

# **The 12th International Indonesia Forum Conference**

**Rising to the Occasion : Indonesian Creativity, Ingenuity, and  
Innovation in a World in Transition**

**Conference Program 會議手冊**

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## ABOUT 會議簡介

**Both inside and outside of Indonesia, the reality of the interconnected global world poses various challenges to Indonesia and its people. Time and time again, innovation and creativity has been shown by Indonesians in various fields and domains of life. The ability of Indonesia and Indonesians to adapt and meet such challenges shows their creativity, ingenuity and innovation. This can be expressed and discerned in a multitude of ways, from the way Indonesian students, workers, and women adapt to the local and foreign societies in which they may find themselves to the way individuals, artists, activists, etc. express themselves in Indonesian society and beyond, from the political, cultural, economic, and linguistic challenges (both in rural communities as well as urban and other groups in Indonesia) to the way the Indonesian government and its branches sees and takes its place in a global world engaging with others nations. All of these cases show an ability and need to rise to the occasion. The arts, social issues, questions of society or religion, the way Indonesian businesses are run, the way Indonesian politics is conducted locally, regionally, and nationally all have Indonesians who, as actors, show innovation and creativity to rise to the challenges put in front of them.**

**The 12th International Indonesian Forum, finding itself in a changing world, will for the first time be held outside of Indonesia. It will take place from 26–27 June 2019 in National Cheng Kung University, Tainan City, Taiwan.**

今年第 12 屆國際印尼論壇以「迎向契機：轉型世界中印尼的原創力、獨創性與創新力」(Rising to the Occasion: Indonesian Creativity, Ingenuity, and Innovation in a World in Transition) 為主題，於 6 月 26 至 27 日於國立成功大學舉辦。對國際印尼論壇而言，這是超過十年以上歷史的論壇首度移到印尼境外舉辦，是一次新的嘗試；成大則是首次與此國際印尼研究社群展開連結與合作，除了能展現成大校內學者的學術能力，更能促進與國際、印尼學者之間的交流。

國際印尼論壇 (International Indonesia Forum) 成立於 2008 年，為一長期於印尼境內各大學舉辦的跨學科研討會組織，每年一度，旨在促進印尼境內外學生和教育者的互動和參與。國際印尼論壇最初是以耶魯大學的印尼研究社群發展而來，現為獨立運作的組織，最初的發起成員與現任主席為現於成大歷史系服務之董梵 (Frank Dhont) 教授。

本次研討會在文學院各系所學者的支援之下，由多元文化研究中心主辦。預期將有四十位以上的學者參與，而除了來自本地與印尼的學者之外，也有來自歐美與亞洲其他國家的學者共襄盛會。

此次研討會除了能夠增加台灣在東南亞研究的能量，也期許能夠展現台灣學者在印尼研究的能力。同時也希望能透過研討會之舉辦，將台灣推廣至東南亞、將東南亞推廣到台灣來。本次研討會結束之後，將創辦並出版《Nusantara》國際學術期刊，收錄具創見之論文，期使成大成為台灣的東南亞研究重鎮。

研討會相關訊息：

時間：2019年6月26日－27日 Jun. 26 - 27, 2019

會議地點：國立成功大學歷史文物館（光復校區）

研討會網址：<https://iifncku.wixsite.com/iif2019>

主辦單位：國立成功大學文學院、多元文化研究中心、Nusantara: International Journal of Humanities and Social Sciences、International Indonesia Forum

## **PARTICIPANTS 與會學者**

(依姓氏字母順序排列)

**Abdul Muhaiminul Aziz (STIKOSA AWS Surabaya)**  
**Aji Sabda Fauzi (UIN Sunan Gunung Djati Bandung)**  
**Anggita Rahmi Hafsari (UIN Sunan Gunung Djati Bandung)**  
**Antonius Diksa Kuntara (Sanata Dharma University)**  
**Arundati Shinta (Universitas Proklamsi)**  
**Badrudin (UIN Sunan Gunung Djati Bandung)**  
**Caroline Mangowal Pancasakti (University of Tegal and RISE Research Indonesia)**  
**Chatrudee Jongsureyapart (Mae Fah Luang University)**  
**Chien-Wen YANG (National Cheng Kung University)**  
**Chin Kok Fay (National University of Malaysia)**  
**Chin-Fu HUNG (National Cheng Kung University)**  
**Chin-Ming LIN (Tamkang University)**  
**Chung-Ching SHIUNG (National Cheng Kung University)**  
**D. Victoria Rau (National Chung Cheng University)**  
**Dadan Umar Daihani Proklamasi (Trisakti University, Jakarta)**  
**Dedeh Kurnia (UIN Sunan Gunung Djati Bandung)**  
**Dindin Jamaluddin (UIN Sunan Gunung Djati Bandung)**  
**Dudy Imanuddin E (UIN Sunan Gunung Djati Bandung)**  
**Elis Ratna Wulan (UIN Sunan Gunung Djati Bandung)**  
**En-Yu HUANG (National Cheng Kung University)**  
**Erik Sugianto (National Cheng Kung University)**  
**Fafi Inayatillah (State University of Surabaya)**  
**Frank Dhont (National Cheng Kung University)**  
**Ganda Christian Panggabean (National Chung Cheng University)**  
**Gangsim Eom (Harvard University)**  
**Gina Giftia (UIN Sunan Gunung Djati Bandung)**  
**Godlif Sianipar (Universitas Katolik Santo Thomas)**  
**H. Usep Saepullah (UIN Sunan Gunung Djati Bandung)**  
**Hardiyati (Universitas Sebelas Maret)**  
**Heri Gunawan (UIN Sunan Gunung Djati Bandung)**  
**Jeng-Horng CHEN (National Cheng Kung University)**  
**Kholidah Zia (National Cheng Chi University)**  
**Juariah (UIN Sunan Gunung Djati Bandung)**  
**Kiki Khoifin (Mae Fah Luang University)**

**Lili Awaludin (UIN Sunan Gunung Djati Bandung)**  
**M. Deden Firdaus (UIN Sunan Gunung Djati Bandung)**  
**Muhammad Badaruddin (Padjadjaran University)**  
**Nabil CK LIN (National Cheng Kung University)**  
**Nurul Hilaliyah (UIN Sunan Gunung Djati Bandung)**  
**Ofita Purwani (Universitas Sebelas Maret)**  
**Ping LIN (National Chung Cheng University)**  
**Po-Yu CHEN (National Cheng Kung University)**  
**Po-Chi HUANG (National Cheng Chi University)**  
**Priska Lydia S. Pulungan (National Chung Cheng University)**  
**Reni Juwitasari (Mae Fah Luang University)**  
**Restu Karlina Rahayu (Universitas Brawijaya Malang and National Sun Yat Sen University)**  
**Roberto Akyuwen (University of Tegal and RISE Research Indonesia)**  
**Rohanda (UIN Sunan Gunung Djati Bandung)**  
**Rommel A. Curaming (Universiti Brunei Darussalam)**  
**Saeful Anwar (UIN Sunan Gunung Djati Bandung)**  
**Samsudin (UIN Sunan Gunung Djati Bandung)**  
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**Shang-Po Hsieh (National Cheng Chi University)**  
**Sri Heny (National Cheng Kung University)**  
**Stanislaus Risadi Apresian (University of Leeds)**  
**Suwandi (University of Tegal and RISE Research Indonesia)**  
**Syuan-yuan CHIOU (National Cheng Chi University)**  
**Tsung-Jen HUNG (National Sun Yat-sen University)**  
**Wahyu Widiyanto (National Cheng Kung University)**  
**Will Tuchrello (International Indonesia Forum)**  
**Wulan Cahyaning Maharani (Universitas Sebelas Maret)**  
**Yao-Ru CHEN (Cheng Shiu University)**  
**Yuli Isnadi (National Cheng Kung University)**  
**Zainul Fuad (Medan and Universitas Islam Negeri Medan)**

# AGENDA 議程

June 26-27, 2019

National Cheng Kung University

Time	Program	
<b>Day 1 June 26</b>		
09:00-09:30	Registration - Coffee	
09:30-10:30	Opening Ceremony – Musical Performance	
10:30-12:00	Panel 1: Current Political Issues	
	Yuli Isnadi and Chin-Fu Hung (National Cheng Kung University) <b>Cyberpessimism on the Multicultural-Eastern Society Case Study of Horizontal Conflict Reinforcement Post Jakarta 2017 Elections</b>	
	Restu Karlina Rahayu (Universitas Brawijaya Malang and National Sun Yat Sen University) <b>Leadership and Innovation in East Java: The Case of Policy Sustainability</b>	
	Will Tuchrello (International Indonesia Forum) <b>Will The April 17 Election Bring Major Changes to Indonesia's Foreign Affairs; Two Cases</b>	
12:00-13:00	Lunch break – Prayer break	
13:00-15:00	Parallel Session	
	Room A- Panel 2: Contents of Teaching and Education	Room B- Panel 3: Communities and Self-development
	Nabil CK Lin(National Cheng Kung University) <b>Being Women, Being Muslims: Exploring the Role of Indonesian Muslimah in Modern Islamic Reform</b>	Godlif Sianipar and Zainul Fuad (Universitas Katolik Santo Thomas, Medan and Universitas Islam Negeri Medan) <b>Women and Their Religious Tradition: A Qualitative Study of Women in Medan</b>
	Badrudin, Rohanda, Samsudin and Saeful Anwar (UIN Sunan Gunung Djati Bandung) <b>Jibas Application-Based Education Management Information System</b>	Ping Lin (National Chung Cheng University) <b>Discovering the Xin Yimin in Jakarta: A Preliminary Study on people from Mainland China and Taiwan</b>
	Sanidhya Nika Purnomo (National Cheng Kung University) <b>Water for Sustainable Development in Indonesia</b>	Anggita Rahmi Hafsari, Heri Gunawan, M. Deden Firdaus, Nurul Hilaliyah and Dedeh Kurnia(UIN Sunan Gunung Djati Bandung) <b>Study of Student Satisfaction Toward Student Services in Transition Era To Industrial Revolution 4.0 In UIN Sunan Gunung Djati Bandung</b>

	Arundati Shinta and Dadan Umar Daihani Proklamasi (Universitas Proklamsi, Yogyakarta and Trisakti University, Jakarta) <b>Implementation of Creative Education on Waste Management to Strengthen National Resilience</b>	Frank Dhont, Sri Heny and Chien-Wen Yang (National Cheng Kung University) <b>Challenges of Indonesian immigrants in Taiwan: a Case Study in Tainan City.</b>
15:00-15:30	Coffee break – Prayer break	
15:30-17:00	Parallel Session	
	Room A- Panel 4: Interpretation and Knowledge	Room B- Panel 5: Written and Visual Creativity
	En-Yu Huang (National Cheng Kung University) <b>Architectural Orientation and Layout in Bali: Representing A Fusion of the Local Ideas and the Introduced Vastu-Shastra Ideas</b>	Chung-Ching Shiung (National Cheng Kung University) <b>Indonesian Creativity from Archaeological Perspective</b>
	Lili Awaludin, H. Usep Saepullah and Dudy Imanuddin E, Juariah (UIN Sunan Gunung Djati Bandung) <b>Virtual Ethnographic Study on Radicalism</b>	Rommel A. Curaming (Universiti Brunei Darussalam) <b>Official History Reconsidered: The Case of Sejarah Nasional Indonesia (SNI)</b>
	Fafi Inayatillah and Abdul Muhaiminul Aziz (State University of Surabaya and STIKOSA AWS Surabaya) <b>The Psychology of Separateness on the Part of a Cross-Cultural Adventurer in M. Aan Mansyur's Tidak Ada New York Hari Ini</b>	D. Victoria Rau, Ganda Christian Panggabean and Priska Lydia S. Pulungan (National Chung Cheng University) <b>Creating digital resources for innovative Indonesian L2 language learning</b>
17:30-19:00	Gala Dinner	
<b>Day 2 June 27</b>		
09:30-10:00	Registration – Coffee	
10:00-12:00	Parallel Session	
	Room A- Panel 6: Material and Spiritual World	Room B- Panel 7: Innovation and Technology
	Chin-Ming Lin (Tamkang University) <b>Human Rights Concerns in the Negotiations of EU-Indonesia CEPA: With Respect to Energy and Raw Materials Sector</b>	Wulan Cahyaning Maharani, Ofita Purwani and Hardiyati (Universitas Sebelas Maret) <b>Diversity in Visual Identity of Yogyakarta Accommodations as A Response to Online-Platform-Sharing Economy</b>
	Kiki Khoifin and Chatrudee Jongsureyapart (Mae Fah Luang University) <b>Social Responsibility and SMEs in Local-Rural Community: A Case Study of Traceability System among "Emping" Producers in</b>	Elis Ratna Wulan, Dindin Jamaluddin, Gina Giftia and Aji Sabda Fauzi (UIN Sunan Gunung Djati Bandung) <b>Student Satisfaction as A Quality Assurance Element in Innovative Islamic Higher Education to Meet Challenges Industrial Revolution 4.0</b>

	<b>Pandeglang, Indonesia</b>	
	Po-Chi Huang (National Cheng Chi University) <b>An Investigation into why Buddhism mixed with Hinduism in Southeast Asia—Indonesia as an Example</b>	Muhammad Badaruddin (Padjajaran University) <b>Assessing Political Risk in Gojek’s Foreign Expansion</b>
	Yao-Ru Chen (Cheng Shiu University) <b>Three Issues of Stilts House Study in Nusa Tenggara Timur (Lesser Sunda Islands), Indonesia</b>	Syuan-yuan Chiou, Kholidah Zia (Cheng Chi University) <b>Sermon through Mobile Phone among Indonesian Muslim Diaspora in Taiwan</b>
12:00-13:00	Lunch break – Prayer Break	
	Parallel Session	
	Room A-Panel 8: Natural Environment and Local Knowledge	Room B- Panel 9: Resource Management
	Erik Sugianto and Jeng-Horng Chen (National Cheng Kung University) <b>Context and Challenges of Ship for Waste Management in the Indonesia Sea</b>	Chin Kok Fay (National University of Malaysia) <b>Indonesia’s Role in Promoting Food Security in the Context of ASEAN Food Cooperation</b>
13:00-15:00	Wahyu Widiyanto (National Cheng Kung University) <b>Tsunami Hazard in Sunda Strait</b>	Stanislaus Risadi Apresian (University of Leeds) <b>Competing Discourses in the Indonesian Palm Oil Industry: Between States, Corporations, and CSOs</b>
	Tsung-Jen Hung (National Sun Yat-Sen University) <b>The Birth of Scientization of Jamu in Indonesia: Fake Jamu Scandals’ Nationalism and Local Wisdom</b>	Roberto Akyuwen, Suwandi, and Caroline Mangowal Pancasakti (University of Tegal and RISE Research Indonesia) <b>Gap Analysis of Iso 26000 Implementation: Case Study of Bakrie Sumatera Plantations "Free for what? Free education policy at regional level: concept and implementation"</b>
	Reni Juwitasari (Mae Fah Luang University) <b>Community Resilience for Disaster Early Warning System Based on Saur Sepuh Concept in Coastal Community in West Java, Indonesia</b>	Shang-Po Hsieh (National Cheng Chi University) <b>Indonesian Schools and Participatory Governance in the Reformasi Era</b>
15:00-15:30	Coffee break – Prayer break	
	Closing Session	
15:30-17:00	Panel 10: Reflections on Politics and Society	
	Antonius Diksa Kuntara (Sanata Dharma University) <b>A Quest for Enhancing the Accountability: The Acceptance of Siskeudes among Public Servants in West Kalimantan Indonesia</b>	

	<p>Frank Dhont and Po-Yu Chen (National Cheng Kung University)  <b>Indigenous Identity in War: Indonesians and Taiwanese on Morotai caught up in World War II</b></p>
	<p>Gangsim Eom (Harvard University)  <b>Redefining Tomorrow: Regimes of Hope and Business Partnerships between Indonesia and South Korea</b></p>
17:00-17:30	Closing Ceremony

## **RULES OF PROCEDURE 議事規則**

1. Length of Time per Session : Each Presenter: 20 minutes presentation + 10 minutes Q & A ( all questions after all presentations are completed).
2. Presenter will be given a notice by the time of 16 minutes, then another notice by the time of 18 minutes, presentation should be stopped by the time of 20 minutes.
3. Due to copyright regulations, no Audio-Visual recording is permitted. Pictures are of course allowed.
4. In the Q & A, whoever poses questions please mention your name and affiliation. Questions should be very succinct.

1. 每一篇論文發表為 30 分鐘，包含發表時間 20 分鐘，以及回答問題 10 分鐘。
2. 按鈴辦法：發表至 16 分鐘時，按鈴一短聲。18 分鐘時，按鈴兩短聲。20 分鐘時，按鈴一長聲，並停止報告。
3. 為尊重發表人之著作財產權，會議現場請勿錄音錄影，可以拍照。
4. 在問答時段，提問者請報出姓名與所屬單位，問題請簡潔陳述，以免佔用時間。

# MEETING INFORMATION 會議相關資訊

## The Venue 研討會地點

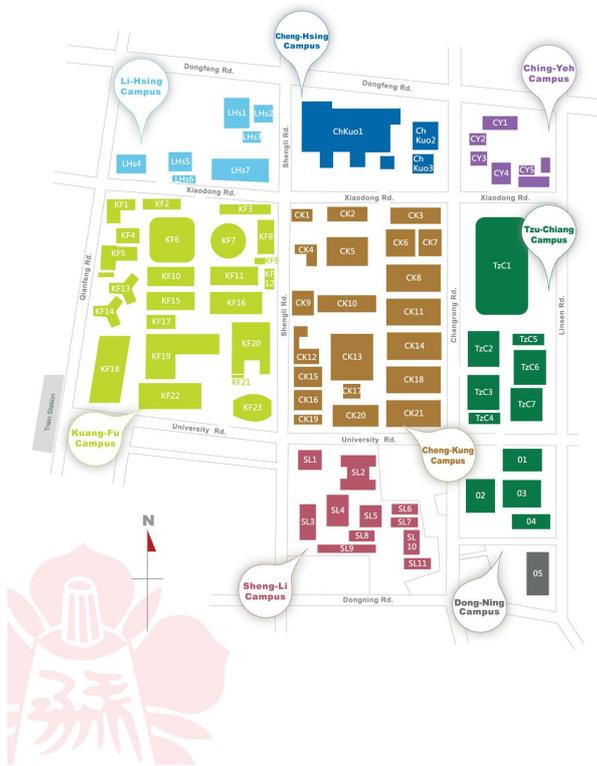
The Museum of History : In Kuang-Fu Campus, NCKU



The Cheng Kung Pond is situated in the center of the Kuang-Fu Campus, surrounded by the Department of History, the Department of Chinese Literature and the Department of Foreign Languages and Literature. The liveliness of the greenery around the pond makes it a popular site among the faculty and students to enjoy a nice evening walk.



# Location 位置



## National Cheng Kung University Campus Map

- 01 Aeronautical & Astronautical Eng. Dept.
- SL1 Alumni Association Center
- KF1 Architecture Dept.
- 02 Center for Micro/Nano Science & Technology
- CK14 Chemistry Dept.
- TzC2 Chemical Eng. Dept.
- KF7 Chinese Lit. Dept.
- CK3 Civil Eng. Dept.
- ChKuo2 College of Bioscience & Biotech.
- TzC7 College of Eng.
- TzC3 College of Eng. & Computer Science
- KF20 College of Management
- ChKuo1 College of Medicine
- KF1 College of Planning & Design
- CK12 College of Sciences
- LH55 College of Social Sciences
- KF3 College of Liberal Arts
- CK18 Computer Science & Info. Eng. Dept.
- CK15 Earth Sciences Dept.
- TzC3 Electrical Eng. Dept.
- CK21 Eng. Science Dept.
- CK6 Environmental Eng. Dept.
- CK17 Ge-Chi Hall
- CK11 Geomatics Dept.
- KF11 History Dept.
- CK3 Hydraulics & Ocean Eng. Dept.
- KF10 Industrial Design Dept.
- KF5 Institute of Art Studies
- CK2 Life Sciences Dept.
- CK11 Materials Science & Eng. Dept.
- CK10 Mathematics Dept.
- TzC6 Mechanical Eng. Dept.
- LH51 Medicine & Nursing Dept.
- LH53 Mental Health Center
- CK1 Natl. Center for Theoretical Sciences
- ChKuo1 Nursing Dept.
- ChKuo3 Occupational Therapy Dept.
- ChKuo3 Physical Therapy Dept.
- CK16 Physics Bldg. No.2
- CK13 Physics Dept.
- LH54 R&D Foundation
- CK14 Resources Eng. Dept.
- TzC7 Systems & Naval Mechatronic Eng. Dept.
- KF4 Taiwanese Lit. Dept.
- ChKuo2 University Center for Bioscience & Biotech.
- KF2 Urban Planning Dept.
- KF5 Architecture Research Bldg.
- TzC4 Chi Mei Building
- CK7 Geotechnical Eng. Bldg.
- KF3 Hsiao-Chi Building
- CK12 Info. Tech. Bldg.
- TzC5 Instrumentation Equipments Bldg.
- CK5 Main Library
- ChKuo2 Medical Lab. Science & Biotech. Bldg.
- CK19 Multi-Purpose Bldg.
- CK12 Physics & Chemistry Bldg.
- LH54 Public Health Bldg.
- 02 Science & Tech. Bldg.
- SL2 Students' Reading Hall
- LH2 The Uni. President Health Research Building
- KF15 Wei-Nong Building
- ChKuo1 NCKU Hospital
- LH7 NCKU Hospital Bldg. No.2
- KF17 Military Training Office
- KF16 Yun-Ping Administration Bldg.
- KF19 Art Center
- ChKuo1 Cheng-Hsing Auditorium
- KF19 Cheng-Kung Auditorium
- CK13 Ge-Chi Auditorium
- KF9 History Archives
- KF19 International Conference Hall
- LH16 Magic School of Green Technology
- KF19 Student Activity Center I
- SL8 Student Activity Center II
- KF6 Banyan Garden
- KF8 Cheng Kung Lake
- CK20 NCKU Museum
- KF16 Phoenix Theater
- KF12 Small West Gate
- SL1 Zenda Suites
- KF23 Chung Cheng Gym
- KF22 Kuang-Fu Sports Court
- KF18 Kuang-Fu Sports Field
- SL3 Swimming Pool
- TzC1 Tzu-Chiang Sports Field
- 03 Aeronautical & Astronautical Eng. Dormitory
- CY4 Ching-Yeh Student Dorm No.1
- CY3 Ching-Yeh Student Dorm No.2
- CY2 Ching-Yeh Student Dorm No.3
- CK4 Guest House
- KF14 Kuang-Fu Student Dorm No.1
- KF13 Kuang-Fu Student Dorm No.2
- CY5 Medical Doctor Dormitory
- 05 Scholar Dormitory
- SL9 Sheng-Li Student Dorm No.1
- SL7 Sheng-Li Student Dorm No.2
- SL6 Sheng-Li Student Dorm No.3
- SL5 Sheng-Li Student Dorm No.5
- SL4 Sheng-Li Student Dorm No.6
- SL10 Sheng-Li Student Dorm No.8
- SL11 Sheng-Li Student Dorm No.9
- 04 Single Faculty Housing
- CY1 Single Faculty Housing
- CK9 Hsin Yuan
- CK20 Mail Room
- KF21 Post Office

- Centers & Dept.
- Buildings
- Hospital
- Administrations
- Auditorium
- Scenic Spots
- Sports
- Dorms & Lodgings
- Others



# ABSTRACTS 論文摘要

## *Day 1*

### Panel 1: Current Political Issues

*Yuli Isnadi and Chin-Fu Hung*

**Title:** Cyberpessimism on the Multicultural-Eastern Society Case Study of Horizontal Conflict Reinforcement Post Jakarta 2017 Elections

**Abstract:** This paper aims to elucidate how the specific context and the utilization of internet in Jakarta election 2017 leads to horizontal conflict reinforcement. Rather than believing in cyboptimism approach, this paper tends to support cyberpessimism perspective which argues that internet might give poor impact on society.

The investigation finds some important findings. First and foremost, historical, social, and political context analysis shows that Jakarta 2017 election is vulnerable to be trapped by horizontal conflict. Second, triggered by the spreading of insulting majority's belief by incumbent-minority candidate through internet, the two opposite groups rose in Jakarta 2017 election. Third, these conflicting groups use internet intensively by expressing their opinions in real life, moving them on virtual, leading net-war, and transformed online discontent into demonstrations and the voting booth, which leads to horizontal conflict. The last, post-election, political tension of these groups is cooling down, yet local (Jakarta) horizontal conflict remains high and escalate to be national issue. Theoretically, this findings show that cyberpessimism in multicultural-eastern society has different issues compared to the established cyberpessimism theory, namely the reinforcement of ethnic-religious conflict.

## *Restu Karlina Rahayu*

**Title:** Leadership and Innovation in East Java: The Case of Policy Sustainability

**Abstract:** During Soeharto's era initiated a new policy in local government is not possible because of the centralization system requires an in-line policy from top to bottom. Consequently, each region must implement the same policy given by the central government. After the big bang of decentralization in 1998, local government vying to improve their policy quality which unique and differ from other regions that eventually fostered innovation. Nevertheless, from 2000 to 2017 there was no regulation governing and protecting those kinds of innovation that caused hesitation in some region. In 2017 the central government enacted regulation number 37 about local innovation which acknowledges and protect the local government creativity process. The East Java Province are well known as one of the regions which deliver many innovations. The name like Tri Rismaharini, Azwar Anas, Emil Dardak, Suyoto, are among of the heads of local government which were famous for creating innovation. An inquiry around innovation is sustainability. It can be raised from the inventive mind of the head district. However, the decision to maintained or replace the policy is in the hand of the successor. The idea of this research is very simple to compare innovation sustainability after the change of the head district. Using the innovation directory data from Jaringan Inovasi Pelayanan Publik Jawa Timur (JIPP) this research will compare between 25 from 38 cities and municipalities in East Java. The qualitative method will be employed for this research. Kuczmarski approach on innovation leadership strategies will be used to analyse the research. As a result, there are some policies, maintained and some are changed. For those who change the policies some factors influencing the decision such as different vision and mission between the predecessor and the new head, different political party affiliation and the innovation was considered as populist policy. While for those who maintained the policies, they consider the existing policies as competitive advantage for the regions and beneficial for the people.

## *Will Tuchrello*

**Title:** Will the April 17 election bring major changes to Indonesia's foreign affairs; two cases

**Abstract:** The 1999 Indonesian legislative election returned democracy back to the people after over 30 years of Order Baru. Hence, in the last two decades Indonesia's foreign policy has changed from passivity to its more pro-active pre-1967 position. Thus, I will examine if there is a substantive link between Indonesia's current non-alignment policy and its UU45 constitutional ideals of social justice by employing two cases of policy implementation -- the South China Sea strategy and an evolving Middle East posture.

During the past 20 years, Indonesia has evolved from a recipient of aid and advice to becoming an aid donor. This foreign policy shift can be seen in its foreign ministry's program for South – South parliamentary exchanges and its presidential initiative of creating an annual venue for countries of diverse political and social systems to meet through the Bali Democracy Forum. The forthcoming April 17th presidential and legislative elections present two different approaches. Both leading parties have reaffirmed their commitment to protect the core independence principles of “Komitmen Menjaga dan Merawat Pancasila” and the candidates' proposed policies reflect similar stances held in their 2014 election campaigns. However, as the situation in the South China Sea and in the Middle East has radically changed in the last 5 years, the two presidential candidates present two very different visions of how to interact with the rest of the world. The two presidential candidate's present stark choices between a populist-nationalist, Indonesia first, approach (Prabowo/ Prabowo Subianto Djojohadikusumo) or a nationalist but international rule of law policy (Jokowi/ Joko Widodo).

Whichever candidate and party wins (won), these differing foreign policy visions have wider implications as this year Indonesia holds a seat on the Security Council and is also a serious candidate for a seat on the human rights council. The background and development of an active Indonesian foreign policy either as a quietly aggressive international partner or a more Indonesia first non-aligned approach warrants closer examination.

## Panel 2: Contents of Teaching and Education

*Nabíl C-Ƙ Lín*

**Title:** Being Women, Being Muslims: Exploring the Role of Indonesian Muslimah in Modern Islamic Reform

**Abstract:** Not until the second part of the 20<sup>th</sup> century, Arab Muslim women could walk out of house to participate in the Islamic movements advocating for their social status, and politico-religious rights. Unlike their co-religionists in the Arab Middle East, Indonesian Muslim women already started to take part in the Islamic movements at the turn of late 19<sup>th</sup> and early 20 centuries. Since then, they have been playing important role in the course of Islamic reform. They have even created the so-called Fiqh al-Nisā' (Feminist theology) which has not yet been developed in other Muslim countries. This essay attempts to study how the Indonesian Muslim woman organizations such as Muhammadiyah's Ayshiyah and NU's Muslimat exercise their Islamic knowledges for the struggle of promoting social status, political and rights as been regulated in the Qur'an, by comparing their activities with those of their co-religionists in the Middle East and West.

*Badrudīn, Rohanda, Samsudīn and Saeful Anwar*

**Title:** Jibas Application-Based Education Management Information System

**Abstract:** The information age is marked by the rapid development of technology advancement and fast dispersion of information stream as if both are limitless. At the age of Industrial Revolution 4.0, Management Information System (MIS) is a field of science which is increasingly developing. The advancement of this field has become more rapid and more important to be applied in every kind of organizations than before, including education. The problem is that the development of Management Information System (MIS) in education always encounters difficulties and obstacles. The existing problem identification can become an improvement in developing Management Information System (MIS) in education. Education Management Information System (MIS) based on JIBAS (Jaringan Informasi Bersama antar Sekolah-Inter-School Joint Network) has an important role in the school administration process. This research aims to explore the policy Education Management Information System (EMIS) based on

JIBAS application, JIBAS application design, the usage process of JIBAS application which consists of SIMAKA, SIMKEU, SIMTAKA and EMA, also the impact of the JIBAS application utilization for the education quality at SMA Laboratorium Percontohan UPI. This research uses the qualitative approach with the study case method. The data of this research are taken from observations, interviews, and documentation study. This research concludes that JIBAS is considered a CMS for the school necessity. There are many interesting convenient features in the application. The development of JIBAS is considered as rather long because it spent 7 years of developmet. Even though it took 7 years, JIBAS turns out to be an open source and free. JIBAS application contains financial database; academic database; attendance; Finger Print; and everything else which supports the 8 National Standards of Education.

### *Sanidhya Nika Purnomo*

**Title:** Water for Sustainable Development in Indonesia

**Abstract:** The average precipitation in Indonesia is around 2000 – 3000 mm/year. That number makes Indonesia have abundant water resources. This abundant water resources can be profitable, but also can be detrimental. Sustainable Development Goals (SDG) under the United Nations Development Programs (UNDP) was begin in 2016 and it projected until 2030. SDG consists of 17 programs that build based on Millennium Development Programs. Three of the SDG programs are clean water and sanitation, clean energy, and protect the planet, including climate change term. For starting point, United Nation proclaimed 2018 – 2028 as water action decade, since water is needed for human development, health, and eradication on hunger and poverty. Indonesia government make some agenda in order to success SDG's programs. Some of them are ensure availability and sustainable management of water and sanitation for all, build resilient infrastructure, and take urgent action to combat climate change and its impacts. Based on water resources analysis, Indonesia still has to explore the potential of the water resources to realize water sustainable development.

### *Arundati Shinta, Dadan Umar Daihani Proklamasi*

**Title:** Implementation of Creative Education on Waste Management to Strengthen National Resilience

**Abstract:** This essay presented about several creative ideas of implementing the civic education in order to strengthen the Indonesian National Resilience. The discussion will

be focused on the issues of waste management creative education. The issue of waste management is very strategic and crucial since currently Indonesia is in the waste emergency situation. In 2010 Indonesia was recognized shamefully as the second highest rank of waste producer after China. In 2017, Indonesia positioned as the third highest waste food producer after United Emirate Arab and India. In 2050 it will be predicted that the number of plastic waste in Indonesian ocean will be much higher than the number of fish. It will be true, when there is no significant action either from government or community to reduce and manage waste. That situation reflects the decreasing of environmental social awareness of the society. After 63 years of independence, Indonesian government published the first regulation that mentioned waste explicitly (Constitution No. 8 by the year 2008). Unfortunately, the regulation has not yet enforced seriously and the people's awareness on waste management is low. To overcome this annoyed situation, there should be a civic education (as well as character education). The civic education is not only applied at school but also in daily activity. This kind of education should be applied creatively since millennial generation tends to be bored with conventional civic education. In this essay, there are four creative ideas which are appropriate to strengthen young generation's National Resilience i.e. plogging, bank of waste, waste food management, and 4R activities.

### Panel 3: Communities and Self-development

#### *Godlif Sianipar and Zainul Fuad*

**Title:** Women and Their Religious Tradition: A Qualitative Study of Women in Medan

**Abstract:** This research studies the phenomenon of women and the impact of religion on their domestic domain in a qualitative study. The research starts with a hypothesis that Christianity and Islam support Christian and Muslim women's attitudes in enhancing their roles in family, faith community and society respectively. We conducted the research by interviewing five Christian women and four Muslim women from 35 to 55 year old age in Medan area with the open ended questions. The unit of analysis of this study is women of two different religions: Christianity and Islam. There is no formal criterion in selecting the participants. We found that personal and cultural backgrounds affected both Christian and Muslim women's attitudes; both Christian and Muslim women are involved fully, although there are some conditions that need to be noticed; sexually exploited women in advertisements could affect the Christian and Muslim women's understanding of their identity and damage the women's relationship with men; and men and women have equal responsibility such as in raising children, in doing ministry, in organizations, and at work. In conclusion, Christianity and Islam support Christian and Muslim women's attitudes in enhancing their roles in family, faith community and society. Christian and Muslim women are treated well, just as the Scriptures say.

#### *Píng LIN*

**Title:** Discovering the Xin Yimin in Jakarta: A Preliminary Study on people from Mainland China and Taiwan

**Abstract:** With the rise of the Chinese economy (including the Mainland China and Taiwan) and the economic development of Indonesia, new waves of people from China have moved to Indonesia since the 1990s. The "Go South" and "Belt & Road" policies have further encouraged many people from Taiwan (in the 1990s) and mainland China (in the 2000s) to move to Indonesia as (informal) entrepreneurs, firm managers, expatriates, or accompanying family members. It was estimated that around 500-1000 thousands from Mainland China (and 20-30 thousand people were from Taiwan) were working/living in Indonesia in the 2010s.

This pilot study is based on my fieldwork in Jakarta in 2015-2017. Through conducting interviews and participant observation on people from Mainland China and Taiwan. Most respondents in this study were not directly triggered by the "Go South" or "Belt & Road"

policies. They moved to Jakarta partially due to their limited capital and heavy competition at home. It was difficult for them to have stable-and-affluent life in the major cities of Mainland China or Taiwan. However, their limited capital was highly appreciated in Jakarta due to the gap of development in certain industries. Therefore, most of them led comfortable life which was available neither to the local Indonesians nor to their counterparts at home.

Although respondents were not triggered by the “Go South” or “Belt & Road” policies, they more or less benefited from the policies in their business. However, they were also bothered by the poor image of “China” and the complicated ethno-and-religious politics in Indonesia. To these respondents, home is where the moon always shines and the grass is always greener on the other side.

*Anggita Rahmi Hafsari, Heri Gunawan, M. Deden Firdaus, Nurul Hilaliyah and Dede Kurnia*

**Title:** Study of Student Satisfaction Toward Student Services in Transition Era to Industrial Revolution 4.0 in UIN Sunan

**Abstract:** The 4.0 Industrial revolution has grown tremendously throughout the world affecting all sectors and fields of social life. In order to response of transition revolution industrial era from 3.0 to 4.0, UIN Sunan Gunung Djati has develop new faculty buildings and student facilities. Therefore, the article objective is to investigate the students' satisfaction toward the quality of students services in transition era from revolution industry 3.0 to 4.0 in UIN Sunan Gunung Djati Bandung. Five aspects were employed to explore students' satisfaction; Tangibles, Reliability, Responsiveness, Assurance and Empathy. An offline survey were collected from students in all department by questionnaire with random method. Validity and reliability were conducted to measure the accuracy and consistency of survey/questionnaire forms. The results of the validity test use the Pearson Correlation Test, show the r value of the table are 0.1832, it shows each question in all valid aspects. From the results of the reliability test with Cronbach's Alpha = 0.751-0.821 > 0.6. the results test show that the questionnaire was accurate and consistence. The research was conduct in 2016 to 2018. The results of the research show that satisfaction level generally good in four aspect; reliability, responsiveness, assurance, empathy. In the other hand in the aspect of Tangibles which assesses facilities and infrastructure such as buildings, toilets and parking lots, the survey results are of sufficient quality.

## *Frank Dhont, Sri Heny and Chien-Wen Yang*

**Title:** Challenges of Indonesian immigrants in Taiwan: a Case Study in Tainan City

**Abstract:** Based on 2019 data, Indonesians form the largest population of migrant workers in Taiwan of all the Southeast Asian nations. The purpose of this study is to see how this yearly increasing community of Indonesians rise to the occasion to meet the challenges of living and working in Taiwanese society. How do they use their creativity, ingenuity, and innovation to adapt to the local community? The research will be based on an in-depth study of the experiences of the success story of Sri Heny, owner of an Indonesian restaurant in Tainan City to see how she manages to interact with and contribute to the community.

The article will begin with the history of Indonesian and Southeast Asian migrant workers in Taiwan and the various Taiwanese immigration policies. Based on Sri Heny's individual experiences, the article will then examine how she adapted to the challenges of life in Taiwan. Thirdly, based on the example of a Tainan high school educational visit to Sri Heny's restaurant, the article will also explain the motivation of Taiwanese educators to interact with the Indonesian immigrant community. The article will also give through further examples on how Sri Heny became an intermediary between recent Indonesian immigrants and Taiwanese society. In conclusion the paper will highlight how the history of Indonesian migration in Taiwan, government policies and the people of the community themselves all interact to create a more prosperous and harmonious environment ready to meet the challenges of globalization in the 21<sup>st</sup> century.

## Panel 4: Interpretation and Knowledge

*En-Yu Huang*

**Title:** Representing the Meeting of Indian Vastu-Shastra Theories and the Local Tradition: The Traditional Ideas of Architectural Layout and Orientation in Bali

**Abstract:** At around the beginning of the Common Era the ancient Indian culture and religions began to be exported to most parts of Southeast Asia. However, due to the introduction of Islam in later times, only in some of these regions the characteristics of former Indian influence have survived into the present. Bali is notably one of these regions. As we can see, in this island many old customs and ideas related to Hinduism are still extensively followed today. The prevalence of Balinese Hinduism should owe much to Javanese influences in history, such as those of Majapahit Empire as well as some Javanese priests. In such a context, is it also possible to observe the Indian influence on the Balinese ideas of architecture? Or in other words, has the so-called ‘Vastu-Shastra’, the renowned ancient Indian theories of architecture, which is closely associated with Hindu thought, ever been accepted or assimilated by the local tradition of architecture in Bali? The answer seems to be positive, given the Balinese architectural ideas of layout and orientation are clear manifestation.

Two principal axes of space are important in the geography and topography of Bali. One is defined by *kaja*, which means ‘toward the mountains’, and *kelod*, which denotes ‘toward the sea’. The other is defined by *kangin* (east) and *kauh* (west). As most the mountains are located in the northern Bali, most population live in southern Bali. Accordingly, for most Balinese, *kaja* and *kelod* correspond to north and south respectively. The two axes, *kaja-kelod* and *kangin-kauh*, have been forming the basis of most traditional architectural ideas of layout and orientation and applied to various types of built space including houses, temples, palaces, villages and towns in Bali since ancient times.

According to the spatial scheme of the two axes, many principles related to layout and orientation are established. For example, the layout of a mountain temple (*pura kahyangan jagad*) and a village should usually be aligned with the *kaja-kelod* axis. Within a spatial territory, the *kaja-kangin* position is most venerated for it is considered sacred and auspicious; while the *kelod-kauh* position is most disliked for it is thought to be harmful and inauspicious. It is also held that the center of a territory should be kept free, and the *kelod* position is associated with the death. These principles as mentioned above all can find their counterparts in the Indian Vastu-Shastra theories. Moreover, regarding house compounds, different ratios between the two sides should be applied to

different castes; this principle can also be found in Indian Vastu-Shastra. Last but not the least, the 9x9 grid pattern for the layout of Balinese house compounds is highly similar to one kind of the so-called Vastu-Shastra Mandalas.

However, it is undeniable that the above-mentioned Balinese ideas of layout and orientation may also be understood and explained according to the particular geographic and topographic features of Bali, and some of these ideas may have even existed before the introduction of Hinduism into this island. For example, the famous Besakih Temple, the mother temple for all Balinese temples, typically has a layout according to *kaja-kelod* axis, but according to many evidence, this temple may have already stood on the same site belonging to the island's pre-Hindu-Buddhist past. Besides, the so-called Bali Aga, people living in the mountains of central Bali and isolated from the Hindu influences in history, also establish their villages in accordance with the *kaja-kelod* axis.

So, in the traditional practice of architecture in Bali, how do we distinguish the ideas of the imported Vastu-Shastra from those of the local Balinese, or vice versa? Could it be an interesting coincidence in history that the Vastu-Shastra cosmology perfectly met the particular geographic and topographic features of this island? This paper will attempt to answer these questions by ways of a comparison between the architectural ideas of the Balinese tradition and those mentioned in the ancient treatises of Indian Vastu-Shastra.

*Lili Awaludin , H. Usep Saepullah, Dudy Imanuddin E. and Juariah*

**Title:** Virtual Ethnographic Study on Radicalism

**Abstract:** This article is the result of a research on radicalism in Indonesia. Radicalism is an extreme act carried out by certain people or groups caused by extreme changes in the social, political, cultural and religious spheres, which sometimes uses violence as a way of movement to achieve goals. In the present context, the radicalism movement has become the concern of several institutions to study because it is not only extreme, but also very militant. The radicalism movement always uses the potential of human resources to mobilize members, create networks, coordinate activities, mobilize people, create conflict and confrontation. The radicalism movement is very active in fighting for their ideals by developing and intensifying "issues" about "counter-discourse" or "counter-domination" politics of the state and society. In these conditions, radicalism studies are needed as the first step to model responses, whether carried out by the government or community institutions. This article uses a virtual ethnographic methodology, which is carried out by tracing the digital footprint of religious

organizations' views on radicalism, in this case, specifically the views of Nahdatul Ulama, Muhammadiyah and Persis. The analytical approach uses rational-emotive counseling diagnosis. The results of this study are expected to contribute to the parties concerned about the model of radicalism prevention in the counseling analysis approach.

*Fafi Inayatillah and Abdul Muhaiminul Aziz*

**Title:** The Psychology of Separateness on the Part of a Cross-Cultural Adventurer in M. Aan Mansyur's *Tidak Ada New York Hari Ini*

**Abstract:** This research article described qualitatively the psychology of separateness undergone by the speaker, a cross-cultural adventurer from Jakarta working in New York, in the poems collected in a poetry book *Tidak Ada New York Hari Ini* (There Is No New York Today) by M. Aan Mansyur. In terms of cross-cultural communication elements, the adventurer was separated from the religion, history, values, social organizations, and language of Indonesia. The separateness caused him to experience guilt, shame, and anxiety. To solve these the adventurer used some ways: orgiastic states, conformity with the group, creative activity, and love. The data in the forms of words, actions, and reactions of the adventurer depicted in the poems were collected using purposive sampling, including criterion and theory-guided sampling. The results of the analysis demonstrated that the adventurer's active love which is characterized by the giving of responsibility, respect, care, and knowledge contributed to his finding of his identity as a multicultural man—he discovered self-consciousness that is capable of negotiating every new formation of reality.

## Panel 5: Written and Visual Creativity

### *Chung-Ching Shíung*

**Title:** Indonesian Creativity from Archaeological Perspective

**Abstract:** Indonesia has been regarded as the passive agent that accept foreign cultures from India, China, Islamic world or Europe since prehistoric time. This paper tries to present some archaeological objects, i.e. bronze drums and ceramic artifacts, to illustrate Indonesian creativity.

### *Rommel A. Curaming*

**Title:** Official History Reconsidered: The Case of *Sejarah Nasional Indonesia (SNI)*

**Abstract:** This paper re-examines the long-standing belief on the status of *Sejarah Nasional Indonesia (SNI)* as the New Order's official history. It seeks to demonstrate that upon closer reading, SNI offers accounts of Indonesian history—even aspects that are the most politically sensitive such as the '1965' events—that are more dynamic and fluid than what has long been believed. While it contains a significant amount of propaganda as one expects in an official history, it also presents ambiguities and contradictions that hardly serve, even subvert, the political interests of its patron. A nuanced re-reading of SNI reveals the power of scholars and opens up pathways to rethink the nature of the relationship between state and scholars in the New Order Indonesia, and between power and knowledge in general.

### *D. Victoria Rau, Ganda Christian Panggabean, Priska Lydia S. Pulungan*

**Title:** Creating digital resources for innovative Indonesian L2 language learning

**Abstract:** This study reports how we developed and implemented an Indonesian MOOC based on the theories of cognitive linguistics and language documentation and a general education course integrating digital technology with teaching Indonesian as a

second language in Taiwan.

The teaching materials for the MOOC are based on eight Indonesian versions of the frog story, which has frequently been used in studies of cognitive linguistics. The eight texts contain reoccurring prefabricated constructions in Indonesian that can be used to teach morphology, syntax, pragmatics, and discourse structures of Bahasa Indonesia. The assignments were designed based on the theory of language documentation, using different free software to analyze the Indonesian language and produce teaching materials for self-instruction. For example, ELAN is useful for aligning the interlinear glossing with the video, TextStat is used to produce word frequency counts and display a concordance, Lexique Pro can be used to make an online dictionary with photos and sound files, and Wix can be used to publish an e-portfolio for the purpose of language documentation.

The general education course aims to provide an innovative Indonesian language learning model combining applied linguistics and computer science to create an opportunity for developing Indonesian language and culture proficiency and digitally documenting and sharing individual learning experiences. The course introduces Indonesian language structure and cultural values through the dialogues developed from the “frog story.” The newly developed textbook “Indonesian Travel Frog CALLED” features the little boy’s adventures in different episodes to express Indonesian beliefs and attitudes. The students will also learn to use APPs to document their learning progress, develop a game of Indonesian frogger, and share photo albums in IG.

In addition to sharing our newly developed digital resources, we also aim to provide a systematic evaluation of the process of curriculum development to shed light on future directions in Indonesian L2 education in the digital age.

## Panel 6: Material and Spiritual World

*Chín-Míng Lín*

**Title:** Human Rights Concerns in the Negotiations of EU-Indonesia CEPA: With Respect to Energy and Raw Materials Sector

**Abstract:** In April 2016, the European Union (EU) and Indonesia announced their intention to conclude an EU-Indonesia Comprehensive Economic Partnership Agreement (CEPA). Negotiations were officially launched in September 2016. This paper explores the potential impacts of an Indonesia-EU CEPA on human rights in Indonesia and the state's duty to protect human rights. The EU has a special interest in "sustainable access" to raw materials in the CEPA. The EU is demanding that Indonesia weakens its regulations (such as export taxes) related to energy and raw materials while Indonesia is using such measures as part of its policy to boost domestic development. As an overarching problem, economic activities in the raw material sector are frequently linked to human rights violations. How and will the EU use conditionality applied on its development aid policy to restrict Indonesia's domestic support measures? Also, will and how much Indonesia be able to persuade the EU to eliminate, or reduce, its agricultural export subsidies? All are crucial issues related to human rights concerns of Indonesia. This paper will use neo-institutionalist approach to tackle the problems.

*Kiki Khoifin and Chatrudee Jongsureyapart*

**Title:** Social Responsibility and SMEs in Local-Rural Community: A Case Study of Traceability System among "Emping" Producers in Pandeglang, Indonesia

**Abstract:** Social responsibility has been a concern for Indonesian researchers and practitioners recently. There have been many research on the issue among big companies, yet, little information is found for the Small Medium Enterprises (SMEs). This study particularly investigates the social responsibility of SMEs from a local-rural community perspective that will be exploring the traceability system along the food supply chain in the SMEs. The local-rural community awareness of the implementation of the traceability system is basically recalling the echoes from the increasing level of foodborne diseases in Indonesia. The sample utilized on this study is the local "emping" producers in the rural area in Indonesia. "Emping" is the name of a local food product made in Pandeglang, Indonesia. This local-rural "emping" producers community faces several challenging factors in order to perform SMEs, like operating

their products in rural community, and dealing with the food safety and transparency issue. These are the reasons of why the study of traceability system in SMEs among local-rural community is required. Therefore, this study offers 3 hypothesizes as follows: 1) SMEs characteristics are affecting on traceability system implementation, 2) Traceability system can support local-rural community to improve food safety and transparency, and 3) Traceability system can perceive economic benefits. Finally, the study is expected to be beneficial for future literatures about traceability system in SMEs, and reference for both practitioners and regulators in advancing traceability system practice among local-rural community in Indonesia.

### *Po-Chí Huang*

**Title:** An Investigation into why Buddhism mixed with Hinduism in Southeast Asia—Indonesia as an Example

**Abstract:** It is deeply intriguing that in Southeast Asia Buddhism (Mahayana and esoteric Buddhism) and Hinduism were often mixed before the advent of Theravada Buddhism and Islam. This widespread phenomenon lasted for more than a millennium and is usually termed the “Indianization of Southeast Asia” to recapitulate the strong presence of Indian culture in this area. In this process of Indianization, Hinduism and Buddhism usually did not become rivals for a following as happened in medieval India. In Indonesia and Southeast Asia Hinduism and Buddhism were often closely interwoven to make absorbed culture assorted and both were not mutually exclusive but complementary in Southeast Asia. Using Indonesia as an example, this paper addresses this important problem from the perspective of religious history in South and Southeast Asia.

### *Yao-Ru Chen*

**Title:** Three Issues of Stilts House Study in Nusa Tenggara Timur (Lesser Sunda Islands), Indonesia

**Abstract:** The area of Nusa Tenggara Timur (Lesser Sunda Islands) is more than 2,000,000km<sup>2</sup>, in which islands contain diversified ethnic groups and house types. Our field survey team has visited East Timor and Sumba in 2012, visited West Timor and East Timor in 2014, visited Flores, Rote and Savu in 2019. This paper tries to share research interests revealed in the near research programs from 2012 to 2019. Firstly, ‘pair-house’ type composed of *Uma Nulik* (sacred house) and *Uma Tidor* (ordinary house) are general in Timor Island, but special in

the whole Southeast Asia. *Uma Nuliks* were constructed in different ways, based on the innovative concepts of different ethnic groups. From the wonderful and varied *Uma Nuliks*, the creativities of Timorese, more than 14 ethnic groups, are surprising and inspiring. Secondly, 'round houses' in Timor Island and Flores Island are quite unique comparing with other house types in Indonesian archipelago. Eight ethnic groups adopt round or oval houses for their *Uma Nuliks* or other uses. Thirdly, center spaces of house types were attractive and interesting for researchers to survey and discuss. 'Hearth-centered' houses can be easily seen in Sumba, Timor, Flores, Rote and Savu. The archetype and derived forms of hearth-centered house type covers most of the house types in Lesser Sunda Islands. Comparing with the hearth-behind house type in Sulawesi Bugis house or Java house and the multi-hearth-inside house type in Sumatran Batak Karo house and Kalimantan Iban house, hearth-centered house type becomes an obvious regional style.

As the first visit to Timor Island and Sumba Island in 2012, we considered every island owns its specific house types accompanied with ethnic groups individually. Currently, from the studies these years, we believe that some kind of consistency exists among the house types in the islands of Nusa Tenggara Timur.

## Panel 7: Innovation and Technology

*Wulan Cahyaning Maharani, Ofita Purwani, Hardiyati*

**Title:** Diversity in Visual Identity of Yogyakarta Accommodations as A Response to Online- Platform- Sharing Economy

**Abstract:** This paper focuses on how the identity of Yogyakarta is visually represented in online platform for accommodation such as AirBnB. Yogyakarta has long been a popular tourist destination thanks to its cultural richness. However, Yogyakarta is also known for its higher education and natural attractions such as beaches and mountains. One of the supporting tourism development in Yogyakarta is accommodation. The rise of online platform for accommodation such as AirBnB makes it possible for local people to provide accommodation for tourists. One way to promote their accommodation is by using the identity of the place. This identity is being represented in photographs of the accommodation in the online platform as one way to promote the place. As an innovative form of tourism accommodation, photographs posted in AirBnB is become one of motivation that influencing tourist choice. As Yogyakarta has multiple identities, the identity being represented in the online platform varied. By mapping the location of the accommodations which represent culture, education and nature, it shows that there is a relationship between the location of the accommodation and the visual identity displayed in AirBnB.

*Elis Ratna Wulan, Dindin Jamaluddin, Gina Giftia, Aji Sabda Fauzi*

**Title:** Student Satisfaction As A Quality Assurance Element In Innovative Islamic Higher Education to Meet Challenges Industrial Revolution 4.0

**Abstract:** Global civilizational changes increase the value of the scientific and technological potential in the Indonesia society. Information, knowledge, scientific breakthroughs become a significant resource in the unifying medium that bonds people and technology. Therefore, the main goal of this research is to identify student satisfaction factor on academic and learning processes in Islamic higher education and the degree of this satisfaction. It is believed that academic and learning satisfaction is one of the important quality assurance element in innovative Islamic higher education. The population of this study in particular includes UIN

Sunan Gunung Djati Bandung student, which is one of the Indonesia public universities and considered the students from 2016 to 2018. A questionnaire was given to a group of students as respondent. Based on this, the degree of satisfaction and the factors affecting it were investigated and identified. Descriptive statistics was used to identify the quality assurance aspect. The result showed that six aspects has the high validity in determining the quality assurance in Islamic higher education to meet challenges Industrial Revolution 4.0.

### *Muhammad Badaruddin*

**Title:** Assessing Political Risk in Gojek's Foreign Expansion

**Abstract:** Studying Indonesia's fast growing of digital startup companies encourages us to investigate Gojek, the country's first digital company which expand its business outside Indonesia. Since 2018, Gojek has been expanding its business to four South-east Asian countries, which are Vietnam, Singapore, Thailand, and Philippines. Since each targeted country has its different challenges should be overcome, Gojek must manage its foreign business expansion with better knowledge, particularly on the various of political risks that it should face. This paper will focus on analyzing Gojek's method in assessing political risk, and how does the company could possibly mitigate the risk. This research identifies three categories of risk in each targeted country which Gojek should face, which are policy and regulation, social and cultural, and infrastructure issue. Departing from the abovementioned context and perspectives, the purpose of this paper is to answer question about how does Gojek assessing the political risk for its foreign expansion, as well as answering question about the model of effective approaches by Gojek to different circumstances. For reaching these purposes, this paper will be structured by drawing the character of each targeted country in regulating the digital-application-based transportation business in the first part. Second part of this paper will also portray the social and cultural dynamics in each targeted country regarding the business, and the third part of this paper will analyze the problem of infrastructure that should be concerned by Gojek. Finally, in the fourth part, this paper will analyze how does Gojek assesses those three risks and how it does mitigate such risks for its successful foreign expansion.

### *Syuan-yuan Chiou, Kholidah Zia*

**Title:** Sermon through Mobile Phone among Indonesian Muslim Diaspora in Taiwan

**Abstract:** There have been a significant numbers of Indonesian Muslim migrant workers in Taiwan. However, due to the limitation to join religious activities for reasons such as insufficient mosques and non-flexible working hours, some Indonesian migrant workers (TKW) have to find their alternative way of attending *pengajian* in Taiwan. An interesting organization entitled “Komunitas on Air Muslim Indonesia Taiwan” (KOMIT) was established in 2010. This study intends to discuss the KOMIT, exploring how Indonesian graduate students help to organize TKW for arranging *pengajian* through networks of mobile phone. It will also touch an issue regarding media and soundscapes of Indonesian Islam in East Asia.

## Panel 8: Natural Environment and Local Knowledge

*Erik Sugianto, Jeng Horng Chen*

**Title:** Context and Challenges of Ship for Waste Management in the Indonesia Sea

**Abstract:** Waste in the water, especially plastic to be a crucial hazard for water ecosystem and not pleasing to the eye. With high possible influence on human health, the United Nations made a density of floating plastic debris as an indicator in Sustainable Development Goal by 2025. Of all the top-ranked marine polluters, Indonesia is ranked second behind China. In 2010, Indonesia had a coastal population of 187.2 million which lived within 50 km of the coast and each year produced 3.22 million tons of unmanaged waste and was estimated to cause a leak of 0.48-1.29 million tons metric of plastic waste per year into the ocean. Preceding studies have noted the waste plastic tile in the sea. However, a growing number of the report have been attended on plastic waste on coastal and surface waters, limited information is available for plastic waste management in the sea.

This work presents a state of art of waste management in the sea use small ships. The paper includes a general description of the future challenges for plastic waste management in the sea and description possible topologies of waste management in the sea water which can be implemented in small ships. The key features of waste management in the sea components are also described and several waste collection small ships are presented.

*Wahyu Widhiyanto*

**Title:** Tsunami Hazard in Sunda Strait

**Abstract:** The Sunda Strait plays an important role in the pulse of the life of the Indonesian people. It connects the two main islands namely Java and Sumatra. The population of these two islands accounts for 69% of Indonesia's population. While the population living in the coastal area on the edge of the strait is as much as 7 million both in the Banten Province and Lampung Province. The crossing in the strait, from Merak to Bakauheni and vice versa, is the busiest inter-island crossing in Indonesia with more than 50,000 passengers / day and more than 20,000 vehicles / day transported by ferries. The strait is also an international route for large ships between continents. The three industrial estates are on the edge of the strait, namely Cilegon industrial estate, Serang industrial estate and Tanggamus industrial estate. One special economic zone is also located in this region, namely the special economic zone of Tanjung Lesung. The

beaches in the strait become a tourist destination that is crowded with tourists even though most of them are domestic tourists. Two UNESCO world heritage sites right across each other at the western tip of Java Island, namely Ujung Kulon National Park and on the southern tip of Sumatra Island, namely Bukit Barisan Selatan National Park. Bandarlampung with a population of 1 million is the capital of Lampung Province that faces the strait directly. Meanwhile, Jakarta, the capital of the Republic of Indonesia, is relatively close to the strait. Thus, the Sunda Strait is an asset that must be protected both against human threats and by nature.

One of the natural threats that must be seriously anticipated is the tsunami. In its history, the Sunda Strait has experienced a great tsunami which became a legend in talks about disasters. The tsunami occurred in 1883 with a wave height reaching 30 m and a death toll of 36,000. The tsunami was preceded by the eruption of Mount Krakatau which was so violent that it caused disruption of the weather and the climate of the earth. Long before, around the 450s, a major eruption of Krakatau also occurred which was believed to be the cause of the separation of Java and Sumatra. This paper discusses the tsunami hazard in the Sunda Strait, where part of the discussion is the result of a field survey after the last tsunami on December 22, 2018 due to the activities of Mount Anak Krakatau. The survey results have revealed that the tsunami height ranges from 2-4 m and the distance of tsunami inundation that enters the land ranges from 40-250 m. Besides that the tsunami caused a lot of damage and also transported sediments from the coastline to the mainland. Furthermore, this paper is not only discussing tsunami hazards originating from Krakatau volcano but also from earthquakes. Large earthquakes have probability to occur in the subduction zone which is a boundary of the Eurasian and Indo-Australian plates. Plate movements range from 60-70 mm / year which are megathrust type and potentially produce earthquakes with magnitude 8.7. A probabilistic tsunami hazard assessment introduced in this study can be used as consideration in mitigation, regional planning, and development.

### *Tsung-Jen Hung*

**Title:** The Birth of Scientization of Jamu in Indonesia: Fake Jamu Scandals' Nationalism and Local Wisdom

**Abstract:** Jamu is the general name of a traditional Javanese herbal elixier and traditionally made by Mbok Jamu (Ms Jamu) or Dukun (healers that practice magic). During Dutch colonization, Indonesian herbs and spices open up a Renaissance of European medicine in seventeen century (Hans Pols, 2009) . Jamu in modern time is dietary supplement, prevention of disease, stamina enhancement or traditional body scrab(lulur). Mass market Jamu like Tolak Angin(1992) is available in supermarket and shops everywhere.

In the year 2010 the Indonesian ministry of health established the first Traditional medical research center (B2P2TOOT) in Tawangmangu, central Jawa. The center aims to promote the scientification of Jamu and research-based service. Around the research center, medical plants are planted in three sea levels, this is to standardize the quality of medical plants. The Jamu that pass the clinical trial is dubbed Santificasi Jamu and there are 9 kinds of Santificasi Jamu so far.

Besides building a research center, in 2012 and 2015 the ministry of health carried out the project named RISTOJA (research plan of medical plants and Jamu) which investigate the traditional medical practices in groups of five people including anthropologist, botanist and medical practitioners (doctors or pharmacists). RISTOJA projects records not only prescription or remedy, but the process of making and remedies of Dukuns, reiki (Dukun pijat), Dukun santet that may involve black magic and dukun Jamu. Through acknowledging the local knowledge (kearifan lokal), the scientification of Jamu is based on local knowledge that is impossible to standardize and mass produce like commercialized medicine. Their research suggests that the local knowledge cannot be generalized into active ingredient but embedded in the local cultural formulation and ethnicized body (Javanese people are prone to prostate cancer if drink *Eurycoma longifolia*, compared with Dayak people). Science is now becoming the technique to approach the local knowledge coproduced by the diversified ethnic groups and ecological environment.

Based on the interview with professors that involve in the RISTOJA program (one anthropologist, two botanist) and one professor that mentors the thesis of snake bites in Dayak tribe, two traditional reiki (Dukun pijat) and field-notes in B2P2TOOT. The thesis wants to present how the local knowledge both resists and transforms.

### *Reni Juwitasari*

**Title:** Community Resilience for Disaster Early Warning System Based on *Saur Sepuh* Concept in Coastal Community in West Java, Indonesia

**Abstract:** The early warning system is the most vital detection to save the community from disaster. Yet, Indonesia has not thoroughly established the system to protect the community. As more and more unexpected water-induced disasters occurred, the vulnerability level for the community living in coastal area is increasing. In the West Java coastal community, *Saur Sepuh* (narratives of the ancestors) concept has been proven to reduce the disaster risk by interpreting peculiar natural signs prior to the natural disasters taught orally as a collective memory from generations to generations. In the case of the recent tsunami that hit coastal area in West Java, the community witnessed the sudden receding sea water and the change color of the sea water.

These phenomena alerted them to be ready for any unforeseen situation. This research will explicate the local concept of *Saur Sepuh* as part of coastal community resilience to prepare themselves for disasters as well as to reduce the disaster impacts among the local community in West Java, Indonesia. The information and analysis of this research will be based in primary and secondary sources, including collecting literatures and interviews with relevant organization and coastal community in West Java. The result of study shows the patterns of Sundanese's local wisdom that are still relevant to support the targets of disaster risk reduction.

## Panel 9: Resource Management

*Chin Kok Fay*

**Title:** Indonesia's Role in Promoting Food Security in the Context of ASEAN Food Cooperation

**Abstract:** Notwithstanding the reasonable economic growth over the years, Indonesia continues to face food insecurity. Various problems such as international food price volatility, insect and plant diseases and climate change which pose risks to Indonesian food security can't be fixed by domestic policy measures alone. This paper seeks to examine how Indonesia can promote food security in the context of the dynamics of regional food security cooperation among Southeast Asian countries. Under the ASEAN Economic Community (AEC) initiatives, ASEAN has set out several strategic thrusts to ensure long-term food security in the region. While each member country seemed to display a stronger emphasis on the social and economic contexts of food security, regional institutional arrangements tend to stress more on monitoring and evaluation of food security. Most previous studies examine this regional framework through the enabling impact of the trade liberalisation of the AEC on food security. However, there is a lack of studies attempting to examine the impact of other mechanisms of the regional food security cooperation. This study aims to fill this gap by using Indonesia as a case study to examine the national-regional interactions in dealing with various dimensions of Indonesia food security.

*Stanislaus Risadi Apresian*

**Title:** Competing Discourses in the Indonesian Palm Oil Industry: Between States, Corporations, and CSOs

**Abstract:** Indonesia is the world's top producer of Crude Palm Oil (CPO). On the one hand, CPO is a strategic commodity which boosts economic growth since it has contributed significant export value and the palm oil industry is a major source of employment in Indonesia. On the other hand, the sustainability of the palm oil industry is questioned because it is associated with the deforestation, forest fires, peat fires, land grabbing, human right violations, and child labors. This paper examines competing discourses on palm oil. Generally speaking, there are three main actors delivering

discursive practices about Indonesian palm oil in general. They are states, corporations, and CSOs. The discursive practices do not only appear in the national level but in the international level as well. For instance, European Union (EU) consistently criticizes the sustainability of Indonesian CPO and makes a resolution to ban CPO-based biofuels from Indonesia. This Resolution has triggered Indonesia to do retaliation. For instance, spirits and alcohol exporters from European Union finds difficulties in securing approval to enter Indonesian market and to sell their products. EU might does further retaliation and Indonesia as well, this condition will lead a wider potential trade war between Indonesia and EU. Considering the development of discursive practices about Indonesian palm oil which develops wider, this paper examines competing discourses on Indonesian palm oil in two levels. In Indonesia, “good palm oil” discourse is still dominating. It can be seen from the Indonesian Government policies to support the development of palm oil industry to export more CPO. In international level, the presence of EU and CSOs based in EU in the discursive practices of Indonesian palm oil has threatened the export value of Indonesian palm oil to EU and other countries as well. Norman Fairclough’s approach to critical discourse analysis can be used to focus on discursive practices to understand the power dynamics between competing discourse coalitions in two levels.

*Roberto Akyuwen, Suwandī, and Caroline Mangowal Pancasakti*

**Title:** Gap Analysis of Iso 26000 Implementation: Case Study of Bakrie Sumatera Plantations "Free for what? Free education policy at regional level: concept and implementation"

**Abstract:** ISO 2600 have been used as a guideline of CSR practices in various companies globally. This research is aimed at analyzing the implementation gap of two main subjects of ISO 26000 in PT. Bakrie Sumatra Plantations Tbk. The two main subjects are human rights and labour practices. A descriptive qualitative approach is used to process various primary and secondary data. Primary data are gathered through series of interview with relevant respondents, while secondary data are collected mainly from the CSR reports in the period of 2016-2017. It is found that, if referred to the ISO 26000 core subjects, there is an implementation gap in BSP’s CSR practices in the context of labour practices and human rights. Several important documents on these two core subjects are not yet developed by the BSP management until recently.

*Shang-Po Hsieh*

**Title:** Indonesian Schools and Participatory Governance in the Reformasi Era

**Abstract:** School governance, essential to the quality of education and national development, hinges on accountability relationship between educational service providers (teachers and staff at schools) and stakeholders (students and their parents), and the literature on it mostly discusses institutional reform measures and positive effects they may bring about. The impact of institutional reform under the context of democratic transition may not always be as optimistic as the research suggests, however. Through analysing the case of Indonesia in the period 2003-2013, it is argued in this paper that institutional reform measures did not significantly change school governance during the period 2003-2008. The lack of knowledge or willingness of students' parents and teachers to enforce accountability is one of the main reasons. Thanks to the Education Alliance's continuous efforts, a virtuous cycle favourable to school governance had been visible in some regions in Java, in turn making good governance at schools more likely than ever. How to promote follow-up activities? It is a question that the Education Alliance faces, and its choice influences the development of school governance in Indonesia and also scholarly understanding of NGOs' functions and roles in it.

## Panel 10: Reflections on Politics and Society

*Antonius Diksa Kuntara*

**Title:** A Quest for Enhancing the Accountability: The Acceptance of *Siskeudes* among Public Servants in West Kalimantan Indonesia

**Abstract:** Since 2015 the Government of Indonesia, implementing the Law Number 6/2014, has launched “the village fund program”, a program which distributes certain (a huge amount) of money to all villages in the country. A single village can receive from IDR 800 million till IDR 1 trillion a year (Darwanto, 2017). The money is allocated by the State Budget and is aimed to develop the village’s infrastructure such as road, market, clinics etc and to enhance the capacity of the villagers to do business. The ultimate goal of the program is to reduce the number of the less-fortunate people in the country. However, during the four years implementation, the program is not running without problems. The problems are tiered starting from planning, administrative and accountability problem to mismanagement and fraud i.e. corruption.

The Indonesian Corruption Eradication Commission (KPK) has recommended that the government should build a system which ensures that the program is run as mandated by the law. The Ministry of Internal Affairs and the state’s body of internal audit for finance and development (BPKP) who responsible directly to the president then make an innovation by designing an information system (IS) namely “*Siskeudes*” (*Sistem Keuangan Desa/ Village’s Financial System*) to help public servants working in the village’s government office to prepare the accountability report to be submitted to the government. The IS is designed to enhance the transparency and accountability of the village’s financial statement.

According to Kim and Kankanhalli (2009) an organization should understand and manage the user resistance to be successful in a certain system implementation program. It should ensure that the information system is well accepted by the member. This study tries to explore the determinants of the acceptance of *Siskeudes* in Indonesia. It will survey the public servants working with the system in Ketapang District, West Kalimantan Province, Indonesia. It will analyze the phenomena using the perspective of Technology Acceptance Model (TAM) (Davis, 1989). The question of this study is: what factor(s) influence(s) the acceptance of “*Siskeudes*” system among the village’s public servants in Ketapang District, West Kalimantan?

The aim of the study is twofold. First, it wants to test the constructs of Technology Acceptance Model (Davis 1989) which are: Perceived Ease of Use (PEU), Attitude

Toward Using Technology (ATUT), Perceived Usefulness (PU), Behavioral Intention to Use (BIU) and their influence towards Actual Technology Use (ATU) in the context of developing country like Indonesia. Second, the study will provide useful information to the local government about the perception of the operators to the system. With the information the local government can manage or prepare a program to enhance the acceptance of the system among its worker so that the program will run successfully.

Studies about the use of technology to provide financial information were mostly done at business setting and conducted in developed countries. Very few has it been done in developing country in the context of service organization (Cleary, 2009; Naranjo-Gil & Hartmann, 2007; Islam et al. 2011) especially in the village level organization. This motivates the study and it wants to fill the gap.

### *Frank Dhont and Po-Yu Chen*

**Title:** Indigenous Identity in War: Indonesians and Taiwanese on Morotai caught up in World War II.

**Abstract:** Taiwan became part of the Japanese empire since 1895. This marked the beginning of Japanese expansion that would culminate in the Japanese capture of a huge Asian empire in World War II. After the 1937 implementation of the *Kominka Kyoku* (Japanization Policy) many Taiwanese were educated to become Japanese. On the Indonesian side, many Indonesians were educated and trained in various functions of the Dutch administration and army until the Dutch defeat in 1942. Indonesians were then subjected to similar Japanese policies as the Taiwanese during the 3.5 years of Japanese rule in Indonesia.

Indonesians and Taiwanese found themselves part of the global conflict of World War II where they fought on opposite sides in various areas in a war that was not really theirs and yet also very much indeed it was. One such example occurred on the island of Morotai where the Japanese held out until 1944 before being defeated by the Allied Forces. In that battle, one soldier Kelasay has a story to tell even today. The identity of this one individual studied is fragmented: soldier from Taiwan; aboriginal Taiwanese; Japanese volunteer soldier... He served in the Battle of Morotai and later continued to hold out as guerrilla until the end of the war because of his jungle skills as Taiwanese aboriginal. The paper will examine how Kelasay saw himself during wartime and how he adapted to different continues. The paper will also examine how Indonesians in that same war saw themselves facing similar challenges. Challenges that would end up shaping their various identities.

## *Gangsím Eom*

**Title:** Redefining Tomorrow: Regimes of Hope and Business Partnerships between Indonesia and South Korea

**Abstract:** Taking account the second largest foreign community in Indonesia, Koreans often refer Indonesia as “the dream country of Koreans”. Central to this Indonesian Dream is the strong economic ties supported by Korean Multinational Corporations and innumerable Small and Medium Enterprises in Indonesia.

With a broader aim of delineating the unique trajectory of South Korea and Indonesia business partnership which traces its origin back to Japanese colonial period, this paper aims to investigate the versatile role played by Korean companies in Indonesia and their underpinning regimes of hope that constitute a central stake and undergird the recruitment of individuals into labor regime. Central to this research is POSCO, a Korean multinational steel company and its Indonesian joint venture company PT KRAKATAU POSCO. By looking their business practice closely, I will bring forth the religious underpinnings for promoting work ethics under different regimes of hope: the rise of Protestant work ethics propagated by former president Park Jung Hee in 1970s South Korea and contemporary Islam work ethics promoted by *Pelatih Spiritual* (Spiritual Trainer) from the Emotional and Spiritual Quotient (ESQ) Leadership Center in Indonesia.