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PREFACE

International Journal of Social and Political Sciences is a scholarly publication that focuses on research in the fields of social and political sciences. The journal aims to provide a platform for academics, researchers, and practitioners to share their findings, theories, and insights pertaining to various social and political issues. The journal covers a wide range of topics, including but not limited to sociology, anthropology, psychology, political science, international relations, public policy, and gender studies. It welcomes articles that present empirical research, theoretical frameworks, case studies, and reviews of existing literature. The primary objective of the International Journal of Social and Political Sciences is to contribute to the advancement of knowledge in these disciplines and stimulate intellectual discussions. It seeks to facilitate dialogue, exchange of ideas, and foster collaboration among scholars from different parts of the world. The journal follows a rigorous double-blind peer-review process to ensure the quality and validity of the published articles. This process involves the evaluation of submissions by experts in the respective fields, who assess the methodology, research design, analysis, and significance of the contributions. International Journal of Social and Political Sciences is published regularly, providing a platform for researchers to disseminate their work globally. It is available in both electronic and print formats, making it accessible to a diverse readership, including academics, policymakers, practitioners, and students.

10 authors from various universities in Indonesia. The first article, *Menyama Braya Image of Hindu and Islamic Acculturation in Budakeling Village*, by I Dewa Gede Yoga, Aris Arif Mundayat, Yuyun Sunesti, This article discusses "menyama braya", a concept of acculturation and tolerance between Hindu and Muslim communities in Budakeling Village, Bali. This study highlights how harmonious social interactions are formed and maintain peace between religious communities in Bali. The second article, *The Impact of Social Protection Policies in Indonesia Post-Covid-19 Pandemic*, written by Muhammad Syuzairi, discusses the impact of social protection policies in Indonesia post-COVID-19 pandemic. The third article, *The Relationship between Peer Social Support and Subjective Well-being in Street Children* by Nirmala Yunita Halim, Suroso, Isrida Yul Arifiana, examines the relationship between social support from peers and subjective well-being in street children. This study emphasizes the importance of social support from peers in improving the psychological well-being of street children. The fourth article, *Use of Technology to Prevent Illegal Fishing: A Case Study Perspective in the Natuna Sea* by Geby Gita, Wan Jesica Febrianty, examines the role of technology in preventing illegal fishing in the Natuna Sea, Indonesia. The study concludes that the application of this technology is effective in improving fisheries surveillance, but its success depends on resource capacity, inter-agency coordination, a strong legal framework, and political support. In the fifth article, *The Influence of Social Media on Political Participation in the Digital Era*, Teguh Supriyanto analyzes the influence of social media on political participation in the digital era, especially in Indonesia. This study suggests the need for an inclusive and effective strategy for political participation in the digital era that maximizes the positive impacts of social media while addressing its challenges.



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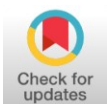
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Abstract:

This study explores the process of acculturation and tolerance between the Hindu and Muslim communities in Budakeling Village, Bali, focusing on the concept of "menyama braya" as a foundation for fostering inter-religious harmony. Bali, known for its strong Hindu traditions, is a multicultural society where religious and cultural diversity coexist. The research aims to identify how the practice of "menyama braya," which signifies mutual respect and recognition of others as kin, facilitates peaceful cohabitation and cultural exchange between these two religious communities. A qualitative research method with a descriptive approach was employed, involving non-participant observation, interviews with community leaders, and documentation analysis. The findings highlight the significant role of "menyama braya" in promoting intercultural dialogue, as reflected in the adoption of Balinese identities by Muslim residents, as well as joint practices such as the megibung (shared meals), ngejot (food charity), and participation in Subak (irrigation systems), along with the use of Balinese language and arts. These practices not only represent cultural exchange but also strengthen social bonds and religious tolerance. The study concludes that the "menyama braya" concept plays a crucial role in maintaining unity and peace among different religious communities in Budakeling Village, supporting the idea that multiculturalism thrives through mutual respect and cultural integration.

Keyword: Menyama Braya, Acculturation, Tolerance.



INTRODUCTION

Strategic geographical conditions on world trade routes seem to influence the diversity of Indonesian society. Through trade flows, it influences Indonesia's cultural treasures and it is enriched by the presence of cultural supporters from other nations. Furthermore, one of the great characteristics of this society is that it is a pluralistic society which reflects the variety of cultures spread across all large and small islands which live today. According to Warsito (2012), there are more than 300 different ethnic groups in Indonesia with their own cultural identities and more than 200 distinctive languages. Religious beliefs are also quite diverse. Almost all major religions in the world can be found in Indonesia. One of the islands in Indonesia whose society is multicultural is Bali Island.

Bali Island not only has a strong Hinduism nuance, but it has multicultural environment. The multicultural Bali community is characterized by various religions that have been recognized nationally and spread throughout the regencies. They live closely with the Hindu community. They are allowed to fulfil their religious responsibilities and develop their own culture. According to the Bali Province Central Bureau of Statistics, in 2023 the number of followers of Islam will reach 520,244 people from the total population and it is considered as the second largest religion after Hinduism. Their existence has become an integral part of Balinese life. Islam in Bali spread to all districts/cities, one of which is in Karangasem Regency with a total of 16,221 Muslims. The spread of Islam in Karangasem Regency can be found in Budakeling Village. Budakeling Village is geographically located to the north of the government center, approximately 14 kilometers away. Budakeling Village covers eight service villages. From the eight service villages, only the Kampung Saren Jawa has residents who embrace Islam (Mahayani, 2021). Referring to the monograph on Budakeling Village in 2022, the number of followers of Islam is 565 people from the total population.

The closeness of the Budakeling Hindu community to the small Muslim community in Kampung Saren Jawa is very close. Seen from its historical traces, the existence of Kampung Saren Jawa cannot be separated from the struggle of an Islamic figure named Raden Kyai Jalil from Java who was able to subdue a large cow that had been making a commotion in the Sare area. Because his services, he was awarded a piece of territory which is as called Kampung Saren Jawa today (Mashad, 2014). Their existence has been around for centuries so that it provides space for acculturation and tolerance in order to emerge with the Budakeling Hindu community. This pattern of good interaction and communication has a strong impact between people of different religions. Therefore, these two communities easily accept cultural acculturation without losing the original nature of their respective cultures.

This study intends to explain the concept of menyama braya awareness which was built as a foundation for acculturation and tolerance which occurs between the Hindu-Islamic community in Budakeling Village in order to maintain religious tolerance. Menyama braya literally comes from the words nyama and braya. Nyama means close relative while braya means distant relative. Furthermore, explicitly menyama braya contains a pluralistic meaning that is being able to respect differences and positioning other people as brothers; besides, positioning brotherhood with different religions, especially Muslims. In fact, the closeness from the Kingdom era until now has given rise to new terminology so that they are often called as Nyama Selam which means Muslim brothers. In other words, menyama braya is a social process in society in order to ensure that acculturation occurs between different religions. Some facts of acculturation which exist between the Hinduism and Islamic communities are the borrowing of the term "Balinese" by the Muslim community and the existence of acculturation within the scope of culture that are performing arts and building arts. Thus, with the acculturation relationship which has been built, it creates a society of tolerance, namely mutual respect for each other's differences.

Research on the concept of menyama braya from a multicultural perspective is still limited. There are two studies regarding menyama braya from a multicultural perspective. Brata (2019) stated that menyama braya is an actualization of the spirit of multiculturalism from immigrant groups, based on the ethic of "Vasudaiva Kuthumbhakam", that we are "menyama" (brothers). The study focuses on Durkhiem's perspective on religion. Meanwhile, research which had been conducted by Safi'i's (2022) stated that multiculturalism occurs due to the factors of traditions and shared traditions

which gave birth to the concept of civil religion which was built on the basis of the results of a dialectic between local culture and the beliefs of each religion. This study focuses on the civil religion perspective of Robert N Bellah.

This study is different from previous research. This study focuses on how acculturation and tolerance are built based on borrowing "balinese" identities so that it leads to a harmonious life. The theory used in this study is also different from previous research. This study prefers to use Bikhu Parekh's theory in order to analyze more deeply regarding multiculturalism in menyama braya. According to Parekh, in order to achieve acculturation and tolerance, two communities with different religions should engage in dialogue with attitude of mutual respect.

RESEARCH METHOD

This article was written by using a qualitative research method with a descriptive approach and using Bikhu Parekh's multicultural theory. Qualitative research is research which is used to solve problems by using data collection methods directly in the field involving informants as research subjects using observation, interview and documentation techniques (Nazir, 2014). Researchers used non-participant observation methods in which researchers are only observers of phenomena that occur in the field without participating in an activity (Emzir, 2016: 40). In this study, researchers conducted non-participant observations in order to obtain data regarding the concept of menyama braya which causes the birth of acculturation between different people.

The data collection process in this study was conducted through in-depth interviews with informants. This interview was conducted openly and continuously until truly valid data was obtained (Siyoto et al, 2015). Interviews were conducted with Hinduism community leaders and Kampung Muslim Saren Jawa community figures. These figures were chosen since they understand more deeply about kinship, cooperation, acculturation and tolerance between Hinduism and Muslim communities in Budakeling Village. Further data collection was conducted through documentary studies. This technique is usually conducted by looking for data in the form of photographs in the field in order to help validate the research. In addition, data collection was conducted by looking for similar and relevant references through journals, articles, theses, and the internet.

RESULT AND DICUSSION

1. Menyama braya as a Concept of Acculturation and Inter-religious Tolerance

The historical perspective claims that menyama braya began with the king of Karangasem who had successfully conquered Lombok. The king of Karangasem tried to bring Hinduism and Islam together by acculturating the language. Therefore, the Lombok language, Beraye, was adopted, while the Balinese language was menayame at that time. Then, menyama braya is existed (Mashad, 2014). Menyama braya is a wealth needed for the peaceful life of the community. Not just people of the same ethnicity, race, tribe or religion, but to anyone regardless of these things. This form of menyama braya in Bali is implemented in cooperation work activities, attending a funeral, attending a wedding, etc.

The creation of acculturation and tolerance is not only through the game of power and ideology from the top down, but it also can be created through the grassroots along with patterns of interaction between religions in the social structure. This sign can be seen from the linguistic pronunciations that are Nyama Bali and Nyama Selam. Nyama Bali means brothers come from Balinese ethnicity while Nyama Selam means brothers

that have converted to Islam (Putra, 2021). Such linguistic pronunciation is an abstraction from the experience of Hinduism and Islam communities which are very closely related in social life, like people who have blood ties (*menyama*). Such pronunciation does not only aim to describe the social reality of the two religious communities, Hindu and Muslim, but it also to strengthen social ties on the basis of a recognition that we and they are the same or the Balinese call Muslims as *Nyama Selam*. Likewise, Muslims call Balinese people *Nyama Bali* (Atmadja, 2010). The words *Nyama Bali* and *Nyama Selam* are not only pronunciations, but also they contain social capital in order to create a harmonious life between Hindu and Muslims since both are brothers (*menyama*).

The pronunciation of the words *Nyama Bali* and *Nyama Selam* is in line with the social processes of society so that it gives birth to the concept of the relationship of *menyama braya*. The concept of *menyama braya* can literally be divided into two that are *nyama* and *braya*. *Nyama* represents relatives of the same ethnic group (Bali) while *braya* represents distant relatives (Adhi et al., 2019). The meaning of distant relatives is aimed at responding to people with different religions; especially, Islam. It can be seen that Hindu and Muslim communities try to maintain their social ties with each other through neighborly relations.

The form of *menyama braya* neighbor-based relationship is represented by how Islamic society adopts the term Balinese so that it causes the emergence of acculturation which they maintain from generation to generation; such as, Hindu and Islamic customs to visit each other spontaneously when people experience grief as well as when these two communities hold a wedding ceremony, they invite each other. If they meet in a public space, they conduct a social ritual that is greeting each other. Even though this activity is spontaneous and grows from the grass roots along with the interaction patterns they carry out, it is very important in creating tolerance between religious communities in neighbors and villages.

2. Forms of Acculturation and Tolerance of *Menyama braya*

Menyama braya as a basis for thinking and behave between Hindu and Islamic communities in order to maintain increasingly strong social ties. This concept is not only be interpreted simply by conveying it in words, but also it needs to be real implemented in people's lives. The researcher explains below about *menyama braya* as forms of acculturation and tolerance between Hindu and Muslim communities in Budakeling Village.

a. Adoption of "Balinese" Name Identity

Bali is known for its naming traditions which are intended for his descendants. In Bali, naming is closely related to gender, birth order, or even the legitimacy of nobility (caste). The implementation of this tradition is not absolute, considering the fact that not all Balinese people follow this naming system. Seen from historical traces, it is not yet known when this first name began. Based on the explanation above, Balinese people have known the term caste which they have inherited since ancestral times. In the past, it functioned as a legitimation for a person's special role in society. There are four castes in Bali, namely, first, Brahmin, for giving names to their descendants, *Ida Bagus* for men while *Ida Ayu* for women. The second, *Ksatria*, for giving names to their descendants; for example, *Dewa* for men while *Dewa Ayu* for women. The third, *Waisya* gives first names as for example *Ngakan*, *Gusti* and *Sang*. The fourth, *Sudra* for giving first names as for example *Wayan*, *Kadek*, *Komang*, and *Ketut* (Putri et al., 2022).

Referring to the main discussion, the name identity which is intended for the Balinese people, which they received from the womb, can also be found in the people of Budakeling Village; especially, in the Kampung Muslim Saren Jawa. Furthermore, the kinship ties which they formed over centuries, was maintained until they gave birth to a concept called as menyama braya. Through this concept they live side by side, respecting differences, and live harmonious. Acculturation events arise as interactions take place in people's lives. This Islamic community has long adopted the name "Balinese" according to their respective birth orders; for example, Mr. Made Ahmad Yusuf as village elder, Mr. Komang Nazarrudin as customary officer, and Komang Januryanto as official officer. They adopted typical "Balinese" names according to their birth order without losing their original identity as followers of the Islamic religion. In addition, the basic reason they adopted this name is because of its inheritance from their ancestors so that they as the next generation can only conduct and preserve it. Acculturation is also created through the adoption of names as a concrete form of maintaining tolerance between religious communities. Based on an interview with Made Yusuf as the village elder regarding the adoption of the name, he stated,

“Balinese names are given based on the birth order of the child. This adoption is not just for beauty, but there is a purpose and meaning contained in it, which is to make the same group without any barriers in the public space.”

The values of tolerance contained in the adoption of this name are how minority communities who live in the midst of majority society maintain kinship relations (menyama braya) so that they remain stable. Through adopting this name identity, they reflect themselves as something which is single (the same) as the majority community so that it gives rise to an attitude of non-domination between Hindu and Muslim communities. In addition, they need to maintain an attitude of not dominating each other in order to maintain unity so as not to give rise to conflict.

b. Megibung Tradition

The megibung tradition is a form of implementation of the philosophy of life of the Balinese people in general, namely Tri Hita Karana which includes Parahyangan, Pawongan, and Palemahan. In particular, the Pawongan principle is closely related to harmony between humans and other humans or communities with other communities (Atmadja, 2017). In Hindu society; especially, the Karangasem Hindu community, they have inherited the megibung tradition for centuries.

They conduct the megibung tradition during cremation ceremonies, mepandes/tooth cutting, weddings, and so on (Pageh, et.al, 2013). Furthermore, the megibung tradition is one of the community's media for fostering tolerance between different people which is found in Budakeling Village. The megibung tradition is conducted by the Muslim community in Kampung Saren Jawa; for example, during the celebration of breaking the fast, Eid al-Adha, and Eid Al-Fitr, they invite the local Hindu community to come and follow the megibung tradition.

Togetherness during megibung when they chat with each other, sit together without looking at each other's backgrounds. Apart from being called an adoption of a "Balinese" identity, the megibung tradition is full of the values of mutual cooperation which is proven by the spirit of mutually beneficial cooperation, preparation for conducting the megibung tradition by dividing cooking tasks and so on. The ethical values

contained in the megibung tradition include the unwritten rules of awig-awig/rules from serving the dish until the meal is finished eating which apply to all Hindu and Muslim communities (Rafi'i, 2022, Masdarini & Marsiti, 2021).

The megibung tradition process is also full of menyama braya nuances. As in the picture above, it can be seen that when conducting the megibung they are sitting together enjoying the dishes which have been prepared. This concept of menyama braya reinforces a sense of belonging and that ties of brotherhood should remain eternal even though the clothes they wear are different. They are able to argue that these differences will not be able to unite in traditional events. They indeed need to preserve and maintain this menyama braya concept in order to maintain tolerance between different religions so that it remains stable forever. This kind of social process will shape people's attitudes so that no one feels superior or even inferior in social life, so they implement equality in social life well.

Seen from the types of dishes served by Muslims, it is the same as what is served by the local Hindu community; For example, sate lilit, lawar (bloodless), komoh, and so on which shows that there is adoption in the field of culinary arts. It is clear that these are various types of food owned by the Balinese Hindu community in general.

The traditional megibung event is full of the values of tolerance. They need to maintain activities in order to foster an attitude of mutual respect for each other; particularly, towards people of different religions especially Islam. They create tolerance through the food served when Hindu and Islamic communities hold traditional megibung events. They eat a meal together. The dishes they serve certainly have their own characteristics between Hindu and Islamic communities in terms of the processed staple ingredients (meat); For example, Hindu people in general are not allowed to consume beef so that they replace it with pork, chicken, duck and so on.

Meanwhile, Muslims are not allowed to consume pork so that they replace it with beef, goat, chicken and duck. The megibung events conducted by the Hindu community during religious ceremonies certainly invite Muslims, starting from the process of slaughtering the animal which should comply with Islamic religious requirements to joining in processing it. The dishes they prepare do not use pork and blood. Moreover, when Muslims celebrate holidays; such as, Eid al-Adha and Eid al-Fitr, they conduct megibung activities and invite the local Hindu community.

The dishes they serve do not use processed beef since Hindu People avoid consuming beef. Even though the tradition of eating pork and beef is contrary to the teachings of their respective religions, they create good interactions. This attitude of mutual respect for each other's prohibitions reflects the very strong tolerance between the two religions between Hinduism and Islam. Based on an interview with Budhi Brahmandya as a Hindu community leader related to the megibung tradition, he stated,

“The megibung tradition is strong with the feeling of solidarity. This traditional event is usually carried out during religious activities. For example, at weddings, we also invite people from the Muslim Village to share a meal.”

Based on an interview with Komang Nazarrudin as the customary head, he stated to explain,

“We as Muslims invite the Hindu community to carry out the megibung tradition during great days such as Eid al-Fitr and Eid al-Adha. When

inviting the Hindu community to megibung, the food that we prepare certainly does not contain beef as the basic ingredient, because according to Hindu beliefs, cows are considered sacred.”



Figure 1. Megibung Hindu and Islamic Communities in Kampung Saren Jawa
Source: Komang Januryanto, April 16th 2023

c. Ngejot Tradition

Another tradition which can be implemented in order to foster and strengthen integration between Hindu and Islamic communities is ngejot. It is implemented by giving food alms to closest relatives or neighbors in the form of rice, side dishes, snacks, and so on (Atmadja, 2017). Furthermore, it is usually identically conducted by Hindu people when they complete conducting major religious celebrations; such as, Galungan, Kuningan, Nyepi, and Eid al-Fitr and Eid al-Adha among Muslims. Food which is offered as ejotan even though its economic value is very minimal is socially very large, namely as social capital between relatives, families and friends who have different belief backgrounds (Hanip et al., 2020). Based on an interview with Komang Januryanto as the head of the office related to the ngejot tradition, he stated,

“Ngejot is a form of food charity that occurs after every religious holiday. We have carried out the ngejot tradition since long ago and it still exists today. Usually, they carry out ngejot to distribute food in the form of snacks during Eid al-Fitr and meat during Eid al-Adha. Even though the quantity is low, it is considered as social capital.”

These phenomena are still found in Budakeling Village with the Muslim community of Kampung Saren Jawa, where the people of Budakeling, who are predominantly Hindu, when they have finished celebrating a religious ceremony, they will automatically conduct activities in order to encourage the residents of the Kampung Muslim Saren Jawa community and vice versa. Carrying out big celebrations such as Eid al-Adha and Eid al-Fitr, they will also carry out encouraging activities for the Hindu community in Budakeling Village. During the Eid al-Adha celebration, the Saren Jawa Muslim community definitely conducts slaughter of sacrificial animals in the form of cows, goats and chickens. At that time they also conducted ngejot activity of the meat they slaughtered except beef. They already understand that Hindus are prohibited to consume beef. This ngejot tradition certainly shows that Budakeling Village upholds a sense of tolerance in order to maintain the continuity of a peaceful and harmonious life can be seen.

d. Adoption of the Subak Tradition

Subak is a social organization which is part of Balinese culture in order to improve community welfare through its main activity that is regulating the irrigation system in the rice fields. The word subak comes from the Balinese language, which can be found in the Pandak Bandung inscription which has the year number 1072 AD (Atmadja, 2010: 308). Furthermore, subak is essentially based on the local ideology of Tri Hita Karana, 1945 Constitution and Pancasila. The local ideology of Tri Hita Karana is closely related to Hinduism so that Subak is called as a socio-religious organization (Suryawan et al., 2023). This phenomenon is symbolized by the existence of Subak Temple as a place of worship for Dewi Sri (the Goddess of prosperity/well-being). Subak in Bali has been designated as a world heritage site which is related to the success of farmers in Bali in preserving their ancestral heritage. Even though subak is identified by the Balinese Hindu community, subak can have Muslim members. This phenomenon can be seen in the subak that was formed in Budakeling Village. This collaboration between two different communities is caused by an interest that is the successful management of the irrigation system in the rice fields. Based on an interview with Komang Matra regarding the existence of Subak Budakeling, he stated,

“Subak Budakeling consists of two tempek/groups, tempek batur and tempek gredeg, which the number of members reached 90 people. The members of the subak are indeed 15 Muslims, who are members of Tempek Batur.”

The figure below shows the rice fields condition in Budakeling Village. It is widely along this village road. As explained above, land ownership is not only owned by Hindu communities, but it also owned by Muslims. Therefore, they also join the Subak organization. Meanwhile, seen from a sociological perspective, Subak contains the values of togetherness; especially, togetherness that is gathered in one organization which has members with different religious backgrounds. Subak activities involve the togetherness of members regardless of their religious status; such as, conducting irrigation repair activities, donations for public facilities related to Subak, meetings, and so on.



Figure 2. Subak in Budakeling Village

Source: google.com downloaded on January 15th 2024

Moreover, when preparing for the ceremony at Ulun Subak Temple (Pura Subak), Muslims participate in providing donations in the form of leaves, bananas and coconuts produced in the rice fields or moors as equipment for the ceremonies/offerings. In

addition, in order to avoid social jealousy when conducting the ceremony at Subak Temple, Subak members from the Muslim community are given money as a substitute since the money used to conduct the ceremony comes from the subak cash (shared ownership).

e. The Use of Balinese

Language is a communication tool organized in the form of units; such as, words, clauses and sentences which are spoken both orally and in the form of written narratives. In accordance with the explanation above, in Indonesia there are more than 200 types of regional languages which are still used by the community as a medium of communication one of which is the Balinese that is still regularly used today by the Balinese people. It is in line with the main discussion that the Muslim community which occupies the area in Budakeling Village uses Balinese as a means of communication in their daily life. In fact, they have been taught since elementary school how to write Balinese script and pronounce Balinese properly and correctly. It is not surprising that most of the them are already fluent in Balinese; especially, using refined Balinese (Bali Alus) in order to communicate with the local people. In addition, the Muslim community of Kampung Saren Jawa uses Balinese as a medium of communication for those who are not from the Balinese ethnic group. Based on an interview with Komang Nazzarudin as the customary head, he stated,

“The use of Balinese language in Kampung Saren Jawa started a long time ago. Since I was a child, I have spoken the Balinese language and so also in school. At school, we as a Muslim community study the Balinese language.”

Living with the majority of the population using Balinese as the main medium of communication encourages them to use Balinese as a means of communication; especially, the use of Refined Balinese (Bali Alus). They have had this kind of tolerance for centuries. The use of Balinese is not only in informal environments, but it is also used in the formal environment they receive at school. In terms of communication with other Muslim communities, they also use Balinese as a means of communication since Budakeling Village is famous for its massive use of refined Balinese (Bali Alus) in daily communication.

f. Burcek Performing Arts

Performing arts as a medium of expression not only expresses joy, a form of gratitude, religiosity, and so on, but it is also used as a medium in order to actualize attitudes of acculturation and tolerance between different religions (Arimbawa, 2023). This collaboration in performing arts is reflected in the burcek art performance in Budakeling Village. The art of burcek is a collaborative dance between the art of burdah from Muslims and the art of cekepong from Hindus. This collaborative art performance is conducted by 16 men. Eight came from Hindus who wear poleng (black and white) clothes and eight from Muslims who wear peci with the typical Malay black bay belanga clothes. Furthermore, the burcek art performance on stage uses Balinese lyrics and it is accompanied by musical instruments; such as, the rebab, tambourine and traditional Balinese flute. This burcek art has been performed at major events; such as, religious moderation activities, visiting public officials, performing on large stages such as the PKB (Bali Arts Festival), and recently was invited to perform at the G20 (Group of Twenty) which

took place in Bali. Based on an interview with Made Yusuf as a village elder related to seka burcek, he stated,

“This collaborative art has existed for a long time and is still maintained today. We must keep the collaboration, it is an asset in the form of art. The performance is not only held during official events, but also at big events such as the PKB (Bali Arts Festival), and the G20. Muslims also take part in Burdah performances. They performed it in the procession of the ngaben ceremony carried out by the Hindu community, especially in Griya Budakeling.”

The figure below is a collaborative burcek art between Hindu and Muslim communities which occurred in Budakeling Village. Apart from being performed in government activities, this artistic collaboration is performed during the cremation ceremony. This performing art is full of tolerance value since there is a collaboration between two different arts which become one on stage and when the funeral/cremation ceremony takes place, the art of burdah is invited to perform. The ceremony is not complete without the budrah performance.



Figure 3. Burcek and Cekepong Arts Performances
Source: google.com downloaded on January 5th 2024

g. Architectural Arts

In addition to the performing arts described above, architectural arts can be found which have elements of acculturation between local communities. Looking back briefly, there used to be a mosque in Kampung Saren Jawa which was the oldest mosque, resembling a temple with seven overlapping meru, it was named Fathul Jalil but it is no longer in use (Pageh et al, 2013). For a long time, the Budakeling Islamic community has experienced acculturation within the scope of building art. Currently, acculturation of building arts still exists, including the architecture of mosques, gates and bale banjar. Apart from mosques which resemble temples, mosques that have acculturation art with Balinese culture are currently found. Inside the mosque, the pillars and corners of the building are found with Balinese ornaments; such as, patra punggel, kakil-kakulan, patra cina, temesir and so on (Dwijendra, 2008). Therefore, by making a mosque by adopting Balinese carvings, it certainly indicates that acculturation in the building arts of the Javanese Saren mosque is still maintained without abandoning its original function.

In addition to the acculturation in mosque architecture, there are other architectures. As in the figure below, it shows that the gate or portal found in the Javanese

Saren Muslim Village resembles typical Balinese Hindu temple buildings. Furthermore, the bale banjar where its function is as a place for meetings held by community members on a regular basis, in the architecture of the bale banjar in the Kampung Muslim Saren Jawa, acculturation can be found both in the name of the building (bale banjar), architectural form, and typical Balinese Hindu ornaments. Based on an interview with Komang Januryanto as the official, he stated,

"You can find public facilities that adopt Balinese architecture in here. Both are architectural art in mosque buildings, gates, and communal pavilions. For the mosque building, the process of making ornaments engraved on the columns of the building was specially made by Balinese nyama."

The values of tolerance are built through the adoption of building art; especially, Balinese ornaments. They do not only have an aesthetic meaning, but they also have aims and objectives that are to respect Balinese art and culture by making it actual through the construction of facilities; such as, mosques, bale banjar, and gates. In addition, direct respect through building art increasingly shows the value of tolerance between Hindu and Islamic communities.



Figure 4. Gate of Kampung Saren Jawa
(Source: Dewa Yoga, July 28th 2023)



Figure 5. Bale Banjar



Figure 6. Process of Making the Pillars of the Jami' Nurul Hayat Mosque Adopting Balinese Ornaments
(Source: Komang Januryanto, May 20th 2023)



Figure 7. Exterior view of the Jami' Nurul Hayat Mosque

CONCLUSION

The existence of the Muslim community in Bali has been going on for a long time; especially, the existence of Muslims in Budakeling Village, Karangasem, Bali. Their social life is very close and very strongly intertwined with Hindu society so that it forms them into a sense of unity. Therefore, Balinese people call Muslims Nyama Selam while Muslims call Hindus as Nyama Bali. The pronunciation of the words Nyama Bali and Nyama Selam goes hand in hand with the social processes of society so that it gives birth to the concept of the relationship of menyama braya. The concept of menyama braya is implemented in society along with the interaction process so that it can give birth to acculturation and tolerance between different religions. The implementation of acculturation and tolerance is expressed in the borrowing of "balinese" identities in the forms of: borrowing name identities, megibung, ngejot, adopting the Subak tradition, and using the Balinese language as the main communication medium, burcek performing arts, and architectural arts. According to Bikhu Parekh, with inter-religious dialogue, mutual respect will form a multicultural society. In addition, the social processes conducted by the Hindu and Muslim communities in Budakeling Village create very close acculturation and tolerance.

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Impact of Social Protection Policy in Indonesia Post Covid-19 Pandemic

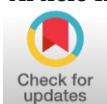
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Abstract:

Social protection policy is one of the Government's efforts to ease the burden on communities affected by the COVID-19 pandemic. This policy includes providing social assistance, subsidies, and economic stimulus. Analysis of the impact of social protection policies in Indonesia post-COVID-19 is essential to determine the effectiveness and efficiency of these policies. This analysis can also be used to provide better policy recommendations in the future. The research method uses descriptive qualitative with a post-positivism approach, which is a paradigm that emphasizes objectivity and rationality in research in analysing the impact of social protection policies in post-COVID-19 Indonesia. The research results show that these social protection programs' effects include increasing people's income, improving nutrition, increasing access to health services, and improving quality of life. Apart from that, these programs have also helped poor and vulnerable communities to become more independent and empowered. However, there are still several challenges in implementing social protection programs in Indonesia. These challenges include limited budgets, lack of coordination between programs, and low levels of community participation. To overcome these challenges, the Government needs to make various efforts, including increasing the budget for social protection programs, strengthening coordination between programs, and increasing community participation.

Keyword: Covid-19, Policy, Challenge



INTRODUCTION

Post-COVID-19 social protection policies in developing countries have had a significant impact. Cash transfers and food subsidies have helped millions meet their basic needs. Health support has helped prevent hunger and malnutrition, and consent to small and medium businesses has helped keep the economy running (Abdoul-Azize & El Gamil, 2021; Gerard et al., 2020). Although post-COVID-19 social protection policies in developing countries have had a significant impact, much remains to be done. Developing countries need to continue to strengthen their social protection systems to ensure that they can protect society from the effects of pandemics and other crises in the future (Barron et al., 2022; Razavi et al., 2020). These social protection policies have helped millions worldwide survive the pandemic. However, many people still have not received the help they need (Jawad, 2019; Klein et al., 2019; Ouma, 2019).

In some countries, governments have failed to provide sufficient assistance to people affected by the pandemic (Warfa, 2019). In other countries, the aid is insufficient to meet people's basic needs. Many people do not qualify for social assistance (Kalache et al., 2020; Summerton, 2020). For example, people who work informally or are undocumented often cannot access social assistance. Effective social protection policies must cover all affected by the pandemic, regardless of employment or legal status (Devereux, 2021; Ratuva et al., 2021).

In Indonesia, the Government issued a social protection policy during COVID-19 to protect society from the economic impact of the COVID-19 pandemic (Olivia et al., 2020). This policy includes various programs, such as social assistance, subsidies, and monetary stimulus. The social protection policy during COVID-19 aims to maintain people's purchasing power, prevent layoffs, and maintain economic stability (Sumadi, 2023). It is also hoped that this policy can help people affected by the Covid-19 pandemic to survive. Some of the programs included in the social protection policy during the Covid-19 period are cash social assistance (BST), Family Hope Program (PKH), Pre-Employment Card, electricity subsidy, 3 kilogram LPG gas subsidy, economic stimulus (Kurnianingsih et al., 2020; Vaziralli, 2020).

Social protection policies during COVID-19 have succeeded in helping people survive during the pandemic (Iping, 2020; Nugroho & Ruhama, 2021). This policy has also helped maintain economic stability and prevent layoffs. The Social Protection Policy Program during COVID-19 in Indonesia is facing various problems. First, this program is not on target. Many people do not receive assistance, while many people can receive service. Second, this program is ineffective. The assistance provided is not enough to meet community needs. Third, this program is inefficient. Many must wait long to receive service (Nawawi, 2021; Rizki et al., 2021). Apart from that, social protection policies during Covid-19 are also unsustainable. This policy only applies during the Covid-19 pandemic. After the pandemic ends, this policy will be revoked.

Even though it has several weaknesses, the social protection policy during Covid-19 is still essential. This policy has helped people survive amidst the pandemic and maintain economic stability. Social protection policies during Covid-19 must continue to be improved to be more targeted and sustainable. Thus, this policy can help society prosper and strengthen the economy. Social protection policies aim to protect the community from adverse impacts caused by various factors, such as poverty, natural disasters, and pandemics.

Social protection policies encompass various forms such as social assistance, subsidies, and social security programs. In the aftermath of the COVID-19 pandemic, the significance of these policies has heightened due to the widespread economic hardships faced by many individuals. These policies play a crucial role in enabling people to fulfill their fundamental requirements, including access to food, housing, and healthcare. Evaluating the effects of social protection policies implemented post-COVID-19 can yield valuable insights into their efficacy. Such insights are instrumental in refining and enhancing future social protection policies. (Retnaningsih, 2020). Based on the background provided, the formulation of the problem is the Impact of Social Protection Policy in Indonesia Post Covid-19 Pandemic with the aim of understanding its impact.

RESEARCH METHOD

Qualitative research operates within the post-positivism paradigm, which highlights the notion that reality isn't objectively measurable but is shaped by social, cultural, and historical factors. Consequently, qualitative inquiry delves into individuals'

subjective realities, seeking to comprehend the nuances of their experiences, interpretations, and values within observed contexts. Post-positivism serves as a research framework emerging in response to positivism, acknowledging the limitations of purely objective measurements (Prayag,2023). The analysis was conducted logically, observing and understanding the relationship between various facts or ideas (Boros et al., 2000). This can be done by using existing case study phenomena. Logical analysis can be used to understand various things, including the relationships between multiple facts, the causes and effects of events, and the possible outcomes of actions. This can be a handy tool for making decisions in this research. The data analysis will be conducted through a qualitative approach. The findings of the analysis will be presented in the form of a narrative description encompassing the main findings related to Impact of Social Protection Policy in Indonesia Post Covid-19 Pandemic

Qualitative research is often used in social sciences, psychology, anthropology, and other fields where understanding the subjective experiences of individuals is essential. It is beneficial for exploring complex social phenomena, understanding cultural differences, and investigating social norms and values. Overall, the post-positivism paradigm and logical analysis approach in qualitative research emphasize the importance of understanding reality's subjective nature and exploring individuals' experiences, meanings, and values within their social and cultural contexts. These approaches can provide valuable insights into complex social phenomena and inform decision-making in various fields.

RESULT AND DICUSSION

1. Condition of Social Protection Programs in Indonesia

Indonesia's Social protection programs are designed to protect society from various social risks, such as poverty, unemployment, and natural disasters. This program aims to improve community welfare and reduce social inequality. Government agencies, such as the Ministry of Social Affairs, the Ministry of Manpower, and the National Disaster Management Agency, manage social protection programs in Indonesia. Social protection programs in Indonesia consist of various types of programs, such as social assistance programs, social security programs, and community empowerment programs. Social assistance programs, such as food, health, and educational services, directly assist needy people.

Social security programs protect the community from various social risks, such as health insurance programs, old age insurance programs, and work accident insurance programs. Community empowerment programs aim to increase the community's ability to meet their living needs, such as skills training programs, business assistance programs, and community development programs. Social protection programs by the Indonesian Government The Indonesian Government has several social protection programs, including:

- a. Family Hope Program (PKH): PKH is a conditional cash assistance program for poor and vulnerable families. Eligible families will receive cash assistance every month.
- b. Non-Cash Food Assistance (BPNT): BPNT is a food assistance program for poor and vulnerable families. Families who meet the requirements will receive rice, eggs, and cooking oil assistance.
- c. Smart Indonesia Program (PIP): PIP is an educational assistance program provided to students from poor and vulnerable families. Eligible students will receive cash assistance to purchase school supplies.

- d. National Health Insurance Program (JKN): JKN is a health insurance program that provides health protection to all Indonesian citizens. Indonesian citizens who meet the requirements will receive a BPJS Health card, which can be used to obtain health services at health facilities collaborating with BPJS Health.

Apart from these programs, the Indonesian Government also has several other social protection programs, such as:

- a. Cash Social Assistance Program (BST): BST is a cash assistance program provided to people affected by the COVID-19 pandemic. People who meet the requirements will receive cash assistance of IDR 300,000 monthly.
- b. Pre-Employment Card Program: Pre-Employment Card is a job training program that incentivizes people who want to improve their work skills. People who meet the requirements will get a Pre-Employment card, which can be used to take part in job training and earn incentives.
- c. Direct Cash Assistance Program (BLT): BLT is a cash assistance program provided to communities affected by natural disasters. People who meet the requirements will receive cash assistance of IDR 600,000 monthly.
- d. These social protection programs aim to help people in need and improve the welfare of Indonesian society.

These social protection programs demonstrate the Indonesian government's commitment to addressing a wide range of social and economic challenges faced by its citizens. By providing cash assistance during crises, offering opportunities for skills development, and supporting disaster-affected communities, these programs aim to alleviate poverty, improve livelihoods, and enhance the overall welfare of Indonesian society. However, as mentioned earlier, it remains crucial for these programs to be coordinated effectively to avoid duplication of efforts, ensure efficient resource allocation, and maximize their impact on the well-being of the population. Coordination among government agencies, data sharing, monitoring, and evaluation are essential elements in the successful implementation of these programs to ensure that they reach their intended beneficiaries and achieve their objectives.

2. Coordination Between Government Agencies in Implementing Social Protection Policies

Improving coordination between government agencies in implementing social protection policies is crucial for optimizing the impact of these programs. When agencies work in isolation, it can lead to inefficiencies, overlapping efforts, and a lack of synergy. To address these challenges, Indonesia should establish a centralized coordination body responsible for overseeing and harmonizing social protection initiatives. Clear roles and responsibilities must be defined, standardized guidelines should be developed, and regular interagency meetings should be held to foster communication and cooperation. Implementing data-sharing systems, conducting performance evaluations, and involving the public in feedback mechanisms can further enhance coordination. By creating a collaborative environment, government agencies can work together more effectively, ensure efficient resource allocation, and better serve the needs of the population, ultimately achieving the overarching goal of improving social welfare and protection.

Lack of coordination between government agencies in implementing social protection policies is one factor that causes these policies' low effectiveness. Coordination between government agencies ensures that social protection policies run effectively and efficiently. Without good coordination, the various government agencies

involved in implementing social protection policies can work out of sync, leading to inefficiencies and even failure in policy implementation.

One example of the lack of coordination between government agencies in implementing social protection policies is the case of overlapping social assistance programs. In Indonesia, various social assistance programs are run by multiple government agencies. However, there is not uncommon overlap between these different programs, which means that people cannot obtain maximum benefits from these programs. Apart from that, a lack of coordination between government agencies can also lead to duplication of social assistance programs.

In Indonesia, several social assistance programs have the same goal. However, due to the lack of good coordination, the various programs were carried out separately, which resulted in budget waste. Lack of coordination between government agencies in social protection policies can hurt society. The community cannot obtain maximum benefits from social assistance programs, and budget waste can occur. Therefore, efforts must be made to improve coordination between government agencies in implementing social protection policies.

Efforts that can be made to improve coordination between government agencies in implementing social protection policies include:

- a. Hold regular meetings between government agencies involved in implementing social protection policies.
- b. Form a working team of representatives from various government agencies implementing social protection policies.
- c. Develop a joint work plan containing various social assistance programs that various government agencies will implement.
- d. Conduct regular evaluations of the implementation of social protection policies.
- e. With these efforts, it is hoped that coordination between government agencies in implementing social protection policies can be improved so that the effectiveness of these policies can increase.

3. Lack of Accurate Data and Information Regarding Poor to Vulnerable Communities

Social protection policy is a policy that aims to protect the poor and vulnerable from various socio-economic risks. This policy can provide social assistance, subsidies, or programs to improve the welfare of the poor and vulnerable. Accurate data and information regarding poor and vulnerable communities are essential in formulating social protection policies. This data and information can be used to determine the number and characteristics of poor and vulnerable people and their needs. With accurate data and information, the Government can formulate social protection policies that are right on target and effective.

Unfortunately, currently, many social protection policies are not based on accurate data and information. This causes social protection policies to be poorly targeted and ineffective. As a result, poor and vulnerable people do not get maximum benefits from social protection policies. To overcome this problem, the Government needs to improve the quality of data and information regarding poor and vulnerable communities. The Government must also coordinate with various related parties, such as non-governmental organizations and academics, to obtain accurate data and information. With accurate data and information, the Government can formulate social protection policies that are right on target and effective.

Apart from that, the Government also needs to periodically evaluate the social protection policies implemented in terms of effectiveness and efficiency. This evaluation can be carried out by involving poor and vulnerable communities as beneficiaries of social protection policies. In this way, the Government can better understand their needs and improve the policies that have been implemented. The importance of accurate data and information in formulating social protection policies also shows how important transparency and accountability are in implementing these policies. The Government must ensure that the public can access this data and information openly and quickly. Apart from that, the Government also needs to ensure that the funds used for social protection policies are used effectively and efficiently and can be accounted for by the community.

Social protection policies are one way to protect the poor and vulnerable facing various socio-economic risks. However, these policies must be based on accurate data and information and implemented with transparency and accountability. Thus, social protection policies can positively impact and benefit people in need. Social protection policies play a vital role in safeguarding the well-being of the poor and vulnerable in society, shielding them from various socio-economic risks. These policies encompass a range of measures, such as social assistance programs, subsidies, and initiatives designed to uplift the living standards of disadvantaged populations.

Accurate and comprehensive data and information about these communities are the cornerstone of effective social protection policy formulation. Such data allows policymakers to identify the precise number of individuals facing poverty and vulnerability, as well as their unique characteristics and specific needs. Armed with this precise information, the government can tailor social protection policies to be precisely targeted, ensuring that assistance reaches those who need it most. Ultimately, accurate data and information serve as the foundation for crafting and implementing policies that are not only efficient but also genuinely effective in improving the lives of the marginalized and vulnerable segments of society.

4. Lack of Budget Allocated for Social Protection Programs

Social protection programs are programs designed to protect people from poverty and inequality. These programs can include various things, such as social benefits, housing assistance, and health assistance. The budget allocated to social protection programs is essential because these programs can help people who need it most. A lack of funding can mean that people cannot access these programs, and they can have difficulty meeting their needs.

There are several reasons why budgets for social protection programs may decrease. One reason is that the Government may not have enough money to finance these programs. Another reason is that the Government may not consider these programs a priority. A lack of budget for social protection programs can significantly impact the people who need it most. These people may be unable to access the programs they need to meet their needs. As a result, they may have difficulty meeting their basic needs, such as food, shelter, and health care.

A lack of budget for social protection programs can also impact the economy as a whole. People who cannot access these programs may not be able to work productively, or they may not be able to start their businesses. As a result, the economy may slow down, and people may lose their jobs. Budgets for social protection programs are critical to ensuring that needy people can access these programs. A lack of funding can have a significant impact on these people and can hurt the economy as a whole.

5. Low Capacity of Local Governments in Implementing Social Protection Programs

The social protection program is one of the Government's efforts to reduce poverty and improve community welfare. This program aims to assist underprivileged communities so that they can meet their basic needs. Local governments have an essential role in implementing social protection programs. Local governments are responsible for identifying disadvantaged communities and distributing aid to them. Regional governments are also responsible for overseeing the implementation of social protection programs so that they run well.

However, the low capacity of local governments in implementing social protection programs can hinder the success of these programs. Local governments that do not have sufficient capacity may not be able to identify disadvantaged communities appropriately. Local governments may also be unable to distribute aid to underprivileged communities promptly. The low degree of local governments in implementing social protection programs can hurt underprivileged communities. Disadvantaged communities may not get the help they need. As a result, they may be unable to meet their basic needs and live in poverty.

Therefore, efforts need to be made to increase the capacity of local governments in implementing social protection programs. This effort can be done by providing training to local governments, technical assistance to local governments, and financial support to local governments. By increasing the capacity of local governments, it is hoped that social protection programs can run better and provide more significant benefits for underprivileged communities.

6. Alternative Social Protection Policies in Indonesia

The Government needs to evaluate the social protection policies that have been issued. This evaluation was carried out to see the effectiveness and efficiency of the social protection policies that have been published. Apart from that, the Government also needs to make breakthroughs in social protection policies. This breakthrough was made to increase the effectiveness and efficiency of social protection policies. One breakthrough that can be made is by implementing digital-based social protection policies. Digital-based social protection policies can be implemented using information and communication technology. Digital-based social protection policies have several advantages compared to conventional social protection policies. There are three alternative breakthroughs in digitizing social protection policies, including:

- a. First, digital-based social protection policies are more targeted. Using this technology makes it easier for stakeholders to collect data.
- b. Second, digital-based social protection policies are more efficient. This saves more government budget.
- c. Third, digital-based social protection policies are more transparent to gain sustainable public trust in policy implementation.

Therefore, the Government needs to consider implementing digital-based social protection policies. Digital-based social protection policies can increase the effectiveness and efficiency of social protection policies. The Government also needs to coordinate with various related parties in implementing social protection policies. This coordination is carried out to ensure that social protection policies can run effectively and efficiently. By carrying out evaluations, breakthroughs, and coordination, it is hoped

that social protection policies in Indonesia can be more optimal in mitigating the impact of the post-COVID-19 pandemic on society.

The Government must also strengthen the existing social safety net system, such as social assistance programs and health insurance. These programs need to be improved regarding coverage, value of assistance, and provision of clear information to the community. In addition, the Government needs to strengthen the capacity of institutions related to social protection, such as the Ministry of Social Affairs, district/city social services, and non-governmental organizations. By taking these steps, it is hoped that social protection policies can be a better solution in dealing with the impact of the health and economic crisis.

The impact of social protection policies in Indonesia post-COVID-19 pandemic is multifaceted and has been a critical aspect of the country's response to the crisis. These policies have aimed to mitigate the economic and social consequences of the pandemic on vulnerable populations. In summary, social protection policies in Indonesia post-COVID-19 have played a crucial role in mitigating the economic and social impacts of the pandemic. They have provided much-needed support to vulnerable populations, stabilized the economy, and helped Indonesia recover from the crisis. However, addressing challenges and strengthening the system will be important for long-term resilience and inclusive development.

CONCLUSION

Social protection policy in Indonesia after Covid-19 is important to pay attention to. This is because the Covid-19 pandemic has significantly impacted the Indonesian economy. These impacts include a decrease in people's income, an increase in the number of unemployed, and an increase in the prices of necessities. To overcome this impact, the Government has issued various social protection policies. However, several things still need to be improved regarding social protection policies in Indonesia after Covid-19.

One of the things that needs to be improved is the need to increase coordination between related institutions. This is because social protection policy is a cross-sectoral policy. Therefore, coordination between associated institutions is needed so that these policies can run effectively. Apart from that, it is also necessary to evaluate the social protection policies that the Government has issued. This evaluation was carried out to determine the effectiveness of the policy in helping communities affected by the post-covid-19 pandemic.

Apart from improving coordination and policy evaluation, another thing that needs to be improved is increasing community access to social assistance. Many people are not registered in social assistance programs due to various factors, such as not having an ID card or data not being recorded properly. Therefore, the Government must ensure that social assistance programs are available and accessible to everyone who needs them. The Government also needs to take an approach based on community needs. Each region has different needs depending on the economic and social conditions in the area. Therefore, it is necessary to take an approach that suits the needs of local communities.

Finally, there needs to be strict supervision of using the budget for social protection policies. This is important to ensure that the funding is used effectively and efficiently to help communities affected by the aftermath of the Covid-19 pandemic. With these improvements, social protection policies in post-covid-19 Indonesia are hoped to run better and more effectively in helping people in need. The implication is to enhance

coordination, evaluate policies, improve access, and ensure budget supervision for effective post-COVID social protection in Indonesia.

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Connection Between Support Social Friend Peers with Subjective Well-Being in Street Children

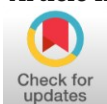
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Abstract:

This study aims to investigate the relationship between peer social support and subjective well-being among street children. Street children are particularly vulnerable to negative emotional and psychological effects due to their harsh living conditions. This research used a quantitative approach with a correlational method to analyze the data. The sample consisted of 100 street children aged 12-18 years, selected through accidental sampling. The data were collected using questionnaires, and the relationship between the two variables was analyzed using Spearman's Rho correlation analysis. The subjective well-being of participants was measured using the scale developed by Diener, while social support was measured using the Sarafino scale. The results of the analysis indicated a significant positive correlation ($r = 0.797$, $p < 0.01$) between peer social support and subjective well-being. This means that higher levels of peer social support are associated with higher levels of subjective well-being in street children. The findings suggest that social support from peers plays a crucial role in enhancing the emotional and psychological health of street children. The study concludes that fostering positive peer relationships can improve subjective well-being, highlighting the importance of peer support in the lives of street children. Future research could explore other variables that influence subjective well-being to deepen our understanding of this issue completed.

Keyword: Social Support, Well-Being, Street Children



INTRODUCTION

The phenomenon of street children in Indonesia is a matter of concern and a complex social problem. Street children are children who spend most of their time on the streets carrying out their daily activities, either looking for a living or roaming the streets and public places. In fact, most street children come from low-income families. This is one of the reasons why children spend time on the streets, not fulfilling their daily needs causes this condition to occur. Children are used by their families as a means of earning income, parents let their children work on the streets, such as busking, begging and other activities on the streets. WHO, in its module which discusses street children, revealed that street children have their own reasons for living on the streets. Street children are children who do not have a place to live, or are sometimes referred to euphemistically as independent children, who are marginalized, marginalized and lack loving care.

In various corners of the city, street children have to survive in ways that are less acceptable to the general public. Street children are divided into two groups, namely children who live on the streets and those who work on the streets. Street children survive in ways that are socially inadequate or even less acceptable to the general public in various corners of the city.

According to the Directorate of Child, Family and Elderly Welfare, Ministry of Social Affairs, street children are children who spend most of their time earning a living or roaming the streets or other public places. Due to the amount of time spent on the street of more than four hours every day, street children basically spend their time on the street to earn a living, either willingly or by coercion from their parents. The parents' condition affects their children's ability to survive, and in the end they decide to go directly to the streets. One of the efforts made by street children is to live on the streets. Street children are very vulnerable to bad conditions, such as falling into criminal acts, drug abuse, sexual violence, physical violence, exploitation, and so on.

Children are exploited, employed in poor working conditions, and discrimination is still common in cities and in poor families, with the result that children are forced to beg on the streets. Street children are often labeled as disrupting order and making the city dirty, so street children are no longer surprised by sudden attacks carried out by SATPOL PP. Like the case of street children in Jayapura City, based on the results of interviews conducted with the Head of the Service and Rehabilitation Division of the Jayapura City Social Service, disharmonious families, divorce, violence in the family, poor family economics in Jayapura City, make children become neglected and forced to survive on the streets. Based on data from Jayapura City street children obtained from the Jayapura City Social Service, street children have several problems that have a negative impact on street children, such as alcohol addiction, falling into promiscuity, committing theft, and so on. Thus, it can be concluded that students tend to be prone to experiencing negative emotions. Low life satisfaction and positive feelings accompanied by high levels of negative feelings indicate poor subjective well-being in an individual.

Data obtained from the Ministry of Social Affairs of the Republic of Indonesia every year experiences an increase in street children, starting from 2015-2018. Data obtained in 2015 there were 33,400 street children, in 2016 there were 20,719 children, in 2017 there were 16,416, and the data obtained In 2018 there were 16,000 children. Based on a survey conducted by the Ministry of Women's Empowerment, it revealed the reasons why children work to help their parents with their work, there is a compulsion to help their parents, to meet school expenses, and they want to live freely, earn extra money, and connect with other individuals.

Well-being has two different concepts, namely psychological well-being and subjective well-being. In this study, researchers chose subjective well-being in related variables. Diener et al stated that subjective well-being is defined as an evaluation of oneself that is based on a cognitive assessment that focuses on life satisfaction and an affective evaluation of mood or emotions, so it can be said that an individual's perspective regarding the quality of their life is referred to as subjective well-being. Subjective well-being is happiness which refers to individual life satisfaction and affective balance. Subjective Well-Being is the process of an individual's subjective evaluation of an individual's life, including the concepts of life satisfaction, pleasant emotions, feelings of satisfaction, and low levels of unpleasant emotions.

Subjective Well-Being affects everything that is relevant to the individual, such as health, tasks carried out, social relationships with the surrounding environment, and so on. Subjective well-being is interesting to know and research is carried out to explain the

life satisfaction and well-being of street children, and this can influence the well-being of street children. Low Subjective Well-Being can have a negative impact and disrupt a person's life. Someone with low Subjective Well-Being experiences negative emotions, such as anger and anxiety, so they are at risk of depression and not being happy with their life. . Subjective well-being is determined by the way individuals evaluate their lives. In accordance with the opinion, where people who feel satisfaction in their lives will experience positive emotions such as happiness and affection, and rarely experience negative emotions such as sadness and anger, they can be said to have high subjective well-being. On the other hand, if an individual does not feel satisfaction in life, rarely has positive emotions, and has negative emotions, then the individual can be said to have low subjective well-being. Child neglect has various causes of concern, and if it is not addressed through good parenting patterns from parents, society and the state, it will have negative psychological impacts on children.

According to Diener, subjective well-being depends on how a person assesses their life, which leads to indicators of individual happiness in life. The evaluation in question is cognitive and affective. A person's satisfaction with their life gives rise to more positive emotions than negative emotions which are related to subjective Well-Being. Subjective Well-Being is influenced by several factors, namely demographic factors, social relationships, social support, genetic factors, society or culture, cognitive processes and goals. Subjective well-being includes factors that have a moderate influence and factors that have a strong influence. Several factors that can influence subjective well-being include age, gender, spirituality, social support. Of the several subjective well-being factors, the social support factor that will be examined is how big its role is in determining subjective well-being .

Every individual to achieve subjective well-being in his life cannot be separated from the support of his family and the environment around him. Social support is always related to two things, namely the personal perception pattern of people who can be relied on to help solve problems and the level of satisfaction with this support is related to the pattern of needs that personally felt must be satisfied. According to Taylor, social support is a form of providing information and feeling loved and cared for, respected and appreciated and is part of the communication network and reciprocal obligations of parents, relatives or lovers, friends, social networks and within the community. Relationships and relations with other individuals are established in a positive and intimate manner which can influence subjective well-being because individuals receive social support in the form of emotional closeness such as feeling loved. Santrock defines peers or also known as peers, namely individuals who have the same age or level of maturity.

According to Sarafino and Smith, Social support can be obtained from the environment around the individual, including family, groups and peers who are willing to share situations and information that tend to be the same. Social support includes feelings of comfort, attention, appreciation, and assistance provided by other individuals. Social support makes other individuals feel appreciated, cared for, loved and cherished. Social support is related to subjective well-being. Social support is related to subjective well-being because social support plays a role in providing a sense of appreciation and attention, as well as providing support in the form of financial assistance and information to help the individual get out of stressful conditions.

Taylor stated that social support, especially peer social support, is help provided by peers, from an informational, instrumental and emotional perspective, which can give individuals confidence that they are valued and cared for. The existence of social support

from peers is very important because it can be a source of information other than family that provides feedback about individual abilities and obtains information about many things. One of the important roles of peer social support is potentially improving problem solving and providing confidence that individuals will always be there to provide assistance when needed. The impact of social support from peers is that individuals will have positive emotions and feel satisfaction with the quality of life that individuals have, thus being able to increase subjective well-being in individuals. Based on the phenomena and description above, this research is important because it remembers the impact of subjective well-being, which can neglect street children.

RESEARCH METHOD

Method quantitative with use method correlational population is a generalization area which includes objects and subjects that have certain qualities and characteristics that have been determined by researchers to be studied and summarized later (Sugiyono, 2015). The population in this study involved mostly children street Which is at in partner Save Street Childern Sidoarjo Which have prosperity low with total child street as much 140 with age 13-18 years, based on data obtained from Save Street Children Sidoarjo in 2023. And the sample is part of the population. A large population does not allow researchers to examine everything, so researchers take samples that can represent the population and the samples taken must truly represent the population in question (Sugiyono, 2015).

In this study, researchers used the Issac and Michael table with a margin of error of 5%. The number of samples obtained was 100 people, sampling technique use table Isaac And Michael. Retrieval Which means Every person who meets the researcher and is willing to become a participant is also used if the potential participant turns out to be suitable as a data source. In this research, sampling used an accidental sampling technique , namely by systematically using anyone who happened to meet the researcher and was willing to become a participant and was suitable as a data source (Hadi, 2015).

RESULT AND DICUSSION

1. Literatur Review in Case

Subjective well-being is a term in psychology that refers to an individual's overall evaluation of their life. It includes cognitive assessments such as life satisfaction and job satisfaction, as well as affective reactions to life events such as joy and sadness. This concept involves reflective judgments and emotional responses to life experiences, the body, thoughts, and the environment in which individuals live. Subjective well-being reflects the presence of positive emotions, the absence of negative emotions, and high cognitive evaluation of life satisfaction (Diener, 2006; Oishi, Diener & Lucas, 2018).

Several experts have provided similar definitions of subjective well-being. It is how individuals assess their lives through emotional and cognitive aspects, such as evaluating themselves as free from anxiety, depression, and stress while maintaining a positive mood. Subjective well-being is also the perception of experiencing life that includes emotions, cognitive assessments, and psychological well-being (Tarigan, 2018; Compton, 2015; Eddington & Shuman, 2005). Individuals who feel satisfied with their lives tend to experience positive emotions and less frequently encounter negative emotions, indicating a high level of subjective well-being. On the other hand, those who lack life satisfaction often have low subjective well-being and may experience anxiety, anger, or even depression, leading to a perception that life is unhappy (Listian & Alhamdu, 2016; Diener, Oishi & Lucas, 2015).

Several factors influence subjective well-being, one of which is demographics, including age, gender, income, marital status, education, and health. These factors help differentiate between individuals who are moderately happy and those who are very happy. The social comparison theory also plays a role, where individuals assess their life satisfaction by comparing themselves with others who are either more or less successful (Diener et al., 2012). In terms of demographics, studies show that average levels of subjective well-being do not differ much between men and women, although women may experience emotions more intensely. Income has a positive effect on well-being but diminishes as income increases. Education correlates positively with well-being, while marital status shows that married individuals report higher happiness than those who are single or separated. Health is also crucial, as poor health may hinder individuals from achieving their goals (Diener et al., 2012).

Religious factors are also associated with subjective well-being. Religious individuals tend to experience higher levels of happiness, particularly those who regularly participate in religious services, have strong religious affiliations, feel connected to God, and practice prayer. These spiritual practices provide emotional comfort and a sense of meaning in life (Diener & Ryan, 2009). Life goals influence how individuals feel about their lives. The type of goals they have, the structure of those goals, their success in achieving them, and their progress toward those goals all contribute to emotional responses and life satisfaction. Achieving meaningful goals gives individuals a sense of purpose and control, increasing their subjective well-being (Diener et al., 2012).

Personality traits such as neuroticism and extraversion are strongly linked to subjective well-being. People who are high in neuroticism tend to be anxious, moody, and emotionally reactive, which lowers their well-being. In contrast, extraverted individuals are usually cheerful, sociable, and outgoing, traits that enhance their subjective well-being (Feist & Robert, 2017). Self-esteem plays a significant role in determining subjective well-being. Those who evaluate themselves positively tend to be more confident and successful, which leads to higher well-being. Conversely, individuals with low self-esteem often lack confidence and may struggle with negative outcomes, which can decrease their well-being. Social support also matters—those with more friends and strong family ties usually have higher subjective well-being (Sarwono & Meinarno, 2015).

Peer social support is a form of emotional and practical help provided by friends or peer groups. It creates a sense of comfort, love, appreciation, and care. Social support includes emotional support (empathy and caring), esteem support (recognition and encouragement), instrumental support (tangible help such as money or services), informational support (advice and guidance), and network support (being part of a social group with shared activities). All these aspects help individuals cope with life challenges and contribute significantly to their subjective well-being (Sarafino, 2002; Sarafino & Smith, 2011; Cutrona & Russell, 1987; Dewi & Sukmayanti, 2020; Asih, 2018).

2. Correlation Between Peer Social Support and Subjective Well-Being

The results of data analysis of the Spearman Rho correlation test with the help of the Statistical Product and Service Solution (SPSS) version 16.00 for Windows program are seen from mark coefficient Which produce mark $r_{xy} = 0.797$ with significance 0.000 or ($p < 0.01$). This means that it can be concluded that there is a significant positive relationship between support social Friend peer with subjective well-being to street children . So the higher the social support of peers, the more tall Also subjective well-being on street children, and the more The lower the social support from peers, the lower the subjective well-being of street children.

Tabel 1. Results Test Correlation Spearman Rho

Variable	N	Rxy	Sig.
Support Social Friend Peers – Subjective Well- Being	94	0.797	0,000

Source: Author, 2024

It can be seen that of the 100 respondents who participated in this research, there were 20 respondents (20%) aged 13 years, as many as 37 respondents (40%) aged 14 year, as much 26 respondents (26%) aged 15 years old, and 9 respondents (9%) were 16 years old. Thus, the highest number of respondents in this study were aged 37 years. data study started from date 22 June 2024 s/d 24 June 2024. Researchers distribute questionnaires offline in the form of paper sheets. The results of the subjective well-being categorization analysis that was carried out showed that there were 0 respondents (0%) in the low category, 0 respondents (0%) in the medium category, and 100 respondents (100%) in the high category. It can be concluded that based on this research, it shows that respondents have subjective well-being in the high category.

The results of data analysis of the Spearman Rho correlation test with the help of the Statistical Product and Service Solution (SPSS) version 16.00 for Windows program are seen from mark coefficient Which produce mark $r_{xy} = 0.797$ with significance 0.000 or ($p < 0.01$), This means that it can be concluded that there is a significant positive relationship between support social Friend peer with subjective well-being to street children . So the higher the social support of peers, the more tall Also subjective well-being on street children, and the more The lower the social support from peers, the lower the subjective well-being of street children.

Based on the discussion in this research, Based on the results of the research data above, it shows that the hypothesis put forward by researchers is that there is a positive relationship between social support from peers and subjective well-being. Based on the research results, the correlation coefficient is 0.797 with a significance of 0.000 or $p < 0.01$. This means that there is a significant relationship between social support from peers and subjective well-being in street children. Based on this explanation, it can be concluded that the hypothesis in this study can be accepted. In line with the journal, social support from peers is one of the factors in good subjective well-being conditions (Wijaya & Pratisti, 2019).

This research was conducted with the aim of finding out the correlation between social support and subjective well-being in street children. The method used in this research uses a quantitative method by distributing questionnaires, with two variables, namely the subjective well-being variable (Y) and the peer social support variable (X). The respondents in this research were 100 street children in the Save Street Children Sidoarjo community.

Study This give results that subjective well-being on child streets in the Save Street Children Sidoarjo Community with 100 participants or 100%, Which It means child street own category subjective well-being Which tall. In line with Which expressed founder Community Save Street Children Sidoarjo, that child street in community Save Street Children Sidoarjo No all have a low level of subjective well-being . There is a social support factor in various forms of support provided by the founder, namely providing support. Support in the form of attention, such as always asking about the whereabouts of street children. Support in the form of empowering street children, such as holding an independent class program,

Street children who provide social support in the form of assistance in the form of advice, motivation, materials and appreciation to their peers can create a feeling of comfort and affection. Research conducted by Astriewardhany (2021) about Social Support with Subjective Well-Being of class XI Singosari High School Singosari Education Foundation Delita. Based on results from study show mark $p = 0,000$ And $r = 0.794$ which indicates that there is a significant positive relationship between support social with subjective well-being. Coefficient correlation as big as 0.6304 which indicates that social support makes an effective contribution to subjective well-being by 63.04% and the remaining 3.9% is influenced by other factors. This means that there is a positive relationship between social support and subjective well-being .

Subjective well-being refers to all various types of evaluations in life, both positive and negative, where cognitive evaluation refers to an assessment of an individual's life satisfaction, while emotional assessment is an assessment of an individual's life satisfaction. to emotion Which pleasant And that emotion No fun in an individual's life. According to Diener (2006) there are two forming aspects that influence subjective well-being , namely: (1) Cognitive, (2), Affective. Based on several factors behind subjective well-being, one of which is social support from peers. Peer social support is a relationship that provides in the form of help to individual in form love Darling, motivation, And Also in the form of material. The more social support an individual receives, the more the individual feels they receive love, attention and comfort. According to Sarafino (2011), there is a number of aspect support social Friend peer that can be provided, namely emotional, instrumental, informational support, and support in the form of appreciation.

3. Analysis of the Spearman Rho Correlation Test

The Spearman Rho Correlation Test was employed in this study to explore the relationship between peer social support and subjective well-being among street children. The test measures the strength and direction of the association between two variables without assuming a linear relationship, making it ideal for ordinal or non-normally distributed data. The results revealed a significant positive correlation with a coefficient of 0.797, with a p-value of 0.000, indicating that there is a strong and statistically significant relationship between the two variables. This suggests that as peer social support increases, subjective well-being among street children also improves. The value of 0.797 indicates a high degree of association, which is considered a substantial relationship in the context of social science research. A p-value of less than 0.01 further confirms that the correlation is not due to chance and that the relationship is meaningful.

The test result implies that peer social support plays a crucial role in shaping the subjective well-being of street children. Specifically, those who receive higher levels of social support from their peers tend to report higher levels of life satisfaction, positive emotions, and lower instances of negative emotions. This finding aligns with previous research that has established a connection between social support and well-being. For example, studies have demonstrated that emotional support, esteem support, and practical assistance from peers can reduce stress and increase happiness, thus enhancing overall subjective well-being (Sarafino & Smith, 2011). In this context, the study provides empirical evidence supporting the idea that social bonds, particularly those formed through peer networks, are integral to the emotional and psychological well-being of vulnerable groups, such as street children.

Moreover, the analysis highlights the influence of peer social support as a buffer against negative life experiences. The presence of peer support creates a sense of belonging and emotional comfort, which is especially critical for street children who may

face numerous challenges such as lack of family stability, poverty, and marginalization. These social ties serve as a protective mechanism, promoting a positive outlook on life. In contrast, the absence of peer support may exacerbate feelings of isolation, sadness, and anxiety, potentially leading to lower levels of subjective well-being. This is consistent with the assertion that strong, supportive social networks can help individuals cope better with adversity, leading to higher satisfaction with life (Feist & Robert, 2017).

The results also suggest that the positive relationship between peer social support and subjective well-being is not limited to street children but may be applicable to other populations as well. Social support has been widely recognized as a key factor in enhancing mental health and overall well-being across diverse demographic groups, including adolescents, the elderly, and individuals with chronic illnesses (Diener et al., 2012). Peer social support, in particular, is often more impactful during adolescence and early adulthood when individuals are navigating significant life transitions. By fostering strong peer relationships, communities and organizations can help improve the mental and emotional well-being of at-risk populations, such as street children, thus contributing to their overall health and development.

Finally, while the study's findings strongly support the hypothesis that peer social support significantly impacts subjective well-being, it is important to consider the limitations of the research. The sample size of 100 street children, although sufficient for this study, may not fully represent the broader population of street children across different regions or countries. Additionally, the cross-sectional nature of the study limits the ability to draw causal conclusions. Longitudinal studies that track changes in peer support and well-being over time could provide further insight into the long-term effects of social support on mental health. Despite these limitations, the study's use of the Spearman Rho Correlation Test offers valuable evidence for the importance of peer relationships in promoting subjective well-being among street children.

CONCLUSION

In conclusion, the study clearly demonstrates a significant and positive relationship between peer social support and subjective well-being among street children. The Spearman Rho Correlation Test revealed a strong correlation ($r = 0.797$, $p < 0.01$), which suggests that higher levels of peer social support are associated with increased life satisfaction, positive emotions, and decreased negative emotions. These findings align with previous research that emphasizes the importance of social support in enhancing an individual's emotional and psychological well-being. Peer social support, especially in the form of emotional, esteem, and instrumental assistance, plays a critical role in mitigating stress and promoting happiness, making it an essential factor for the well-being of vulnerable groups like street children.

Furthermore, the study underscores the importance of peer relationships as a protective mechanism for street children, who often face challenges such as family instability, poverty, and marginalization. Peer support provides them with a sense of belonging and emotional comfort, which helps them cope better with life's difficulties. This support creates a buffer against negative life experiences, contributing to a more positive outlook on life. In the absence of peer support, street children may experience greater feelings of isolation, anxiety, and sadness, which can negatively impact their subjective well-being. Therefore, fostering strong peer support networks is crucial for enhancing the emotional health of these children and improving their overall life satisfaction.

Despite the significant findings, the study also has its limitations, including a relatively small sample size and the cross-sectional design, which limits the ability to draw definitive causal conclusions. Future research could benefit from a larger and more diverse sample of street children, as well as longitudinal studies to examine how changes in peer social support over time influence subjective well-being. Additionally, exploring other factors that might affect the relationship between social support and well-being, such as cultural influences or individual personality traits, could provide a more comprehensive understanding of how peer social support contributes to mental health in vulnerable populations. Nevertheless, the study provides compelling evidence that peer social support is a crucial factor in promoting subjective well-being and emotional resilience, especially for at-risk groups like street children.

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Use of Technology to Prevent Illegal Fishing: A Case Study Perspective in The Natuna Sea

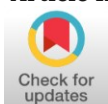
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Abstract:

The use of technology in preventing illegal fishing (IUU) is critical in addressing the ongoing challenges in Indonesia's Natuna Sea, a region vulnerable to violations like illegal fishing, unauthorized vessels, and unlicensed resource exploration. The primary objective of this research is to explore the role of technology in enhancing the monitoring and enforcement of fishing regulations. Various technological tools, such as Vessel Monitoring Systems (VMS), Humanless Underwater Sensor Technology (HUST), remote sensing, and Automatic Identification Systems (AIS), are employed to improve surveillance capabilities. These technologies help track fishing vessels, detect suspicious activities, and gather evidence for legal enforcement. A qualitative descriptive research approach is used to analyze the effectiveness of these technologies and their integration into Indonesia's fisheries management system. Data is collected from secondary sources, including legal documents and research studies. The results show that VMS, AIS, and remote sensing have significantly improved the monitoring of fishing activities in the Natuna Sea. However, challenges such as limited data coverage, vulnerability to manipulation, and inter-agency coordination remain. The study concludes that while technology has proven effective in combating illegal fishing, further efforts are needed to enhance its implementation, including strengthening legal frameworks, political support, and inter-agency collaboration to ensure sustainable fisheries management in the region.

Keyword: Vessel Monitoring, Fishing Business, Protection, Development



INTRODUCTION

Indonesia is one of the largest archipelago countries in the world. Indonesia has very wide waters and a very wide sea area. In fact, Indonesia's maritime area exceeds Indonesia's total land area. The Special Economic Zone is a route outside Indonesia's territorial waters and borders. Simply put, the Special Economic Zone is Indonesia's third maritime boundary after the territorial boundary and continental shelf boundary (Frick et al., 2019; Moberg, 2015; Tang, 2023). SEZ was announced on March 21 1980 by Minister of Foreign Affairs Mokhtar Kusmartmadja. An Special economic zone, or SEZ, is a territorial boundary set 200 miles from maritime bases, and a country has rights to all natural resources within it. In addition, the state has the right to implement and enforce all legal measures and has the freedom to navigate and fly over its territory.

Indonesia's Special economic zone provides freedom of navigation and international air traffic, as well as freedom to lay undersea cables and pipes, in accordance with applicable principles of international maritime law. Natuna Regency, is one of the districts in the Riau Islands Province, Indonesia. Natuna is the northernmost archipelago in the Karimata Strait (Wang, 2013). To the north, Natuna borders Vietnam and Cambodia, to the south it borders South Sumatra and Jambi, to the west it borders Singapore, Malaysia, Riau and to the east it borders East Malaysia and West Kalimantan.

The use of SEZ in the Indonesian SEZ region is regulated in Law Number 5 of 1985 concerning Special Economic Zones. Articles 5 to 8 regulate exploration, exploitation and conservation of natural resources in the Indonesian SEZ region. Parties who wish to utilize natural resources in the Indonesian SEZ region must obtain permission from the Indonesian Government. However, most of these resources have not been maintained and have not been utilized optimally (Fauzi et al., 2022; Hidayat & Negara, 2020). This region is also prone to various violations, such as illegal fishing (IUU fishing), illegal shipping, and exploration of natural resources without permits. Law enforcement in the Natuna SEZ is important to maintain Indonesia's sovereignty, security and economic rights.

The most common IUUF activity in this area is illegal fishing. Illegal fishing will continue to occur in the Natuna Lake area until 2023. Based on AIS data received by the Indonesia Maritime Justice Initiative in February 2022, there are at least 12 Vietnamese fishing vessels and 8 Chinese fishing vessels suspected of carrying out illegal fishing activities in WPP 711 Natuna Sea North. The emergence of several cases shows the Indonesian government's commitment to safeguarding sovereignty and natural resources in the SEZ region, raising several questions regarding the effectiveness of the SEZ law in the Natuna Sea. One method that is very necessary for fisheries management is monitoring, control, and observation (Aggarwal, 2007; Farole & Akinici, 2011).

A fishing vessel monitoring system (vessel monitoring system) is a form of monitoring system in the field of catching or transporting fish, using satellites and transmitter equipment placed on fishing vessels to facilitate supervision and monitoring of fishing vessel activities based on the position of the vessel being monitored in the fishing vessel. screen vessel monitoring system at the fishing vessel monitoring center. In general, the status of various fish stocks and the marine environment has created strong incentives for countries to implement VMS as a component of an overall checking, control and reconnaissance strategy (Mahmood et al., 2019; Whitaker, 1987).

The emergence of innovative technology, especially those related to satellite-based VMS, has the potential to increase the effectiveness of checking, control, and observation systems through various useful information at relatively low costs compared to just relying on more traditional observing, control, and reconnaissance measures, such as enforcement law at sea manually. Vessel monitoring systems are used primarily for fisheries enforcement purposes, but also provide information on the spatial and global distribution of fishing activity for use in fisheries and environmental assessment and management.

This research is important as it addresses the growing concern over illegal, unreported, and unregulated (IUU) fishing activities in Indonesia's Special Economic Zone (SEZ), specifically in the Natuna Sea. IUU fishing not only threatens the sustainability of marine resources but also undermines Indonesia's sovereignty and economic rights. Despite the enforcement mechanisms already in place, such as satellite-based Vessel Monitoring Systems (VMS), IUU fishing activities persist in these regions, indicating a gap in the effectiveness of current regulations and monitoring systems. This study aims to assess the effectiveness of existing maritime laws and monitoring technologies in

combating illegal fishing in the SEZ, with a focus on Natuna, and proposes enhancements that could be made to improve law enforcement in these critical waters. Through this, the research will contribute to strengthening Indonesia's legal framework and monitoring systems, which are essential for preserving the country's marine resources and protecting its territorial integrity.

The problems this research seeks to address are multi-dimensional. First, there is an evident failure in fully utilizing Indonesia's vast maritime resources within the SEZ region, despite the legal framework established by Law Number 5 of 1985. Natural resources in this area remain underutilized, and in some cases, exploited illegally, jeopardizing both environmental sustainability and economic development. Second, the issue of IUU fishing in the Natuna Sea is a significant problem, with foreign vessels engaging in unauthorized fishing activities despite regulations meant to curb such practices. This illegal activity leads to severe depletion of fish stocks and threatens the livelihoods of local fishermen, undermining efforts to ensure food security and sustainable marine ecosystems. Moreover, the inadequacy of current monitoring, control, and observation systems, including the VMS, further exacerbates this problem, as it limits the government's ability to effectively detect and respond to illegal fishing activities.

Lastly, this study also highlights the lack of optimal enforcement of Indonesia's maritime laws within the SEZ, especially in remote regions like Natuna. While the law grants the government authority to explore and exploit natural resources, the capacity for enforcement remains weak, largely due to logistical challenges, limited manpower, and the vast expanse of the maritime zone. This results in a high incidence of illegal fishing and resource exploitation without the necessary permits, posing a severe challenge to Indonesia's maritime security and sovereignty. By investigating these issues and providing recommendations for improving the monitoring systems, law enforcement, and resource management strategies, this research aims to contribute to strengthening Indonesia's maritime governance and ensuring a more secure and sustainable marine environment.

RESEARCH METHOD

This research adopts a qualitative descriptive approach, focusing on the normative aspects of legal investigation (Miles et al., 2014). The primary objective is to explore and examine the laws and regulations applicable to the issue at hand, particularly in the context of Indonesia's Special Economic Zone (SEZ) and the Natuna Sea. The research aims to critically assess existing legal frameworks and their effectiveness in addressing issues such as illegal fishing and resource exploitation. In this study, the researcher plays a central role in data collection, actively engaging with secondary sources to gather relevant information. The qualitative nature of the investigation allows for an in-depth exploration of the legal structures, policies, and their application in the real-world scenario of maritime governance.

The data used in this research is secondary in nature, gathered primarily through library research, research documents, and data processing from external sources. Secondary data consists of various types of legal materials, including primary legal materials (such as statutes, regulations, and official documents), secondary legal materials (such as legal commentaries, academic articles, and expert opinions), and tertiary legal materials (such as encyclopedias, legal dictionaries, and other reference works) (Johnston, 2014). These sources provide valuable insights into the legal context surrounding the SEZ and illegal fishing issues. As a result, this research falls under the category of library research, utilizing available data from legal texts, media, and literature

to address the research questions and draw conclusions about the effectiveness of current maritime laws and enforcement mechanisms.

RESULT AND DICUSSION

1. Illegal Fishing: An Overview Conceptual

Illegal fishing, often referred to as unlawful fishing practices, encompasses a wide range of activities that violate established laws and regulations governing fishing in designated water areas. These practices include actions such as fishing without the proper permits, using prohibited fishing gear like trawls or explosives, operating in restricted zones or during prohibited seasons, and exceeding catch quotas. The act of illegal fishing undermines the regulatory frameworks set in place to protect fish populations and preserve the health of aquatic ecosystems, posing a significant threat to sustainable fishing practices.

One of the most immediate consequences of illegal fishing is its detrimental impact on the economy. By circumventing established regulations, illegal fishing leads to the depletion of fish stocks and diminishes the potential income that can be generated from legal and regulated fishing activities. Local fishermen, who rely on healthy and sustainable fish populations for their livelihoods, are especially vulnerable to the consequences of illegal fishing. As fish populations decline, their ability to maintain a consistent income is severely affected, further exacerbating the economic challenges faced by these communities.

In addition to the economic ramifications, illegal fishing poses a severe threat to the long-term sustainability of fisheries and marine ecosystems. Overfishing, which often results from illegal fishing practices, leads to a significant reduction in fish populations, disrupting the delicate balance of marine life. This disruption can have cascading effects on the entire ecosystem, including the loss of biodiversity and the destruction of critical marine habitats. Overfishing also weakens the resilience of ecosystems, making them more vulnerable to environmental changes and other human-induced threats.

Furthermore, the environmental consequences of illegal fishing extend beyond the direct harm to fish populations. The use of destructive fishing methods, such as explosives or banned trawling techniques, not only kills or captures fish indiscriminately but also damages the seafloor and other marine habitats. This can lead to long-term degradation of the marine environment, affecting not just the fish populations but also the broader ecosystem, including other species that rely on healthy habitats for survival. As a result, illegal fishing contributes to a cycle of ecological imbalance, posing a threat to the health of oceans and the livelihoods that depend on them.

2. Technology in Supervision Fishery

Technological advancements have significantly contributed to the improvement of fishery supervision, providing innovative solutions to combat illegal fishing practices. As illegal fishing continues to pose a threat to marine ecosystems and fisheries management, the application of technology has become essential for effective monitoring and control. These technological innovations have the potential to enhance surveillance, detect suspicious activities, and gather evidence of violations, all of which are vital for ensuring sustainable fisheries management and protecting marine resources.

One of the key technologies employed in fishery supervision is the Vessel Monitoring System (VMS), which enables authorities to track the location and movement of fishing vessels in real-time. This system uses satellite communication to transmit data, allowing for continuous monitoring of fishing activities and ensuring that vessels operate

within designated areas and comply with regulatory frameworks. VMS plays a crucial role in detecting unauthorized fishing activities, such as fishing in protected zones, and allows for prompt action to be taken when violations occur (Kauti & Ueda, 2016).

In addition to VMS, radar technology and the Automatic Identification System (AIS) have proven to be effective tools for enhancing fishery supervision. Radar systems provide the ability to detect and track the movement of vessels, even in areas with limited visibility, such as fog or at night. AIS, on the other hand, is a communication system that automatically broadcasts a vessel's position, speed, and course. By integrating these technologies, authorities can gain a comprehensive view of fishing vessel movements, which aids in identifying suspicious behavior, such as boats operating without proper identification or engaging in illegal activities.

Remote sensing technologies and artificial intelligence (AI) have also made significant contributions to the field of fishery supervision. Remote sensing involves the use of satellites and drones to capture high-resolution images of the ocean's surface, enabling the detection of illegal fishing activities even in remote and vast areas. AI is increasingly being integrated into these technologies to analyze data and identify patterns in fishing behavior, further improving the accuracy and efficiency of monitoring systems. By combining these advanced technologies, authorities can gather critical evidence of violations and enforce regulations more effectively, ultimately promoting the sustainability of marine ecosystems and the long-term viability of the fishing industry.

3. Vessels Monitoring Systems (VMS)

Illegal fishing is one of the problems faced by many countries in the world, including Indonesia. Illegal fishing give rise to lots loss, good from facet economy, environment, and social. Government Indonesia through Ministry Marine And Fishery (KKP) has make various efforts to overcome the problem of illegal fishing. Wrong the only one supported by device advanced technology which known with Vessels Monitoring Systems "VMS" or System Supervision Boat Catcher Fish (SPKP).

VMS is system tracking based satellite which possible monitoring the position, speed and direction of ship movement in real-time. VMS data can used for ensure boat operate in accordance permission which given, detect activity arrest fish in zone forbidden or on time which forbidden, and identify pattern behavior which no in accordance with practice arrest fish which responsible answer. Use VMS Also is a form of Indonesia's commitment to comply with international, regional and international regulations national regulations regarding fisheries conservation and management sustainable. Since 2003, VMS was implemented by installing transmitter on sized fishing vessels more than 30 GT. VMS not only monitors the movement of fishing vessels, but also ensure compliance with the provisions applicable (Digarse & Patil, 2017; Jalilian et al., 2016; Liu et al., 2018).

By because that, based on Regulation Minister Marine And Fishery Number 42/PERMEN-KP/2015 concerning Fishing Vessel Monitoring System, fishing vessels measuring over 30 GT operating in the territory of the Unitary State The Republic of Indonesia must operate in the National Fisheries Management Area (WPPNRI), transmitter VMS must installed in sea free. Implementation very important for help reach continuity source power fishery and ensure that these resources can be used sustainably for interest public local.

Although Vessels Monitoring Systems (VMS) own benefit in supervision activity fishery, there is a number of weakness which need noticed, between others: Information Limitations: Information generated by VMS Possible own limitations in scope activity

boat. A number of activity boat Possible No covered fully in information which accepted, so that the analysis carried out may be incomplete, Vulnerability to Manipulation: Although VMS designed for monitor ship movement accurate, the system remains vulnerable to manipulation. It is possible that the owner boat or administrator can try for trick system with method turn off or manipulate transmitter VMS.

4. Humanless Underwater Sensors Technology (HUST)

Humanless Underwater Sensors Technology (HUST) is an innovative technology designed to monitor underwater environments without the need for human presence. Unlike traditional methods, which rely on divers or crewed vessels, HUST utilizes sensors placed underwater to gather crucial data about various environmental conditions. These sensors measure parameters such as temperature, pressure, acidity (pH), and the presence of hazardous chemical materials, as well as monitoring the behavior and presence of marine organisms. This technology allows for real-time data collection in environments that are otherwise inaccessible or hazardous for humans to explore.

One of the major advantages of HUST is its ability to access deep-sea regions, remote underwater locations, and areas considered too dangerous for human exploration. It can reach depths and territories that are difficult to monitor through conventional means, such as ship-based surveys or human divers. This capability is especially useful in exploring the ocean's depths, monitoring sensitive ecosystems, and gathering data from isolated or hazardous zones, which would otherwise require expensive and time-consuming human interventions.

In addition to providing better access to challenging environments, HUST offers significant cost and time savings compared to traditional underwater survey methods. Without the need for a crew or diving equipment, the use of underwater sensors reduces operational costs and eliminates the risks associated with human involvement in potentially dangerous conditions. These benefits make HUST an appealing solution for a wide range of applications, from environmental monitoring and research to fisheries management and underwater exploration.

HUST operates using various types of sensing mechanisms, each designed to serve specific purposes in underwater monitoring. For example, seismic sensors detect vibrations on the sea floor, providing valuable information about underwater geological activity. Metal detectors can identify approaching ships, contributing to the monitoring of maritime traffic and illegal fishing activities. Additionally, ID sensors can detect and verify the identification of vessels in restricted areas, helping enforce regulations and manage fisheries effectively. With these advanced sensing capabilities, HUST is expected to improve the accuracy and reliability of underwater monitoring systems, supporting more efficient and sustainable management of marine resources.

5. Technology Sensing Far (Remote Sensing)

Remote sensing technologies, such as satellite imagery and radar, have become invaluable tools for monitoring fishing activities over vast areas. Satellite imagery, in particular, can detect the presence of vessels at sea, including smaller boats that may not be equipped with Vessel Monitoring Systems (VMS). This capability allows authorities to track fishing activities in regions where traditional monitoring methods might not be as effective. Satellite imagery can also cover large geographical areas, making it an ideal solution for monitoring remote or hard-to-reach locations, which would otherwise require extensive human resources or vessel deployment (Godenau & López-Sala, 2016; Sivaramaganesh et al., 2014). Radar technology, on the other hand, plays a critical role in

detecting ships even under challenging conditions, such as at night or during poor weather. Radar systems can provide real-time data on vessel movements, making it easier to identify suspicious or illegal activities, even in low-visibility situations. This feature is particularly useful for detecting vessels that may be attempting to operate under the cover of darkness or adverse weather conditions, which would otherwise make them difficult to track using other methods.

The integration of satellite imagery and radar data allows for comprehensive analysis and monitoring of fishing activities. By analyzing satellite imagery, authorities can identify unregistered vessels that are operating without the required VMS, which helps ensure compliance with fishing regulations. Additionally, these technologies can be used to detect the use of prohibited fishing gear, such as illegal nets or trawling devices, by analyzing wave patterns or sea surface temperature changes caused by such equipment. This level of detail enables more effective enforcement of fishing laws and contributes to the protection of marine ecosystems.

Furthermore, remote sensing technologies can provide valuable insights into environmental conditions at sea, such as sea surface temperature, salinity, and chlorophyll levels. These parameters can be used to monitor the health of marine ecosystems and track the movement of fish stocks, which is crucial for sustainable fisheries management. By combining satellite imagery, radar, and environmental data analysis, remote sensing technologies offer a powerful and efficient means of monitoring fishing activities and supporting the sustainable management of ocean resources.

6. Studies Case Sea Natuna: Context and Challenges

Waters sea Indonesia which wide contain lots source power fishery. A wealth of sources fisheries power in Indonesian waters clear interesting attention of foreign parties, who may also exploit it illegally through illegal fishing activities (Lammertink et al., 2003). This illegal fishing activity is carried out by foreign fishermen from neighboring countries who enter illegally into Indonesian waters. Through various approach, fisherman foreign capable catch fish in waters Indonesia and sell it to outside Indonesia for get profit which significant (Darwis & Putra, 2022; Karnova, 2017). not only endangers fisheries resources sea Indonesia, but also reducing productivity and fish catches significantly, thereby causing harm to state finances . Foreign fishermen often enter into Indonesian waters come from countries such as Thailand, Vietnam, the Philippines, and Malaysia. Sea Natuna, Sea Sulawesi North, Sea Maluku, And sea Arafura is region which most affected by the activity illegal fishing.

Natuna Sea, which is located on the border between Indonesia, Malaysia, and Vietnamese, have wealth source power fishery which overflow. However, This wealth also makes it vulnerable to illegal fishing. The size of the area sea, limitations source power supervision, and complexity problem transnational becomes a challenge alone in the effort tackle illegal fishing in the Natuna Sea. Another challenge is overlapping claims over the sea area Natuna by a number of country.

This can make it difficult to enforce laws against foreign ships which do illegal fishing in the region the. Besides that, practice illegal fishing often involves organized criminal networks that have sources power and technology advanced for avoid detection and arrest. This meaning, illegal fishing activities that occur in Indonesian Natuna waters, which carried out by foreign fishermen, can be interpreted as a traffic crime state (transnational crime) because its activities and networks are cross-border; the actors involved and their various activities transcend national borders. Activity illegal which nature cross limit this become problem Serious for Indonesia.

CONCLUSION

Illegal fishing is a significant issue that not only threatens marine ecosystems but also poses economic and social challenges to local communities. The depletion of fish stocks due to illegal fishing practices impacts the livelihoods of legitimate fishermen and disrupts the sustainability of fisheries. Destructive methods, such as the use of explosives or banned trawling techniques, further exacerbate the problem by damaging marine habitats and undermining the delicate balance of marine ecosystems. This cycle of ecological imbalance also jeopardizes the long-term viability of the fishing industry, highlighting the urgency for stricter enforcement of regulations.

Technological advancements have played a crucial role in enhancing the supervision of fisheries and combating illegal fishing. Systems such as Vessel Monitoring Systems (VMS), radar, Automatic Identification System (AIS), and satellite imagery enable real-time tracking of vessels and detection of illegal activities in remote areas. These technologies allow for more efficient enforcement of fishing regulations and the protection of marine resources. The integration of artificial intelligence and remote sensing technologies further improves the ability to monitor large areas and detect suspicious behaviors, making them invaluable tools for fisheries management.

However, despite the technological progress, the fight against illegal fishing remains a complex challenge, especially in regions such as the Natuna Sea, where overlapping territorial claims and transnational criminal networks complicate enforcement efforts. The illegal activities in these areas are often carried out by foreign fishermen with advanced technologies, making detection and enforcement even more difficult. As a result, international cooperation and continued technological innovation are essential in addressing the root causes of illegal fishing and ensuring the long-term sustainability of marine ecosystems. Addressing this issue will require a combination of technological advancements, stronger legal frameworks, and collaborative efforts.

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The Influence of Social Media on Political Participation in the Digital Era

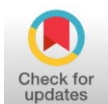
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Abstract:

In the digital era, social media has emerged as a significant tool for political participation, particularly in the Indonesian context. This study aims to explore the influence of social media on political engagement, focusing on how it shapes citizens' involvement in the political process. A qualitative descriptive approach was used to investigate the role of social media in expanding access to political information and encouraging civic participation. The research highlights that social media platforms such as Facebook, Twitter, and Instagram have democratized political discourse by offering individuals from diverse backgrounds the opportunity to express opinions, share political content, and mobilize support for political causes. However, the study also identifies challenges such as the rapid spread of misinformation and the exacerbation of political polarization. These challenges arise due to the unregulated nature of social media, where content is often shared without verification, leading to the dissemination of false information. Moreover, the algorithms governing social media platforms tend to reinforce existing political views, creating echo chambers that limit exposure to differing perspectives. The findings suggest that while social media has the potential to enhance political participation, its impact can be both positive and negative. Therefore, the research calls for strategies that focus on improving digital literacy, regulating content to combat misinformation, and fostering inclusive, cross-ideological dialogue to ensure that social media contributes positively to the democratic process.

Keyword: Social Media, Political Participation, Digital Era



INTRODUCTION

Political participation has undergone a significant transformation with the advent of social media. In the digital era, platforms such as Facebook, Twitter, and Instagram have evolved into primary tools for citizens to express their political views, share information, and engage in political discussions (Zúñiga et al., 2020). Social media has revolutionized how individuals interact with political content, offering unprecedented opportunities for engagement. Unlike traditional media, which often limits participation to passive consumption, social media platforms empower users to actively participate in the political process by creating, sharing, and discussing content. One of the most profound impacts of social media on political participation.

Social media platforms enable users to organize protests, disseminate information quickly, and rally support for political causes almost instantaneously (Bennett & Segerberg, 2012). This has been particularly evident in events such as the Arab Spring, where social media played a crucial role in coordinating mass movements and spreading democratic ideals across the Middle East (Howard & Hussain, 2013).

Furthermore, social media lowers the barriers to political participation by allowing individuals from diverse backgrounds to engage in political discourse. It provides a platform for voices that might otherwise be marginalized in traditional media, thus fostering a more inclusive public sphere (Loader, Vromen, & Xenos, 2014). This inclusivity is critical in enhancing democratic processes, as it ensures a wider array of perspectives are considered in public debates.

However, the very features that make social media a powerful tool for political engagement also pose significant challenges. The open nature of social media platforms makes them susceptible to the spread of misinformation, which can distort public perception and influence political outcomes (Allcott & Gentzkow, 2017). Misinformation spreads rapidly on social media due to its viral nature and the ease with which users can share content without verification. This problem is exacerbated by algorithms that prioritize sensational content, often leading to the amplification of false or misleading information (Bakshy, Messing, & Adamic, 2015).

Moreover, social media has been criticized for contributing to political polarization. The algorithms that govern social media platforms tend to create echo chambers, where users are primarily exposed to content that reinforces their existing beliefs (Sunstein, 2001). This selective exposure can lead to the fragmentation of the public sphere, where different groups of people are isolated in their ideological bubbles, reducing the likelihood of cross-cutting political discussions (Flaxman, Goel, & Rao, 2016).

Tabel 1. Impact of Social Media on Political Participation in the Digital Era

Aspect	Positive Impact	Challenges or Negative Impact
Access and Engagement	Facilitates active participation through the creation, sharing, and discussion of political content. Provides a platform for individuals from diverse backgrounds to engage in political discourse.	Increases the risk of exposure to unverified or manipulative information.
Mobilization and Communication	Enables real-time communication and mobilization, such as organizing protests and quickly disseminating information. Simplifies coordination of political movements, as seen in events like the Arab Spring.	Potential for the rapid and widespread dissemination of false information.
Inclusivity and Democratic Participation	Provides a space for marginalized voices that may not be represented in traditional media. Increases the diversity of perspectives in public debate, enriching the democratic process.	Social media can exacerbate political polarization by creating "echo chambers." Fragmentation of the public sphere, where groups with different views are isolated from one another.
Misinformation and Algorithms	Provides easy access to a wide range of political information.	Social media algorithms often prioritize sensational content, increasing the spread of

Aspect	Positive Impact	Challenges or Negative Impact
		misinformation. Misinformation can negatively affect political outcomes and public perception.
Digital Literacy	Facilitates broader access to information for digitally literate users.	Users with low digital literacy are more vulnerable to manipulation and find it harder to discern credible sources.
Impact in Indonesia	Social media has become a key tool for political candidates to reach voters, especially among younger demographics.	Challenges in addressing misinformation and political polarization in Indonesia.

Source: Author, 2024

Social media allows individuals to actively participate in political content creation, sharing, and discussions, unlike traditional media that limits participation to passive consumption (Zúñiga et al., 2020). It provides broader access to political discourse for diverse audiences. However, it also increases exposure to unverified or manipulative information due to the ease of sharing content without fact-checking (Allcott & Gentzkow, 2017). One of the most profound impacts of social media is its ability to facilitate real-time mobilization. Social media platforms allow for the quick dissemination of information and the organization of protests, as demonstrated during the Arab Spring (Howard & Hussain, 2013). However, the same speed can also lead to the rapid spread of misinformation, which can distort public perception (Bennett & Segerberg, 2012).

Social media creates an inclusive space for marginalized voices to participate in political discourse, fostering a more diverse and democratic public sphere (Loader, Vromen, & Xenos, 2014). This diversity strengthens democratic processes by allowing a wider array of perspectives in public debates. Nonetheless, social media algorithms can contribute to political polarization by creating "echo chambers" that isolate users within ideologically similar groups (Sunstein, 2001), limiting exposure to opposing viewpoints (Flaxman, Goel, & Rao, 2016).

While social media provides easy access to political information, it is also highly susceptible to the spread of misinformation. Algorithms that prioritize sensational content exacerbate this problem by amplifying false or misleading information (Bakshy, Messing, & Adamic, 2015), which can have negative effects on political outcomes and public perception (Allcott & Gentzkow, 2017). The effectiveness of social media as a tool for political participation depends on users' digital literacy. Higher levels of digital literacy enable individuals to critically evaluate content and distinguish credible sources from misinformation (Mihailidis & Thevenin, 2013). In contrast, those with low digital literacy are more vulnerable to manipulation.

In Indonesia, social media is increasingly important for political engagement, particularly among younger demographics. Political parties and candidates rely on social media to reach voters, especially as traditional media is often seen as biased or inaccessible (Lim, 2017). However, challenges such as misinformation and polarization remain prevalent, highlighting the need for strategies to address these issues. The impact of social media on political participation is also influenced by the level of digital literacy among users. While social media can democratize access to information, it also requires users to critically evaluate the content they encounter. A lack of digital literacy can make users more vulnerable to manipulation and less able to discern credible sources of

information (Mihailidis & Thevenin, 2013). Therefore, enhancing digital literacy is essential for maximizing the positive impact of social media on political participation while mitigating its potential harms.

In the context of Indonesia, social media has become a central platform for political engagement, particularly among younger demographics. Political candidates and parties increasingly rely on social media to reach voters, especially in a country where traditional media is often perceived as biased or inaccessible (Lim, 2017). The rise of social media in Indonesia's political landscape underscores the need for comprehensive strategies to address the challenges posed by misinformation and polarization, while also leveraging the platform's potential to foster greater political participation.

RESEARCH METHOD

This research employs a qualitative descriptive method with a post-positivism approach, which provides a comprehensive framework for understanding the complex interactions between social, cultural, and digital phenomena. The qualitative descriptive method is particularly suitable for this study as it aims to offer a detailed, contextualized description of digital political engagement, allowing for the exploration of nuanced behaviors and perspectives (Sandelowski, 2000). This approach does not seek to quantify variables but rather to provide an in-depth understanding of the phenomenon in question.

Post-positivism is chosen as the underlying philosophical paradigm because it allows researchers to explore a reality that is not merely objectively measurable but is also shaped by subjective experiences, social constructs, and cultural influences (Guba & Lincoln, 1994). This paradigm acknowledges that while an objective reality exists, human knowledge of that reality is inevitably imperfect and influenced by personal perspectives. Thus, post-positivism recognizes the importance of considering multiple viewpoints and contextual factors in the research process, especially when examining human behavior in a digital environment.

RESULT AND DISCUSSION

Social media has played a crucial role in enhancing political participation. These platforms enable individuals to engage directly in political discussions, organize social movements, and even mobilize collective action (Boulianne, 2015). In Indonesia, the use of social media for political campaigns has become commonplace, with political candidates using these platforms to reach a broader electorate. While social media increases accessibility and engagement, the challenge of misinformation is significant. The spread of false information can exacerbate political polarization and diminish the quality of public discourse (Allcott & Gentzkow, 2017). In the context of Indonesia, the spread of hoaxes and hate speech during election periods illustrates how social media can be used to manipulate public opinion (Lim, 2017).

1. Overview of the Influence of Social Media on Political Participation in the Digital Era

The rapid development of social media has significantly transformed the landscape of political participation in the digital era. Social media platforms such as Facebook, Twitter, Instagram, and YouTube are not only a means of communication and interaction, but they also play a vital role in mobilizing political participation. These platforms facilitate the dissemination of political information, the exchange of opinions, and the organization of political movements more quickly and widely.

In the context of political participation, social media has become a strategic tool for individuals, political actors, and organizations to promote ideas, policies, and campaigns. It allows citizens to access information more easily, engage in discussions, and express their views on various political issues. Moreover, social media creates opportunities for grassroots political movements to emerge, amplifying voices that might not have been heard in traditional media. However, the use of social media in political participation also presents challenges. The spread of misinformation, the echo chamber effect, and the polarization of opinions can undermine the quality of democratic discourse. In addition, while social media offers the potential to increase participation, it does not always guarantee meaningful engagement or informed decision-making.

Thus, in the digital era, social media undeniably plays a significant role in shaping political participation, but it also requires critical literacy and responsible use to maximize its positive impact on democracy. The use of social media in the political context also affects the democratic process. On one hand, social media expands the democratic space by giving a voice to those who were previously marginalized. On the other hand, the algorithms used by social media platforms tend to create "echo chambers," which reinforce existing political views and reduce exposure to alternative perspectives (Sunstein, 2001).

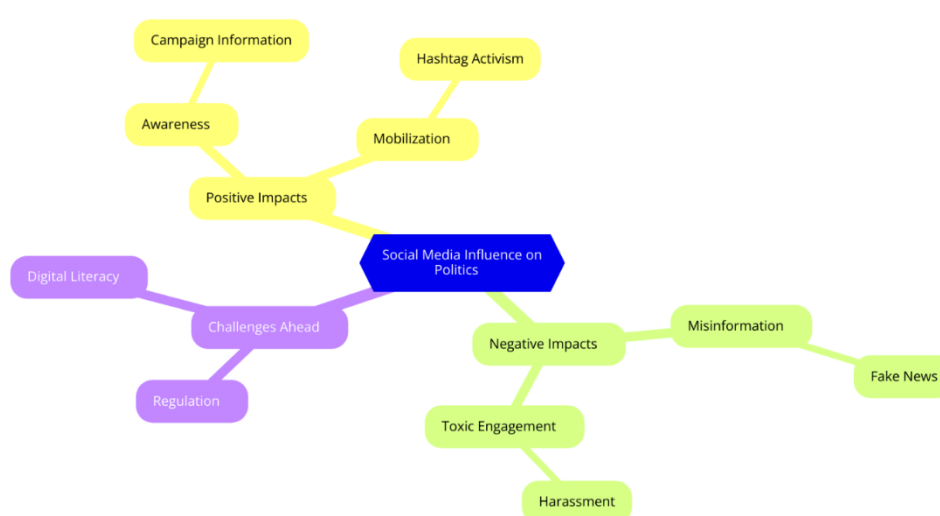


Figure 1. Mindmap of general conditions of social media influence on political participation
Source: NVivo, 2024

This is the central theme of the mind map, addressing how social media impacts political participation and engagement. The influence of social media on politics is broken down into positive impacts, negative impacts, and future challenges that need to be addressed. Social media has brought about several positive impacts on political engagement, which are detailed in the following subtopics. Social media allows political campaign information to be disseminated more widely and quickly. Politicians can communicate directly with voters, bypassing traditional media channels. Social media helps to raise political awareness, particularly among younger voters. Political news, social issues, and rights-related content often go viral, increasing public knowledge

Social media is an effective tool for organizing political and social movements in real-time, such as protests or rallies. This refers to the use of hashtags to galvanize support for causes or political movements. It's a powerful form of digital mobilization that

brings attention to specific issues. Despite its advantages, social media also poses significant challenges to politics, including misinformation and toxic engagement.

One of the biggest issues with social media in politics is the spread of false or misleading information. This can lead to public misunderstanding and influence political outcomes. Fake or inaccurate news spreads quickly on social media platforms, resulting in uninformed or misinformed citizens who might make political decisions based on incorrect facts. Political discussions on social media often become toxic, with personal attacks or aggressive behaviors.

Individuals engaged in political discussions online frequently face harassment or intimidation, particularly if they express differing views. These are the future challenges that need to be tackled in order to maximize the positive effects and minimize the negative ones. Users must possess sufficient digital literacy to differentiate between valid information and misinformation. Enhancing digital literacy is essential for equipping citizens with the critical skills to filter political information. Stronger regulations are needed to control the spread of misinformation and harmful content, without infringing on freedom of expression. This includes more transparency in political advertisements on social media platforms (Benkler, Faris, & Roberts, 2018).

This mind map visually presents the positive impacts and negative impacts of social media on politics, as well as the future challenges that must be addressed. Social media plays a crucial role in mobilizing citizens and increasing awareness, but also contributes to the spread of misinformation and toxic political discourse. Digital literacy and proper regulations are necessary to ensure that social media continues to support healthy democratic processes (Loader et al., 2014).

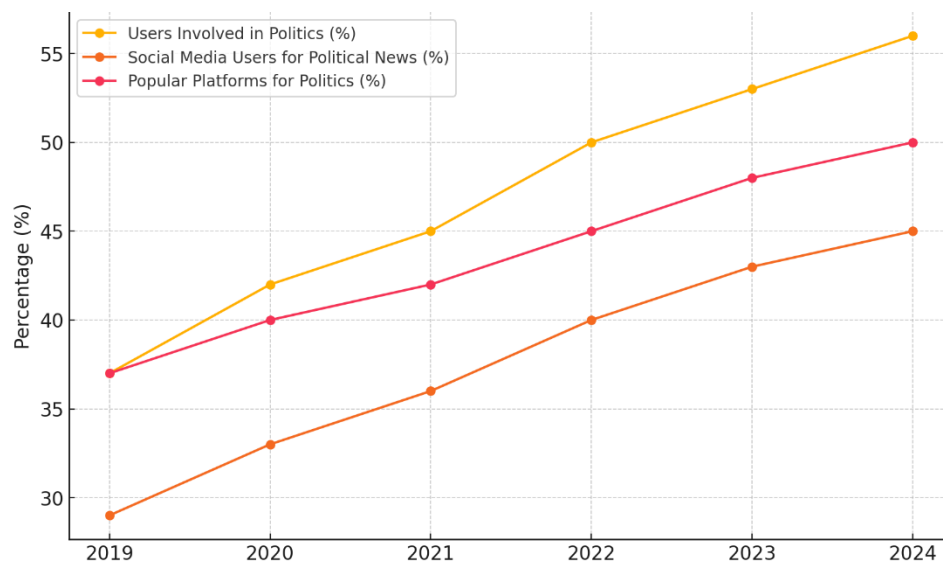


Figure 2. The influence of social media on political participation in the last five years

Source: Author, 2024

From 2019 to 2024, increase in the percentage of social media users engaged in political activities. In 2019, about 37% of social media users were involved in political discussions or activities, and this figure steadily grew, reaching 56% by 2024. This indicates that more and more people are using digital platforms to express their political opinions, participate in campaigns, and actively follow political news. Growing number of internet and social media users, as the number of social media users, particularly among younger generations, increases, more people are exposed to political content.

Accessibility to political information, social media makes it easy to distribute political information quickly, accessible to anyone, anywhere, without needing traditional media outlets.

Digital campaigns by political parties and activists many political parties and activists have started using social media to engage younger voters and interact more directly. Global protests and campaigns. Movements such as Black Lives Matter and Fridays for Future have shown how social media can be a primary tool for mobilizing support. Political participation through social media is mainly driven by younger age groups, particularly those aged 18-24 years. The data reveals that by 2024, 80% of social media users in this age group are engaged in political activities, highlighting how digital platforms play a crucial role in shaping the political views of younger generations.

Broader political engagement: This rise indicates that digital democracy provides a wider opportunity for the public to get involved in political discourse. Changes in political strategies: Political parties and organizations must adapt to social media trends, given that many voters receive their political information from platforms like Facebook, Twitter, and Instagram. Misinformation and fake news: With increased participation, the challenge of spreading false information and political manipulation also grows. Users need to be more cautious in filtering the information they receive through social media. Political polarization Social media can exacerbate political polarization, as users tend to interact with content that aligns with their political views, leading to echo chambers. Overall, the graph highlights that social media now has a significant influence on political participation, especially among younger generations. Digital technology plays a key role in modern democracy, with both its advantages and challenges.

2. Thinking Framework Influence of Social Media on Political Participation in the Digital Era

a. Context

This indicator focuses on the background conditions that set the stage for political participation in the digital era. Social media has emerged in a world where traditional forms of political engagement (e.g., newspapers, TV debates, rallies) often have limited interaction and accessibility. The rise of digital platforms like Twitter, Facebook, and Instagram creates a more accessible environment for individuals to engage politically, regardless of geographical or socioeconomic barriers. This global, interconnected context empowers more voices and lowers the cost of entry to political discourse.

This indicator examines the background conditions that set the foundation for political participation in the digital era. Traditionally, political engagement has been limited by barriers like geography, socioeconomic status, and access to information. Media like newspapers, radio, and TV allowed for passive consumption of political content but offered little interactivity. Social media has emerged as a transformative platform, enabling active participation, where users can engage directly with political content and discussions. Twitter, Facebook, and Instagram provide a space where individuals can participate in political discourse from virtually anywhere, democratizing access to political engagement. This global reach, combined with lower costs and fewer barriers, has allowed for a more diverse range of voices to be heard, reshaping political participation for a broader audience.

b. Input

The input refers to the resources and tools that fuel political participation through social media. In this case, digital literacy, access to the internet, and the role of social

media algorithms are critical inputs. Users provide content in the form of tweets, posts, videos, and articles. Additionally, politicians, activists, and organizations leverage these platforms to share their messages, making it easier for individuals to access political information and participate. However, the quality of input varies based on users' abilities to critically assess and create content.

The input indicator refers to the resources and tools that fuel political participation via social media. Central to this are internet access, digital literacy, and the content creation process. Access to the internet is critical, as it determines who can participate in digital political discourse. Digital literacy, or the ability to critically assess, produce, and share content online, also plays a significant role in determining the quality of political engagement. Users contribute to the political landscape by creating tweets, posts, videos, and articles that can influence others. Additionally, social media algorithms act as an unseen input, curating the political content users are exposed to. Politicians, organizations, and activists also input content to shape public opinion, using these platforms as key tools for campaigning and outreach. However, disparities in digital literacy and unequal internet access may create imbalances in participation.

c. Process

The process describes how social media facilitates political participation. This includes the creation, sharing, and interaction with political content, which occurs through various online activities such as posting, commenting, liking, and debating. Social media platforms also enable real-time mobilization for political causes, as seen in movements like the Arab Spring or Black Lives Matter. Political engagement through social media is characterized by speed, interactivity, and wide-ranging participation, which can make political mobilization faster and more inclusive than traditional methods.

The process of political participation through social media involves creating, sharing, and interacting with political content. Social media platforms allow for rapid dissemination of political information and provide spaces for users to engage in discussions, debates, and activism. Unlike traditional forms of engagement (e.g., voting, rallies), political participation on social media is continuous and dynamic, involving activities like posting opinions, sharing political articles, commenting on political news, and participating in online debates. Social media enables large-scale political mobilization, as demonstrated by movements such as the Arab Spring or #MeToo, where real-time interaction played a central role in organizing protests and spreading awareness. The speed and interactivity of social media can also break down traditional hierarchies of political engagement, allowing more inclusive and spontaneous forms of participation.

d. Output

The output refers to the immediate effects of political participation via social media. Some clear outputs include the ability to organize large-scale protests, raise awareness about political issues, and even influence election outcomes. Social media can also lead to increased voter turnout and political activism, especially among younger demographics. However, the output is not always positive, as it can also lead to the spread of misinformation, manipulation of public opinion, or political polarization due to "echo chambers." The output indicator examines the immediate effects or results of political participation via social media.

Key outputs include the organization of protests, mobilization of social movements, and changes in public opinion or election outcomes. For example, social

media campaigns can lead to significant voter turnout, especially among young voters who are typically underrepresented in traditional political engagement. Additionally, social media can be instrumental in raising awareness about political or social issues, leading to policy changes or shifts in public discourse. However, there are negative outputs as well, such as the spread of misinformation, political manipulation, or the reinforcement of echo chambers, where users are only exposed to viewpoints they already agree with. This can exacerbate political polarization and undermine the quality of democratic discourse.

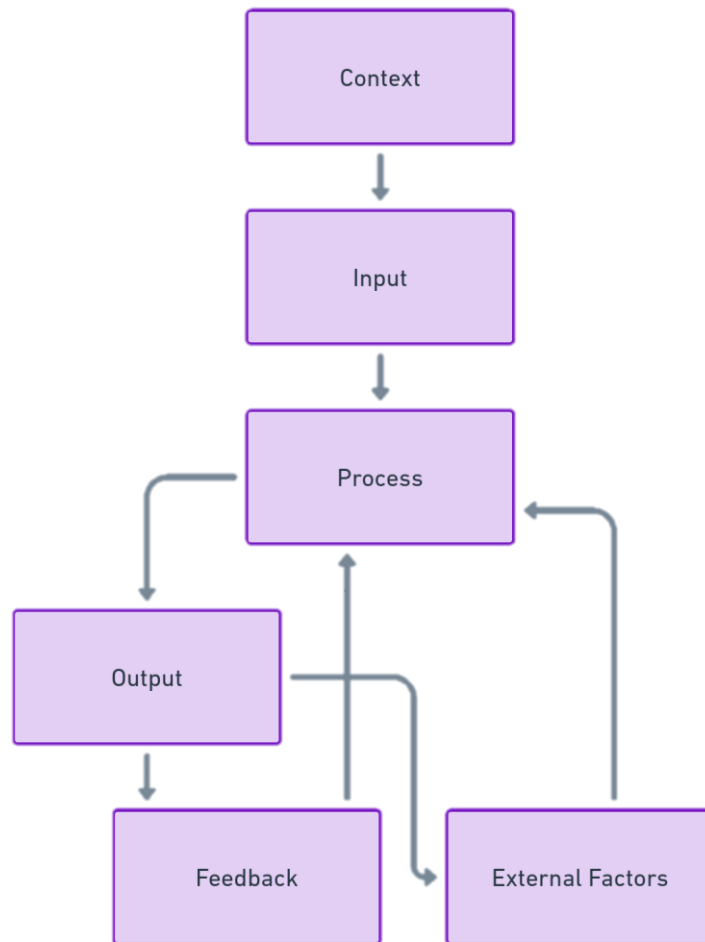


Figure 3. Thinking Framework Influence of Social Media on Political Participation in the Digital Era

Source: Author, 2024

e. Feedback

Feedback in this context refers to how individuals and institutions respond to the effects of political participation on social media. Users receive feedback through likes, shares, comments, and engagement metrics, which often reinforce their political views. Politicians and political organizations adjust their strategies based on this feedback, refining their messages to gain more support. Social media platforms may also adjust their algorithms based on user behavior, thus shaping future participation patterns.

Feedback in the context of political participation through social media refers to how users and political actors respond to the interactions and outcomes of online engagement. Users receive immediate feedback through likes, shares, comments, and

other engagement metrics, which can validate or challenge their political views. This feedback loop often influences the way users participate in future political discussions or activism. Politicians and political organizations also adapt their strategies based on this feedback, using data on user behavior to refine their messages, target specific demographics, or launch new campaigns. Social media platforms themselves play a role by adjusting their algorithms in response to user behavior, which in turn shapes the future landscape of political participation.

f. External Factors

External factors that influence the impact of social media on political participation include government regulations, platform policies, and global events. For instance, government censorship or regulation of social media can limit the free exchange of political ideas. Likewise, platform policies on content moderation can shape the nature of political discourse, influencing what kind of content is allowed to circulate. Major world events, such as pandemics or social movements, can further shape how individuals engage politically through these platforms.

External factors affecting political participation on social media include government regulations, platform policies, and global events. Government actions, such as censorship or restrictions on social media use, can limit the free flow of political ideas. For instance, in countries with strict control over internet access, political participation through social media may be severely curtailed. Platform policies, particularly around content moderation, also play a significant role in determining what kind of political discourse is allowed. Decisions on whether to allow or remove certain types of content, such as hate speech or disinformation, can shape the nature of political engagement. Moreover, global events like pandemics, economic crises, or large-scale protests influence how people engage with political content on social media, often driving spikes in activity and changing the focus of political discussions.

CONCLUSION

Social media has undeniably made a significant contribution to political participation in the digital era, fundamentally altering how individuals engage with politics and each other. These platforms have provided a space where citizens can easily access political information, express their opinions, and mobilize support for causes they care about. This shift has democratized political discourse, allowing voices that were once marginalized or unheard in traditional media to find a platform. The inclusivity of social media fosters a more engaged citizenry, where people can participate in political processes regardless of their socio-economic status or geographic location. However, while the benefits of social media in enhancing political participation are clear, there are also substantial challenges that need to be addressed to ensure that these platforms contribute positively to the democratic process. One of the most pressing issues is the rampant spread of misinformation.

Social media's open and decentralized nature makes it easy for false or misleading information to be disseminated quickly and widely, often without any verification. Misinformation can distort public perception, lead to misinformed voting decisions, and even incite violence or unrest. The impact of misinformation is particularly severe during election periods, where false narratives can swing public opinion and affect electoral outcomes. Moreover, social media has been linked to increasing political polarization. Algorithms that curate content based on user preferences often create echo chambers, where individuals are exposed primarily to information and opinions that reinforce their

existing beliefs. This selective exposure can lead to a more fragmented public sphere, where different groups of people are isolated from opposing viewpoints, making constructive dialogue across ideological lines more difficult. The result is a more polarized society, where compromise and mutual understanding become harder to achieve, undermining the very foundations of democratic governance.

ACKNOWLEDGEMENT

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