in her works.

Syarifuddin in 2020, explicates the forms and effects of violence experienced by female characters in Suquth Al-Imam by Nawal El Sadawi. His study finds that repeated violence against women causes prolonged suffering both physically and mentally. In his analysis, he summarizes the story of Suquth Al-Imam by mentioning characters such as

The Imam who is abusive and hypocritical, and mainly describes Bintillah, the female character who becomes the main character and concerns. This study employs radical feminism to examine this fictional story by asserting claims and statements from scholars such as Kurnianto, Muhammad Burak Zembat, and Abdul Karim, and from Talbott who explicates that radical feminism is the antithesis of liberal feminism. The claim also states that radical feminism that emerged around the 1960s-1970s and what is called oppression does only happen in very liberal societies. This study successfully examined forms of violence and the effects of acts of violence (Syarifuddin, 2020). However, respectfully differing statements, related to Talbot's claims that radical feminism is an anti-thesis of liberal feminism, instead it shall be firstly accepted as the growth of feminism or the transformative processes within the feminist discourse.

Yulia Putri reveals Islamic teachings in Nawal El Sadawi's cognition where her study evidence that Sadawi holds values from Quranic teachings. This study poses shreds of evidence related to the Quranic teachings found in Sadawi's works where her works established evidence that are aligned with the values in Surah Al Hujurat: 13, Ar-Rum:21, Al-Alaq:1-5. This study concludes that Sadawi is a reformist, voicing women's rights, and humanity, frequently misconstrued as a provocative insurgent, but she instead advocates for the genuine tenets of the Quran. (Putri & Nurhuda, 2023). Therefore, this study would take advantage of revealing Sadawi's contributions to voicing marginalized and oppressed women and importantly her subliminal messages. Inspired by the term "reformist" or originally mentioned as *tokoh pembaharu* in Putri's study, Nawal El Sadawi shall respectfully be named as *Mujadiddah*, where she manifests spirits embodied in Surah Al-Mujadilah.

Finally, the study conducted by Juhana, Nur Qalbi, and Sri Arfani, on "Gender Inequality in The Novel "Death of an Ex-Minister" by Nawal El Saadawi" in 2021 examines gender inequality by employing Mansour Faqih's Gender Theory. This study reveals marginalization, subordination, stereotypes, violence, and workload portrayed in the anthology under the name "Death of an Ex-Minister" and demonstrates gender inequalities based on classifications on Mansour Fakih's gender theory. The study by Juhana and colleagues successfully examines gender inequalities in 4 short stories from the anthology "The Death of an Ex-Minister" namely "Death of His Excellency, the Ex-Minister" (Cairo, 1974), "The Greatest Crime" (Kafr Tahla, Egypt 1970), "A Man's Confession" (Cairo, 1969), and "In Camera" (Beirut, 1976)(Juhana et al., 2021). Nonetheless, this study focuses on a single short story "The Death of His Excellency the Ex-Minister" (1974) to extend depth analysis and engagement to obtain a richer understanding of the text.

This study propounds a distinct approach to analyzing the short story by applying Imam Ghazali's perspectives to contextualize and address contemporary issues and Freire's Pedagogy of The Oppressed, to attain subliminal advisory within textual discourse. This study aims to provide alternative interpretations of Sadawi's works by focusing on a single story, "The Death of His Excellency the Ex-Minister" (1974), to recognize the richness of

enigmatic elements present throughout her short stories compiled in the anthology under the title "The Death of the Ex-Minister" that requires a thorough and meticulous analysis.

Drawing upon Freire's Pedagogy of The Oppressed, this study poses 2 research questions (1) What are the manifestations of the dialectic relationship between the oppressor and the oppressed portrayed in the short story? (2) How are the dispositions of the oppressors and the oppressed exposed in the short story? These research questions seek to consider Islamic philosophical perspectives upon reading the works of Nawal El-Sadawi and to find a possible subliminal advisory.

Recognizing poignant and enigmatic works of fiction by Nawal El-Sadawi, this study explores Nawal El-Sadawi's short story "The Death of His Excellency the Ex-Minister" (1974). It extends a meticulous analysis with contextualization to uncover the intricate thematic layers embedded within the text by employing Imam Ghazali's perspectives and Freire's concept. This study also contributes to the discussions surrounding related to Sadawi's works. The discussion in this study offers perspectives on issues related to human experience and existence, honors its enduring literary merit, Islamic theological principles, and invites readers to rediscover its relevance in contemporary contexts.

The discussion of this study is divided into 5 parts: introduction, contextualizing the narrative within Imam Ghazali's perspectives and the postcolonial objective studies, results of the analysis; investigation into dehumanization practices, exploring potential pitfalls of dehumanization as a pre-emptive measure, and conclusion. Part of the introduction encompasses an exposition of the groundwork of the study, a glimpse of Nawal El Sadawi's biography, a summary of her short story "The Death of His Excellency the Ex-Minister" (1974), previous studies on El-Sadawi's works, research questions, the significance of the study, and an abbreviated overview of paper structure. Part of contextualization attempts to assign the imagined situation possible based on the text through contextualization within Imam Ghazali's philosophical perspectives and the framework of postcolonial discourse including elucidating supporting theories that are urgent for examining the text primarily Freire's pedagogy of the oppressed. Part of the results of the discussion consists of 2 sections including "Investigation into Dehumanization Practices" and "Exploring Potential Pitfalls of Dehumanization as a Pre-emptive Measure". The first section explains the relationship between the oppressor and the oppressed depicted in the short story "The Death of His Excellency the Ex-Minister" (1974) which manifests the acts of dehumanization. The second section elucidates that the situation of the oppressed is potentially trapped in the oppressive logical system of the oppressor, signifying that the oppressed mimics the oppressive acts of the oppressors. Additionally, the deceptive trap of dehumanization may be subtly disguised, particularly in the form of mimicking the oppressor's system.

2. CONTEXTUALIZING THE NARRATIVE WITHIN IMAM GHAZALI'S PERSPECTIVES AND THE POSTCOLONIAL OBJECTIVE STUDIES

Contemporary literature reflects situations of society, politics, beliefs, and cultural contexts of the time in which it is written. Contemporary fiction often addresses grassroots

issues including challenges to individual beliefs, socio-economic problems, familial relationships, romantic relationships, and many others. Saadawi's fiction communicates those issues through literary text possibly to encourage dialogue and spark discussion among scholars. Departing from Sadawi's initial indictment about justice, as it is delineated in her autobiography, *A Daughter of Isis: The Early Life of Nawal El Saadawi* (2010), she claims her belief that God is "justice, or freedom, or love." (El Sadawi, 2009, p. 18). The following lines are the conversation between Saadawi and her mother depicted in the book regarding justice.

> "But the question of God's justice continued to occupy my mind, and my thoughts about it made me feel guilty. On the one hand, God was justice, and people's reason had led them to this understanding. On the other hand, God seemed unjust. He favored my brother, and was not fair. I questioned His justice: 'Is God just, mother?' 'Of course, Nawal.' My mother affirmed that God was just, and what she said relieved me. I did not want God to be unjust, to be like the village headman in Kafr Tahla."(El Sadawi, 2009, p. 100)

Nawal's departing initial motive depicted in her conversation with her mother shall be contextualized within a theological perspective or philosophy to comprehend her messages and to derive moral implications that foster and promote moral/ethical practices among the diverse coexistence of Islamic society. Abu Hamid Muhammad bin Muhammad al-Ghazali ath-Thusi asy-Syafi'I, known as Imam Ghazali, a distinguished Muslim scholar, writes a book, *al-Maqsad al Asna fi Sharh Asma Allah al-Husna*, translated with notes by David B. Burrell and Nazih Daher into *The Ninety Nine Beautiful Names of God*, originally this book is written to answer a question from his dear colleague about the meanings of the most beautiful names of God. His book elucidates the answer into 3 parts including 10 chapters. Derived from Saadawi's conversation with her mother that she perceives God is Justice and seems unjust, Imam Ghazali has offered a philosophical and critical reflectional approach to serve Saadawi's complex practical question or perception in his book in part 1, chapter 4 entitled "On Explaining that a man's perception and happiness consists in being molded by the moral qualities of God", Imam Ghazali elucidates "one says I know only God, he would be right and one says I do not know God. Yet, we know that negation and affirmation cannot be true at once, but the truth must be distinguished from falsity so that if a negation be true the affirmation is false, and vice versa" (Al-Ghazali, 1995, p. 36). Following Imam Ghazali's statement, what Saadawi perceived as the phenomena of injustice that occurred during her lifetime confirms that God exists and He is Just.

Imam Ghazali also elucidates two of the most beautiful names of God consisting of the name that signifies justice, *Al-Adl* (The Just) and *Al-Muqsith* (The Equitable). Imam Ghazali expounds on *Al-Adl* using various analogical examples following his initial statement of his interpretation of *Al-Adl* (God is The Just) "One cannot know his just without knowing his justice, and one cannot know his justice without knowing his action". He also elucidates *Al-Muqsith* (The Equitable) as God demands justice for the wronged

from the wrongdoer. Abd. Rozaq's study in 2019 clarifies and differentiates *Al-Adl* and *Al-Muqsith* as they share similar meanings. By collecting data that are the verses of the Qur'an, and analyzing them with a comparative method, his study finds that *Al-Adl* has a broader meaning compared with *Al-Muqsith*. *Al-Adl* signifies total justice, although it is obscure and indeterminate in extent, for instance, everyone has their own perceptions about justice, and one might differ from another. *Al-Muqsith* signifies justice that is visible and clear in its dimensions (Rozaq, 2019). However, Imam Ghazali underlines important points "But the knowledge of Great and glorious is totally unlike the knowledge of the creature, so the knowledge creatures have of Him will neither be perfect nor authentic, but illusory and anthropomorphic" (Al-Ghazali, 1995, p. 44).

Tamir and collaborators (2015) reveal that reading literary fiction is important to improve individuals' social cognitive abilities, and understanding of people's feelings, and to improve one's ability to empathize with and understand the thoughts and feelings of other people. Their study also concludes that fiction reading may impact the capacity to understand other people by ascribing mental states to them through its influence on the neural basis of social simulation, and through its effect on non-social simulation or non-social vivid scenes (Tamir et al., 2015). Henceforth, reading Sadawi's fictional narratives shall stimulate re-thinking on justice specifically its attainability or its inherent elusive nature.

Implies that there are various angles from which the narrative can be explored, examined, and analyzed —for instance by employing gender studies, which can dismantle the unjust society depicted in the short story reported from the previous studies, — subsequently, this study purposefully engages the discussion with postcolonial study in an attempt to put aside bias and broaden the discussion. Therefore, this study utilizes Novita Dewi's theory on *Character Types* to foreground the characters in the story, Freire's postcolonial framework to contextualize and examine the short story, and Aniuska M. Luna's *The Components of Dehumanization* to justify the dimensions of dehumanization depicted in the short story.

Upon contextualizing the narrative or the short story "The Death of His Excellency, the Ex-Minister (1974)", this section elucidates 3 expositions including the stance of the research study, characterizations in the short story "The Death of His Excellency the Ex-Minister" (1974), and a theoretical explanation of Freire's theory and some of supporting theories consisting Luna's the component of dehumanization and Bhabha's of mimicry and man.

Saadawi asserts that her messages are conveyed through symbolism and imagination delineated in her lines of her poem "A Paper that was Never Presented for Publications". Thus, readers are encouraged to employ imaginative faculties within a contextual framework to comprehend her messages.

"This paper may never see the light,
because the subject oversteps all the red lines.
So I resorted to symbolism and imagination,

to fool the authorities and the powers that be."(El Sadawi, 2010, p. 231)

Within the scope of this research, the study takes a particular stance by examining the narrative through imagined positions or hypothetical scenarios. In these scenarios, the male narrator is positioned as the oppressor, while the female character is portrayed as the oppressed. The characters in the short story "The Death of His Excellency the Ex-Minister (1974)" are examined on character categorization. According to Novita Dewi (2016), there are three types of characters in its categorization in the story: individual, developing, and static. The "individual" character can be represented as having round, many-sided, and complex personalities, the "developing" character can be depicted as a dynamic, many-sided personality, whose change can either be for the better or the worse, by the end of the story, and the "static" character can be portrayed as stereotyped, having one or two characteristics that are emphasized, e.g smart secret agent, cruel stepmother, drunk unemployed father, etc (Novita Dewi, 2016). In the short story "The Death of His Excellency the Ex-Minister" (1974), there are 3 main characters primarily depicted in the story: the mother, the mother's son or the narrator, and the woman. There are also additional character depictions such as the father, the narrator's wife, the narrator's daughter, the employees, and the superior employees. Nonetheless, this study hardly focuses on 3 main characters the mother, the mother's son or the narrator, and the woman. Under the character categorization, the mother character can be defined as a static character who embodies mysterious features. The mother in the story is depicted as an enquirer and during her conversation with the narrator (her son), her utterances are questions sentences and closed responses consisting of "What's that you say dear?", "What's that?", "What's that, my dear?", "Yes, my dear", "No, my dear", "Yes". The woman character is feasibly categorized as an "individual" character embodying a round, life-like for readers but together is a "static" character since the narrator delineates her as a person who is mysterious playing a pivotal role and a reason for his demise.

The narrator or the mother's son is categorized as a developing character since the narrator has two side personalities, contradicting personalities depicted in these two paragraphs.

> "From the time I became a government employee, I hated being subordinate. I got used to repressing my feelings of hatred before my superiors and would vent to them only in my office with my subordinates or at home with my wife, just like I saw Father do with you, Mother. I was unable to express my hatred before my superior, even if he was an ordinary employee, like the head of the department or a managing director. And what if my superior was not simply an employee, any employee of the state, but the head of the whole state? What's that you say, Mother? Yes, my dear. I used to sit in my chair before him, my mind and body tense, senses alert and wide awake, fearful that he'd suddenly ask me a question to which I wouldn't know the answer, that if I knew the answer it wouldn't be the right one and that if it were the right one it wouldn't be the required one." (Eber, 1987, p.11)

> "What's that, Mother? Yes, my dear. All my life, from the time I was a junior employee until I became a minister, I could not befriend any employee who

contradicted me. And that's why, Mother, I couldn't stand that woman, why I couldn't bear to remain sitting in my chair, keeping my normal composure, as dignified as any other minister in the presence of his employees. I could only bear it, Mother, by jumping to my feet and shouting with anger unusual for me, losing my dignity and my nerve saying nothing meaningful, unlike what I was used to saying. I don't know, Mother, why I couldn't bear it, nor how I deviated from my usual calm and dignity. I wasn't angry with her for expressing an opinion different from mine, or because she was a junior employee whose view differed from that of a minister, or because she was a woman holding her own opinion before a man, or because she called me 'Sir' whereas all the other employees addressed me as 'Your Excellency the Minister'. But I was angry, Mother, because when she talked to me she raised her eyes to mine in a way I'd never seen before. Such a gaze, such a strong and steady look, is daring in itself, even impudent, when it comes from a man. So what if it comes from an employee, from a woman? I was angry not *because* she did it, but because I didn't know *how* she did it, how she dared do it." (Eber, 1987, p.15)

Lastly, the woman character is feasibly categorized as an "individual" embodying a round, life-like for readers but together is "static" since, the narrator delineates her as a person who is mysterious playing a pivotal role and a reason for his demise. In the story "The Death of His Excellency the Ex-Minister" (1974), both the mother and the woman characters, serve important roles in the life of the narrator, the mother character including his wife character is responsible for the starting point, the belief, the faith, and position that the narrator have. The woman's character serves as the antithesis that causes his downfalls and his death.

According to David P. Thomas (2009), Freire wrote *Pedagogy of the Oppressed* within the context of severe colonial, neo-colonial, exploitation across the 'developing world', which is intended to commit to establishing critical tools for the oppressed for transformation into free, democratic, and egalitarian society and spaces. Freire viewed education as a crucial element in either preserving the existing conditions of oppression or, conversely, sparking transformation into a more free and democratic society (Thomas, 2009).

By analyzing and interpreting Saadawi's messages within the framework proposed by Freire, the aim is to understand the present state of oppression and engage in reflection as an attempt to refrain from cognitive biases that might influence thought processes as considering Freire's cautionary stance regarding education as a potential instrument of oppression. Therefore, it is urgent to establish continuous dialogic learning for reflection and action.

Paulo Freire wrote "The Pedagogy of the Oppressed" based on his life experiences. The one that is his experience of hunger, as a child of a middle-class family that has lost its economic which later enabled Freire to identify and develop solidarity, "solidarity with the children from the poor outskirts of town" and, on the other hand, to realize that "despite the hunger that gave us solidarity... despite the bond that united us in our search for ways to survive—our playtime, as far as the poor children were concerned, ranked us as people

from another world who happened to fall accidentally into their world"(Freire, 2020, p. 13). He initially delivers his justification of the pedagogy of the oppressed; the contradiction between the oppressors and the oppressed, how it is overcome; oppression and the oppressors; oppression and the oppressed; liberation: not a gift, not a self-achievement, but a mutual process.

Freire posits a concern about humanization requires a recognition of dehumanization. He argues that dehumanization is the result of an unjust order that produces violence in the oppressor that in turn dehumanizes the oppressed. The great humanistic and historical task of the oppressed is to liberate themselves and the oppressors as well. According to Luna in 2015, dehumanization is a complex, relational, and subjective phenomenon. Therefore, justifying the acts of dehumanization in this case in literary text, she deconstructs dehumanization into three components consisting of elements, characteristics, and dimensions (Luna, 2015).

Elements refer to individual parts such as an exchange or situation consisting of verbal (words) and body language (postures) combined and interpreted as a type of exchange such as humiliation or dehumanization. Elements are perceived by tangibility comprising tangible material and tangible immaterial. The tangible and material realms include physical and visual that create attention to an uncommon between human beings or groups for instance, dominant versus submissive postures or body language; visual symbols that differentiate between individuals between individuals and groups (signs, clothing, colors, written documents/ buildings) and others.

Characteristics equal to thematic analysis that are subjective focusing on justification of the dehumanization relying on topoi in the literature such as words that mention dehumanization i.e less-than/inferior to/superior to, labels/euphemism/epithets/propaganda, obligations/responsibilities/qualms, etc. There are 2 types of characteristics comprising general characteristics and content characteristics. General characteristics form the shape of a dehumanizing exchange or situation; they do not change, but the combination of which ones are present in an exchange does. Content characteristics are those identified with the human and non-human references or ideas utilized in insults, propaganda, behavior, and particular function of dehumanization that represents the requirement for a specific type of meaning (e.g. justification of abuse, justification of morally reprehensible acts, keeping a distinction between human and non-human), among others. Content characteristics are adaptive since fulfillment is influenced by regional, religious, political, and various sorts of values. Content characteristics shape how in-groups and out-groups are framed and viewed. Lastly, dimensions refer to multiple sides of dehumanization that include descriptions of behavior (e.g. manners), settings (e.g. housing, barracks, bathroom), language (e.g. insults/cursing), activities (e.g. education, work), and various situations (e.g. beatings, arrival to ghetto/concentration camp). Dimensions indeed expose the complexity and abyss of dehumanization as an experienced phenomenon (Luna, 2015).

However, Freire also underlines that the oppressed are afflicted by "a fear of freedom". "A fear of freedom" may equally well escort them to yearn for the role of the oppressor or

attach them to the role of the oppressed. However, "fear of freedom" not only afflicts the oppressed but also the oppressors as when the oppressor might lose the freedom of the oppressed. One fundamental aspect of the relationship between oppressor and oppressed is prescription. The behavior of the oppressed is prescribed, adhering to the guidelines set forth by the oppressor or to the logical system of the oppressors. The oppressed behavior is an internalized image of the oppressor. Freire marks that freedom shall be achieved through conquest since that freedom is not a gift. Bello in 2023 clarifies Freire's statement about 'the fear of freedom' which is actually 'the risks of the freedom'. Bello outlines Freire's points the oppressors use "anti-dialogical actions" to protect their power such as conquest, divide and rule, manipulation, and cultural invasion, using ideological instruments to achieve their conquest, using "bread and circus". Meanwhile "dialogical actions" of radical political leaders such as cooperation, unity, organization, and cultural synthesis have the potential to help the oppressed (Bello, 2023).

Under the lens of postcolonial study on the short story "The Death of His Excellency the Ex-Minister" (1974) and hypothetical scenarios used to examine the narrative, this study would include the concept "Of Mimicry and Man" introduced by Homi Bhabha as supporting theory upon examining the text. Babha underlines that the term mimicry introduced by Lacan where is not a form of harmonization, repression, and difference, but of a resemblance that differs or defends metonymically. He argues

> "Mimicry does not merely destroy narcissistic authority through the repetitious slippage of difference and desire. It is the process of the fixation of the colonial as a form of cross-classificatory, discriminatory knowledge in the defiles of an interdictory discourse, and therefore necessarily raises the question of the authorization of colonial representations." (Bhabha, 2021)

Within the narrative under the hypothetical scenario, "The Death of Hi Excellency, the Ex-Minister" (1974), the narrator or the mother's son who is appraised as the oppressor is found to fail to meet solidarity with the woman who is appraised as the oppressed since the man perceiving her as abnormal. This study finally reveals that the oppressors fail to liberate themselves, and the oppressed are confined in the logic of the oppressing system in the form of the emulation of the oppressed to the oppressive system.

3. AN INVESTIGATION INTO DEHUMANIZING PRACTICES

The phenomena of dehumanization within the relationship between the oppressors and the oppressed are rooted in the unjust orders that encompass injustice, inequalities, and lack of fairness (Freire, 2020). Examining the narrative of the short story, the relationship between the narrator and the woman manifests in acts of dehumanization, projecting that the oppressor is the initiator of violence. Freire claims that violence is instigated by individuals who oppress, exploit, and disregard the personhood of others, rather than by those who experience oppression, exploitation, and lack of recognition (Freire, 2020). The oppressors' attributions are grounded in the characterization of the narrator since it reflects at least three indications according to Freire's arguments for instance having a necrophilic

view of the world, failing to recognize the woman character as an individual or person, and initiating violence. Hence, this analysis focuses specifically on investigating the role of the narrator, particularly as the oppressor, by engaging with Luna's deconstruction of dehumanization in three components comprising elements, characteristics, and dimensions, this examination aligns with Rozaq's interpretation of the most beautiful name of God *Al-Muqsith* (The Equitable), that this name relates to justice that requires clear, and visible, dimensions.

Dehumanization perceived through element components in the short story "The Death of His Excellency the Ex-Minister" (1974) demonstrates tangibility in both material and immaterial. Dehumanization instigated by the narrator or the oppressors occurred in his initial perception of the oppressed and accordingly to his previous societal mores. Dehumanization examined through the narrator's tangibility of material is exemplified by the portrayal of him when perceiving the woman as impudent, disrespectful, and mirroring his qualities. Meanwhile, his perception of the woman is also based on his reference to his social interaction in his office where he was in a subordinate position, a junior employee. This paragraph represents the immaterial realm of his act of dehumanization where he plausibly had experienced lifelessness insinuating his cause upon having a necrophilic world of view.

> "From the time I became a government employee, I hated being subordinate. I got used to repressing my feelings of hatred before my superiors and would vent to them only in my office with my subordinates or at home with my wife, just like I saw Father do with you, Mother. I was unable to express my hatred before my superior, even if he was an ordinary employee, like the head of the department or a managing director. And what if my superior was not simply an employee, any employee of the state, but the head of the whole state? What's that you say, Mother? Yes, my dear. I used to sit in my chair before him, my mind and body tense, senses alert and wide awake, fearful that he'd suddenly ask me a question to which I wouldn't know the answer, that if I knew the answer it wouldn't be the right one and that if it were the right one it wouldn't be the required one." (Eber, 1987, p.11)

The characteristics of dehumanization in the relationship between the narrator and the woman in "The Death of His Excellency the Ex-Minister" (1974) are categorized into 2 types: general and content. The general characteristics of dehumanization found in the relationship are shaped by a situation in a ministry office, where hierarchy and inequalities are inevitable. The hierarchical structure and inherent inequalities within the organizational framework, characterized by dichotomous distinctions such as seniority and juniority, give rise to a discernible power imbalance. This power imbalance is exposed in the subsequent paragraphs.

> "I don't know, Mother, why I couldn't bear it, nor how I deviated from my usual calm and dignity. I wasn't angry with her for expressing an opinion different from mine, or because she was a junior employee whose view differed from that of a minister, or because she was a woman holding her own opinion before a man, or

because she called me 'Sir' whereas all the other employees addressed me as 'Your Excellency the Minister'." (Eber, 1987, p.15)

"And she didn't hear those words being said in an empty or closed room, but in my office, full of men, all of them senior employees. Yes, Mother, any woman in her place would surely have died of shame." (Eber, 1987, p.16)

The content characteristics of dehumanization in the relationship are associated with references to normal and abnormal. The narrator perceives the woman character as abnormal since his initial identification of women was based on women in his family-namely his mother, and his wife who are submissive, passive, and subordinated. The following paragraph poses the references of abnormality of the women perceived by the narrator

"Such a gaze, such a strong and steady look, is daring in itself, even impudent, when it comes from a man. So what if it comes from an employee, from a woman? I was angry not *because* she did it, but because I didn't know *how* she did it, how she dared do it." (Eber, 1987, p.15)
"What's that? Yes, Mother. She was like any other woman. Like you, Mother, yes, like you. But I've never seen you, Mother, raise your eyes to anyone the way that woman did to me. Maybe if I'd seen you do it just once, I'd have been able to stand that employee. If you'd raised your eyes once to Father's, maybe I too would have been able to raise my eyes to his. Maybe I'd have been able to raise my eyes to those of any man in a position of authority. But, Mother, I've never seen you do it. If you'd done it only once, it may have been possible for me to do it too because I did everything like you. Because, Mother, you were my sole example when I was a child and I used to imitate you, to imitate your every movement. I learned how to speak by moving my lips as you moved yours. I learned to walk by moving my legs as I moved your legs. I learned everything from you, Mother. So why didn't you raise your eyes to Father's so that I could have learned how to do it? Maybe if you'd done it just once, I'd have been able, as a child, to overcome my fear of him just once. And maybe, as an employee, I'd have been able to overcome my fear of any person in a position of authority." (Eber, 1987, p.19-20)

However, the dimensions of the dehumanization that occurred in the relationship between the narrator and the woman emerge into a lack of dimensionality, since the woman character is insufficiently described in the short story, meanwhile, the narrator is portrayed in the depth of dimensionality including his manners, settings, language, activities, and situation. The narrator describes the woman's character, focusing on her demeanor and conduct with no single dialogue between the narrator and the woman, exposing barely his interpretation of her. Furthermore, dehumanization portrayed in the literary text is categorized as an experienced phenomenon in this context. Therefore, upon examining the complexities of the relational process to understand the phenomenon of dehumanization in literary texts, in this case, the short story "The Death of His Excellency the Ex-Minister" (1974) that is subjective, requires sufficient portrayals of the characters in dialogical

representation in the narrative to attain appropriate justification. However, the absence of the depth of dimensionality of the woman in the narrative denotes that the character of the woman or the oppressed is open to any interpretation, analysis, and discussion. Therefore, the next section of the discussion attempts to explore and analyze a foreseeable or potential scenario that could emerge.

4. EXPLORING POTENTIAL PITFALLS OF DEHUMANIZATION AS A PREEMPTIVE MEASURE

In parallel with Al Ghazali's concepts where "negation cannot be true at once, the truth must be distinguished from falsity, so that if a negation be true the affirmation is false, and vice versa" (Al-Ghazali, 1995, p. 36), Freire's early statement in "Pedagogy of the Oppressed" corroborates that both humanization and dehumanization are presented as opposing alternatives; however, humanization, understood as the pursuit of affirming human dignity and rights, is persistently challenged and validated by the concurrent occurrence of dehumanization. Therefore, this section highlights the investigation of the dispositions (i.e temperament, attitude, or inclination) of the 2 characters portrayed in "The Death of His Excellency the Ex-Minister" (1974), the narrator as the oppressor and the woman as the oppressed upon revealing the potential pitfall of dehumanization. This study discover that the narrator disowns the woman as an individual character in the text, where he displays low support for the woman's characterization retold based on his perception. This paragraph unfolds the event.

> "What's that? Yes, Mother. I wanted to understand how that woman did it. The desire to know took hold of me to the point of anger, anger with myself for not knowing, and because I wasn't capable of knowing. Anger overcame me to the point that, the following day, I issued her with an order to come to my office. I left her standing before me whilst I sat and made her feel that she didn't exist. And I kept her standing whilst I sat talking on the telephone, laughing with the person who was speaking to me. The strange thing was she remained standing. She just didn't hear my voice nor did she look at me, but gazed at a picture hanging on the wall. I thought she'd look at me when I'd finished on the phone but she kept staring at that picture on the wall as though I didn't exist. I tried to study her features before she moved and saw me, but she turned her head and her strong, steady eyes fixed themselves on mine. I jumped, as though all my clothes had dropped off me all of a sudden. I felt ashamed; it reminded me in a flash of my little daughter's eyes. In one moment, the shame turned to anger and in another fleeting moment, the anger turned into the desire to shame her as she had shamed me. I found myself, shouting in her face, in an unusually loud voice, 'How dare you? Who do you think you are? Don't you know that whoever you are, you're nothing but a junior employee and I am a minister and that no matter how far up the ladder you go, in the end, you're a woman whose place is in bed underneath a man?'" (Eber, 1987, p.15-16)

This paragraph also exhibits another discovery where the narrator is imprisoned under his misconception of the woman coaracter in the short story following his perception that sets off into his prescribed dictation. Although the narrator who is imagined as the

oppressor is charged with the acts of dehumanizing the oppressors, he is also dehumanized by his actions and eventually meets his misfortune, losing his freedom marking no longer in his previous official position, hearing the ringing of the phone in his office, and no longer being addressed as 'Your Excellency, the Minister'. This paragraph denotes the situation that subdued his position

"I still put the telephone beside my head and I'm still waiting for it to ring, just once. To hear the bell, just once. To hear a voice, any voice, say in my ear: 'Your Excellency, the Minister'. How I'd love to hear it, Mother, one time, only one time before I die." (Eber, 1987, p.27)

The woman character's disposition in the short story appears to be materialized based on the narrator's perception. However, the narrator charges the woman character with the qualities of being equal to him. The emulation of the manners by the woman appears to be a mimicry of the patterns of the senior employee in the ministry office. This paragraph indicates the narrator's representation of the woman character in the short story.

"Each time I remembered, Mother, how much respect I had for my masculinity and the respect people had for my position, my anger grew more intense. How could this woman do what she did? My anger, Mother, may have cooled a bit if I'd seen her blink, just once, or if her eyelids had trembled for just one second. But, Mother, she stood before me, her eyes raised to mine, as though I were not her boss and she, not my subordinate, as though I were not a minister and she not a junior employee, as though I were not a man and she not a woman, as though I were not myself and she, not herself. My anger grew each time I felt that I wasn't myself, that she wasn't herself. I asked myself who she was to make me feel that I was not myself. Or perhaps it was that I got angrier each time I remembered that I was indeed myself, with all the status, authority, masculinity, and self-respect that is mine. I was absolutely sure, Mother, that I was myself, with all that meant. But, Mother, and this is what drove me crazy, at the same time I felt equally sure that I was not myself, that I would never be the same again." (Eber, 1987, p.17)

Referencing Bhabha's discourse on "Of Mimicry and Man", the portrayal of the emulation of manner occurring to be in the woman character might signify that the oppressed are potentially captivated by the logic of the oppressor where it is possible upon continuing the identical oppressive pattern of the oppressors. Nonetheless, the portrayal of the woman in the short story is previously described by the narrator marking an insufficient relational process, unlike the narrator who is sufficiently depicted in the short story. But, the point of the depiction stands clear where the emulation of the oppressor occurred representatively. Therefore, at the heart of the story, Sadawi through her fiction advocates humanity, justice, and equality proposing that everyone should have equal opportunities, importantly this short story casts off a subliminal message that opportunities and chances for everyone are possibly not only all about fortunes but also misfortunes.

5. CONCLUSION

This study has attempted to examine the relationship between the oppressor and the oppressed in the short story "The Death of His Excellency the Ex-Minister" (1974) and their dispositions under the lens of postcolonial reading through hypothetical scenarios and integrated understanding with Imam Ghazali's perspectives on justice. This study has answered that the dehumanization found in the short story is a complex phenomenon that requires an in-depth analysis of its relational process regarding its subjective context. The narrator is sufficiently portrayed in the short story related to his manners, settings, language, activities, and situations where the woman is limited, however, the justification for the acts of dehumanization is possible since the narrator is depicted in charge of the actions. The phenomenon of dehumanization is experienced by both the oppressors and the oppressed in the ways that the oppressor cannot liberate himself from the logic of the oppressor found at the end of the short story where he is yearning to be addressed as 'Your Excellency, the Minister' and the oppressed trapped in the logic of the oppressor where the oppressed mimic the oppressor's qualities representatively through the woman's body gestures depicted in the short story. This study has shown that Nawal El Saadawi through her fictional characters in her short story "The Death of His Excellency the Ex-Minister" (1974) communicates her criticism in symbolic and imaginative manners and requires in-depth analysis to reveal her messages. However, comprehending the messages of Sadawi requires a thorough analysis of all characters included in the short story to gain a complete understanding, not only limited to the employment of postcolonial framework, but also other theoretical disciplines under academic discussions such as psychology, sociology, Islamic philosophy, and others. Quoting from Abu Hamid Muhammad bin Muhammad al-Ghazali ath-Thusi asy-Syafi'i upon his first deterrent written in the part of the aim of the book, in *The Ninety Nine Beautiful Names of God*, consisting "How could human power follow the way of investigation and scrutiny regarding the divine attributes? Can the eyes of bats tolerate the light of the sun?"(Al-Ghazali, 1995), definitively, Saadawi's writings which are intended to advocate justice upon her belief that God is The Just, reveal that it is not the eyes that are blind but the heart.

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Religious Practices and Social Change: Study of changes in the religious practices of Muslim entrepreneurs after the pandemic

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This article presents the results of the author's research on changes in the religious practices of Muslim entrepreneurs after the Covid19 pandemic in Kebumen, Central Java. A new community has emerged with a new identity consisting of young, religious and successful entrepreneurs. This phenomenon is interesting when compared with Cliffort Geertz's masterpiece about abangan and santri. The fact is that young people in the region known as the migrant workers' pocket in Indonesia, have religious practices that influence social change in their community. Examined using ethnographic methods, this article is unique and novel about the art of preaching in public spaces among young Muslim entrepreneurs in rural areas after the Covid-19 pandemic.

Keywords: religious practices; social change; Muslim entrepreneurs.

1.   INTRODUCTION

The practice of studying Indonesia is an interesting study and remains sexy to this day. A look at Cliffort Geertz's timeless work regarding his anthropological studies in the Mojokuto region of East Java. Quoting Nursyam's statement, Geertz's concept of Santri, Abangan and Priyayi has become a reference for researchers and academies from various disciplines and studies. Many who try to research social economics use Geertz's writings as a reference, cultural research also starts from Geertz's findings, as well as many Indonesian people's religious concepts that use Geertz's concepts. Although not all of them started by agreeing with Geertz's concept, many also started from rejecting Geertz's hypothesis.

As the author wrote in this article, he tries to present the religious cultural practices of the Muslim community on the southern coast of Java, specifically in the northern part of Kebumen. The object of this author's study is centered on two villages which are the centers of the Chinese cap industry, bags, hats, ties, skullcaps and various micro businesses which are a supplement to these industrial activities. As a rural area with an agricultural pattern because it consists of rice fields and dry land agriculture, the majority of the people are farmers. Starting from owner farmers, sharecroppers to worker farmers. Apart from being farmers, some people in this area work as entrepreneurs in various fields of micro, small and medium enterprises, civil servants, traders, private workers and migrant workers across countries.

As part of the Central Java region, the majority of people in the city of Kebumen are Muslim, including people in Bojongsari village and Bandung Kebumen village. This region has a strong historical closeness to the Somalangu area, Sumberadi, which is one of the oldest centers of Islamic preaching in Central Java with evidence of emerald stone remains and artifacts at the Al Kahfi Islamic boarding school, Somalangu, Kebumen. The people in this area are very religious. They had a religious practice society full of striking ideas, actions and symbols. Religious activities are not only seen at annual moments but also in monthly, weekly and daily rituals for a whole year.

This is not only guided by the national calendar system, but also the Islamic calendar and the Javanese calendar. So that from year to year the religious feeling of the community is very much felt. Some people who initially still had the habit of hanging out and sitting around relaxing, especially young people, are now no longer visible. Mosques and small suraus which are usually called langgars are always full and busy in the afternoon with the children's Koran routine. They study the Koran voluntarily at the madrasah diniyah in langgar or surau. This activity is attended by and for children aged PAUD (early childhood education) to elementary school. Continued congregational prayers and recitation of the yellow book at sunset for children of upper elementary school age and middle school or high school age. Teachers usually come from young people who have returned from boarding or studying.

This phenomenon is very interesting to study, especially if you look at the concept of religious division according to Geertz, namely, abangan, santri and priyayi. This is because Geertz's concept (1953-1954) divides the Abangan community as a Javanese community that is Muslim but teaches and is strongly associated with Hinduism. So they seem to be doing syncretism between Islam, Java and Hinduism. Geertz's concept is different from Markwoodward's opinion which prefers the concept of acculturative Islam. A religious paradigm of Muslim society that tries to continue to combine the Islam of Nahdlatul Ulama, Muhammadiyyah with the concept of wells, graves (tombs) and mosques which are characteristic of coastal Muslims.

A concept according to Nursyam (2005) regarding the results of his research regarding Islam in coastal areas which tends to be collaborative. Prefer to think about collaboration between the Nu people, Muhammadiyyah and the abangan people. A religious concept that shows the strong influence of the social geography of coastal communities which tends to be more open to new or immigrant cultures or cultural practices. He said that the existence of collaborative Islam or acculturative Islam is based on the existence of a pattern which shows that culture can be a pattern for behavior or as a pattern of behavior. As a pattern for patterned actions, culture is a set of rules or guidelines that serve as a means of interpreting actions. Meanwhile, as a pattern of action, culture is what happens every day in people's actions. So in empirical reality, when for example someone does a slametan, then he also has these two patterns. Starting to have experiences that serve as guidelines for carrying out slametan actions and there are daily actions in carrying out slametan.

Therefore, slametan activities that are typical of Javanese society and located far away in various remote corners of Javanese villages can become an academic language at an international level. Slametan is used as a Javanese communal ceremony which Geertz calls a typical Javanese syncretism ceremony, becoming an endless area of study for discussion.

2.   RESULTS AND DISCUSSION

2.1   Religious Practices of South Coast Muslims in the North Kebumen Region

Borrowing a term from Koentjaraningrat (1987); Beals & Hoijer (1954) with their idea of three forms of culture which include the physical form, the form of practice, and the form of ideas, the phenomenon of modern Muslim religious practice after Covid-19 is a very interesting study to study. That culture is not just a physical form, but is a whole set

of ideas and thoughts that are realized in action. The peak creates a physical form that is more visible or touchable. In the midst of rapid globalization and increasing technological advances, forms of religious action or practice seem to be in conflict with each other. Religion, which historically tends to be personal and individual, in the 4.0 era seems to be the imagination of the community, as Anderson said.

In the midst of the debate about whether religion is part of culture or culture is part of religion, quoting Kamaludin regarding Durkheim's concept of religion as a social fact, we will see that religion is something very valuable in social life. This concept seems to be a real phenomenon, not just empty talk. Durkheim's thoughts about religion become visible in the phenomenon of diversity of Muslim religious practices in Indonesia. That religion does not only bind individuals in private spaces, but can be seen in the religious practices of groups of young Muslim entrepreneurs in the Kebumen region, Central Java, Indonesia. In the midst of the busyness and complexity of business and business development, they still try not to abandon their religious obligations. When studied from Geertz's approach, this phenomenon shows that it is normal, because the entrepreneurs and traders in Kebumen come from Islamic boarding school students. Santri always try to combine their duties as breadwinners with trading, and remain active in practicing their religion properly and correctly.

The social and cultural background of the people, which is full of religious symbols, the totality of the surrounding community in religious practices amidst the limitations and diversity of social status of traders in this region has sparked the enthusiasm of Muslim entrepreneurs to show that they exist. Globalization with its domino effect brings these entrepreneurs into a paradox of homogenization and heterogeneity, unity and plurality, unification and difference, centralization and decentralization.

2.2 Religious Practices of Young Muslim Entrepreneurs and Identity Politics

In Kebumen, the religious activities of the young Muslim business community, whose average age ranges from 27 to 50 years, shows the similarity of religious practices carried out by the heterogeneous community in the surrounding area. On the other hand, they also show the difference between their community and other communities. Such as yasinan, grave pilgrimage, zakat, mujahadah, reciting the Koran to ulama or religious elders in this region. The yasinan activities carried out were not only carried out at the homes of fellow young Muslim entrepreneurs, taking turns according to who was lucky enough to get a social gathering on the night of the yasinan activities the previous week. They also take part in other yasinan activities in the area with more varied members.

In the main or primary village yasinan group, members of the yasinan group consist of adult male residents of the village, but from different socio-economic backgrounds. The activity was preceded by a social gathering deposit of Rp. 1,000 rupiah as cash and members' social gathering starts from Rp. 2000 rupiah to Rp. 5,000 and or Rp. 10,000 rupiah based on member agreement which is voluntary, there is no coercion or pressure. For cash contributions, all members are required to pay, but social gathering contributions are not required to be based on the wishes and abilities of the members alone. The next yasinan activity after all members have deposited the social gathering and cash is complete, the activity continues with the reading of the tahlil prayer led by a designated officer, usually someone who is considered capable or understands religious knowledge and is willing to guide the activity of reading the tahlil sentences. Next, all members of the Yasinan group continue reading the Yasin letter together. The activity ended with prayer and eating.

The food served between residents or members of the yasinan group is in accordance with the abilities and sincerity of the members whose house is the venue. Sometimes there are members who serve light and heavy snacks such as tempe mendoan, stuffed tofu, bananas, crackers or other snacks, but sometimes there are also those who serve light foods as appetizers, fruit and large meals such as soto or meatballs, and/or others as appropriate. economic conditions of citizens. Some packaging is done by wrapping it in clear plastic, or in snack cardboard. There are also those who serve it using plates. Nowadays, serving is rarely done with plates, because it is considered a hassle to have dirty plates at the end of an event.

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The relationship between Yasinan members is very close, due to the intensity of frequent meetings, because they are held every Thursday or Friday night according to the members' agreement. Whatever food the host serves is accepted and enjoyed willingly, no member or resident feels any objection or pressure. Because the majority of the community members are from a lower middle-class economy, they really enjoy the food served by the

host. Even though there are also Yasinan members who have upper class economic conditions, they can blend in and enjoy themselves happily. This yasinan group is the primary or main yasinan group in the village and is attended by all residents without exception.

Unwritten standardization occurs in the next group of yasinan which the author calls the secondary yasinan group. This group consists of Muslim entrepreneurs in Kebumen. The members of the Yasinan group are more heterogeneous in the sense that the region the Muslim entrepreneurs come from does not only come from one village but can come from several villages around the members of the Yasinan group. Yasinan activities are not carried out on Thursday nights, Fridays but on other days according to member agreement. Apart from paying cash for groups, there are also social gatherings with higher nominal amounts starting from IDR. 50,000 rupiah, Rp. 100,000 rupiah, Rp. 500,000 to millions of rupiah. The amount of yasinan proceeds that members get in one night can start from IDR 8,000,000 to tens of millions of rupiah. A fantastic amount can be collected in one night in religious activities and there is no coercion. The number of social gathering participants is not limited, so one person can take part in one, two, three, four or five memberships.

The spirit that motivates young Muslim entrepreneurs in this group is that their religious activities are not only about maintaining relationships with God and ancestors by reciting prayers and tahlil and reciting Yasin letters as expressed by Simuh (2003) that the belief in spirits in the animist tradition- dynamism is still very strong in the Jawi religion in understanding the meaning of eschatological events. Simuh further distinguished two types of views about the Spirit. The first is the teaching of the active spirit and the passive spirit. The principle of active spirit is guided by the animist belief that dead people remain alive. Like a god, he can harm or prosper humans. So this world is full of supernatural spirits who are ready to help and assist humans and can even disturb humans. All religious activities are carried out with the aim of connecting with the active supernatural spirit.

More than that, they consider that their community activities are also an opportunity to strengthen solidarity and kinship among young entrepreneurs. The nominal amount of social gathering contributions that are deposited or collected is intended to be used for saving, collecting shared capital which is obtained on a rolling basis according to their luck that night.

If they are lucky, those who need a large amount of money, either for family needs or to increase their capital, will win a social gathering lottery at the start of this social gathering activity every year. For those who have sufficient capital, they can sometimes be offered to other members who need it. Because their intention in participating in the social gathering is to save and help other members who are fellow young Muslim entrepreneurs who are in need. This phenomenon is interesting, that religious activities are not only individual but also social. That the religious activities carried out are not just religious traditions or are inherited activities carried out from generation to generation as a collective acculturation of a community group.

Quoting Adam's (2021) expression, Durkheim's view of the religious phenomenon of a person or community is that it includes 2 (two) main or essential things, namely the way of thinking (thinking) and the second is the way of acting (doing). As an action in religion, it is better known as a rite whose object of action is belief. The function of religion is not only a private and sacred space.

According to Durkheim, beliefs and rituals are the basic components of religion, both primitive and modern religions. A rite will have magic when it is not only owned by individual adherents but by groups of supporting communities who believe in it, thus

forming a religious belief which ultimately becomes the religious monuity of the supporting community (religious community. This can be seen in the religious practices of Muslim business groups in Kebumen. Yasinan is not only is sacred but profane, religious activity is not only an activity or form of belief practice that is only symbolic or sacred, but is a shared space in a religious community that is profane. According to Peter Berger (Khair, 2020) the meaning of profane is non-spiritual.

Furthermore, the religious practice in the religious community of young Muslim entrepreneurs in Kebumen is pilgrimage. Pilgrimage activities in Najitama (2013) have sacred and profane meanings. Moreover, for members of the Muslim business community, the majority of whom have traces of student life, strongly believe that the pilgrimage of ulama or saints is very influential in their lives as members of a religious community, entrepreneurs believe that their success not only depends on the extent of their abilities in business but is also determined by the extent of their closeness to God. So, in terms of religious practice, these young Muslim entrepreneurs, even though they are still young, have entered the thariqoh. Quoting Simuh (1996) states that pilgrimage is a tradition or religious activity which is syncretic in which pilgrims pray, pray, ask for help from the supernatural powers they are visiting. The religious practices of these young Muslim entrepreneurs seem to confirm Geertz's opinion (Ridho, 2021) in another article about religious practices in Indonesia which tend to be syncretic in his book Islam Observed: Religion Development in Morocco and Indonesia in 1968. In his writing, Geertz stated that Moroccan Islam is more skeptical and Indonesian Muslims tend to be syncretic. So that Javanese Islam or Indonesian Islam is peripheral Islam (impure Islam).

2.4   Solidarity and Social Control Functions

Religious practices that stand out with different standards from the primary religious community carried out by young Muslim entrepreneurs in Kebumen have a very important role for members or the community around the community. Various norms and attributes are used with norms or rules that are not written but as a consensus are mutually agreed, starting from the types of dishes that are served which are almost the same in each member, starting from appetizers in the form of snacks, light cakes, main meals that serve free-range chicken meat. or beef/mutton in large sizes, and topped with special fruit such as grapes, longans, oranges, watermelon as if it were a mandatory menu and a mainstay of the dish at the event.

There are various motivations for members to serve this. First, there is a desire to serve dishes to religious guests by hoping for blessings from the creator for the obligation to respect guests as a form of action based on the hadith about the virtue of honoring these guests. Second, the desire to serve the same or almost the same food as what he usually receives when participating in yasinan activities at other members' homes. Third, the desire to be accepted in the religious community group. Fourth, there is fear of social sanctions from the community when he does not treat other members well as he is treated well during yasinan activities in other places.

This religious community, with its various forms of religious practices, such as yasinan, also becomes a space for identity politics. So that yasnan activities become a sacred but also profane space. The various symbols and activities carried out in religious practices in secondary Yasinan communities also have different characteristics from primary Yasinan groups. This characteristic is the existence of mujahadah activities carried out and led by Kyai Thoriqoh or religious figures who are considered free from worldly

desires. This is intended to strengthen the spirits and souls of young entrepreneurs so that they remain on the right path and are safe when doing business. That the business carried out is not only profit-oriented, but is also followed by the correct process so that it brings blessings and safety to the young entrepreneur and his family.

Thus, the religious practice of pilgrimage and yasinan in this group is a form of social control for the members of the yasinan who both have businesses. On the other hand, the yasinan activity also functions as a form of social control in behavior between fellow entrepreneurs because they are one family, always meeting in a common room to pray. So in carrying out your business you will of course be more careful so as not to harm or offend members or other young entrepreneurs.

Apart from this, the community and the activities of community members also become a contestation for the identity of young entrepreneurs to be recognized by senior entrepreneurs or the community. because to enter this circle or community there are various attributes, rules and consequences that must be met, starting from yasinan fees which are nominally hundreds of thousands, food offerings that must be the same as other members when it is their turn to spend less than one million, activities. -other community activities that are not written down, as well as community members who on average have been successful in business. Becoming a member of this community with its various religious practices is no longer just a ritual but also an arena for identity politics. Quoting Young (Subair, 2015)

2.5 The Role of Women in Religious Practices in Muslim Entrepreneurial Families

As part of the Java region, the patriarchal culture of the Kebumen community is still very strong. This includes religious practice activities. Although the role of women is not the same as in the past, it is still dominant in the domestic space, wing king. Their duties and roles in religious practices among young Muslim entrepreneurs revolve around the well and kitchen area. In the early days of independence, women's role was still dominant in cultivating garden products brought by their husbands from the fields. In today's 4.0 era, industrialized society places less heavy duties on women or the wives of young Muslim entrepreneurs in Kebumen. Men as husbands feel responsible for preparing community religious practice activities. For example, in yasinan activities, the wife will be accompanied by several women whose houses are closest to the young entrepreneur's house to act as caretakers and friends for the wife to cook. So the wife can share roles by arranging the division of roles among those who help cook. He can also rest more freely to take care of the children. Sometimes wives are not required to cook, because the food to be served has been ordered from a trusted restaurant or caterer. The wife's job is only to buy fruit or order large meals, snacks and fruit.

3. CONCLUSION/CLOSING

The coexistence of religious practices in Islamic history in Indonesia is very varied. As an action derived from ideas about religion and religion, it gives birth to various different forms of religious practice. Socio-economic factors in semi-agrarian societies have changed drastically after the Covid-19 pandemic, making religious practices interesting to continue studying. That the religious practices carried out are not only sacred but also profane. The various stages and symbols and forms that are born further strengthen that socio-economic conditions greatly influence social change in society in all aspects,

including socio-economic and cultural aspects. The various kinds of religious practices presented in the writing show that the coexistence of religious practices influences self-concept, identity concept and their role as social beings. The ethnographic approach further strengthens the sense of the strong role of religion in the social spaces of Indonesian society.

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Toledo as a Place of Interaction Between Islam and Western Thought: Coexistence, Translation and Scholarship

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It is inevitable that civilizations interact in different periods and are influenced by each other in social and humanitarian fields. Each civilization takes what it needs from another civilization in the first stage, then evaluates, criticizes and interprets it in an original way within the context of its own internal dynamics. The fastest and most effective way of this interaction in the social and human sciences is translation. Among these, what made the interaction between Islam and Western thought possible was the intensive and systematic translation activity from Arabic into Latin that continued between the eleventh and sixteenth centuries, especially in Andalusia/Spain.

Since the first quarter of the XIIth century, which is called the Renaissance of the Translation movement, Toledo has been the most important center of the translation process from Arabic to Latin. The most important reason why Toledo was an important center of interaction between Islam and Western thought is that it hosted different religions, beliefs, languages, races and cultures. In addition, the fact that Muslim scholars who spoke and wrote Arabic lived here and the presence of libraries hosting rich Arabic sources paved the way for the city to come to the forefront as a translation center. Adelard of Bath (d.1152), Plato of Tivoli (d.1145), Hermann of Carinthia (d.1160), Hermann the German (d.1272), Gerard of Cremona (d.1187), Alfred the Englishman, Daniel of Morley and Dominicus Gundissalinus (d.1190) With the arrival of Latin fathers and scholars such as John of Seville, Abraham ben Ezra, and Petrus Alphonsi, Jewish thinkers who could speak Arabic and Latin dialects, the attractiveness of the region in scholarly studies began to increase. Another reason for Toledo's prominence is that the city hosted scientific studies during the Muslim administrations of Banū Nūn and Banū Hūd. The library of Ja'far Ahmad Sayf al-Dawla, the last representative of the Banū Hūd dynasty, had a rich collection of mathematics, astronomy, astrology, chemistry, and medicine used by translators, and the Qadi of Toledo, Sā'id al-Andalusī, patronized scientific research.

During this period, there were two different parallel translation activities operating under the support and supervision of Raymond, the Archbishop of Toledo. Both schools of translation aimed to translate into Latin, either directly or through vernacular languages (Catalan, Basque, Castilian), a significant portion of Arabic works and commentaries in various fields such as philosophy, astronomy, medicine, mathematics, cosmology, chemistry, etc., written in Arabic by Jewish, Christian and Arab translators. The first group, led by Gerard of Cremona, translated the works of Greek philosophers, mainly Aristotle, as well as the works and commentaries of Muslim thinkers. The second translation movement was initiated by Jewish translators such as Petrus Alphonsi, John of Seville, Abraham ibn Ezra, Isaac ibn Sid, led by Dominicus Gundissalinus, the abbot of Segovia Cathedral. Another important reason why Toledo was seen as a bridge between Islam and Western thought was the School of Translators founded in Toledo by Alfonso X (1252-84), the king of Leon and Castile, in which he occasionally participated. In this translation center, important works of Muslim thinkers in the field of astronomy and astrology were translated from Arabic into Latin and the Astronomical Institute was established.

This aim to determine the importance of Toledo as a bridge between Islam and Western thought as an example of the culture of coexistence. I will evaluate how people with different beliefs, religions, cultures and languages can contribute to the development of science and philosophical thought if they adopt the culture of coexistence.

Keywords: Toledo, coexistence, translation, philosophy, science.

INTRODUCTION: The Culture of Living Together in Medieval Andalusia

When Muslims arrived in Spain in 711, they conquered a vast area, encompassing Spain and Southern France. However, internal power struggles among Muslims from 732 to 812 halted their expansion and caused them to lose control of Southern France and Northern Spain. Consequently, the northern region remained under Christian rule, while the southern region fell under Muslim rule. This situation reinforced the Christian reconquista movement, aiming to reclaim southern Spain.[1] The power and dominance of Muslim rule in Andalusia declined following the collapse of the Umayyad Caliphate in 1031. From then on, Muslims weakened due to internal conflicts while Christians grew stronger and expanded their territories. By 1492, the eight centuries of Andalusian rule in the region had come to an end.

The Andalusian region did not possess a rich intellectual tradition when the Muslims conquered it in 711. Compared to the intellectual heritage of the Islamic world, it had a weaker tradition of thought. From the time of the Muslim conquest to the end of Muslim rule in 1492, the Andalusian region experienced rapid development in various scientific disciplines due to the contributions of the rich intellectual accumulation in the eastern Islamic world and North Africa. When Muslims settled in Andalusia, the high civilization they established there made significant contributions to the development of thought, various scientific disciplines, philosophy, and art in these lands. Several factors contributed to this realization. The first was that Muslims allowed people of different faiths and cultures, primarily Jews and Christians, to coexist. In other words, they ensured that the "culture of living together" took root in Andalusia between the 8th and 15th centuries. The second factor was the rapid contribution to the development of Andalusian Islamic thought by scholars and thinkers from the eastern Islamic world and North Africa.[2]

The third decisive factor was the support for scientific work by statesmen, both individually and institutionally, particularly during the Umayyad period of Andalusia, which strengthened and increased scientific work in the region. Scientific studies reached their peak during the reigns of Abdurrahman III (912-961) and Al-Hakem II. The establishment of strong political relations with the Byzantine and Germanic Empires during Abdurrahman III's reign brought scholars and thinkers to Andalusia, significantly contributing to the advancement of knowledge and thought. During Al-Hakem II's reign, significant works from various disciplines across the Islamic world were purchased and brought to Andalusia, and a large library was established to preserve them. These selfless efforts and support from the rulers made the Andalusian region a center of thought and knowledge, not just for the Islamic world but also for Europe.[3] Fourth, from an early period, state officials sent special delegations and officials to important scientific and cultural centers of the time to ensure that scientific works from these centers were brought to Andalusia and translated. Fifth, the region's location along trade routes between

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[1] Watt, *Fadl al-Islam 'ala Hadrat al-Garbiyya*, 63.
[2] Özdemir, *Endülüs*, 19-20.
[3] Sarıgolu, "İbn Rüşd", 305-7.

Northern Europe and Islamic states accelerated the scientific and intellectual exchange between the two civilizations. Andalusia represents both a brilliant era in Islamic civilization history and a highly significant cultural and civilizational experience from a global historical perspective.

Andalusian Islamic thought encompassed a wide range of disciplines, including positive sciences like chemistry, biology, astronomy, and medicine, as well as social sciences like philosophy, metaphysics, Sufism, and jurisprudence. Notable thinkers of Andalusian Islamic thought include Ibn Bajja (d. 1139), Ibn Tufail (d. 1185), al-Battani (d. 1127), Ibn Masarra, Ibn Rushd (Averroes) (d. 1198), Ibn Hazm, Ibn Sab'in, and Ibn Khaldun. In addition to Muslim thinkers, Jewish thinkers residing in the region were also influenced by Islamic thought. Their multilingualism facilitated the translation of Islamic works into Western languages, contributing to the transmission of Islamic thought.

The Transmission of Islamic Thought to the West

The interaction between Islamic and Western thought during the 10th and 15th centuries occurred through various centers, including Andalusia/Spain, Italy, Southern France, Istanbul, and Antioch. This interaction can be categorized into three main phases: First one is that crusades. The interaction through the Crusades was limited due to the inherent tensions between the two civilizations. The second is that Muslim conquest and settlement. The settlement of Arabic-speaking and thinking scholars and scientists from the Islamic world in Andalusia following the Muslim conquest facilitated the transmission of Islamic scientific knowledge to Europe. Scholars from different regions of Europe traveled to Andalusia to learn Arabic, study Arabic works, and contribute to this process, further strengthening the influence of Islamic scientific advancements in southern Europe.

The third is translation centers. The translation of works directly from the Islamic world into Latin and local languages in translation centers established in various cities of Spain and Italy played a crucial role in the transmission of knowledge. This translation movement, which began in the 10th century at the Santa Maria de Ripoll monastery in the Spanish town of Ripoll, intensified in Toledo (Tuleytula) and continued in other important cities like Cordoba, Seville (Sevilla), and Zaragoza (Saragosa). It later expanded to Sicily/Italy, Southern France, and Portugal. Works from various disciplines were translated into Latin directly or through local languages (Catalan, Castilian, Basque, Syriac, Hebrew, etc.), enabling their transmission to the West. While a large portion of the works translated from Arabic consisted of writings by Muslim thinkers and scientists, translations from Greek and Hebrew also occurred. Parallel to the translation process in Spain, individual translations of works related to various scientific disciplines were undertaken in Italy from the second half of the 10th century. Under the patronage of Pope Sylvester II, Alfanus, the Archpriest of Salerno (d. 1085), and Constantine the African (d. 1087) translated Arabic medical works they brought from their travels to places like Tunisia at the Salerno Medical School located in the Monte Cassino monastery. With the patronage and financial support of the Church, these translations initially focused on scientific works, then on philosophical works, and finally on works related to religion and theology.[4]

Andalusia played a pivotal role in the transmission of Islamic thought to the West due to its unique position as a crossroads of civilizations and its vibrant intellectual environment. The translation movement that flourished in Andalusia served as a bridge between the Islamic and Western worlds, enabling the exchange of knowledge and ideas that had a profound impact on the development of Western thought.

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[4] d' Alveny, "Translations and Translators", 422-25.

Toledo: A Cultural and Intellectual Crossroads in Medieval Spain

Toledo is a city located in the heart of the Andalusia region, both geographically and strategically. In this sense, it stands at the intersection of social, cultural, political, and economic developments. There are mystical or mythological narratives about the foundation of Toledo. One of these is that the city of Toledo was founded by the Greek god Hercules.[5] It became an important Roman colony city with the name Toletum after being captured by the Romans in 193 (BC). Toledo was used as the capital during the Visigoth Kingdom in the 6th century. Later, from 589 onwards, the city's religious importance for Catholics increased with the Catholic Church holding councils in the city and Visigoth King Reccared rejecting Arianism and embracing the Catholic faith at the 3rd Council. It turned into the religious center of the Iberia region. With its conquest by Tariq ibn Ziyad in 712, Toledo continued its social, religious, and political charm under Muslim rule. During this period, Toledo was home to different faiths, primarily Christians, Muslims, and Jews. Christians and Jews lived their faith freely under Muslim rule. These three faiths shaped the city's architecture as much as its culture and social fabric. Toledo's hosting of different faiths and the free practice of faith by each religion served as an example for other cities in the Iberian Peninsula in terms of the "culture of coexistence." The city's inhabitants contributed to the city with the skills of Jews in crafts and trade and the talents of Muslim craftsmen in architecture.[6]

When considering Toledo's history, it is understood that the city was not always a place where different faiths, languages, and cultures coexisted. Especially since the Visigothic Council of Toledo period, Toledo also has a history of Jews being excluded and forced to migrate. For example, in 820, a wall was built to separate the Jews of Toledo from the rest of the city. There are different claims as to whether this wall was built to protect or exclude Jews. When historical records are considered, it is understood that Toledo's embrace of different faiths and cultures, while enabling cultural and social richness, also allowed for social and religious clashes, tensions, and discrimination, such as being the last refuge for Mozarabs and Sephardics.[7]

In the midst of a 64-year period of political turmoil following the capture of Cordoba, the capital of Andalusia, by Christians in 1031, Toledo emerged as an independent city-state (*taifa*). However, its status as an independent city-state was short-lived, as Alfonso VI of Castile captured the city in 1085. Upon capturing the city, Alfonso proclaimed himself Emperor and King of the Three Religions, and declared Toledo the imperial city of Castile. Before capturing the city, Alfonso made an agreement with the Muslims and Jews living in Toledo, assuring them that their lives and property would be safe and that they would be free to practice their religion as they wished. After taking the city, some Muslims and Jews left due to looting, forced conversions, and other negative events, while the majority of the population chose to remain. Despite the agreement to protect life, property, and religious freedom, the Toledo Central Mosque was converted into a church at the behest of a Cluni monk, and Muslims and Jews were subjected to partial pressures.

Due to its strategic location on the Iberian Peninsula, the recapture of Toledo by Christians (1085) paved the way for the eventual reconquest of the entire region (1492). This is because Toledo was considered a central city in the region, both religiously and socially, for both Muslims and Christians, and the gateway to the rest of the peninsula. The phrase "He who owns Tuleytula owns Spain" perfectly expresses this. Toledo's social,

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[5] Calvert, *Toledo: An Historical and Descriptive Account of the "City of Generations"*, 44-45.
[6] Read, *The Moors in Spain and Portugal*, 193.
[7] Beale-Rivaya ve Busic, *A companion to Medieval Toledo*, Intr.p.4-5.

cultural, and intellectual structure, and its embrace of different languages and religions, had a profound impact on the rest of the region. When Mozarabs (Musta'rab/Arabized)[8], were added to the population of Muslims, Christians, and Jews, Toledo served as a bridge between the north and south of the peninsula in every sense. This allowed important researchers, scientists, and clergy from the north to come to Toledo and contribute to the city's socio-cultural and scientific endeavors. The capture or recapture of a region by either Muslims or Christians carried significant symbolic and emotional weight. For the defeated, such events represented a demoralizing blow, often perceived as the beginning of the end. Their morale would plummet as they faced the loss of territory, power, and potentially, their way of life. On the other hand, for the victors, these conquests marked a triumphant milestone, a fresh start, and a source of immense moral upliftment. The capture of a strategically important city or region would signify a step closer to achieving their ultimate goals, bolstering their confidence and strengthening their resolve. This stark contrast in morale between victors and defeated highlights the profound impact of territorial conquests on the psyche of those involved. For the defeated, it represented a loss of hope and a looming sense of defeat, while for the victors, it symbolized triumph, progress, and the validation of their cause.[9]

While under Christian rule and serving as the capital of the Kingdom of Castile, Toledo continued to be a city where different faiths coexisted peacefully, where translation movements flourished, and where scientific studies were conducted in various disciplines. The continuation of this cosmopolitan and coexistence culture in Toledo served as an example for other cities. Following the subsequent recapture of Sicily by Christians in 1091, Westerners had the opportunity to encounter the rich intellectual heritage of Muslims, with whom they were somewhat familiar. With this encounter, they began to translate and learn the intellectual heritage they had heard about but were not familiar with, into Latin. The arrival of clergy, thinkers, and scientists from different orders, especially Frankish clergy, from different parts of Europe in Toledo to access Arabic works accelerated the translation process. The strong communication established between Mozarabs and Frankish clergy under the encouragement of John of Catellmor (1152-66) accelerated the translation of Arabic works into other languages, primarily Latin.

In the 13th century, Toledo became a major center of the translation movement with the establishment of the School of Translators (Escuela de Traductores) by Alfonso X (the Wise King). This was facilitated by the rich libraries established by the Muslims, the presence of Jews and Arab Christians known as Mozarabs who could speak multiple languages, and the city's cosmopolitan character and tolerant atmosphere. However, this cosmopolitan structure and tolerant order came to an end in the 15th century when Muslim rule ended completely, and thousands of Jews lost their lives in religious pogroms. Despite agreements guaranteeing the protection of life and property and the freedom to practice their religion, Muslims and Jews in Toledo were forced to convert or go into exile by the courts of the Spanish Inquisition established in the city. This process continued until 1492 and 1502, when Muslims and Christians were completely expelled from the city. In 1560, Philip V made Madrid, a smaller city, the capital of his empire, and Toledo's glorious days were over. In 1640, the city's population was halved, and in the 18th century, nearly a quarter of the population was made up of clergy.

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[8] Musta'rib (Mozarabes) was a term used to refer to Christian Arabs in Andalusia, the Muslim-ruled Iberian Peninsula from the 8th to the 15th centuries. These Christians retained their faith but adopted many aspects of Muslim culture, including language, dress, and customs.
[9] Menocal, *The Ornament of the World*, 164-66.

In addition to being the capital of the region, Toledo's emergence as a major center of translation was facilitated by the presence of Arabic-speaking and writing Muslim scholars, the presence of libraries with a wealth of Arabic resources, and the city's embrace of different cultures, faiths, and languages. The city's attraction for scholarly pursuits increased with the arrival of Latin fathers and researchers such as Bathli Adelard (d.1152), Plato of Tivoli (d.1145), Hermann of Carinthia (d.1160), Hermann the German (d.1272), Gerard of Cremona (d.1187), and Dominicus Gundissalinus (d.1190), as well as Jewish thinkers who could speak Arabic, Latin, Spanish, and other dialects, such as John of Seville (d.1180), Abraham ben Ezra (d.1167), and Petrus Alphonsi (d.1140). Regular translations were made from Arabic into Latin, and from Arabic into other local languages.[10]

The translation movement in Toledo can be traced back to a period even before the city came under Muslim rule. In the last quarter of the 11th century, the translation movement in Toledo focused primarily on translating works from Arabic into Latin, unlike the translations of works from Greek into Latin that were taking place in Southern Italy. For instance, translators like Hermann of Carinthia, Robert Ketton, and Plato of Tivoli engaged in translating works from Arabic into Latin. During this period, the focus was particularly on translating works related to astronomy. However, it cannot be said that the translations made in Toledo during this period had a significant impact. Shortly thereafter, especially with the first half of the 12th century, Toledo emerged as the center of attraction for the translation movement in Europe, as translators, scientists, researchers, and clergy from different parts of Europe came to the city.

Factors Contributing to Toledo's Rise as a Translation Center
Several political, cultural, and social factors played a crucial role in Toledo's transformation into a translation hub. The first of these factors was the city's rich collection of books in its libraries. For example, when the Banu Huds moved their library from Zaragoza to Toledo in 1140-41, it provided the city's scholars and researchers with access to important scientific works they had not previously had. The scientific and philosophical works in the library were soon translated into Latin.[11]

The second significant factor was the establishment and rapid development of cathedral and city schools from the 11th century onwards, following the Gregorian reform. Cathedral schools were founded in the Andalusia region and Toledo to train clergy, in line with the Coyanza Council. The presence of important Latin works and resources in these cathedral and charter schools contributed to the educational and research process in Toledo and positively impacted the translation movement. In the second quarter of the 12th century, Johannes Hispalensis engaged in translation activities with the support of Toledo Archbishop Raymond of Slavetat (1124-52). The translation process continued under the patronage of Archpriest John of Castelmoron (1152-66) and Archbishop Cerebruno of Poitiers (1167-80). (Palloni, The Toledon Translation Movement and Dominicus Gundissalinus, p. 265/Zotero exists). As the Archbishopric of Toledo grew stronger and its authority expanded, its financial resources also increased. The church, which had achieved material prosperity, patronized and financed the translation movement in Toledo, ensuring its continuation and establishing the city as a center of attraction for scientific research. This patronage and financial support reached its peak with the translation schools of Gerard

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[10] Burnett, "The Coherence of the Arabic-Latin Translation in Toledo in the Twelfth Century", 249-54.
[11] Burnett, *The Cohorence of the Arabic-Latin Translation Program in Toledo in the Twelfth Century*; Palloni, "The Toledan Translation Movement and Dominicus Gundissalinus: Some Remarks on His Activity and Presence in Castile", 265.

of Ceremona and Dominicus Gundissalinus, who held the title of magister at the cathedral school.[12]

The third factor was the presence of an Arabic-speaking population in Toledo, primarily Mozarabs. Mozarabs and researchers who fled Almohad oppression and sought refuge in Toledo played a significant role in the translation process, such as Abraham b. Davud. When this population was joined by Jews who spoke Latin and local languages in addition to Arabic, Toledo's position as the center of the translation movement from Arabic into Latin became inevitable towards the middle of the 12th century. Over time, Latin clergy, researchers, and thinkers from different parts of Europe who wanted to learn Arabic and access scientific works made short or long-term trips to Toledo. Michael Scot and Gerard of Ceremona were among these visitors.

The fourth factor contributing to Toledo's rise as a translation center was the patronage and financial support provided by the city's archbishops during the second quarter of the 12th century: Raymond of Slavetat (1124-52), John of Castelmoron (1152-66), and Cerebruno of Poitiers (1167-80). John of Castelmoron's positive response to Abraham ibn Davud's letter requesting his patronage for the translation of Ibn Sina's works marked the beginning of this process. His invitation and financial support for Dominicus Gundissalinus, the Archpriest of Segovia, to head the translation movement made a significant contribution to Toledo's status as a translation center. This decision by John of Castelmoron was a turning point not only for Toledo but also for Europe in terms of science, culture, and social interaction.[13]

The most significant phase in the 12th century was the period between 1125 and 1200, when works that would transform the Western system of thought in various fields were translated. Due to the intense and systematic translation activity, this period was called the "Renaissance of Translation".[14] During this period, two parallel translation activities operated under the support and supervision of Toledo Archbishop Raymond. Through both translation schools, a significant portion of works and commentaries in various fields such as philosophy, astronomy, medicine, mathematics, cosmology, and chemistry, written in Arabic, were translated into Latin directly or through local languages by Jewish, Christian, and Arab translators. The first of these was initiated in Toledo under the leadership of Gerard of Cremona. Gerard, who had received a philosophical education and came to Toledo to learn Arabic to read works in his field, began this process by translating the commentaries that al- Fārābī wrote on Aristotle's works. This group, led by Gerard, translated works of Muslim thinkers and commentaries in addition to the works of Greek philosophers, primarily Aristotle. Gerard first translated al- Fārābī's own works, then his commentaries on Aristotle's works, and later the commentaries of Ibn Bajja and Ibn Rushd. Gerard selected the works he would translate in accordance with the 7 liberal arts, the Latin education system. Translating Fārābī's *Kitab al-Ihsā al-ulum*, Gerard classified the works according to Fārābī's classification and determined the works he would translate.[15]

The second translation movement was initiated by Jewish translators such as Petrus Alphonsi, John of Seville, and Abraham ibn Ezra under the leadership of Dominicus Gundissalinus, the Archpriest of Segovia Cathedral. Unlike the translation activities directed by Gerard, Gundissalinus focused on works belonging to the Avicennian tradition

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[12] Burnett, "Communities of Learning in Twelfth-Century Toledo", 9-18.

[13] Burnett, 9-16.

[14] Burnett, "A Group of Arabic-Latin Translators Working in Northern Spain in the Mid-12th Century", 62.

[15] Burnett, "Arabic into Latin", 380; Jean Jolivet, "The Arabic inheritance", *A History of Twelfth-Century Western Philosophy*, ed. Peter Dronke (Cambridge University Press, 1988), 135 Az, "Farâbî'nin Eserlerinin Latinceye Tercüme Süreci ve Latin Düşüncesine Etkisi"; 547-81.

and works followed by Jewish thinkers. The common characteristic of both translation movements - apart from sometimes translating the same works - was to determine the works they would translate by taking into account the classification and order of the sciences in Fārābī's *Kitab aI-Ihsā al-ulum*.

Apart from these two translation movements, another important translation activity was the famous translation commission "Cluniac Corpus of Cluny/Corpus Islamolatinum/Collectio Toledana (Collection on Islam)" (1142-43) established by Abbot Peter the Venerable. This commission included translators such as Herman of Carinthia, Peter of Toledo, and Mohammad under the leadership of Robert of Ketton. The aim of this commission was to translate into Latin fundamental works that Latin thinkers and clergy could learn about Islam. The first Latin translation of the Quran was made here by Robert of Ketton.[16]

In the 13th century, the translation process continued with the translation center established and financed by Frederick II in Hohenstaufen, Italy (1215-1250), and the School of Translators established by King Alfonso X of Leon and Castile (1252-84) in Toledo, where he occasionally participated. Important works in astronomy and astrology were translated from Arabic in this translation center, and the Astronomy Institute was established. Among the translators of this center were Michel Scot and Roger Bocan, who translated a large part of Ibn Rushd's commentaries on Aristotle, as well as important Jewish figures such as Isaac b. Sid, Juda b. Moses, and Samuel ha Levi.[17]

The translations made under the patronage of both kings, along with the papacy's encouragement of such activities, accelerated the translation movement and exchange of knowledge between different cultures and faiths. By the end of the 13th century, a significant number of scientific and philosophical works had been translated from Arabic into Latin, and previously translated works were reinterpreted. During this period, as Arabic became more widespread and Latin thinkers from different regions came to learn Arabic, the works of Muslim thinkers began to be read and cited directly without being translated into Latin. One of the best examples of this is Hermann's treatment of Aristotle's Retorike using Arabic commentaries.[18]

Translated Works: The Works of Muslim Philosophers

The works of Muslim thinkers and scientists began to be translated into Latin directly or through intermediary languages such as Syriac, Hebrew, Spanish, and Catalan from the 10th century onwards. The translation process from Arabic to Latin, which began in the 10th century but accelerated especially in the first quarter of the 12th century, lasted for about six centuries until the end of the 16th century. While the translation process was initially carried out through individual efforts and in limited fields, from the 12th century onwards, it was carried out through a specific institution, with state support, in a systematic manner and encompassing works in different fields. During this long period, interaction took place between Islamic thought and Latin thought in different fields such as philosophy, logic, medicine, chemistry, physics, astronomy, and mathematics. Through this translation process, Muslim thinkers deeply influenced Latin thinkers. This influence can sometimes be seen in the direct references and citations made by Latin thinkers in their works; sometimes it can be understood from the citations and views in which they do not give the names of people and works due to different concerns such as political and religious ones.

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[16] Kritzeck, *Peter the Venerable and Islam*.
[17] Farmer, *Historical Facts for the Arabian Musical Influence: Studies in the music of the Middle Ages*, 574.
[18] Hasse ve Bertolacci, *The Arabic, Hebrew and Latin reception of Avicenna's "Metaphysics"*, 68-75.

Under the influence of their interest in philosophy, two important translators in Toledo in the second half of the 12th century, Gerard of Cremona and Dominicus Gundissalinus, translated Fārābī's works and commentaries on logic, classification of sciences, ethics, physics, etc., while they refrained from translating his works containing philosophical views related to Neoplatonism - such as the doctrine of emanation theory.[19] The reason why al- Fārābī's works on logic and his work on the enumeration and classification of sciences were translated first was the interest of Latin thinkers in discussion/argumentation and in what order which sciences should be taught in universities.

Among Fārābī's translated works, his *Ihsā al-ulum* (The Enumeration of the Sciences) is said to have had the greatest influence on Latin thought. The work was translated into Latin twice, by Gundissalinus (De Scientiis) and Gerard (De Divisione Scientarum/Liber Alfarabii de Scientiis). In the work, Fārābī classifies the sciences according to their subjects, methods, and principles, and then explains the subject and purpose of each science. In this respect, it is the first work written in its field. It is a significant indicator of the influence that the translation of the work, which harmonizes the classification of sciences in the Greek and Islamic traditions in an original way, was followed shortly by the writing of works that imitated it either directly or to a large extent. The most important work written on the classification of sciences based on Fārābī's classification of sciences is Dominicus Gundissalinus's *De divisione philosophiae* (The Divisions of Philosophy, 1150). Gundissalinus made extensive use of Fārābī's views while providing a more systematic basis for the classification of sciences in his work. When the content of the De divisione philosophiae work is considered, it can be said that about two-thirds of it consists of a compilation of Fārābī's *Ihsā al-ulum* and *Merātib al-ulum* (De ortu scientiarum) works.[20]

Ibn Davud translated the Avicenna's introduction/preface of *al-Shifā* (Liber de sufficientiae/Assipha) into Latin and requested Toledo Archbishop John II to finance and patronize the translation of Avicenna's works. Upon this request, Dominicus Gundissalinus was invited to Toledo and appointed to the head of the project to translate Ibn Sina's works into Latin, and thus the transfer of Avicenna's views to Latin thought began. The *Ilahiyyāt* section of Avicenna's *al-Shifā* encyclopedia was translated into Latin by Dominicus Gundissalinus in Toledo in 1150 (1150-75) under the title *Liber de philosophia prima sive scientia divina* (Metaphysica Avicennae ... de Prima Phlosophia). The *Kitāb al-Nafs* of Avicenna's *al-Shifā* encyclopedia was translated into Latin in Toledo by Ibn Davud (Avendauth) and Dominicus Gundissalinus between 1160 and 1166 under the title Liber De Anima.[21] [22]

Ghazali's *Makāsid al-falāsifa* (The Objectives of the Philosophers) was translated into Latin by Gundissalinus in Toledo under the title *Summa theoricae philosophiae* about a century after his death;[23] and into Hebrew by Isaac Albalag, a Jewish Ibn Rushdist, in 1292 under the title *Kavvanot/De'ot ha-filosofima*.[24] Between 1217 and 1256, Ibn Rushd's works, primarily his commentaries, were translated into Latin directly or through local/local languages by different translators such as Gerard of Cremona and Michael Scot. Of the 38 commentaries of varying volumes that Ibn Rushd wrote on Aristotle's works, 15

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[19] Gutas, "What was there in Arabic for the Latins to Receive?", 4-10.

[20] Akdağ, Özcan. "XIII. Yüzyıl Avrupa'sında Gazâlî İmajı". *Bilimname*, 2017, 499-510.

[21] Nicola, "Gundissalinus and Avicenna: Some Remarks on an Intricate Philosophical Connection", 515.

[22] Az, "İbn Sînâ'nın Eserlerinin Latinceye Tercüme Süreci ve Latin İbn Sînâcılığı (Avicennaism)".

[23] Bertolacci, "On the Latin Reception of Avicenna's Metaphysics before Albertus Magnus: An Attempt at Periodization", 206; Akdağ, "XIII. Yüzyıl Avrupa'sında Gazâlî İmajı", 501.

[24] Harvey, "Why Did Fourteenth-Century Jews turn to Alghazali's Account", 373-76.

were translated from Arabic into Latin by M. Scot and other translators in the first half of the 13th century, and the remaining 19 or more were translated from Hebrew into Latin by the 16th century.[25]

CONCLUSION

The 10th to 15th centuries, Andalusia in general and Toledo in particular, were places where people of different faiths, cultures, and languages could freely live their beliefs and where important works and studies were produced in different fields of positive and social science. Toledo was a place where people of different faiths and cultures could live and work together, but it was also a place where these same groups were sometimes persecuted and marginalized. This complex history is a reminder of the challenges and opportunities of coexistence, and it is one that continues to be relevant today. Toledo played a pivotal role in the transmission of Islamic knowledge to the West. Its unique position as a crossroads of civilizations and its vibrant intellectual environment made it an ideal setting for the translation movement that flourished in the city. This movement served as a bridge between the Islamic and Western worlds, enabling the exchange of knowledge and ideas that had a profound impact on the development of Western thought.

Andalusia and Toledo not only made intellectual contributions to the development of Islamic thought, but also provided an opportunity for different faiths to live together in peace and harmony, thus best demonstrating the possibility of a "culture of coexistence". The culture of coexistence has not only allowed individuals of faith to freely practice their religion, but has also made it possible for important scientific work to be carried out in different disciplines. In this respect, Andalusia and Toledo have not only contributed to the development of Islamic thought, but also to the development and rise of Latin thought in its developmental period. Thanks to this contribution, the development of Scholastic philosophy in the Western world, and later the transition to Renaissance and Modern philosophy, became possible. During this period, important works were produced in various fields, primarily philosophy, but also medicine, mathematics, cosmology, astronomy, art, and architecture.

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[25] Fakhry, *Averroes (Ibn Rushd): His Life, Works and Influence*, 133-34; Wolfson, "Revised Plan for the Publication of a Corpus Commentariorum Averrios in Aristotelem", 92, 433-40.

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Women's Fight for Intangible Gono Gini Property Rights: A New Perspective of Digital Era Consequences

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The fight for non-material property rights is becoming increasingly crucial, particularly in light of women's participation, as the digital age continues to change many facets of human connection and creativity. This study considers fresh Islamic viewpoints in the context of the digital world as it examines the particular difficulties and opportunities women face in the struggle for non-material property rights. This study examines women's experiences in the digital world through an analyzed case study conducted using a qualitative research methodology. This study explores how women's fights for the acknowledgment and defense of their non-material property rights are shaped by the intersections of gender, Islamic principles, and the digital landscape, all seen through a fresh Islamic perspective. This study examined the relationship between gender equality, Islamic principles, and technological advancement from a fresh angle. It seeks to give policymakers insightful analysis and helpful suggestions. It can be concluded that the digital age has brought about various changes in human social life, particularly in the context of marriage, including perspective, mindsets, and legislation. One factor affecting *gono gini* properties is the shift in the basis of tangible and intangible assets. Song or journal royalties, for instance, are examples of contemporary added intangible goods.

Keywords: Intangible gono-gini assets, Digital era, Islamic perspective, Women's rights.

1. INTRODUCTION

The digital era has brought about significant changes in the importance and protection of immaterial property rights, such as copyrights and patents (Chattopadhyay & Xavier, 2013). This shift has led to a growing need for a legal framework to protect these rights, particularly in the information-based society (Black, 2002). However, this development has also sparked debates over the legal principles and social norms that should be used to promote new creativity, especially in the context of the Internet and digital technologies (Summet, 2010). The protection of originality and the prevention of unfair competition in the digital society are key concerns in this context (Berta & Robu, 2012). Despite these challenges, the importance of intellectual property rights in the digital age remains significant, particularly in the information economy (Weber, 2001).

Opportunities and challenges for women in accessing, creating, and protecting their immaterial property rights appear in this digital era. Ughetto et al. (2020) and Sorgner

(2017) highlight the potential of digital technologies in empowering women in entrepreneurship and labor markets but also emphasize the need for policy efforts to address existing barriers. Krieger-Boden & Sorgner (2018) further underscore the potential of digitalization in providing new entrepreneurial opportunities for women, while Mariscal et al. (2019) emphasize the importance of not only increasing access to digital technologies but also ensuring that women have the agency and capacity to leverage this access. These studies underscore the need for a comprehensive approach to addressing the unique challenges women face in the digital era.

Significantly impacted divorce experiences in the digital era, with technology playing a central role in the lives of both victims and perpetrators (Boethius et al., 2023). This is particularly relevant in cases where intellectual property rights are at stake, as seen in Inara Rusli's struggle for royalties from a song she created for her ex-husband. The use of social media and other digital platforms can also complicate traditional concepts such as nushuz and the wife's disobedience in Islamic law (Rokan et al., 2020). The evolving nature of copyright law in the digital age further underscores the need to reevaluate legal principles and social norms (Summet, 2010).

This research presents a new perspective regarding women's struggle to obtain intangible property rights, especially in the digital era. This research explores the issues women face in protecting their rights related to digital content, innovation, and intellectual property.

The following third reason became the basis for researchers to conduct this research. First, Gender Inequality in the Digital World: These barriers include a lack of digital fluency, affordability, and sociocultural norms that limit access (Mariscal et al., 2019). Kafumbe (2010) and Salem et al. (2021) highlight the discriminatory nature of laws and practices that hinder women's access to property and royalty income. This is exacerbated by women's economic dependence on their husbands, as argued by Arendel (1984), and power dynamics within marriage, as discussed by Allen & Brinig, (1998). These factors collectively hinder women's ability to fight for their rights to royalty income from their husbands. To overcome these challenges, effective policies, digital adoption promotion, and strategies that consider social and gender approaches are needed (Mariscal et al., 2019).

Second, the issue of Intellectual Property and Women's Creativity: Research has highlighted the potential of the creative industries in empowering women and addressing poverty (Setyaningsih et al., 2012). However, gender biases and barriers persist, with women often being overlooked for their creative achievements (Henry, 2009). This is particularly evident in the Australian Digital Content Industry, where women are underrepresented (Geneve, 2014). To address these issues, it is crucial to foster greater participation of women in the creative industries and support their entrepreneurship (Tshishonga, 2021).

Recent paradigm shifts in Intellectual Property Rights (Karyotaki et al., 2022) further underscore the importance of digital skills in the context of women's leadership, particularly in the tech sector. (Lucchi, 2005) adds a legal perspective, discussing the need to balance intellectual property rights in the digital media landscape, which is crucial for women's involvement in formulating policies and understanding digital applications of immaterial property rights.

Given women's challenges and opportunities in their struggle for immaterial property rights in the digital era, this journal can provide valuable insights and support advocacy for gender equality in intellectual property. The issues women face in protecting their rights related to digital content are not common. However, some related research has

been conducted on property rights. First, (Chattopadhyay & Xavier, 2013). Their research findings were as crucial as safeguarding the publishers' copyright; they are as critical to safeguarding the library and user interests. Drawing the line between what is acceptable, to what extent, and what constitutes infringement can be challenging in a digital setting. Second, the research is coming from Albania's rights. According to (Kola & Panepinto, 2017), Albania has a developed legal system that complies with international legal standards regarding inherited property rights. Even though the law is gender-neutral, society sometimes seems to have managed to identify legal provisions that discriminate against women and girls when it comes to exercising their inherited property rights.

Judging from the background explained above, the research question in this study is: What is the perception of the Islamic religion towards the contribution of women in the creation and ownership of immaterial royalties, and to what extent does this view influence the protection of immaterial property rights of a divorced wife?

2. DISCUSSION AND ANALYSIS

A. RESEARCH METHOD
Research Approach
Research approaches may include a combination of qualitative approaches and contextual approaches. This will allow research to deepen and understand the social, cultural, and religious contexts that influence women's immaterial property rights in an Islamic context.
Research methods
Case Study Involves an in-depth study of specific cases where Islamic women struggled or succeeded in gaining and protecting their immaterial property rights in the digital era.

Analysis of Fatwas and Islamic Law: This involves an analysis of Islamic legal documents and fatwas related to immaterial property rights to understand the Islamic perspective and norms that can shape views on this issue.

Data collection
Document Analysis: Study of fatwas, Islamic law, and other documentation relevant to immaterial property rights and Islam, as well as analyze the experiences of Islamic women who are involved in the digital creative industry or have experience in protecting their immaterial property rights.

Data and Resource Types: Islamic Resources: Resources may involve Islamic literature, fatwas, Islamic law, and Islamic ethical guidelines relevant to immaterial property rights. Secondly, it is gained by the Islamic Digital Industry: Women's involvement in the Islamic digital industry and online platforms that reflect Islamic values. Lastly, by developing appropriate research methods, this research can provide a deeper understanding of the challenges and opportunities for women's immaterial property rights in the Islamic context in the digital era.

B. DISCUSSION

Islam, Human Rights, And Women (In Marriage Context)
Islamic unity, human rights, and women's rights, especially in the context of marriage, have become objects of scientific research and social discussion. This literature

review explores key aspects of Islamic teachings, human rights principles, and the role of women in the context of marriage, which provides a basis for understanding the dynamics explored in this journal.

Islamic Perspectives on the Parity of Gender

Islam places a strong emphasis on the values of compassion, equality, and justice (Djati, 2023). The teachings of the Qur'an demand justice and uphold the dignity of every person, regardless of gender. According to Aabdullah (2020), Women's marriage rates are extremely low and powerless. Polygamy is one of the prevalent customs throughout the ignorant era. You can have as many wives as you like without any upper limit. They are even permitted to wed two brothers' wives. They might even be left dead and divorced and then marry the widow of their father. Men are granted unrestricted parenting rights, including the ability to divorce.

The Qur'an mentions it in Surah An-Nisa: 22–23. It means, "And you shall not marry women your fathers have married, except in the past. Indeed, that is abominable, hated (by Allah), and the worst of paths." An-Nisa verse 23 means "Forbidden to you (to marry) your mothers, your daughters, your sisters, your father's sisters, your mother's sisters, your brothers' daughters, your sisters' daughters, your sisters' daughters, your nursing mothers, your sisters-in-law, your wives' mothers-in-law, the daughters of your wives (stepdaughters) under your care1 of wives with whom you have had intercourse, but if you have not mixed with them (and have divorced them), then there is no sin on you (in marrying them), (and forbidden to you) the wives of your children's children (sons-in-law), and (forbidden) to join (in marriage) two women who are sisters, except for what happened in the past. Indeed, Allah is Forgiving, Merciful."

Human Rights and Islamic Principles

A worldwide basis for the defense of fundamental human rights is provided by the Universal Declaration of Human Rights (UDHR). Academics have examined how well Islamic beliefs align with the UDHR, highlighting their shared and unique characteristics (Interparliamentary, 2016). While Islam is often seen as supporting human rights, debate still continues on certain issues, especially regarding women's rights in marriage. Therefore, current human rights do not adequately include women's experiences as victims of abuse of power (Latif, 2002). Therefore, women's experiences as victims of power abuse are not sufficiently taken into account by contemporary human rights legislation. A helpful theory generated from women's experience must consider the many economic, social, cultural, and political contexts in which women operate.

Islamic Women's Rights in Marriage

Academic discourse now centers on the dynamics of women's rights in Islamic marriages. Academics know the interpretations of various cultural contexts and philosophical traditions (Whitcher, 2005). Human rights norms and Islamic law have examined issues including marital consent, inheritance rights, and the right to a decent and equal married life.

Latif (2002) talked about marriage from the women's perspective. There are many misunderstandings surrounding Muslim marriage, and a lack of understanding of non-Western concepts causes others. For example, the practice of arranged marriages is often wrong and cannot be separated from force. Another example of a married Muslim woman depicts one being obliged to obey her husband unconditionally or face physical

punishment. Only at the behest of her husband can a woman work, continue her education, or socialize with her family and friends. Even after being faithfully obedient, a person may believe she still faces the risk of divorce by her husband's unilateral will, without any right to contest the divorce.

Obstacles and Advancements in Countries with a Muslim Majority

The literature underscores the complex interplay of Islamic teachings, cultural norms, and legal reform in shaping women's rights in Muslim-majority nations (Abusharaf, 2006). While transnational advocacy and norms building are important, promoting core rights such as education and workforce participation is crucial (Cherif, 2010). The influence of religious institutions on the interpretation and application of women's roles and rights is a key factor (Abusharaf, 2006). However, various interpretations of Islamic teachings and cultural norms still influence the application of these rights.

Gender Equality and Islam in the Allocation of Gono Gini Assets

The distribution of wealth or *gono gini* assets in Islam is an important part of the social and economic life of the people due to some principles: the first is Islamic teachings, as highlighted in Mehmood (2020), emphasizing the importance of social justice and economic justice. These teachings advocate for wealth's fair and equitable distribution and promote harmony and peaceful coexistence in a globalized world. Islamic school leaders play a crucial role in advancing social justice by supporting the development of Muslim students' identities and manipulating power dynamics Ezzani et al. (2023). The Islamic concept of social justice encompasses relational, distributive, and retributive justice and is seen as being in line with human nature and providing guidance at various levels (Hasan, 2007).

Verses in the Qur'an (Al-Hasyr [59]: 7) underline the responsibility to ensure fairness in the distribution of property. This means "Whatever (treasure obtained without war) Allah bestows on His Messenger from the inhabitants of a country, is for Allah, the Messenger of Allah, his relatives, orphans, the poor, and people who travel. (Thus) so that the treasure "It's not only circulated among the rich among you. What God's Messenger gives you, accept it. And what He forbids you to leave behind. Fear Allah. Indeed, Allah is very severe in punishment."

Secondly, based on Gender Equality in the Distribution of Inheritance. Islam's teachings on inheritance rights for men and women are often misunderstood as unequal, but they actually establish equal rights for both genders (Noreen, 2018). The perceived inequality is due to the non-implementation of Islamic inheritance law in society (IJITs, 2013). The Islamic inheritance system, which is based on the duties of each individual, is seen as a solution to social inequality against women (Bello, 2015).

Next is Cultural Influence on the Division of Assets. Cultural and religious factors significantly influence property distribution practices, often leading to gender inequality (Udoh et al., 2020). The legal system's perception of marriage and the husband-wife relationship also plays a role in property distribution, with the law often struggling to balance gender equality and dependency (Fineman, 2013).

The Perspective of Indonesian Society on Pre-Modern and Post-Modern Types of Gono Gini Property

Indonesian society's understanding of gono gini wealth has developed, involving a shift in views from pre-modern to post-modern times.

Pre-Modern Period

    1) Balance and Local Wisdom

Addicott (2020) shows that pre-modern societies were driven by cultural and economic factors rather than environmental concerns, leading to a closer balance with nature. This is further supported by Ramakrishnan (2005), who highlights the sustainable livelihood and holistic view of the ecosystem in traditional mountain societies. However, the shift towards a more mutualistic orientation with nature, as proposed by Kyle & Landon (2023), suggests a potential for modern societies to capitalize on increasing empathy for the natural world.

    2) Mutual Cooperation and Solidarity

The concepts of mutual cooperation and social solidarity as the basis for shared prosperity are explored in various ways. Barkin and Lemus (2013)emphasize the importance of these principles in maintaining solidarity and building a social solidarity economy. (Spade, 2020) extends this discussion to contemporary social movements, advocating expanding mutual aid strategies. These papers collectively highlight the role of mutual empowerment and assistance in overcoming challenges and the potential of customary systems to support these principles.

    3) Shared Values

Collaboration is a key element in achieving shared goals, as it magnifies the impact of individuals and groups (Chapin, 2020). This is particularly important in the context of the World Bank's goals of ending poverty and promoting shared prosperity (Basu, 2013). Religion and economy also foster cooperation, as they provide common goals and values (Pyysiäinen, 2010). The concept of shared value, which involves collaboration between governments, NGOs, companies, and communities, is crucial in addressing urgent global issues (Kramer, 2016).

Post-Modern Period

    1) Globalization and Individualism

The post-modern era, characterized by globalization and economic development, has indeed led to a shift toward individualistic views of wealth and success, as noted by (Swader, 2013). This shift is further emphasized by (Ohorodniychuk, 2020), who discusses the increasing competitiveness of individuals in this era. However, this trend is not without its challenges, as (Powell, 2014) points out the pervasive inequalities and social risks that have emerged during this economic transition.

    2) Inequality and the Challenges of Modernity

Capitalism is a major driver of inequality, with the capitalist mode of production and capital accumulation process directly contributing to disparities in wealth distribution. This inequality is further exacerbated by the global expansion of the world economy, which has led to a higher concentration of wealth in semi-peripheral nations (Chesters, 2013). In the context of urbanization and industrialization, these processes have also led to a rise in private landlordism, further deepening housing wealth inequality (Arundel, 2017). The factors driving this inequality include technological change, globalization, and national institutions and policies (Nolan & Valenzuela, 2019).

    3) New Paradigm and Social Mobility

In post-modern society, success is increasingly seen as a symbol of social creativity and the ability to change the social landscape (Stoletov, 2016). This value shift is reflected in prioritizing environmental protection and cultural identity over financial prowess (Inglehart, 2000). The pursuit of material success and wealth is particularly evident in the

aspirations of China's urban middle class, with a focus on performance and social stratification (Rosen, 2004). The method of property acquisition also plays a role in social status, with the intentional acquisition of expensive property objects being a key differentiator (Reznik, 2014). These studies collectively suggest that post-modern society highly values material achievements and wealth as indicators of success and social mobility.

The Influence of Digital Era on Changing Perspectives Regarding Gono Gini Assets
Social media is a place where new perspectives emerge.
The media grows and evolves along with the times. Nowadays, people use social media such as Instagram, Facebook, YouTube, and so on to express themselves and get much information rather than television or radio. Other than that, the presented information can be directly given feedback in the comment column by every person who sees it. These issues can spark a new society's perspective on the matter. According to Khatimah Husnul (2018), Mass media has an important position in people's lives, so mass media is placed as mass communication which acts as a communicator and agent of change, being a pioneer of change in the public environment that can influence audiences through messages such as information, entertainment, education and other messages and accessible to the public at large.

In addition to social media, the digital age brought with it a plethora of platforms that allow you to make money simply by using them, including the Spotify website and others. Social media and other technological platforms have altered people's perceptions of the value of intangible assets. This phenomenon prompts lawmakers, particularly KEMENAG (religion ministry) in this instance, to establish additional categories of *gono gini* assets. For example, Spotify, which has been monetized, can make money—the more users it has, the more money it makes. A second way to make money is through monetized YouTube videos. Finally, Instagram and TikTok generate revenue as well. Based on the phenomenon, we can deduce that any intangible asset that has the potential to generate income, including games, journals, novels, and song royalties, could be considered to be *gono gini* riches.

Inara Rusli's case and the changing perspectives of the people regarding gono gini assets
Inara Rusli and Virgoun are an entertainer couple who are successful in their careers as singers. Virgoun's song was really popular in 2016 (Detik.com, 2023), which eventually became a soundtrack with a similar title, "Surat Cinta Untuk Starla". Other than that, they are famous for their harmonious *hijra* couple. However, Inara sued for divorce from her husband in May 2023, as her attorney stated on detik.com, "*Betul (sudah resmi menggugat cerai Virgoun)," kata Arjana Bagaskara seperti dilansir via detikcom* (Yes (has officially sued Virgoun for divorce)," said Arjana Bagaskara as reported via detikcom.). She sued her husband for divorce due to a suspected affair.

Inara said that song royalties should be proposed as *gono gini* property. She initiated the conversation herself, and her lawyer approved it. In June, the court determined that the divide was 50:50 after ruling in favor of the complaint. Anhar, H. I. (2024) in her researches highlighted some points: first, after marriage, song copyright royalties become part of joint property or not, depending on when the copyright was created. If the copyright obtained during the marriage period, then all the benefits from the existence of rights. The copyright becomes joint property including all its derivatives. Unless otherwise agreed otherwise, if there is a prenuptial agreement. Second, if in a marriage there is no marriage agreement, regarding the property separation agreement. So, the distribution of royalties for song

creation remains the same the regulations that apply are one half or each percentage party 50%.

The effect of Digital Era consequences on the change to perspective related to Gono Gini assets.

Regarding the matters, researchers will provide data taken from comment columns by netizens in accordance with intangible *gono gini* assets. The data was taken from Inara Rusli's Instagram account and her attorney account, Arjana Bagaskara, especially from several feeds and reels of both accounts related to the case.

@bejopanjulsugino
"Wajar kalo mamanya nuntut nafkah banyak. Anak2nya terjamin Pendidikan dan tersalurkan dengan baik hobiny".
(It's no wonder that his mum demands a lot of money. Her children's education is ensured and their hobbies are well channelled.)

@hartini4474
"*Ibu hebat berjuang untuk mendapatkan cuan demi Pendidikan anak-anak, kebutuhan anak anak.*"
(Great mum struggles to make money for her children's education, children's needs)

@tutiseli
"Ini lho, Vig tujuannya dituntut hak royalty lagu… buat anakmu juga. Malah minta bading. Dasar."
(You know this, Vig. Your wife is trying to claim song royalties... for your children too. You even asked for an appeal. Shame on you).

The Emergence of A New Perspective on The Kind Of Wealth

It was initially Inara who sued song royalty as a *gono-gini* asset. However, the netizen's comment on social media and HKI (*Hak Kekayaan Intelektual*) royalty as digital era's consequences strengthens and inflicts the new perspective of intangible *gono gini* assets as a valuable asset worthy of prosecution which has a high economic value. Notably, Inara argued that the three songs inspirations came up by her and their children's life story, in considering to that, she sued a royalty for three songs, "*Bukti*", "*Surat Cinta Untuk Starla*", and "*Orang yang Sama*" or "*Telah Mengerti*". The attorney said that, in the last of May 2023, Inara asked for 2/3 portion of Virgoun's song royalty fee. Accordingly, "*kalau lagunya tidak punya nilai ekonomi ya nggak akan nuntut*" (If the song has no economic value, we won't sue) (detik.com, 2023 cited by CNBC Indonesia, 2023).

According to Huzaeni, M (2023), "the percentage of distribution of joint property in the form of HKI (*Hak Kekayaan Intelektual*) after the breakup of marriage based on the value of justice is that each husband and wife get one-half if the HKI is in the name of the husband / wife and the husband / wife carries out their responsibilities, roles and duties properly as head / mother of the household. In addition, Bagsakara stated that the panel of judges of the West Jakarta religious court determined the division of royalties from the three songs between Inara and Virgoun was 50%: 50% based on UUD 28 of 2014 concerning Copyright Law and the compilation of Islamic law (KHI).

Prenuptial Agreements as a Way to Protect Women's Rights: The Effect of Social Media's Presence

A mutually agreed-upon contract or agreement signed by a married couple before or during their marriage is known as a prenuptial agreement. After marriage, this agreement helps to safeguard all of the husband and wife's rights and responsibilities.

The prenuptial agreement itself is governed by pasal 29 Ayat 1 UU No. 1 Tahun 1974. According to Constitutional Court Decision Number 69/PUU-XIII/2015, it is stated: By mutual consent, the parties may, at any time before or during the marriage, file a written agreement to be legally recognized by a marriage registrar or notary; the terms of the agreement then extend to third parties, provided that third persons are parties to the marriage.

The contents cover debts and assets, rights and responsibilities of the husband and wife, and responsibility for children born during the marriage. These topics must be jointly agreed upon.It is required that you and your spouse freely agree upon this premarital agreement (Siregar, L. 2022).

3.   CONCLUSION

Islam emphasizes the importance of compassion, equality, and justice. These days, women can hold various positions of authority just like men as long as they keep their natural identity as women. For example, women's involvement in formulating policies, influencing norms, and understanding digital applications of immaterial property rights is important to ensure equality.

However, if a husband and wife decide to divorce, some of the wealth they acquired together during marriage must be divided. Islam requires men to pay women an *iddah* fee. However, Indonesia has a *gono-gini* wealth system under the UUD control.

The digital age has brought about various changes in human social life, particularly in the context of marriage, including perspective, mindsets, and legislation. One factor affecting *gono gini* properties is the shift in the basis of tangible and intangible assets. Thus, *gono gini* assets refer to all valued items with the potential to provide money and are considered to have intangible qualities. Song or journal royalties, for instance, are examples of contemporary added intangible goods.

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Evaluation of Students' Health Literacy Competencies: Case Study at UIN Sunan Kalijaga Yogyakarta

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Digital media provide the easiness of disseminating and accessing information globally. However, the information spread on the internet is not necessarily reliable, including health information. As seen during the pandemic, COVID-19 is not only a global health issue but is also accompanied by the massive spread of information in society. The various conditions require students to have health literacy skills. Health literacy involves the information and services people need to make well-informed health decisions. This study aims to evaluate the health literacy competencies of students at UIN Sunan Kalijaga. This is a quantitative-descriptive research study. The sample consists of 360 students from UIN Sunan Kalijaga who entered the university in 2018. Proportionate Stratified Random Sampling was employed to determine the sample from eight faculties. The questionnaire was prepared based on the Health Literacy Survey Questionnaire 16 (HLS-EU-Q16), and a Likert Scale of 1-4 was used to measure the length of the interval of each question. UIN Sunan Kalijaga students have good health literacy skills, as indicated by a score of 3.22. This also shows that students, as a group with a high level of education, have good health awareness. With good health literacy skills, it is expected that this will influence healthy behavior in everyday life.

Keywords: Health Literacy Competencies, HLS-EU-Q16, Higher Education

1. INTRODUCTION

Literacy is an individual's ability to process information and knowledge for life skills (Badan Pengembangan Dan Pembinaan Bahasa, 2016). This ability is essential for everyone to have, by having this ability, a person can increase their knowledge and potential to achieve their life goals so that they can participate more in society, both economically and socially (Nazmi et al., 2015). Recently, literacy also includes the ability to process more specific information and knowledge, one of which is health information which is then known as health literacy. The National Library of Medicine defines health literacy as the information and services people need to make well-informed health decisions. Literacy also means an individual's ability to obtain, process, and use health information in making health decisions that will affect their health status in various areas of life (Sabil, 2018).

In fact, issues related to the importance of Health also become a concern of the United Nations as outlined in Sustainable Development Goals (SDGs). In the United Nations General Assembly held in September 2015, Indonesia and 192 other countries are involved in initiating one of the Sustainable Development Goals (SDGs) as a sustainable development program (Irhamsyah, 2019). Among 17 SDGs to achieve are: 1) End all forms of poverty; 2) Reduce hunger; 3) Achieve nutrition and food security; 4) Ensure healthy lives; 5) Improve the well-being of the population; 6) Ensure inclusive quality education; 7) Achieve primary education for all; 8) Promote gender equality and empower women. One of the efforts to support the implementation of the program is to improve health literacy skills since health literacy is related to the knowledge, motivation, and competence of the community to access, understand, assess, and apply health information. This competency is important and can be used to make assessments or evaluations and in turn, can make decisions daily concerning health care, disease prevention, and health promotion as well as to maintain or improve quality of life (Sørensen et al., 2012). The level of health literacy competency is influenced by the level of education (Sabil, 2018) where individuals with low levels of education will tend to engage in risky health behaviors. Cultural and age also have an important role in engaging health literacy. As a person's age increases, the ability to think and the abilities of sensory decrease, which means that it will affect their ability to access health information, the intensity of accessing health information can affect their health literacy skills.

Students are a group of people who academically have higher education and are at an age that has good sensory abilities so that they can understand information well, including health information. On the other hand, students are also experiencing the COVID-19 pandemic where they have to take part in online learning. Research conducted by Rahmiati (Rahmiati et al., 2023) shows that online learning carried out during the COVID-19 pandemic raises anxiety that has the potential to disrupt student mental health. This can be understood because students are a group of people who are in the phase of late adolescence and early adulthood which is a period where mental conditions are unstable, vulnerable to conflicts and demands, and mood changes (Aloysius & Salvia, 2021).

In addition, during the COVID-19 pandemic, much information about COVID was shared in various media with a massive spread in the community so COVID-19 had become an infodemic. Health information about the coronavirus, whether valid or not, is easier to spread than COVID-19 (Dadaczynski et al., 2021). Based on survey conducted by Ari Fahrial Syam (Juditha, 2019) it is shown that 90% of health information disseminated in the community has unclear sources and is not reliable. In general, students also need information related to Covid which requires students to be able to evaluate this information. This is following Huang's statement (Huang et al., 2021) that students are very concerned about information related to COVID-19 where they seek information to protect themselves, obtain the latest information, and search information for family and friends. The various conditions above require students to have health literacy skills. Information needs arise when people have a problem, so they need information to solve the problems (Widiyastuti, 2016). Relevant information relating to the individual's needs is required so that information needs will be met. The fulfillment of information needs will lead to a sense of satisfaction and security (Yusup & Subekti, 2010).

In general, UIN Sunan Kalijaga students are not equipped with information and health literacy skills. Library and Information Science and History and Islamic Culture Department are the study programs at UIN Sunan Kalijaga that provide Information Literacy Courses that prepare students with competencies to access, evaluate, and use

information through Information Literacy courses. Through this course, students are expected to have the capacity to determine, locate, evaluate, and effectively use the information needed (Association, 1989). Given the importance of health literacy competencies for students, it is interesting to identify the health literacy competencies of UIN Sunan Kalijaga students. This study aims to uncover the competencies of UIN Sunan Kalijaga students in accessing, evaluating, and using health information.

2. THEORETICAL FRAMWORK

2.1 Health Literacy

Health literacy relates to people's knowledge, motivation and competence to access, understand, assess, and apply health information. People need to have this competency to make judgments and decisions in everyday life regarding health care, disease prevention, and health promotion as well as to maintain or improve their quality of life (Sørensen et al., 2012). According to Sabil (2018) several factors influence the level of health literacy, including:

1) The level of education. Individuals with low levels of education will tend to engage in risky health behaviors.
2) Culture. Living in slums and isolated settlements, and lack of access to education and information technology are barriers to accessing health information
3) Language. Language differences can contribute to the difficulty in understanding the information provided.
4) Age. As a person ages, the ability to think and the sensory abilities will decrease. Access to health information and the intensity of accessing health information can affect health literacy skills.

Nutbeam, one of the experts in health literacy, identifies health literacy into three categories: functional health literacy, communicative health literacy, and critical health literacy. Functional health literacy is a term used to describe the basic reading and writing skills required to obtain relevant health information. Communicative health literacy is related to a dimension that refers to an individual's cognitive ability to access and derive meaning from various forms of communication (interpersonal, mass media) and how to apply that information. Meanwhile, Critical health literacy is skills in critically analyzing information and using the information to employ control over events or situations (Sørensen et al., 2012).

2.2 Health Literacy Measurement

Various instrument to measure the level of health literacy with various approaches, designs, and objectives of the instruments have been developed. Storms pointed out that various instruments focus on diseases such as diabetes, mental health, and cancer and on certain populations (Fitriani et al., 2020). Among instruments developed in the first phase are REALM (Rapid Estimate of Adult Literacy In Medicine), NVS (Newest Vital Sign), NLAI (Nutrition Literacy Assessment Instrument) and SAHL (Short Assessment of Health Literacy). Sørensen et al., (2013) stated that one of the other instruments that can be used as screening is Health Literacy Survey European Questionnaire. HLS-EU-Q (Health Literacy Survey European Questionnaire). This instrument was developed through a consortium of European organizations, Commissions and National Partner held in 2009-2012. This instrument consists of 3 versions, namely HLS-EU-Q47 which is a version of the original matrix comprising 47 question items. HLS-EU-Q86 is the version related to

the development matrix and concept, while HLS-EU-Q16 is the short version consisting of 16 questions (Sabil, 2018). HLS-EU-Q can measure three dimensions of health literacy: functional health literacy, interactive health literacy, and critical health literacy. The three dimensions of health literacy are in three domains consisting of health services, disease prevention, and health promotion. Four indicators are employed to assess HLS-EU-Q health literacy, they are: 1) to access/ find health information; 2) to understand health information; 3) to evaluate health information; and 4) to apply health information (Fitriani et al., 2020). This HLS-EU-Q16 instrument is used in this research since this instrument has been successfully used to measure health literacy skills in several countries such as Belgium, Netherlands, and Germany. In addition, the HLS-EU-Q16 is easy to apply, both in clinical settings and at the population level. The HLS-EU-Q16 can measure three dimensions of health literacy namely functional health literacy, interactive health literacy, and critical health literacy.

2.3 Information Need

Information needs emerge as people have problems, and people need information to solve the problems they are facing (Widiyastuti, 2016). In COVID-19 pandemic era, people need information to ensure their safety (Dreisiebner et al., 2021). Online Dictionary for Library and Information Science (ODLIS) (Reidz, n.d.) explains that information needs as a gap in one's knowledge when experienced at a conscious level that encourages one to search for answers. Meanwhile, Carol Kuthlau states that information needs arise when there is a knowledge gap in the information needs needed in a person (Widiyastuti, 2016). In other words, information needs are gaps in knowledge that a person has in dealing with a certain condition or situation and require a search for answers.

Kartz, Gurevitch, and Haas in Yusup & Subekti (2010) states that people with high education levels have more information needs compared to people with lower education backgrounds. This is simple because educated people have multiple ways of thinking, whereas most people generally have a simple mindset. Concerning psychological theory, Abraham Maslow stated that there are 5 dimensions of basic human needs, they are: 1) biological needs; 2) security needs; 3) needs to be owned and loved; 4) self-esteem needs, and 5) needs for self-actualization. Information needs are related to the dimension of the need for security and freedom from fear, anxiety, or fear. The need for security encourages humans to search for any information to fulfill their sense of security (Adelweis et al., 2021).

3. RESEARCH METHOD

This is a quantitative-descriptive research, quantitative research in which the form of description uses numbers or numerical (statistics) (Sugiyono, 2013). This method describes the results of statistical calculations on the health literacy ability variable to address students' health literacy competency level. The sample of the research is 360 UIN Sunan Kalijaga students who entering university in 2018. Proportionate Stratified Random Sampling is employed to determine the sample from eight faculties as shown in Table 1 below:

Table 1 The number of sample across faculties

Adab dan Ilmu Budaya	41
Syariah dan Hukum	53
Dakwah dan Komunikasi	42
Ushuluddin dan Pemikiran Islam	51

Ekonomi dan Bisnis Islam	39
Tarbiyah dan Keguruan	46
Ilmu Sosial dan Humaniora	35
Sains dan Teknologi	53
Total number of the sample	360

The data collection method used was a questionnaire distributed to respondents via Google Forms. The questionnaire was prepared based on the Health Literacy Survey Questionaire 16 (HLS-EU-Q16) comprising 4 indicators and 16 questions.

Table 2 Variable and indicator of research

Variable	Indicator
Health Literacy	To access health information
	To understand health information
	To evaluate health information
	To apply health information

To measure the length of the interval of each question, this study uses a Likert Scale of 1-4, where 1 = Strongly disagree, 2 = disagree, 3 = Agree, and 4 = Strongly Agree (Sugiyono, 2020).

Table 3 Instrument Measurement on a Likert Scale

Likert Scale	Description	Alternative score
SS	Strongly agree	4
S	Agree	3
TS	Disagree	2
STS	Strongly disagree	1

(Source: (Sugiyono, 2020))

For data analysis, this research uses the *Mean and Grand Mean* approach using this formula:

$$Grand\ Mean\ (X) = \frac{Rata - rata\ hitung}{Jumlah\ pertanyaan}.$$

To interpret the value of the grand mean, a scale range is employed.

$$Rentang\ Skala\ (RS) = \frac{Skor\ Maksimum - Skor\ Minimum}{M}$$

Description:
RS : Rentang skala (scale range) used in Likert scale, 1-4
M : The number of categories used (4 categories)

The Likert Scale range used in this research is 1 to 4, and the value of the scale or interval range is 0,75. Thus the score for the assessment category can be seen in the table below:

Table 4 Interpretation interval value category

Score	Category
1,00 – 1,75	Not very good
1,76 – 2,50	Not good
2,51 – 3,25	Good
3,26 – 4,00	Very good

(Source: (Sugiyono, 2020))

4. RESULT AND DISCUSSION

4.1 Characteristics of The Respondent

The population in this study is UIN Sunan Kalijaga entering university in 2018, totaling 3,610 students while the number of samples taken from 8 faculties is 360 students. Based on gender this research consists of 62,7% of female students and 37,3% of male students. Meanwhile, from the age perspective, this research involves 6 groups of age, namely: 20 years old (4,7%), 21 years old (31,3%), 22 years old (22,5%), 23 years old (3,6%), 24 years old (0,27%) and 25 years old (0,27%). Among those groups, 21-year-old students occupied the highest number of samples.

4.2 The Students' Competencies of Health Literacy

The importance of health literacy skills in dealing with health issues such as COVID-19 and mental health are needed so that people can survive with uncertain conditions. This research used the HLS-EU-Q16 (Health Literacy Survey Questionnaire - 16) instrument as a measuring tool to measure the level of health literacy. This instrument consists of 16 question items with four indicators, namely 1) Accessing health information, 2) Understanding health information, 3) Assessing/Evaluating health information, and 4) Applying health information. Based on research that has been conducted on class 2018 UIN Sunan Kalijaga students on the health literacy ability variable, the results are as follows.

a. Access to health information

In the first indicator namely accessing health information, there are 4 representative statement items. The statements describe several dimensions of accessing health information including the ability to access health information, the ability to access information on health risk factors, and the ability to update oneself on health issues (Pelikan et al., 2019). A survey of 360 samples shows that the value of the grand mean for the first indicator is 3,28. This value indicates that UIN Sunan Kalijaga students have a very good competency in accessing health information as the grand mean value is in the interval range scale 3,25 – 4,00.

Table 5 The grand mean of accessing health information

INDICATOR	Statement	Mean
Access health information	1. Finding information about the care/treatment of the disease you are concerned about	3,34
	2. Knowing where to find health professionals when get sick	3,47
	3. How to manage health conditions such as stress or depression	3,11

	4. Find information on activities that support mental health	3,21
	Grand Mean	3,28

b. Understand health information

For the second indicator, understanding health information, there are 6 representative statement items. In this indicator, three dimensions are used as an illustration, including the ability to understand health information, the ability to understand information about health risk factors, and the ability to understand health-related information (Pelikan et al., 2019). The results of a survey showed that the grand mean value of 6 statements representing the indicator *Understanding Health Information* is 3.37 as shown in Table 6 below. This value indicates that the health literacy competency of UIN Sunan Kalijaga students is very good since it is in the interval range of 3.25 - 4.00.

Table 6 The grand mean of understanding health health information

Indicator	Statement	Mean
Understand Health Information	1. Understand the explanation of the doctor relating to health information	3,3
	2. Understand the doctor's or pharmacist's instructions on how to take the prescribed medication	3,54
	3. Understanding health warnings such as smoking, lack of exercise, drinking too much alcohol	3,54
	4. Understand why you need early disease detection (health screening)	3,18
	5. Understand health advice from family or friends	3,3
	6. understand information in the media that encourage healthier life style	3,34
Grand Mean		3,37

c. Assessing/Evaluating Health Information

In the third indicator of health literacy, 3 questions are provided to respondents consisting of three dimensions of this indicator, they are 1) the ability to interpret and evaluate health information, 2) the ability to interpret and evaluate health risk factors, and 3) the ability to interpret and understand health information (Pelikan et al., 2019). Based on an online survey that has been conducted on 360 respondents, the grand mean value of 3 statements representing the Health Information Assessment/Evaluation indicator is 2.99. The value of the grand mean in the interval scale is 2,51 – 3,25 which means that the competency of UIN Sunan Kalijaga relating to evaluating health information is good.

Table 7 The grand mean of assessing/ evaluating health health information

Indicator	Statement	Mean
Assessing/Evaluating Health Information	1. Assess appropriately when you need an opinion from another doctor	3,03
	2. Appraise whether health information in the media is trustworthy.	2,93

	3. Assess daily activities that affect health	3,01
	Grand Mean	2,99

d. Applying Health Information

The last indicator of health information is the ability to apply health information. In this indicator, 3 item statements are questioned to the respondents. Those items are the ability to make decisions about health issues, the ability to make relevant information about health risk factors, and the ability to express opinions about health issues. The results show that the grand mean of the fourth indicator is 3,29. This indicated that the competency of UIN Sunan Kalijaga students in applying health information is good since the value is in the interval scale of 2,51 – 3,25.

Table 8 The grand mean value of applying Health Information

Indicator	Statement	Mean
Apply health information	1. Using the information provided by the doctor to make decisions about your illness	3,25
	2. Follow the instructions of the doctor or pharmacist	3,43
	3. Decide how you can protect yourself from diseases based on information from the various media	3,02
Grand Mean		3,23

From the 4 indicators of health literacy above, the grand mean value obtained by each indicator of health literacy ability is: accessing health information with a value of 3.28, understanding health information is 3.37, assessing/evaluating health information with a value of 3.01, while applying health information has a value of 3.23 as indicated in table 9 below. These figures show that the highest mean value on the health literacy ability is on the indicator of understanding health information (3.37). This means that UIN Sunan Kalijaga students have a very good competency in understanding health information. Meanwhile, the lowest mean value is on the indicator of assessing/evaluating health information (2,99).

Table 9 The total value of the grand mean of health literacy

No	Indicator	Mean	Category	Grand Mean Total
1	Access health information	3,28	Very Good	
2	Understand health information	3,37	Very Good	3,22
3	Assess/ evaluate health information	2,99	Good	
4	Apply health information	3,23	Good	

In general, as shown in Table 9 the health literacy competence of UIN Sunan Kalijaga students is still in the good category with a total grand mean value of 3,23. The very good ability to access health information shows that UIN Sunan Kalijaga students already know the sources of information that provide health information. This will certainly be very useful when students deal with health problems. This is supported by the very good competence in understanding health information owned by students, even occupying the highest score with a score of 3.37. A good understanding of health issues will be very helpful not only in finding information about health care but also in preventing potential diseases.

This research shows that students have a very good awareness of unhealthy lifestyles such as smoking, alcohol, and lack of exercise as indicated in Table 6 in which the score value obtained by students reaches its peak at 3,54. However, as shown in Table 7 the students' competency to evaluate the trustworthiness of the health information gets the lowest score at 2,99. Thus, it is worth noting that students need to enhance their ability to evaluate health information since this relates to determining the appropriate information needed to solve their health issues.

5. CONCLUSION

Having health literacy competencies is very important for people to prevent disease, access health information, and health care, and understand their health conditions. And this research shows that UIN Sunan Kalijaga students have good health literacy skills as indicated by a score of 3.22. This also shows that students as a group of people who have a high level of education have good health awareness. With good health literacy skills, it is expected that it will affect healthy behavior in everyday life.

Based on the results of this research, the researcher provides several recommendations including suggesting to UIN Sunan Kalijaga as a policy maker in the campus environment to promote health education for students to be more aware of the importance of health literacy. In addition, students are expected to improve their ability to analyze health information to be more skilled in assessing/evaluating health information, the hope is that students can apply valid health information so as not to endanger themselves and can improve health literacy skills.

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DISCRIMINATION AND RACISM IN FILM "*BARAN*" BY MAJID MAJIDI: A FEMINIST SOCIOLOGICAL ANALYSIS

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Issues of gender discrimination and racism often afflict Afghan immigrants in Iran after the invasion of the Soviet Union. This is the basic concern in this study. Sometimes gender discrimination and racism are represented in the form of films, one of which is Baran. This study aims to reveal gender discrimination and racism contained in the film. The theory used in this study is a feminist sociological theory. This type of research is qualitative-descriptive, using library research methods and documentation techniques. The source of data that became the material of analysis in this study was the film Baran by Majid Majidi. In her feminist sociological analysis, this research emphasizes analysis through the reading agenda and through the author's situation and consciousness. The results found in this study are in the form of discrimination based on the point of view of feminist sociology: first, through the reading agenda, women are not free to choose work and the multiple roles experienced by Rahmat. Second, through the situation and consciousness of the author, Majid Majidi as a man, describes Rahmat as a woman who is physically weak, more in the kitchen, and does not know about cigarettes. The racism found in the film is that Afghans are seen as inferior, Afghani lower wages than Iranians, Afghani does not get a permit to work in Iran, and the stereotype of Afghani's profession is that of building porters.

Keywords: *Gender discrimination; racism; feminist sociology*

1. INTRODUCTION

Literature has undergone a substantial phase of development, significantly influenced by advancements in technology, particularly the evolution of digital technology. Initially, literature was primarily a linguistic activity centered around oral and written media. Presently, the development of literature has expanded to encompass various forms, including the internet, social media, and film. Film, being an audiovisual form, is now recognized as one of the literary works. Narudin asserts that film can be considered a literary work due to the compatibility between film elements and literary elements, a relationship that can be effectively elucidated in textual form (Shabrina, 2019, pp. 9–10).

The film examined in this article is "Baran," directed and written by Iranian filmmaker Majid Majidi. The film was released in 2002 ("Baran," 2022). *"Baran"* is indeed derived from the Persian word *"باران"* which translates to rain ("باران," 2023"). The film "Baran" tells the story of the conflicts experienced by Afghan immigrants in Iran after the war. Afghanistan, Iran's neighbor, faced such geographical conditions that led many families to leave Afghanistan and settle in Iran. Consequently, this migration resulted in a significant influx of illegal workers from Afghanistan into Iran. The film highlights Rahmat's family from Afghanistan (Nugroho, n.d.).

The main character in the film is Lateef, an Iranian teenage boy working in building construction in the city of Tehran, Iran. Lateef's character is juxtaposed with Rahmat, a teenage girl who disguises herself as a man to work in construction, stepping in for her father who had an accident while working. Rahmat hails from a family of Afghan illegal immigrants, and their status as illegal immigrants subjected the Rahmat family to unjust treatment. This injustice is particularly evident in Rahmat's experiences in the workplace, especially given the challenges she faces as a woman working in building construction (Majidi, 2002). The central focus of this study is to analyze the unfair treatment endured by Rahmat and her family.

The issues portrayed in the film intersect with discrimination, especially gender-based discrimination. According to Brigham, discrimination refers to differential treatment based on membership in a specific group, often due to differences in culture, religion, nationality, language, and more (Kuncoro, 2007, p. 11).

Additionally, an equally important discussion in the film revolves around racism. Racism, as per the Dictionary of Indonesian (KBBI), is prejudice based on national descent or biased treatment of various ethnic groups ('Rasialisme', n.d.). Race is defined as a category a person identifies with or is recognized by others based on physical characteristics such as skin color, height, hair type, and more (Feagin & Booher, 1993, p. 20). Another definition says that race is a certain category for a person characterized by physical characteristics such as skin color, height, hair type and so on (Liliweri, 2005, p. 18). These issues of gender discrimination and racism will be thoroughly examined in this article.

To uncover the treatment endured by Rahmat and her family in the film, this study will adopt a feminist perspective. The feminist point of view used in this study is feminist sociological theory. If in literary sociology the approach used is a sociological approach, then feminist sociology is a sociological approach to a literary work through a feminist point of view (Nugraha, 2020, p. 5).

Feminist sociological theory is applied in this study due to the central figure of concern being Rahmat, a woman disguised as a man. The issues depicted in this film extend beyond Rahmat's individual challenges; they encompass the struggles faced by families from Afghanistan or Afghan immigrants residing in Iran, with a specific focus on Rahmat's family. Therefore, utilizing feminist sociological theory is deemed appropriate for analyzing the film "Baran."

Previous studies have been found related to this research. Among these studies are the following: first, an article written by Brian Wilson entitled "Woman as the Object of Desire: Notes Toward a Reading of *Baran"*. It was published by The Film Journal, Essays, Issue 13, January, 2006. The article found that the communication between the two characters, Lateef and Baran, was an inner communication. The relationship affects Lateef's obsession with Baran which makes him subject to his own affection. Baran or Rahmat becomes the object of Lateef's desire and becomes a challenge in itself to understand about life more deeply, especially the life that intersects with women who are full of mystery to Lateef. Lateef almost made Baran a fetishist or tendency towards desire towards the opposite sex. The desire to be loved and loved by Baran became an overflow that was suppressed in Lateef. This made him blind to the outside world and focused on exploring more deeply about Baran, such as understanding emotions, exploring physical space and so on. Lateef's blindness to Baran has an impact on Lateef's mindset that is more mature, not naive, and more considerate of those around him (Wilson, 2006).

Second, an article written by Siti Adila Putri Kurnia, et al entitled *"Kajian Sosiologi Feminis dalam Cerpen Perempuan Musim Pagi Karya Emasta Evayanti Simanjuntak"*. The article was published by ALFABETA: Journal of Language, Literature, and Learning Volume 5, Number 1, Year 2022. The article found that at the feminist level there is emotional violence, namely the character of the husband leaving his wife because the wife cannot provide offspring, a sexual crime committed by her ex-husband. While at the sociological level, there is a public crime that men are not respected in traditional events if they are unable to provide offspring to continue the clan, conditions like this have an impact on women's oppression (Utari, Kurnia, Simanjuntak, & Lubis, 2022).

Third, an article written by Yuniardi Fadilah & Fajrul Falah entitled "*Proyeksi Nasionalisme Tribal Hannah Arendt: Xenofobia dan Diskriminasi Rasial dalam Cerpen "Eksodus" Karya Seno Gumira Ajidarma*". The article was published by the journal Speech vol. 1 no. 1 of 2022. This research found that short stories as a medium of criticism display forms of tribal nationalism in the form of xenophobia and racial discrimination. Xenophobia and racial discrimination are created due to labeling that generalizes the character of immigrants to their stigma, ethnicity, origin, and historicity. In addition, the dominance of local figures in this case the majority group against minority groups is depicted in the form of violence. Manifestations of xenophobia and racism take the form of expulsion, rejection, murder, and extermination (Fadilah & Falah, 2022).

Fourth, research conducted by Meisa Arya Putri Gunawan entitled *"Rasialisme dalam Novel Ivanna Van Dijk Karya Risa Saraswati"*. The research used a postcolonial approach. The result of this research is that the racism that occurs in the novel is based on the mimicry carried out by Van Dijk family characters. The mimicry was born out of ambivalence between the Van Dijk family and the Dutch people. The mimicry practiced by Van Dijk family figures gave birth to hybridity. The form of racism can be seen through the actions of the Dutch people in the form of discrimination and segregation for the Van Dijk family (Gunawan, 2019).

Based on the preceding studies outlined, a distinct difference can be observed between this research and the previously conducted studies. This particular research aims to unveil the issues of discrimination by employing feminist sociological theory and address racism problems depicted in Majid Majidi's film "Baran." While research has been conducted on "Baran" in the past, the novelty of this research lies in its focused problem area and the chosen approach. Consequently, this research is regarded as significant and necessary.

2. METHOD

The approach employed in this study is qualitative, utilizing a descriptive analysis. Qualitative descriptive research involves the descriptive analysis of presented objects (Ratna, 2015, p. 46). Data for this study is collected through documentation, utilizing the library research method or literature study. The primary data source and object of analysis in this study is the film "Baran." The film will undergo a meticulous examination, and information regarding discrimination and racism will be documented systematically. The results of this study will be presented in a narrative or verbal format.

3. DISCUSSION AND RESULT

Problems commonly associated with women encompass several aspects. Women have been historically underrepresented in literary history compared to men, and when they do appear in literary works, they often endure adverse conditions. Furthermore, female

writers have frequently been relegated to a secondary position compared to their male counterparts (Susanto, 2016, p. 179). These challenges faced by women manifest in various forms,

including how society socially constructs the perception of women. The study of literature in relation to society falls within the domain of the sociology of literature. Essentially, literary sociology aims to illuminate the societal dimensions encapsulated within literary works (Ratna, 2011, p. 24). Conversely, feminist sociology examines social phenomena and sociology within literary works from a feminist perspective.

According to Dillon, feminist sociology is a sociological study that centers on women's perspectives and experiences in discourse, delving into the dominance and influence of the patriarchal system on the objectification of women (Nugraha, 2020, p. 342). In the context of literary analysis, when power relations within patriarchal systems are depicted through text, feminist sociologists critically examine who is included or excluded from the representation and contemplate the potential consequences of such representation on women in the real world, particularly within specific societal groups, when engaging with texts (Smith, 1995, p. 55).

Feminist Sociology offers five approaches to studying literature. The five options are first, the feminist sociological approach through the reading agenda, namely literary works cannot be separated from social aspects based on realists and pragmatists. Second, the feminist sociological approach through anachronostic reading, which is reading using standard measures and terms born later in life from something that happened in the past. Third, the feminist sociological approach to marketing and marketing work, namely in the sociological approach of literature, the social context of the production and distribution of literary works can be examined. Fourth, the feminist sociology approach to the situation of reader activity, the literary sociology approach emphasizes reading as a social activity. Fifth, Feminist sociological approach based on the author's situation and consciousness (Nugraha, 2020, pp. 246–351).

In this research, only two models of analysis are employed: the feminist sociology approach through the reading agenda and the feminist sociology approach based on the author's situation and consciousness. Both of these models were deemed most relevant for analyzing the data obtained from the film "Baran." Additionally, the selection of these models was guided by the specific focus of the study, which is to analyze gender discrimination portrayed in the film. The study will particularly scrutinize the roles of female characters as crafted by the writer and director of the film. Before delving into the discussion of gender discrimination and racism depicted in the film, the intrinsic elements of the film will be explored.

1. Intrinsic Analysis of Baran's Film

A literary work has elements that make it recognized as a literary work. These elements are intrinsic and extrinsic elements. In literary analysis, intrinsic elements are often readily apparent and easily detected by readers within a literary work. Conversely, to determine or find extrinsic elements in a literary work requires further reading. Nurgiyantoro has put forward the notion of intrinsic and extrinsic elements. Intrinsic elements are those that are inherent in the literary work itself. These elements can be found clearly and clearly in a literary work. These elements directly build a literary work. While extrinsic elements are elements that are outside the literary work but can indirectly affect the composition or organism of a literary work (Nurgiyantoro, 1995, p. 23).

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Generally, intrinsic elements include theme, characters, setting, and plot. The intrinsic elements revealed in Baran's film are these four elements. The film's theme is the youthful romance experienced by Lateef (a young Iranian construction worker) and Rahmat (a young Afghan woman who disguises herself as a man in order to work in building construction). Not only that, the supporting theme that wraps romanticism in the main theme is the suffering experienced by the Afghan immigrant community in Iran after the invasion of the Soviet Union.

The next intrinsic element is characterization. The characters that appear in the film are Lateef as the main character juxtaposed with Rahmat. Rahmat is a young Afghan female character who disguises herself as a man in order to replace her father working in building construction. Other supporting figures are Ma'mar as the head of building construction, Najaf as his father Rahmat, Sultan construction worker Afghani Najaf's friend, building construction inspection officer from Iran, shoe soles, construction workers, as well as other supporting figures (Majidi, 2002).

Next up is the intrinsic element of the setting. Setting usually refers to two things, namely the setting of the place and the setting of time. The setting place in this film is Iran, a building site, the tomb of Suaib, Kan Sulerun, and an Afghan immigrant village. While the setting time found in the film is in the opening of the film appears a prologue stating that after the Soviet Union's invasion of Afghanistan in 1979, about 1.5 million Afghans immigrated to Iran (Majidi, 2002). Thus, the time set in the film is around the 1980s.

The last intrinsic element is the plot. After observing the entire film, it can be concluded that the plot that appears in the film is a forward plot. In the entire film, no call back appears in the film. So it can be ascertained that the plot of the film is a forward plot.

2. Analysis of Gender Discrimination in Baran's Film

After conducting thorough observations of the film, valuable data were gathered that shed light on the issue of gender discrimination from the perspective of feminist sociology. This analysis was approached through the reading agenda and based on the author's situation and consciousness. Additionally, observations also brought to the forefront the issue of racism depicted within the film. These findings serve as critical components for further analysis and discussion, providing valuable insights into the film's portrayal of societal issues.

2.1. Gender Discrimination Based on Reading Agenda
Women Are Not Free to Choose Jobs

At 11:32 minutes into the film, a crucial dialogue unfolds between Sultan and Ma'mar. This conversation occurs when Sultan accompanies Rahmat, the daughter of Najaf, to her workplace at the construction site where her father used to work. When Ma'mar, the construction site supervisor, inquiries about Rahmat's presence, she chooses to remain silent and does not utter a word, attempting to conceal her true identity as a woman. Rahmat is aware that if Ma'mar discovers she is a woman, she will not be allowed to work at the construction site. In this pivotal moment, Sultan steps in and responds to Ma'mar's questions on behalf of Rahmat, deflecting attention and protecting Rahmat's secret. Note the following dialog:

"Ma'mar: Who is he? Your son?
Sultan: No, Najaf's son.
Ma'mar: How is Najaf?
Sultan: He broke his leg, and now he's just at home. Can't work."

After telling Najaf's condition, Sultan asked Ma'mar to hire Najaf's son, who was actually a girl.

> "Ma'mar: Have you ever worked in building before? (he asked Rahmat)
> Sultan replied: no, he will be a quick learner. He used to take care of him younger siblings at home.
> Ma'mar: What can you do? He asked Rahmat
> Sultan to answer: this child is smart, he is easy to adjust.
> Ma'mar: can he talk? Son, what can you do? Let's just hope he isn't mute and deaf.
> The sultan replied: he could lift cement.
> Ma'mar: You're right but this kid looks so weak. What's your name? He asked Rahmat.
> The Sultan replied: his name is Rahmat."

After successfully adopting the disguise, Rahmat was finally accepted to work at the construction site. Throughout her time there, Rahmat maintained complete silence, never uttering a word. Ma'mar and the other workers at the construction site were under the impression that Rahmat was a man, unaware of her true gender (Majidi, 2002).

In addition to the dialogues, the film vividly portrays the systemic injustice against women. Right from the start, Baran (Rahmat) resorts to concealing her true gender identity by disguising herself as a man to take her father's place in construction work. This disguise is evident in Rahmat's choice of clothing, adopting a male-like dressing style, including wearing a hat and scarf to hide her long hair. Furthermore, she remains completely silent during work hours, further emphasizing her efforts to maintain the facade of being a man. These actions reflect the extent to which Rahmat must go to overcome gender-based barriers and societal biases, highlighting the discrimination and limitations faced by women in such circumstances.

Based on the principles of feminism, gender equality advocates for equal treatment without discrimination between men and women. It emphasizes that both men and women should have equal opportunities for self-development and job choices, free from limitations imposed by inherent stereotypes and societal expectations regarding gender roles (Larasati, Sunarto, & Rahmiaji, 2022, p. 6). This is the central concern depicted in the film. Women are unable to freely choose their professions without being constrained by gender-related and, particularly, patriarchal constraints. Undoubtedly, this constitutes a form of injustice against women.

Multiple Roles

The challenges faced by Rahmat do not end there. In addition to stepping in to work in place of her sick father, Rahmat also must look after her younger siblings while at home. Her mother had passed away, leaving her to live with her father and younger siblings. Rahmat's dual role is born out of necessity, as there is no other choice; otherwise, there would be no one to care for her four younger siblings. Although this dual role is not explicitly shown in a movie scene, it is revealed through a dialogue. The specific data can be found at minute 11:49 in the following dialog:

> "Sultan: At the moment, Najaf has not been able to return to work. He had five children to feed, and his wife died last year. Allow her son to take her place.
> Ma'mar: Have you worked on building before? Ma'mar asked Rahmat.
> Sultan: no, but he is a quick learning. He used to take care of his younger siblings at home (Majidi, 2002)."

The scene took place when the Sultan first introduced Rahmat to Ma'mar. The meeting was also an attempt to apply for a job to replace her father.

2.1.1. Feminist Sociology Based on the Author's Situation and Consciousness

Majid Majidi was born on April 19, 1959, in Tehran, Iran, and came from a middle-class family. He began acting at the age of 14 by joining an amateur theater group. After completing high school, he pursued further education at the Institute of Dramatic Art in Tehran. The Islamic revolution in 1979 marked a turning point for him, propelling him into the world of cinema ("Majid Majidi Biography," n.d.).

Majid Majidi's works align with the poetic conception of neorealism. According to Shohini Chaudhuri and Howard Finn, Majid Majidi's works are associated with the New Iranian Cinema movement. This involves the merging of the director's point of view with that of the characters, akin to the literary concept of indirect free speech. Thematically, Majidi's films delve into the hardships faced by underprivileged Iranians. He draws influence from classical Persian poets like Ḥāfeẓ, Sa'di, and Rumi in his films. The metaphysical Sufi worldview of these poets often subtly underlies his films, while maintaining a sense of realism (Zargar, 2016).

Majid Majidi, being a male filmmaker, portrays the character of Rahmat as a woman with physical vulnerability on one hand, while possessing a spirit that surpasses her physical strength on the other. Another depiction by Majidi, the writer of the film, presents Rahmat as a woman primarily associated with domestic chores like cooking and washing. On the other hand, she lacks understanding or involvement in traditionally male-associated matters, such as dealing with cigarettes. The film constructs a social image where cigarettes are linked to the male figure.

Rahmat is Physically Weak

The data portraying Rahmat as physically weak can be observed at 12:21 in the following dialogue:

"Ma'mar: can he talk? Son, what can you do? Let's just hope he isn't mute and deaf.
The sultan replied: he could lift cement. Ma'mar: You're right but this kid looks so weak. What's your name? He asked Rahmat (n.d.)."

The next data was at minute 18.48 when Rahmat was about to lift a sack of cement to be taken upstairs. The scene shown is that Rahmat finds it difficult to lift a sack of cement onto her back. Rahmat's difficulty was seen by Lateef, then Lateef helped Rahmat lift the cement onto her back. While helping to lift it up, Lateef spoke to Rahmat as follows:

"Lateef: What are you doing? This one is too heavy. Turn around, turn a little..., kinda backwards.
Rahmat: follow the directions given by Lateef.
Lateef: In a few days you'll get used to it. Then you will be stronger lifting weights than a donkey (Majidi, 2002)."

Still with the portrayal of Rahmat as a physically weak character, it can be seen at the minute 19:37 when Rahmat lifts a sack of cement upstairs. While on the second floor, Rahmat accidentally dropped the lifted cement because it was not strong enough to hold the cement on her shoulders. The cement fell on another worker who was downstairs. The worker who was hit by the cement falling scolded Rahmat in a harsh tone. This can be seen in the following dialog:

"Worker: Oh! Stupid boy. Where is your head? God, my eyes are blind. I hope this place collapses soon. Just like a daycare, as long as you can deposit face, anyone can work.

Rahmat: silence while looking down with fear and guilt (Majidi, 2002)."

Furthermore, it is seen at 21.34 which shows that Rahmat is described as a physically weak figure. After the cement incident dropped by Rahmat, he was willing to be fired by Ma'mar. One of the reasons for the dismissal was because Rahmat was physically weak. This can be seen in the following dialog:

> "Sultan: Ma'mar, may I say something?
> Ma'mar: Don't you see I'm busy?
> Sultan: Ma'mar, please don't fire Rahmat. Let me explain...
> Ma'mar: uncle... How many times should I tell you? The child is not strong this kind of work. This is a job that requires great energy and strength. And the child troubled everyone. Including causing trouble to yourself.
> Sultan: it's all my fault, I taught him too soon.
> Ma'mar: one more word, and I will fire you too (Majidi, 2002)."

Finally, Rahmat was not fired but transferred to become a cook, cookware washer, and responsible for the consumption of workers and kitchen affairs.

Rahmat Mastered The Domestic Role of The Household (Kitchen)

At 24:44 minutes into the film, a significant instance occurs, showcasing Rahmat's role as a woman dominating the domestic realm, particularly in kitchen affairs. In this scene, Rahmat is depicted serving tea to the workers. The workers, after tasting the tea prepared by Rahmat, express their preference for it, finding it more delicious and distinct from the tea previously made by a male worker. This observation underscores the traditional gendered expectations associated with domestic chores, especially in the context of food preparation and highlights Rahmat's skills and capabilities beyond societal gender roles. This can be seen in the following dialog:

> "Workers: thank you, Rahmat! Finally I actually drank tea. Nice change from Lateef washing water. It looks so delicious (Majidi, 2002)."

Rahmat Doesn't Understand Cigarettes

At 35:51 minutes into the film, a revealing incident occurs that showcases Rahmat's struggle with tasks traditionally associated with men, such as handling cigarettes. In this scene, Rahmat attempts to distribute cigarettes to her fellow male workers. However, her lack of familiarity with this aspect of male culture becomes evident when the workers express dissatisfaction, scolding her because the cigarettes she provided were not the usual or expected type. This moment emphasizes the societal expectations and stereotypes associated with gender-specific behaviors and activities, underscoring the challenges Rahmat faces in conforming to these expectations while trying to maintain her disguise as a man. Such facts can be found in the following dialogue:

> "Worker: you have no brains! I want Montanna cigarettes. What ugly cigarettes did you give me? Return there! (Majidi, 2002)."

The stereotype attached to Iranian society in the film is that cigarettes are something that is very synonymous with men. No data was found to show that cigarettes were consumed by women. This makes Rahmat not know much about the problem of cigarettes.

2.2. Racism

Based on the setting of Baran's film in Iran, as well as the portraits that appear of workers from Afghanistan, several scenes were found that show racial discrimination experienced by Afghans. Afghans are considered inferior by Iranians. In the film, there are

several times the dialogue in scenes that offend, and even demean Afghans, especially Afghans who are working on building construction are illegal immigrants.

2.2.1. Afghans Are Seen as Inferior

At 6:49 minutes, there is a scene where Iranians workers ask Ma'mar about their salaries. In this scene, derogatory remarks about Afghans are made, indicating a degradation of the Afghan community. Note the following dialog:

> "Iranian workers: five thousand tomans and the record is no problem.
> Ma'mar: You keep blackmailing me. This is another worker's ration! Ask my fellow villagers if they get more salary. The rest of my money is the salaries of Afghan workers.
> Iranian workers: Iranians are more important than Afghans! (Majidi, 2002)."

The dialogue reveals that Iranian workers consider themselves more important than Afghans. Of course, this greatly violates the rights of humans as fellow beings, especially considering that both Iranians and Afghans in the dialogue are construction workers.

The next racism experienced by Afghans can be seen at 15:22. Consider the following dialogue:

> "Lateef: Please...! (while giving tea).
> Inspector: how many Afghanis work here?
> Lateef: one.
> Inspector: oh, yes? Who is he? Where is he?
> Lateef: you're looking at it.
> Inspector: do you think you're funny? Lateef: I work beyond Afghani but I am treated like trash.
> Ma'mar: stop bragging, big mouth! Oh my God... go there! (Majidi, 2002)."

The dialogue took place when the inspector went to the construction site to conduct inspections. As the inspector and Ma'mar spoke, Lateef arrived to offer tea to the inspector, and the aforementioned dialogue occurred. Based on the dialogue, Lateef denigrated Afghan workers by comparing their jobs, which are understandably more physically demanding than those of Iranian workers. Furthermore, Lateef denigrated Afghans by comparing himself to trash.

After the Iranian worker were struck by falling cement, caused by Rahmat, he explained the sequence of events to Ma'mar. This incident occurred at 8:31 minutes into the scene. Note the following dialog:

> "Ma'mar: what happened to you?
> Worker: I was working under the stairs, when the damn cement fell on me.
> I looked up at the Afghani boy there (Majidi, 2002)."

The words spoken by the Iranian worker seemed to demean Rahmat. Despite Rahmat being from Afghanistan, the way the Iranians referred to him was derogatory.

The next issue of racism was discovered at the 21:24 mark when Lateef and Rahmat sat down after being reprimanded by their superior, Ma'mar. The data can be seen in the following dialog:

> "Lateef: Hey, Afghani! It's all your fault. Rahmat responded with a gloomy bow filled with fear and anxiety (Majidi, 2002)."

The term "Afghani" uttered by Lateef towards Rahmat was inappropriate. The mistakes made by Rahmat while working have nothing to do with Rahmat's tribe or race of origin; there is no connection between one's actions and their nationality (Afghanistan). Furthermore, Rahmat was frequently referred to as "Afghani" in a manner meant to express anger and degrade him.

2.2.2. Less Afghani Salary Payment

The next issue of racism is the disparity in salary payments between Iranians and Afghans. The data showing in this case, can be seen at minute 06:59:

> "Ma'mar: Oh Allah, life must be just. They came every day all the way from Kan Sulerun. They work harder than the Iranians, but their salaries are much smaller. Look at Najaf! His leg was already broken and he couldn't work anymore. You ask your conscience? Who is more entitled to this money? You guys or them?
> Iranian workers: Of course we are. Ma'mar: That's enough! You guys have no hope (Majidi, 2002)."

Based on this dialogue, the issue of racism in the wage payment system is evident. Afghan workers receive lower wages simply because they are from Afghanistan, despite the fact that they perform better in terms of work quality compared to Iranian workers. The wage payment system should be based on work position or performance quality, not on race, ethnicity, or class. It is evident that Afghans are enduring suffering due to the racist behavior of Iranian workers and the unjust wage payment system. If judged solely on the quality of work, Afghan workers deserve higher wages.

2.2.3. Difficulty of Work

The job difficulties experienced by Afghans in Iran are highlighted in the scene where Najaf falls from the second floor. This occurs at the 4:55-minute mark, when Ma'mar instructs the workers to lift Najaf into a pickup truck.

> "Ma'mar: put him on the truck! And you all go back to work! Let's hurry up!
> Ma'mar: Take him to the hospital quickly, but don't tell him the address here. I don't want any problems with the inspector. Beware Sultan! Leave! (Majidi, 2002)."

The dialogue demonstrated that Afghan workers do not have the freedom to work there. Even during emergencies, the head worker is reluctant to reveal the worker's identity and job to the government, in this case, the inspector. This is because if the worker's identity and job are known, the repercussions faced by the head worker can be significant.

The next issue of racism came at minute 14:14, when inspectors from Iranian authorities came inspecting the construction site. This can be seen in the following data:

> "Worker: Ma'mar... Ma'mar! The government ispectors is coming!
> Ma'mar: The inpectors is coming! Afghani, run all, hide! The inspector is here, hide yourself, run quickly!"

In a state of panic, the Afghans fled in fear to hide from the government inspectors (Majidi, 2002). Based on this information, it is evident that Afghans face difficulties in obtaining jobs in Iran. The barriers preventing Afghans from obtaining work permissions in Iran are solely because of their Afghan nationality. This should not be a valid reason preventing an individual from securing employment opportunities.

2.2.4. Acts of Violence

Furthermore, evidence of acts of violence against Afghans is visible at the 23.49 minute mark. The scene at this minute depicts Lateef hitting Rahmat in the face after Rahmat assumed Lateef's job position, initially being in the kitchen and then moving to manual labor. The beating administered by Lateef was not solely due to the exchange of positions but also because Rahmat was Afghan. Lateef's mindset suggests that Afghans are deemed more suitable for laborious work than Iranians. This can be seen in the following dialog:

"Lateef: plakk...! (slapped Rahmat in the face). I warn you, Afghani! You took my job. Someday I'll hit your nose until it goes into your brain.

Rahmat: silence while slightly resisting by threatening to throw stones (Majidi, 2002)."

The next instance of racism is evident at the 43:38 minute mark when government inspectors arrived at the building construction project and accidentally encountered Rahmat, who had just returned from shopping for the project's kitchen needs. The data can be seen in the following dialog:

"Inspector: are you working here? How many Afghanis are there working here? You didn't answer? Here!

Rahmat was shocked and rushed to run away in fright.

Inspector: go and catch him! The supervisor's order to his two bodyguards.

Finally, Rahmat was chased by the inspector's bodyguard so that he was almost beaten to the ground and almost caught. Luckily, Lateef, who saw Rahmat being chased, helped Rahmat block the bodyguard by hitting the bodyguard (Majidi, 2002)."

Continuing with the same issue, the impact experienced by Rahmat as an Afghan extends to acts of physical violence, particularly against a woman. In previous instances, Rahmat's experiences were primarily non-physical actions.

2.2.5. Building Porter Streotypes Against Afghans

The next act of racism is apparent at the 52:43-minute mark when Lateef is searching for Sultan at his residence in the Iranian immigrant territory of Kan Sulerun. Lateef encounters a shoemaker and inquiries about Sultan. The data can be seen in the following dialog:

"Lateef: Do you know the Sultan? Shoemakers: many Afghanis have the name Sultan.

Lateef: he's a building porter.

Shoemekers: all Afghanis are building porters. They went to the city at dawn, and only returned home when dusk slowly shrouded in the darkness of the night (Majidi, 2002)."

Based on the dialogue, it is evident that the prevailing assumption about the profession of Afghans in Iran is as construction porters. This implies that being a building porter is inherently associated with Afghan immigrant individuals. Such a stereotype of Afghan professions has become prevalent within Iranian social circles, as depicted in Baran's film. Overall, the film portrays Afghan immigrant men primarily as construction porters originating from impoverished backgrounds. Undoubtedly, this portrayal represents a form of racial discrimination. Once again, ethnicity and origin should never be used as criteria for determining one's profession.

Absolutely, Baran's film provides a compelling portrayal of Lateef and Rahmat's romantic journey as women who disguise themselves as men to work in construction. However, it is essential to emphasize that the film also underscores critical themes of gender discrimination and racism. These themes are significant topics for discussion, especially within the context of Iran, a country where gender inequality and unjust treatment of women are prevalent, making this film a powerful vehicle for feminist discourse. It allows for an exploration of the challenges women face and the pervasive nature of discrimination based on gender and ethnicity within Iranian society.

The social problems shown in Baran's film also occur in real-life Iranian society. In fact, in modern times there are still cases involving the freedom of society, especially women. For example, Mahsa Amini was an Iranian woman who died on September 16,

2022 after previously being arrested by Iran's morality police for not wearing a hijab in accordance with applicable laws. She was detained on September 13, three days later her condition worsened and ended in her death in a hospital in Tehran (Setyawan, 2022). The incident sparked various actions demanding prosecution of cases and freedom for women.

Another event that happened in 2010. Protests by workers, teachers, and retirees demanding job security, higher wages, and a better working environment were not responded to favorably by the government. Even some of the demonstrators had to lose their jobs as a result of the protests they carried out (Khatam, 2023, p. 3). Based on these events, the Iranian people themselves did not get proper work.

Another issue that is no less interesting to talk about in social life in Iran is the treatment of immigrants, especially Afghan immigrants. Apparently, improper treatment is often experienced by Afghan immigrants in Iran. The same thing is also found in the data contained in the film *Baran*. As it turns out, Afghan immigrants are subjected to inhumane treatment. They experience inhumane treatment in various aspects, such as social equality, employment, security, etc.

Based on data found by FES (German political foundation Friedrich Eberhart Stiftung), Afghan immigrants often face discrimination and barriers. Even in 2022, the "anti-Afghan sentiment" movement is rife due to the economic difficulties that occur in Iran (*Iran - Situation of Afghan Refugees*, 2022, p. 37). Iran's highest authority issued a decree in 2015 allowing Afghan children to attend school. Despite this, Afghan immigrants continue to face difficulties and obstacles in basic services such as healthcare, employment, and property services. International human rights organizations state that there have been years of abuses against Afghan refugees and immigrants in Iran. Abuses in Iran range from physical abuse, inhumane detention in sick, inhumane conditions, forced payments for transportation and accommodation in refugee camps, separation from family members, and forced labor (Siddique, 2022).

In general, the data found in Baran's film represent the social reality of Iran. What is found in Baran's film is identical to Iran's social conditions. In fact, there is no contradiction between the data in Baran's film and Iranian social facts. Thus, Baran's film can be understood as a medium to criticize the social conditions prevailing in Iran. Although many have criticized Iran's social situation, the problem of racism and discrimination remains a frightening scourge for Afghan immigrants as well as Iranian society itself until today.

4. CONCLUSION

Based on the discussion and analysis of Baran's film from a feminist sociology approach, which focuses on gender discrimination and racism, this study reveals the results of gender discrimination. The feminist sociological approach unveils unfair treatment of women, manifested in their limited job opportunities compared to men. Additionally, it highlights the dual roles experienced by Rahmat as a woman, illustrating the challenges faced. Rahmat's efforts to secure employment in building construction involved gender falsification, further exposing discrimination. This feminist sociological perspective, based on the author's situation and consciousness, brings to light the portrayal of female characters as physically weak, confined to domestic duties such as cooking, and lacking knowledge about cigarettes. Cigarettes, in this context, are depicted as something synonymous with and exclusive to men. These elements were crafted by the film's writer, Majid Majidi, who is a man.

The next finding of racism portrayed in Baran's film is the portrayal of Afghans as inferior. They experience a system of receiving lower salaries, lack access to work permits in Iran, and are stereotypically associated with the job of building porters. Throughout the film, it is prevalent to observe that Afghans are often referred to as "Afghani," rather than being addressed by their names.

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MULTICULTURAL DIMENSIONS IN BUGIS SOCIETY:
Deconstruction of Multicultural Islamic Education Based on Local Wisdom

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The Bugis community in Barang is a multicultural society in terms of religion, ethnicity and other aspects. The diversity of society goods becomes an asset in building and developing society to live in tolerance and harmony. Harmony in the era of social transformation in Barang is very interesting to study as a formula or model to foster a sense of togetherness and national unity. Where in the current era there is a wide range of divisions caused by disputes over ethnic, religious and racial issues between the nation's children. This study aims to interpret, analyze, describe, and construct the cultural diversity of the Barang community to become a formula or model for a harmonious and tolerant society in the era of social transformation. This research was field-based (field research) which was carried out in Barang Soppeng, South Sulawesi by using a qualitative-descriptive method with ethnographic type. The approach used is an interdisciplinary approach (spiritual-philosophical-social-anthropology). Based on the results of the research, it was found that several multicultural dimensions of the Barang community, namely the dimension of religion (Islam, Catholic and Protestant), the dimension of education, the dimension of ade' (customs), social status, gender (male, female, calabai, calalai) livelihood. These dimensions are what build Barang society as a multicultural society that can live in harmony and tolerance in the current era of social transformation.

Keywords: Multicultural Dimensions, Buginese Society, Local Wisdom

1. INTRODUCTION

Bugis is one of the ethnic names of 1,340 tribes in Indonesia with a populationof 6,415,103 people who generally inhabit the island of Sulawesi, specifically South Sulawesi (BPS, 2010). The Bugis tribe belongs to the large Austronesian family whichhas a tough character, but behind this tough attitude, the Bugis people are also known as friendly people who really respect other people and have a very high sense of brotherhood (Pelras, 2006: 3-6).

The Barang community is a Bugis community that is unique among other Bugis communities, one of its unique features is that it has a multicultural dimension in terms of religion (Islam, Catholicism and Protestantism), which is not found in otherBugis areas. In general, the Bugis people are known to be very strong in holding theirreligious values, namely Islam. The Bugis people, together with the Acehnese, Malays, Banjarese, Sundanese, Madurese and of course Makassarese, are among the Indonesianpeople who have the strongest and most steadfast teachings of Islam. (Pelras, 2006: 209).

Indonesia is a pluralistic society, both in terms of ethnicity, language, religionand culture. The diversity that Indonesia has, apart from being a source of strength to unify the nation, can also be the cause of rifts in national unity. Fractures in national unity and unity are always a threat that cannot be managed properly. Diversity in society always needs to

be maintained and preserved by highlighting and elevating it through research.

The forgotten local wisdom of the Bugis people and a study conducted by Husain et al (2016) revealed the Sipak culture or one of the cultures of the Bugis people from the aspect of ethical philosophy, and Riswan (2016) revealed the philosophy (epistemology, ontology and axiology) of this culture. Meanwhile, Paduppai (2010), Milda (2016), Abdollah & Mustakim (2018) reveal more about the axiology of Sipakatau cultural values in Bugis society.

From these various investigations, no previous researcher has examined the multicultural dimensions of Bugis society, this research is here to reveal this as a model for building a harmonious and tolerant society amidst diversity in social transformation.

2. METHOD

The phenomenon of multicultural dimensions in Bugis Barang society will be studied in research using qualitative methods, because it will interpret and describe phenomena related to the multicultural dimensions of Barang society in social transformation. This method is based on the theory of Bogdan & Biklen (1992: 21-22) that qualitative methods are research processes that produce descriptive data. The qualitative type used is realist ethnography which was popularized by Creswell, because it will describe the multicultural dimensions of Bugis society in Barang according to phenomena in the field in a valid manner with the researcher acting as a third person (realist).

In this study, the research location was Barang Village, located in Liliriaja sub-district, Soppeng Regency, South Sulawesi Province. Geographically, Barang village is one of 5 (five) villages and 3 (three) sub-districts in the Liliriaja sub-district area. This village is located ± 6 km to the east of the capital of Liliriaja District. Barang Village has an area of ± 5,000 M². Barang Village is at an altitude of over 25-1,400 meters above sea level, some areas are in areas with hilly topography and other areas are in the lowlands. (Doc. RPJMD Goods, 2015, and Ob./30/08/2018).

Then the subjects and main informants for this research were the village head, village secretary, community leaders (Islamic and Christian), youth leaders, and other general members of the public. The data study techniques used were in-depth interviews, participant observation, and review of related documents. The data analysis used is spiral analysis by Creswell (2015: 254-262). There are several steps in analyzing the data, namely; data sourced from the field, reading and making memos based on the research focus, describing, classifying and interpreting data that has been given a memo, presenting and visualizing data as a final research report. Meanwhile, checking the validity of the data is more guided by theory Lincoln and Guba (1985: 300), with credibility tests (triangulation of sources, methods and theories), transferability by colleagues, and confirmability during research with local community leaders.

3. RESULTS AND DISCUSSION

Based on the results of research conducted since 30 August 2018 in Barang regarding the multicultural dimensions of the Bugis community, several multicultural dimensions of the Bugis community in Barang were found, namely; dimensions of religion, education ade '(customs), ethnicity, social strata, gender, and livelihood. These dimensions will be presented with various approaches as follows:

3.1. Religious Dimensions

Based on data obtained in the field related to the religious dimension, it provides a description

that the people of Barang village have a multicultural religious dimension, with the following description:

Table 1: Population Development Based on Religion in Barang Village in the last 3 years

Religion Name	T. 2017			T. 2018			T. 2019		
	LK	PR	Qty	LK	PR	Qty	LK	PR	Qty
Islam	1,058	1,152	2,210	1,058	1,152	2,210	1,190	1,198	2,338
Protestant	14	13	27	14	13	27	20	18	38
Catholic	8	3	11	8	3	11	4	5	9
Total Number of Religious Adherents			2,248			2,248			2,375

(Data Source: Barang Village Office, 05/23/2019).

When the data is described in form graph, then can seen as following:

Graph 1: Development Resident Based on Religion
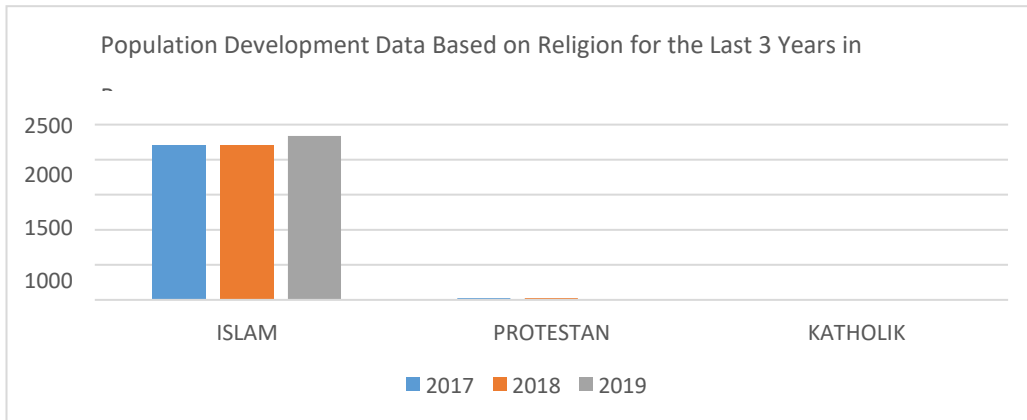
Be grounded chart the appear that Muslims are very strong in goods and people other become minority. From the graph is also depicted that in year recently (2019) Muslims experienced improvement and people other tend stagnant for 3 (three) years.

Other data that provides a description that in Barang there is a multicultural dimension from the religious aspect, namely data on the number of places of worship:
Mosques : 5 pieces
Protestant Church : 1 piece Catholic Church : 1 piece

Based on amount the house of worship in Barang is something individual uniqueness and belonging Lots meaning. For example, the number of mosques in Barang is 5 (five) units out of two hamlets, six Rukun Warga (RW) and 12 Rukun Neighbor (RT); means almost every RW has a mosque; First, this can described that level Spirit public Muslims in Internal Goods build very high places of worship, second this can also be done give description that Goods society owns sufficient togetherness and unity strong for build houses of worship, and third that Goods society owns level prosperity and stability life For build House of worship. Then exists third type the house of worship give description that race minority given the same rights for establish the house of worship means attitude tolerant between people religious.
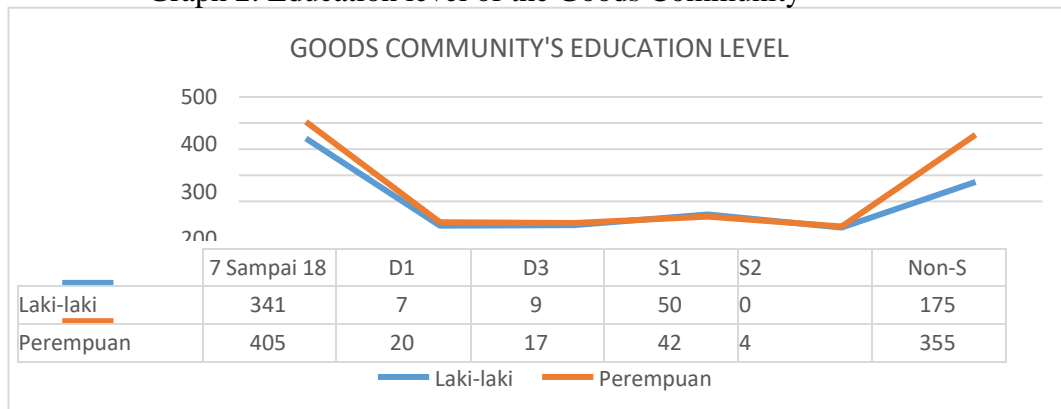
3.2.   Educational Dimensions

Goods society seen in general, both from the aspect of its manners (behavior) and way of thinking, can be said to be an educated society. This is what was felt and based on the results of the researcher's interactions with the community in Barang at the time of the research. To see the multicultural dimension of the educational aspect in society, the goods are depicted in the following table:

Table 2: Community Education Level

No.	Education Level	Man	Woman	Amount
1.	Ages 7 - 18 years old who are currently attending school	341	405	746
2.	Completed D-1 / Equivalent	7	20	27
3.	Completed D-3 / Equivalent	9	17	26
4.	Completed S-1 / Equivalent	50	42	92
5.	Completed Master's Degree / Equivalent	0	4	4
6.	Ages 7-18 years who have never attended school	175	180	355

From this data can depicted in form chart as following:

Graph 2: Education level of the Goods Community

GOODS COMMUNITY'S EDUCATION LEVEL	7 Sampai 18	D1	D3	S1	S2	Non-S
Laki-laki	341	7	9	50	0	175
Perempuan	405	20	17	42	4	355

Based on this graph, it shows that the people in Barang village have very diverse levels of education. The level of education of the Barang village community out of the total number of school age people is 1,250 people who are studying (SD-SMA) and those who have completed/graduated (D.1 - S.2) are 895 or 71.6%, including a fairly high figure in rural level, and there are 355 people or 28.4% who do not go to school at the age of 7-18 years. Then, in terms of gender, more women take education from elementary school to master's level (S2).

The educational factor or mastery of science and technology is one of the factors that influences social change or cultural change in society. This is in accordance with Morgan's theory in Lauer (1992: 385), stating that cultural progress is in line with technological development. The more human control over their lives increases through new technology, the more their culture develops.

3.3.   Dimensi Ade' (Customs)

The dimensions of ade' in good society, as a code of politeness or attitudes and behavior, note that the phenomenon in society is still being actualized; for example, receiving guests, that guests must be respected and entertained regardless of their origin and ethnic

background; It is meal time, the guest must be called to eat, or if it is not meal time, at least they must be given hot water (tea or coffee). (Ob./23/05/2018).

Ade ' Bugis people in marriage there are several stages, namely; (1) mammanu-manu; looking for rumors or about the prospective bride who will be proposed to, whether there is someone else who will propose to her, and or looking for news that she has been proposed to, then the proposal will be accepted or rejected, (2) madduta / lettu / massuro (proposing); after there is information about the woman who will be proposed to, the man will go to propose, (3) mappettu is there; make an agreement between the man's family and the woman's family regarding the amount of panai 'money, sompa' (dowry), and the time of the marriage contract and the time of the wedding reception; (4) mappenre 'doi'; bringing panai' money or spending money from the man to the woman, but it is also common for panai' money to be brought at the time of the marriage contract or the local term "sienrekappi alena" (which is then the man's party at the time of the marriage contract), (5), wenni mappacci' (girlfriend night); In this procession, the prospective groom or prospective bride each performs a henna night (placing henna leaves in the palm of the hand during the procession) which is carried out one night before the wedding ceremony which is usually filled with recitation of the Qur'an by the prospective bride and groom led by the Imam. , reading barazanji, dhikr, yasinan, and wakiah. (W./A.04/23/05/2019); (6) mappenre' botting; bringing the prospective bridegroom to the prospective bride's house, equipped with pappnre 'botting or ereng-ereng, namely in the form of bosara cake and various kinds of clothes for the prospective bride, (7) marriage contract and marriage sermon, (8), mappasikarawa ; After the marriage contract procession is carried out, the groom is led to meet the bride, usually kept in the room, when opening the door to the woman's room, the groom must hand over the conditions for opening the door, namely a certain amount of money, after the man hands over These conditions only open the door to meeting his wife, as an initial meeting after the marriage contract and mappasikarawa(contact of one of his wife's body parts, as an initial touch after the marriage contract),
(9) mammatua; the groom together with the bride meet the bride's parents, the groom's in-laws for a greeting (sowan), after that the bride and groom sit down; (10) marola;

That's it stage ade ' (custom) marriage Bugis community in Barang, take note that ade' (custom) marriage in Bugis it is side by side with sara' (Islamic law). That means, every stage or procession the No violate values Islamic law, in fact contain values Sharia, even some of it formalize part Sharia, for example reading verses of the Koran, kahrusan exists dowry (sompa) and implementation appropriate marriage contract with my syar '. Then custom wedding in Bugis terms with meaning philosophical ones who don't Can parsed One one by one in this article, but its essence is every procession the contain meaning togetherness and unity of ideas, thoughts and attitudes in carry out every stage. Weddings collect distant family For come as event friendship between family, add familiarity between family and unites two families big, that is family men and family woman (wife). Wedding is beginning formation something society will give birth to something culture.

If noticed phenomenon ade ' said, can stated that ade ' is part from culture in Bugis community in Barang. Then how if something tradition or habit in Goods society? In terms of traditions that can be found in goods describe one of the narratives figure society, he explain, in goods first there is his name tradition mappadendang (party harvest), but Now Already No Yes , there is also a name maddoja bine (preparation scattered seed rice), this still there is but its tradition No The same Again with First , mappingsepe ' (down together clean water channel) When will go down the rice fields), tradition This Still there, no ' salo (down to river give offerings when new birth), tradition this too has done it No Yes, read

it the offerings stay done at home . (W./C.04/23/05/2019). That's it one person's description figure Goods society, which outlines about ever tradition was in the past, but Now This Already No There is Again . For example, the tradition of no ' salo (lowering offerings when new birth), tradition this is Animist traditions exist trust that when new child born No lowered to river will be harassed by the authorities river. But with religious preaching is increasing strong andconfident public to his religion the more high, then tradition like That responded Because contain society. Then tradition mappacing sepe ' (down together clean upstream rivers and water flow into rice fields when will going down the rice fields), tradition This Still sustainable, yes mark mutual cooperation and togetherness in it aspart from mark culture Sipakatau. Likewise tradition maddoja bine (preparation scattered seed rice) still Lesatari, at this event there is a meal songkolo (which is madefrom rice sticky rice) and uduk rice with invite the neighbors, then the usual No comebrought home . On tradition This contain mark brotherhood (silaturrahmi between neighbor), love Darling between neighbors, and togetherness, this is also part from mark culture Sipakatau.

Furthermore, the tradition of mappadendang (harvest festival), this taradisi contains the value of togetherness and community art, but now it is no longer there, even according to the community leaders' information this tradition has not been practiced for a long time. This tradition is a kind of pounding rice while dancing or dancing and pounding the pestle in a collision made of a large wooden tree carved intoa rectangular shape as a place for pounding rice. The result of the pestle collision creates a beautiful rhythm and is accompanied by Bugis lyrical singing. But this tradition is just a memory for researchers and other Bugis communities, including the Barang community, because this tradition no longer exists.

If analysis tradition mappadendang Why Can is lost from Bugis community in Barang and Bugis community in general , exist a number of things that cause , amongothers , namely ; First ; planted rice public Now No Again paddy hairy (ase mabbulu) are harvested with cut one by one sheet the fruit with rakkapeng , rice like This mustpounded because long the fur ; second , trees big as material to be made palungeng (place pounding paddy shaped facet less length more 2-3 m long) already not enough again, society cut it down as material for house or for sale ; third , society Already many think practical and not want to bother again do things it is because No contain mark economics (consider thinking materialistic).

That's tradition society goods that already Lots eroded over time byinfluence changing times. Conflicting traditions with religious values already handledby society, improvement faith public. Then traditions that don't nature Practical onesdon't impact direct give benefit in a way The economy is also responded to by the Barang community. Being a tradition that contains benefit for individual and society still preserved, for example; tradition mappaccing like, tradition This still preservedBecause give benefit for farmer as work Goods society.

The term customs in the Bugis community are called with ade ' or pannggaderenowns it meaning all the norms that help How somebody must act up in demand to each other and towards institutions social reciprocally, so give rise to dynamic public. (Mattulada, 1985: 54-55). Then more Far Mattulada explain that Panggaderen sourced of 5 (five) elements, namely:(1) ade '(meaningful rules and regulations normative that provides new attitude life in facing, shaping and creating life culture, fine ideological, mental, spiritual and physical), (2) talk (everything things to talk about rights and obligations any person or legal entity in interaction life in existing existing society with justice), (3) rapang (example, likeness, figurative function as stabilizer). If noticed in context now, after happen development

community in Goods or Bugis society in general, what is described Mattulada the Already Lots eroded by timeor seldom Again obtained in a way normative in society , except for elements ade 'andsara' (values Islamic law). Existence law custom in public Can said No works again,because institution custom That Alone Already No there are, especially in Barang andthe Bugis area in general, except Still There is part small the South Sulawesi region which is still There is institution the custom, like area Kajang, Bulukumba.

3.4. Ethnic Dimensions

Initially, the people of Barang village were all Bugis, but later in the 2000s, orto be precise in 2013, ethnic Javanese entered Barang village. This was described in the researcher's interview with one person from the Javanese ethnic community, namely; "Since five years ago we lived in Barang village, we have never experienced discriminatory attitudes from the local community, they really appreciate and respect us as newcomers." (W./30/8/2018).

From this expression, especially the words "since five years ago" provides a description that the Javanese ethnic group lived in Barang village in 2013, because thetime of the interview in 2018 was precisely on August 30 2018. Then the next editorial,"we never got discriminatory from the local community, they really appreciate our attitude and respect us as newcomers', in this expression it gives the picture that the Bugis community is an indigenous population whose Sipakatau culture is still well applied. This also illustrates that Barang society has a multiculturalism attitude in livingand living as a community.

Then in terms of quantitative data, the description of the multicultural dimension from the ethnic or ethnic aspects of the community in Barang village can beseen as follows:

Table 3: Types of Parts in Goods

Tribe Name	T. 2017			T. 2018			T. 2019		
	LK	Homework	Qty	LK	Homework	Qty	LK	Homework	Qty
Buginese	1,010	1,002	1,012	1,010	1,002	1,012	1,010	1,002	1,012
Java	2	2	4	2	2	4	2	2	4
Ambelau	-	1	1	-	-	-	-	-	-
Brother	3	3	6	-	-	-	-	-	-
Total number									

(Data source: Barang Village Office, 05/23/2019).

The quantitative data above provides a description that the Barang village community has ethnic or ethnic diversity, and the original ethnic group, namely Bugis,is the majority ethnic group. The data also shows that the Barang community is very open to accepting other tribes to live in their area.

3.5. Dimensions of Social Stratification

The social strata or social strata in society in Goods can be seen in several aspects, namely; hierarchy of descent, socio-governmental position, religious office and property ownership.

Social Status Based on Hereditary Hierarchy
From the aspect of the hereditary hierarchy, it is described that there are two layers of society, namely; First, people who are descendants of kings or royal familieswho are usually termed "blue blood" descendants, or other terms of "Arung" descent, and in their

social interactions they are called by the term, "Puang", and written in frontof their names are written letters, " A" (Andi), for example; A./Andi Fajar Rauf, BA. Second, the descendants of the common people (lay); the descendants of this community are descendants who do not have a hierarchical descent from the royal family (arung), and or have descendants from the royal family but come from the female family (the mother's side);

Historically, Friederecy in Mattulada (1985: 24-27) at the time of the kingdomof the social strata or strata of the Bugis ethnic community was divided into three, namely; ana 'arung, to'maradeka, ata.

a) Ana' whitewater (royal descent)
    (1) Ana' rafting matase (full noble child)
      (a) Ana' arung Mattola (crown prince/daughter)
      (b). Ana 'rafting matase (sons / daughters of kings)
    (2) Ana 'arung (nobleman)
      (a). Ana' whitewater ri ballang (royal court)
    (b) Ana' arung si-pue ' (half nobility)
    (c). Ana 'cera' (mixed blood nobility)
b) To' maradeka
    (a) To whip (heads of people / anangi)

    (b) To equal (common people)

c) *Ata* (light)
    (a) Or where ' (Legacy)
    (b) Ata mabuang (new light)

The social stratification described by Friederecy was during the kingdom era,along with the passage of the nation after Indonesia's independence and it turned into a republican-presidential system, such social stratification was no longer valid.

3.6. Social Strata Based on Social-Government Position

The birth of social strata or strata of society can not only be seen from the hierarchy of descent as described above, but can arise from the socio-governmental positions of a person or society. Hence, over time from the royal system phase to the presidential system phase. During the kingdom era, the socio-governmental positions were held by the royal family/descendants. While in the presidential system phase, the social-governmental positions are open to the general public or adopt a democratic system.

Looking at the social strata or strata of the community of goods from the pointof view of socio-governmental positions can be seen since the formation of thegovernment district in 1949-1954 led by the first village head, namely A. Abd. Karim'sgovernmental status is called the self-governing system. (Doc. Goods RPJMD, 2015- 2019). The existence of such a village government gave birth to the layers of society until now, namely;

    a) To Mapparentah (one who rules)

      - VillageE / Panggulu wanuaE (Village head)
      - Village head (hamlet head)
    b) To the same / ordinary ra'ya (general public)
      The social strata or layer of the Bugis community in Barang, from the aspect of

socio-governmental position, appears when there are socio-religious events, for example at every event that takes place in the first row (VIP) is To Mapparentah (Village Head and Kampong Head), another example at a wedding; during the night of mappacci (giving girlfriend leaves / marriage contract night), the first ones who give pacci (girlfriend leaves) to the prospective bride and groom are generally Pak Desa &Madam, and so on to other community leaders.

The existence of a community coating as above, if studied sociologically in the Bugis community that in Barang there has been a structure and function in society. The village head as part of the highest structure in society carries out its function to serve individuals and their communities. While the community feels served and is a form of respect for the presence of Pak Desa. The existence of a reciprocal relationship between structure and function in a balanced and fair manner will give birth to a strong and dignified society; both in customary law, national law and in religious law.

Then from the point of view of the Bugis anthropology-culture, especially in the Sipak culture, or the occurrence of social strata or layers of society in the aspect ofsocio-governmental positions is essentially placing humans in their human dignity or "humanizing human beings ", the existence of mutual respect and respect among others according to the level of humanity as social being in the community environment in which he lives and interacts.

Latoa (a Bugis literature lontara containing elders or words of wisdom from kings and wise men) in Mattulada (1985: 429) explains that in the relationship between government and those who are governed, leaders and those who are led have the same position. In interacting with fellow human beings, we must not use violence to imposeone will on another. the use of force belongs only to the animals. Only his face is the same as that of a human, because only animals use violence against their fellowmen. Only in animals applies the law of the jungle, namely the law that whoever is strong isthe winner, he is in charge. This leader is still firmly held by the Barang community, by looking at the interaction between leaders and the community and vice versa.

Philosophically-spiritually, the existence of social strata or strata in society from the aspect of socio-governmental positions, that epistemologically, the existenceof a leader and the people is a natural selection (running naturally) by which humans as social beings. Humans as weak social beings who cannot live without the help and protection of other humans. This is in line with what Al-Farabi stated in Alsiyasah Almadaniyah (1993: 69-70);

Humans naturally cannot possibly fulfill their (basic) needs without the help of others. Humans also cannot live normally except by gathering, interacting, and immersing themselves in a community. There are large, medium and small humancommunities. A large community consists of various people with various characteristics, but they can become one unit because of mutual understanding, sothat the tradition of helping out emerges. Medium community, consisting of only one person. While small communities are urban dwellers. These three communities are perfect communities. Cities were the first perfect form of community. Others are living in villages, complexes and houses. This communityis a less than perfect community. But the least perfect is in the family: that is, a community that is only part of the complex. While the complex is part of the village. However, this less than perfect community has its own civilization.Hierarchically, villages and village communities were subject (to regulations) andwere under (leadership) of the city government. City is a community (which already has a civilization) which is part of the human race. The city is scattered invarious places (regions)". City is a community

(which already has a civilization)which is part of the human race. The city is scattered in various places (regions) ".City is a community (which already has a civilization) which is part of the humanrace. The city is scattered in various places (regions)".

The description expressed by Al-Farabi means that human nature was created by God as a weak creature (Surat an-Nisa (4): 28). This human weakness can be seen from various aspects, physical and non-physical; Physically, human strength is weakerthan cows, horses, elephants, rhinos, lions, bears and other animals. Mentally, humansneed humans or other creatures to fulfill their needs; a farmer needs a seller (trader) offertilizer and vice versa; and so also a farmer needs a trader to buy his crops, and a trader needs a means of transportation to lift his merchandise, and so on that it becomesa chain of life cycles and needs one another. Ibn Qayyim explained in Tariqul Hijratain(1/228) in explaining Qs. an-Nisa (4): 28, above that the weaknesses of humans includeeverything in general. The disadvantages are more than this and more. Humans are weak in body, weak in strength, weak in desire, weak in knowledge, and weak in patience.

On the basis of these weaknesses humans form social communities that can organize to meet their needs. The formation of the social community will give birth to structure and function in society. The existence of structure and function in society gives birth to social strata from the aspect of socio-governmental positions, namely agents (individuals) who are given trust (mandate) through democratic elections to administer administratively all the needs of society related to individual, social - community rights, and matters. other. The agent (individual) who earns this trust gets a socio-governmental position which at the village level is called the village head (thehighest structural leader at the village level). So as to create a government system in the village, there are those who lead and some are led (the people).

The Bugis conception of running the government, the leader of what he dreamsof (the people) should behave as a human being. As for humans in carrying out their responsibilities towards the state according to Latoa (al. 147), they base themselves onfive basic attitudes: (1) Taqwah to Allah Taala, (2) Siri 'towards fellow humans, (3) Fear of lying, (4) Compassion towards the people for whom they are responsible, (5) upholding legal certainty, with honesty towards anyone. While the purpose of the government in the Bugis conception (Latoa: al. 1, 2, 3, 4), provides an affirmation of the position and role of humans in relation to the goals of the state, pampawa ade-lah (government) is generally the one most responsible for bringing the country to achievethe goal. It is said that pampawa ade '(government) is like a needle eye, bringing the thread (the people) to achieve a common goal, namely the goal of the state. The goalsto be achieved are the greatness of the state and the welfare of the people. In carrying out this role as a needle, pampawa ade' (government) must be honest and expert.

Bass (1990: 21) states that leadership is an interaction between members of a group so that leaders are agents of reform, agents of change, people whose behavior will influence others more than the behavior of others that affect them, and leadership itself arises when one member of the group changes motivation of the interests of othermembers in the group. Furthermore, in a broader perspective of government (leader and led), experts have given birth to various theories of leadership and theories on the creation of a village or city. Among the leadership theories that were born on this are social theories,namely; explained that everyone will be a leader because of the supportive environment, circumstances and time allow him to become a leader. Everyone can lead as long as they are given the opportunity and given guidance to become a leader even though they do not have the nature or talent. The term for this social leadership theoryis that leaders are formed not born.

3.7.   Social Strata Based on Religious Position

Structure and function in society give birth to social strata or layers of society,including aspects of religious life. The Goods Society as a multicultural society in termsof religion gives rise to differences in the strata of society from its structure and function according to each religion.

Ideally, or in general, in the Muslim community in the Bugis area before the Social Change occurred, it had complete sara' employees (religious structures and functions), namely;

1) Puang Imang' (priest)

Puang Imang' has a function to lead all religious activities, in detail it can be stated as follows:
   - Leading the five daily congregational prayers at the mosque
   - Acting as a prince
   - Leading barazanji, dhikr, prayer and shalawatan
   - Leading the care of the body

2) *Puang Katte* (assistant priest)

The function of the puang katte is to replace the priest's puang when unable to or if there are two religious events at the same time they usually divide themselves to serve the needs of the congregation.

3) *Belala* (call to prayer)

The function of the belila (call to prayer) is to maintain the five prayer times for thecall to prayer after the puang doja hits the drum.

4) *Puang Doja* (drummer when it comes to prayer time)

Puang doja As well as being a drum hitter at the time of prayer, he also goes aroundto the people's houses (congregation) once a week to pray, and in return is given rice (1/4 liter-1 liter / household).

After a social change occurred in the Muslim community, in carrying out its religion, the structure and function occurred a shift or change, previously the apparatus of syara 'employees (mosque officers) had a complete structure as described above, but now they have permanent positions (still) only Pak Imam while the others are not permanent (not permanent). For example, Belala' (call to prayer) is usually from the congregation of the mosque. Meanwhile, for the management of mosques, in general, mosque administrators are formed as befits any other social organization. Whereas in Christianity, their religious structures and functions are such as social organizations, where there is a chairman as pastor, secretary, treasurer, and community. (adapted from the results of interviews with the two religious leaders, 25/5/2019).

3.8.   Social strata based on property ownership

The Goods Society in its development related to the ownership of property hasequal opportunities between the common people and the people who are descendants of the king (arung). So that there is a shift in social strata, as illustrated by the description of one of the community leaders as follows:

The problem of layering society (social strata) in ancient times was very obvious when there was a celebration / thanksgiving (where the place was for nobles (arung) and where was the place for ordinary people), but now the materiality hasshifted (who is rich), there are two that have a big influence now, namely wealth and position, and it would be even stronger if he was also a nobleman (arung). (W./C. 05/23/5/2019).

The view of one of the Barang community leaders is a point of view based on the phenomenon that occurs in the Barang community and other general Bugis societies.

Having a lot of property (rich) is one of the factors that can raise a person's social strata. In general, based on the ownership of property, there are three levels or levels of social strata, namely; (1) lower class (poor), (2) middle class, and (3) upper class (elite / rich). Meanwhile, based on the term population related to property ownership (welfare) in goods, there are several levels, as follows:
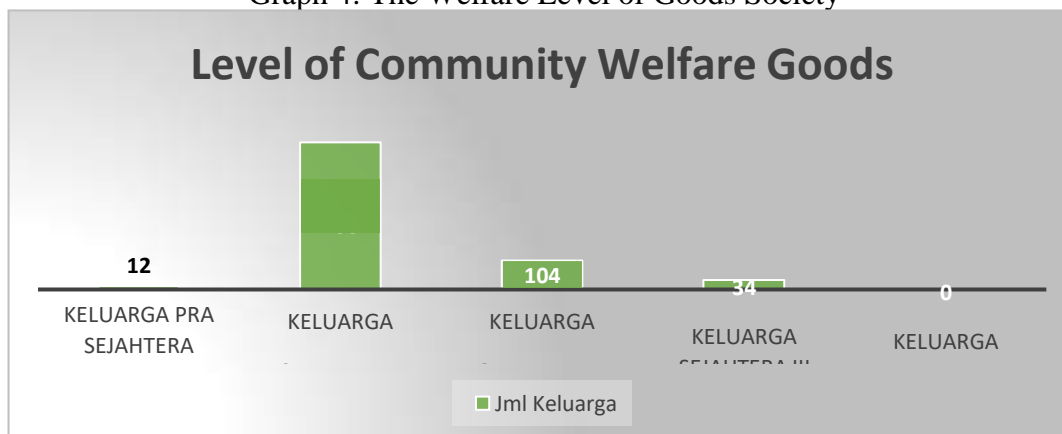
Table 4: The Level of Public Welfare Goods

Elements	Group	total
Welfare Level	Pre-prosperous family	12 families
	Prosperous Family I	528 families
	Prosperous Family II	104 families
	Sejaherta Family III	34 families
	Prosperous Family III plus	-
TOTAL AMOUNT OF FAMILY		678 families

(Data source: Barang Village Office, 8/30/2018).

If the data is depicted in graphical form, it can be seen as follows:

Graph 4: The Welfare Level of Goods Society

Level of Community Welfare Goods

12 — KELUARGA PRA SEJAHTERA
KELUARGA
104 — KELUARGA
34 — KELUARGA SEJAHTERA III
0 — KELUARGA

■ Jml Keluarga

Based on this graph, it can be described that in the Goods community there are four groups, namely; the least (low) group is the pre-prosperous family, following the welfare family III, the prosperous II, and the most prosperous group (the highest) is the prosperous group 1. This phenomenon shows that the Barang community in general is a prosperous family. This also shows that the level of welfare gives birth to social strata or strata.

Historically-sociologically, people who have a lot of property (rich) always have an important role in society. In ancient times (royal times) in the Bugis area, the people who had a lot of wealth were generally only the royal family. So it can be said that the social strata from various aspects, for example, position and property are owned by the royal family.

However, after the royal system ended up being a democratic republic, the opportunities for citizens to own property were wide open and had the same degree. This is reflected in the Law of the Republic of Indonesia 1945 article 33 paragraph 3: "The land, water and natural resources contained therein are controlled by the State and used for the greatest prosperity of the people". The meaning of this article is that all of Indonesia's natural resources are designated for the welfare of the people, not individually or singularly, but for the common prosperity. Even though in reality this article has not been actualized properly, because the natural resources in Indonesia are mostly controlled by

certain groups.

1.1. Gender Dimensions

Discussing the gender dimension in society. The goods are the same as in otherBugis societies, but have differences with other general public who focus only on discussing two types of gender, namely men and women. Meanwhile, in the Bugis community, as stated in the previous research, it is as follows:

Talking about the gender of the Bugis will never be complete without discussing the existence and important role of the "third gender", namely the calabai 'and the "fourth gender", namely the calalai ' (which is least known to outsiders). Etymologically, Calabai means "fake woman" or "almost woman" is a man whobehaves like a woman. Meanwhile, calalai 'which means "fake man" or "almost male" is a woman who behaves like a man. (Pelras , 2006: 190).

Based on Pelras' narrative, it illustrates that in Bugis society there are four gender terms, namely; men, women, calalai, and calabai. Quantitatively, data on genderdimensions in society can be seen in the following table:

Table 5: Types of Gender in Society Goods

No.	Types of Gender	total	Number of Family Heads (KK)
1.	Male	1. 088 people	
2.	Women	1. 206 people	
3.	*Calabai*	2 persons	678
4.	*Calalai*	2 persons	
TOTAL NUMBERS		2. 298 people	

Data source: Village Office, 05/23/2019.

A quantitative description of gender in society the item can be described in a graph like the following:

Graph 5: Gender Types in Society Goods
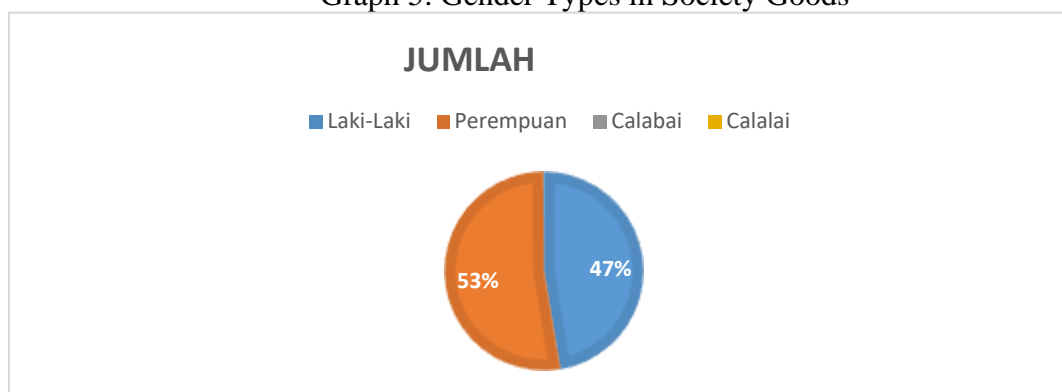
Based on chart the give description that in people. Goods still available obtainedabout "kind sex third" (calabai), and "kind fourth" (calalai), although data included group society minority in Goods.

In previous research, Pelras (2006: 191), explained the existence of gender equality in Bugis society as follows;

Calabai are present in almost all Bugis villages, appearing either in full or partial female attire. They are also involved in all women's work, such as cooking, pounding rice, or washing clothes. Although, when talking about them some youngpeople will smile and hard-line ulama criticize them, but from a general point of view it is really surprising how

well they are actually accepted by society and become one of them. In fact, most members of society respect them."

In another part, Pelras (2006: 185) provides an overview of the existence of gender equality in the Bugis community as described below;

The Bugis people apply the principle of gender equality in their bilateral kinship system, where the mother and father have versatile roles in determining kinship lines, so that they consider men and women to have equal (although different) roles in social life. This difference is the basis of their partnership in carrying out theirrespective roles.

After seeing the opinions and attitudes of the Barang community towards gender dimensions; male, female, "third gender" (calabai), and "fourth gender" (calalai), and based on previous research (Pelras), it can be described that in Barang society and Bugis society in general the existence of calabai and calalai recognized andrespected by society like other humans, without any gender discrimination. Or in otherwords, in Barang society and Bugis society in general have views and attitudes in sociallife as social creatures from the gender aspect, there is equality (egalitarianism) in the perspective of multicultural Islamic education.

1.2.   Dimensions of Basic Livelihoods (Employment).

The Barang Community is the smallest part of the rural community in Soppeng,South Sulaewsi; whose main livelihood is generally farming. The people of Barang village are synonymous with agriculture, because the geographical and topographic conditions require them to choose this livelihood. Apart from being farmers, some of them have several main livelihoods including; entrepreneurs/traders, ASN, TNI- POLRI, and others. For more details on the main livelihoods of the Barang village community, see the following table:

Table 6: Types of Community Livelihoods Goods

| Main Types of Livelihoods	GENDER		
	LK	PR	Qty
Farmer	735	625	1,360
Self-employed	110	120	230
TNI	2	-	2
POLRI	2	-	2
ASN	27	31	58
Architecture	1	-	1
Bricklayer	20	-	20
Carpenter	2	-	2
Makeup artist	-	4	4
Barber	4	-	4
Tailor	-	5	5
Mechanic	9	-	9
Driver	10	-	10
Security Guard/Security	5	-	5

(Data Source: Barang Village Office, 05/23/2019)

The data depicted in form chart like following this:

Graph 6: Community Livelihoods Goods
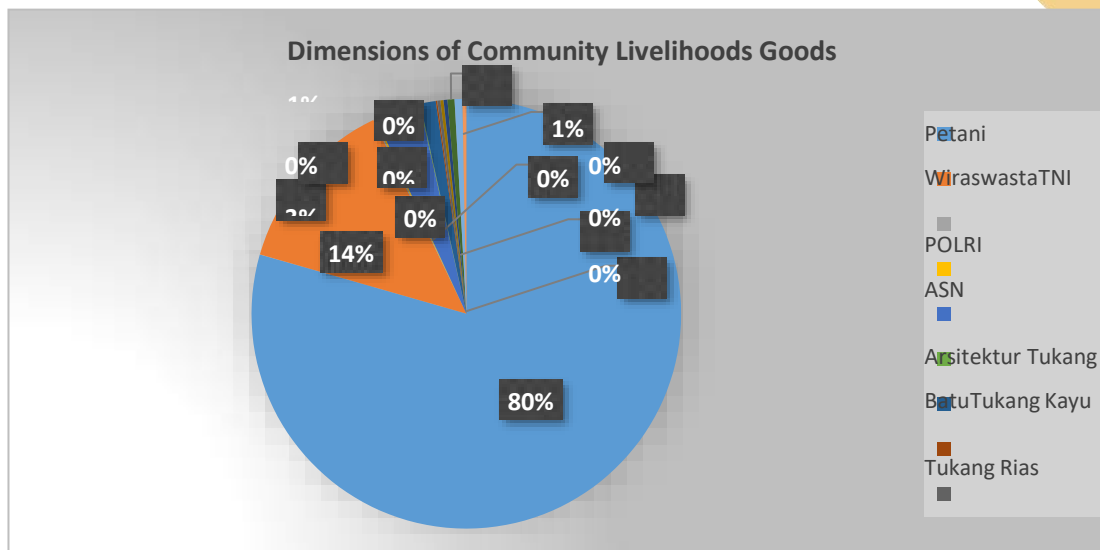
The graph shows that the main livelihoods of the Barang village community are very diverse, but the main sector according to the data is the agricultural sector. This also shows that in a society, to build life and living from the aspect of basic livelihoods, mutual cooperation and mutual need for one another is needed. For example, a farmer needs an entrepreneur/trader to buy his agricultural products or vice versa. The main livelihood sectors in society are interconnected with each other, so mutual tolerance, mutual respect and mutual assistance are needed. This is the multicultural dimension or in the cultural perspective of Bugis society it is called Sipakatau culture.

One of the cultural dimensions that can shape or build a society is the dimension of basic livelihood (work). With the existence of a main livelihood or job; humans can maintain their lives and livelihoods, build and develop their families and communities, and a person's main job can create and confirm social status. A person's perspective or assessment of other people can be seen based on that person's main job. The assessment referred to here is an assessment of the aspects of competence, skill (area of expertise), and trust (level of trust). The diversity of professions or livelihoods in society includes social characteristics at the level of social differentiation. The existence of differences in society related to ethnicity, race, religion, work and gender are horizontal or parallel differences. So, people who are aware of these differences or have an understanding of multiculturalism do not look down on someone's profession or livelihood. Therefore, when viewed from the functional-structural aspect in society, one profession and another profession are interconnected and need each other (integration).

After see description dimensions multicultural Goods society, then for understand it easier can depicted like following:

Figure 1: Goods Society as a Multicultural Society
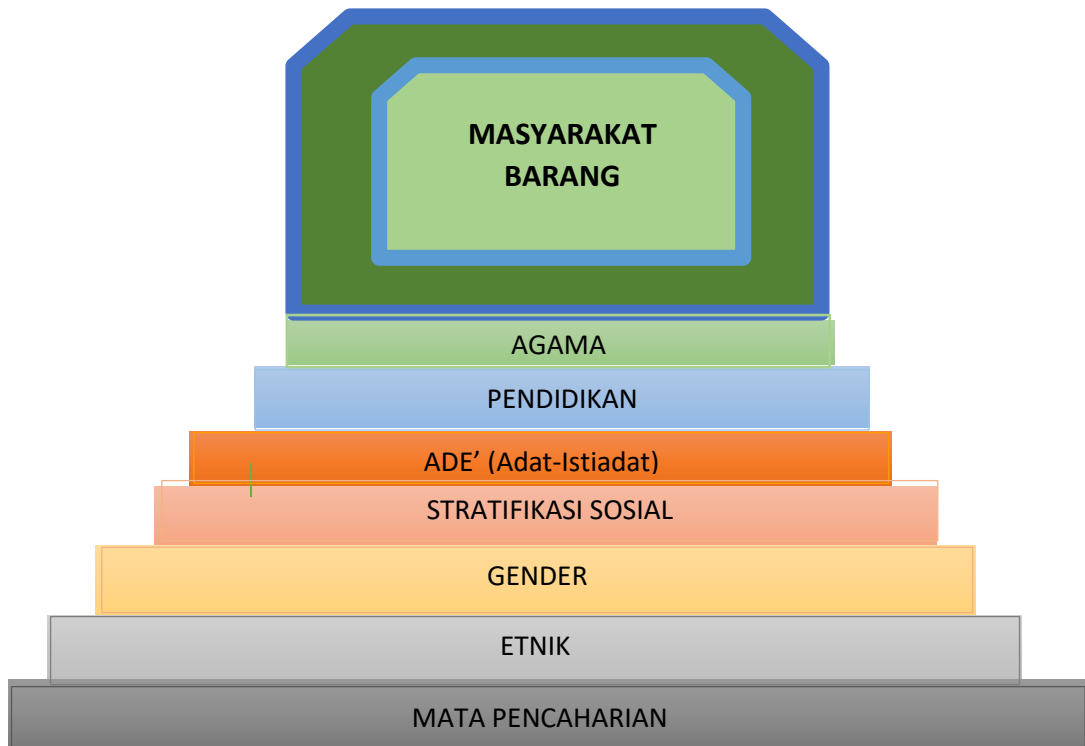
Based on picture the can described that society Goods are built on 7 (seven) dimensions multicultural, namely; (1) religion (Islam, Catholicism, Protestantism), (2) education (education society. Goods are very varied start with the ones that don't Once shudder education formally arrived education master's degree (S2), (3) ade ' (customs) of society Lots of goods contain values multicultural, though Already manyhave been eroded by conflicting times religious values and those that are not give benefit in a way economics, (4) stratification social; formed Because hierarchy lineage, position social-governmental, office religion, and ownership treasure objects, (5) gender; in Barang community and Bugis community in general there is term type sexthird "calabai", and types sex fourth "calalai", (6) ethnic; Bugis, Makassar, Javanese,Ambelau , and Abung, (7) points livelihood society. Goods are very varied start fromfarmers (the majority), ASN, TNI, POLRI, traders, and others.

4. CONCLUSION

After looking at the multicultural dimensions that develop in Bugis society, they can be grouped into two, namely; the multicultural dimension is vertical and the multicultural dimension is horizontal. The horizontal dimension consists of ethnicity (Bugis, Makassar, Javanese, Ambelau and Abung), religion (Islam, Catholicism, Protestantism) and ade' (customs). Meanwhile, the vertical dimension consists of education, social stratification, gender (men, women, calabai and calalai) and economic aspects (livelihoods).

These dimensions are the pillars of Bugis society that build its way of life, become the glue for unity and unity, build harmony in society. This is what is seen in the Bugis community in Barang. Since its founding or formation in 1949, the Barang community has lived in peace, harmony and diversity.

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