International Journal of Social Sciences

International Journal of Social Sciences

Aim & Scope

Aims

IJSS is the official journal of the SLOAP. The principal purpose of the journal is to publish scholarly work in the social sciences defined in the classical sense, that is in the social sciences, the humanities, and the natural sciences. The research that is published may take a theoretical or speculative model as well as statistical and mathematical. Contributions are welcome from all fields which have relevant and insightful comments to make about the social sciences.

The journal also includes a Research Note section which is devoted to supporting scholarly research that is in progress. The journal has a well-established book review section which reflects the academic and intellectual diversity within the UK. While IJSS is the publication of a regional association, it attracts submissions from a wide range of countries.

Scope
Academic & Psychological Testing
African Studies & History
Anthropology
Archaeology
Architecture
Asian Studies & History
Bioethics
Canadian Studies & History
Chinese Studies & History
Cognitive Science
Criminology, Criminal Law & Policing
Development Economics
Diplomacy & International Relations
Early Childhood Education
Economic History
Education
Educational Administration
Educational Psychology & Counseling
Educational Technology
Environmental & Occupational Medicine
Environmental Law & Policy
Epistemology & Scientific History
Ethics
European Law
Family Studies
Feminism & Women's Studies
Forensic Science

Geography & Cartography
Health Policy & Medical Law
Higher Education
History
Human Migration
Human Resources & Organizations
International Law
Law
Library & Information Science
Middle Eastern & Islamic Studies
Military Studies
Paleontology
Political Science
Public Health
Public Policy & Administration
Science & Engineering Education
Sex & Sexuality
Social Work
Sociology
Special Education
Sustainable Development
Teaching & Teacher Education
Technology Law
Urban Studies & Planning

Benefits to authors

We also provide many author benefits, such as free PDFs, copyright policy, and much more. Please see our Guide for Authors for information on article submission. If you require any further information or help, please contact us.

Editor-in-Chief

Tamar Shiukashvili (Ph.D.)
Telavi State University, Telavi, Georgia

Chief Executive Editor

Stanley E. Eguruze (Dr.)
Tooting Broadway, London, United Kingdom

Associate Editors

International Advisory Board

International Journal of Social Sciences

(Volume No. 7, Issue No. 1, January - April 2024)

Contents

Methods of Islamic Da'wah: Study of the Historical Approach and the Success of the Spread of Islam in the Archipelago

Shapiah, Mudhiah, Emroni, Risa

UIN Antasari Banjarmasin, Kalimantan Selatan, Indonesia
UIN Antasari Banjarmasin, Kalimantan Selatan, Indonesia
UIN Antasari Banjarmasin, Kalimantan Selatan, Indonesia
Institut Agama Islam Sultan Muhammad Syafiuddin Sambas, Indonesia

ABSTRACT

This study was carried out to review the approaches and methods of Islamic da'wah in spreading Islam so that today Indonesia is one of the regions with the most significant number of Muslims in the world. The approach to this study was carried out in a descriptive qualitative manner which utilized all publications that had been published by various literary sources such as books and academic scientific works, which we then reviewed systematically to gain an understanding of the various approaches and methods that had been taken when preaching Islam to the archipelago. We found this data with a Google search to find relevant literature addressing issues that were more or less 10 to 12 years ago. The approach we took in the study included coding the data, evaluating and testing the data to gain understanding, and occasionally interpreting it so that the friend is genuinely valid and has validity and reality in answering the problems and hypotheses in this study. Based on the results of the discussion of the findings, we can conclude that several efficient methods have been used to spread Islam in the past, including approaches to business customs, marriage with influential tribes, places, and various educational activities and local wisdom at that time. Hopefully, these findings will become material for a good review by academics, scientists, and education.

Keywords---Da'wah method approach, history, success, the spread of Islam.

Introduction

The struggle of preachers to spread Islam in Indonesia through various means so that the indigenous population would accept it could not be separated from the introduction of Islam (Prawiro, 2015). In most cases, Islamic teachings are imparted in Indonesia using a peace strategy. According to Rizem Aizid's History of Islam Nusantara, preachers use various methods to spread Islamic law. The Islamic boarding school founded by Raden Rahmat in Ampel Denta, Surabaya, and the Giri Islamic boarding school founded by Sunan Giri, whose popularity beyond the Java island's borders to Maluku, were two of the pesantren educational institutions that flourished during the early years of Islam (Kawangung, 2019). Historical documents state that Sunan Giri and other religious leaders were invited to Maluku to teach Islamic religious lessons (Miller, 2003). In Maluku, many became educators, preachers (preachers), judges (qadi), and even muezzins. Islam's spread across the archipelago continues thanks to these educational methods. Through the creation of reason and the utilization of symbols found in religion, language, art, history, and science, culture is the human endeavour to comprehend oneself and resolve issues. To "know oneself" in man, one must know his history. Man's primary characteristic is not his physical or metaphysical nature but rather his work, through which the human activities system limits and defines the world. In this case, language, art, myth, religion, and history are all interconnected

human works (Baharudin & Ismail, 2016).

Additionally, religion is a system of symbols that can be applied to anything that conveys meaning to other people (such as colors, crosses, and so on); it contains a psychological component that regulates human emotions by producing piety and fostering feelings of security, peace, and self-control; creating rituals, myths, and other forms of order to arouse fear, the awe of the other, relaxation, and joy, as well as formulating concepts of order in life so as not to become chaotic to reduce crime and human suffering (Ali & Minxing, 2021). Most human actions are cultural, while some are reflexive or instinctual. Religion, including Islam, is one aspect of culture. In addition to being a revelation from God, Islam is also the result of creativity, taste, and purpose in the places where Islam is practised,including the archipelago. Therefore, Islam and the Archipelago's culture are examples of religion and culture that cannot be separated. Nusantara is used to describe Indonesia's culture because it is the most appropriate term. The words "Nusa," which means island or homeland, and "between," which means to be in the middle of two things, come from the same root. The term "Nusantara" refers to a group of islands situated between the Asiatic and Australian continents, between the Pacific Ocean and the Indian Ocean of the Pacific (Ismail et al., 2018).

In contrast, the word "Indus" means "India," and "ness" means "island" in Ancient Greek. British ethnologist George SW Earl proposed the term "Indonesians" in 1850, and one of his students, James Richardson Logan, used the term "Indonesia" as a synonym for "India Archipelago (Mohamed Osman, 2010). On the other hand, Adolf Bastian is credited with popularizing the term "Indonesien: Oder, "The Malay Archipel Islands." When Ki Hajar Dewantara established a Press Bureau in the Netherlands in 1913 under the name Indonesisch Press Bureau, he was the Indonesian figure who popularized the name Indonesia. The Indonesian community in the Netherlands coined the term "Indonesia" in 1920. When looking at the etymology of the two names above, one gets the impression that Hindu-Buddhist culture brought the term "Indianization" from India. On the other hand, Christians made the term "Europeanization" so that "Nusantara" was more of an indigenous term. 2 In this regard, this paper explains how the unique culture of the archipelago should become a uniting force for all religions in the archipelago so that the Javanese, who are Buddhists, Christians, and Muslims, can have that in common (Taufik & Rozi, 2021).

This is done so that Islam can be accepted quickly and peacefully, and it develops to this day, even more broadly, also the Buddhist, Christian, and Muslim Banjar people. While our religions may differ, our culture is shared. Dayak Muslims and Christians continue to exhibit their "Dayakness," demonstrating that despite our various religions, we are still one: as Dayaks to ensure that religion does not alter an individual's identity. It does not necessarily mean that they become fervent Muslims and then become Arabians, that fervent Christians become Dutch, or even that they prohibit the practice of their culture (Farid & Lamb, 2020). When a foreign culture with much religion replaces the self-identity of the archipelago culture, this becomes a problem. People are impacted by social change and technological advancements in communication, including the ability to easily access other cultural values, allowing the archipelago's original culture to be replaced by other cultures in the name of religion.

Professionals of Sufism or Sufis are, for the most part, travellers. They volunteer to show nearby individuals different things (Can, 2012). They likewise truly grasp the issues of neighbourhood occupants from different sides. The Sufis have respectable people and habits that make it simpler to mingle and grasp society. They comprehend the issue of neediness and underdevelopment as well as figure out the profound soundness of the local area. They likewise comprehended the mysterious things cherished by individuals who stuck to animism and dynamism around then. This made the Sufis ready to see the holes that Islamic lessons could enter (Schleppegrell & de Oliveira, 2006).

With tasawuf, the type of Islamic lessons passed on to the locals can undoubtedly occur to them. The Sufis who gave Islamic lessons to individuals were Hamzah Fansury from Aceh, Shaykh Lemah Abang,

and Sunan Panggung from Java (Asroni, 2022).

Islamic propagandists used the language and practices of the local community to teach Islam. The majority of them have legendary names, like Walisongo. The most significant influence on society is the spread of Islam through literature, art, and other art forms. Promoters of Islam used the artistic path strategy to get people's attention so that, without them realizing it, they were drawn to Islamic teachings (Lewis, 2011). Sunan Kalijaga, for instance, is a puppeteer. He never asked for money in his art performances, but he did ask the audience to say the shahada with him. Although some wayang tales are still based on the Ramayana and Mahabharata, Islamic heroes' names and teachings are incorporated into the tales. Literature (sagas, chronicles, etc.), architectural art (such as mosques left by scholars or Wali Songo), and carving art, which can be found in many residences or mosques, are other forms of art that are used as media for Islamization the church's mosque of saints (Supriyadi et al., 2022).

Trade strategy between the 7th and 16th centuries AD, Muslim traders from Arabia, Persia, and India travelled to Indonesia via international trade routes. They helped spread Islamic teachings to people who still practised Hinduism and Buddhism then, in addition to trading (Pollard & Kinyera, 2017). To conduct business between India, Southeast Asia, and the Arabian Peninsula, the traders travelled by sea to Indonesia. Islam cannot only enter Indonesia through trade. However, the natives first became aware of Islam and began to practice it through this trade, so traders played a significant role in spreading Islam throughout Indonesia. Marriage Plan Many Muslim traders who came through eventually settled in Indonesia, so a few tied the knot with princesses from their kingdoms (Quinn, 2019). The marriage was performed following Islamic law. Numerous indigenous people had uttered the creed at the time. Due to that marriage, many of their descendants became scholars and spreaders of Islam in the archipelago. Maulana Ishaq's marriage to the daughter of King Blambangan, who later gave birth to Sunan Giri, is one example. One wali Songo, Sunan Giri, has played a significant role in promoting Islam in Java. Born Muslim children were the offspring of marriages between native women and Muslim traders. Here, Islam in Indonesia is getting increasingly popular, and more people are joining it (Boutz et al., 2019).

The strategy at the Social Level is that the highest-ranking kings and nobles were first converted to Islam by Islamic preachers. Many of the lower ranks of the kingdom followed their king by practising Islam (Graf, 2017). In Indonesia, this strategy is also working to spread Islam. Educational Strategy Preachers constructed Islamic boarding schools and mosques after many Indonesian Muslims converted, serving as a gathering place for Islamic law scholars and students. For the students to become experts in Islam, they are taught a variety of knowledge (Rhisiart, 2013).

After that, they taught other indigenous people about Islam, which encompasses various islands in the Archipelago(Baki & Makropoulos, 2011). Teachers, scholars, and ulama established this Islamic boarding school at the time. Sunan Gresik, for instance, is thought to have built the first pesantren in Java. Arts and Culture Strategy Wali Songo used this strategy to spread Islamic teachings on the Javanese island. So that people like them, they create cultural and artistic performances with Islamic undertones. Sunan Kalijaga, for instance, used one of Javanese culture's wayang performances to introduce Islam and Islamize Javanese society. Sunan Kalijaga plays wayang with great skill and incorporates Islamic values and elements into wayang stories (Saroglou et al., 2009). The audience members who saw the Sunan Kalijaga performance finally learned about Islam and expressed an interest in it. Carving, gamelan, and mysticism are just a few of the cultural and artistic mediums utilized in the spread of Islam. Tombo Ati by Sunan Bonang was the most well-known and deeply ingrained mysticism of the time (Mulyono, 2020).

Research Method

This study reviews the approaches and methods of spreading Islam in the archipelago as a historical study of the success of Islamic broadcasters in the past. Many ways have been available to spread Islam in Indonesia, such as the trade approach of art education and marriage (Al Qurtuby, 2020). To answer this review, we searched for data on historical literature on the spread of Islam in the form of books and scientific studies, all of which were published ten years ago. As for the method of reviewing the literature, we collect data and examine it using a coding approach to evaluate data and carry out interpretations where our goal is to obtain a summary of the findings of data that are relevant to answering the problems of the study with an emphasis on the principles of validity and reality of the study. Meanwhile, we do our data search process electronically with a system of such keywords as the spread of Islam, the approach to the spread of Islam, Islamic da'wah, and so on (Alzoubi et al., 2019). With the help of Google scholar, we have obtained several evidence studies, all of which report Thursday in descriptive qualitative studies. Thus, among other things, this research method that we carried out began with fraud and the formulation of the problem of searching for data, analyzing, and analyzing the results (Sardi et al., 2020).

Result and Discussion

Islam's Arrival in the Archipelago Islam arrived in the archipelago peacefully and quickly adapted to its culture without causing any conflicts with the local culture. Trade routes brought Islam to Indonesia (Thahir, 2021). Most Indonesians living along the coast adopted Islam due to Arab traders arriving by sea. In several coastal areas, port cities developed into Islamic-style cities like Samudera Pasai, Pidie in Aceh, Palembang, Malacca, Jambi, Demak, Gresik, Tuban, Cirebon, Banten, Gowa, Makassar, Banjarmasin, Ternate, Tidore, and other locations are also included. Some of these cities also served as port cities and duchy centers for Islamic kingdoms (Rizal & Baharun, 2022). The pattern of the kingdoms on the outskirts of the coast is maritime, while the kingdoms in the interior are agrarian. In addition to being Islamic, some combine magical and religious elements from the local culture, making Sumatra's Islam distinct from Java's. There is controversy regarding the introduction of Islam to the archipelago, but there are four primary themes associated with it: Arabia was the first to adopt Islam; Second, professional educators and broadcasters introduced Islam); third, rulers were the first to convert to Islam, and fourth, the majority of these professional Islam propagators arrived in the archipelago between the 12th and 13th centuries. Since the first century of Hijriyah, Islam had been introduced to the archipelago, and by the 12th century AD, Islam had become increasingly visible (Azra, 2019).

Acculturation of Islam and archipelago culture

Acculturation, assimilation, and syncretization are three related terms frequently used in discussions about blending one culture with another. When a group of people from one culture encounter elements from another, a social process known as acculturation occurs. Without affecting the group's cultural elements, the foreign culture is gradually accepted and incorporated into its own (Hidayat et al., 2021). According to the Psychology Dictionary, the term "acculturation" refers to a process that involves the transition of behavior from one culture to another, such as two social groups that are free to meet and join, in terms of customs, beliefs, ideology, and order. Six examples of Islam's acculturation in the archipelago include the Menara Kudus Mosque's architectural style, which blends Islamic and Hindu cultures. The mosque is one of Indonesia's most important symbols for spreading Islamic da'wah's teachings (Aziz et al., 2020).

In some areas, the establishment of mosques in Indonesia necessitates an expression of community piety. The terms assimilation and syncretization will be used interchangeably when discussing acculturation (Chee-Beng, 2022). When groups of people from different cultural backgrounds interact intensively and for an extended period, assimilation is a social process that occurs when each culture changes its distinctive characteristics, resulting in a mixed culture as a result of an adjustment process. Efforts are made to eliminate differences so that each culture's characteristics are lost to strengthen unity (Syamsuddin, 2021). A good illustration of assimilation can be found in ethnic Chinese people who have lived in Indonesia for a long time and continue to speak Chinese, even though they are no longer native speakers because they have mixed with Indonesian. Syncretization, however, refers to harmony, adjustment, balancing, etc., between two religious or cultural streams. Nine meeting people from different cultures will also affect syncretization. Religion is susceptible to concretization when it meets the local cultural context(Vaziri, 2015). The amalgamation of Shivaism and Buddhism into Mahayana Buddhism illustrates syncretization. In Bumirejo, the celebration of Nywu, or Cilacap commemorating a thousand days of a family's death is influenced by Javanese, Sundanese, and Islamic traditions. The original Nywu ritual, in which offerings intended for the ancestors were addressed to Rasulullah SAW, is very different from this Nywu culture. 10 even though syncretism is also a component of methods of conveying Islamic values or indigenization of Islamic values, syncretism is regarded as unfavorable due to its connection to the Wahhabi movement, which suppresses practices that are in opposition to pure Islam (Valentine, 2015).The Cultural Approach as a Method of Islamic Da'wah in the Islamic Archipelago requires all Muslims to preach the words of God to clarify people's understanding of the faith and its Shari'a as outlined in the Koran: Also, let there be a group of people who encourage virtue, direct those who are ma'ruf, and prevent evil (Mulyono, 2020). They are the fortunate ones. QS. [3] Al-Imran: 104). Muslims have the confidence to spread the Islamic religion following the words of the Prophet SAW: "Wherever you go and are," despite traders being the only ones who initially introduced Islam. Even if it is just one verse, convey what people have to say. Before Islam's arrival, the archipelago's culture and religion significantly impacted how Islam was practised there (Rissanen, 2012; Hamdhaidari et al., 2008). This culture also had a significant impact on the way Islamic da'wah was carried out. Islamic da'wah was communicated to the local community as traders from the Middle East introduced Islam to the archipelago. By comprehending the local community's culture through their da'wah strategy, Islamic teachings are readily accepted. Indonesia had its own culture (in the form of religion or tradition) before the arrival of imported religions like Hinduism, Buddhism, Christianity, and Islam. As a result, Hinduism became Hindu-Javanese, along with Islam. The neighbourhood religion at the time, Islam, was available, stuck to animism and dynamism (Hamid & Mydin, 2021).

The belief in anima, which includes the spirits of wandering ancestors who can eat and drink, be angry or happy, and be controlled by sorcerers and shamans, is known as animism (Jakobsen, 2020). Dynamism is based on the belief that "mana," a supernatural power that exists in humans or animals that focuses on wood, rocks, and trees, can have positive or negative effects and be controlled through ceremonies and shamans, exists. Indonesian society's conceptions of animism and dynamism share similarities that present opportunities for introducing Islamic teachings, such as the following: a high spirit of cooperation and cooperation in economic life and other aspects, as well as a sense of submission and respect for leaders, a high sense of unity that generates a high sense of solidarity, thin individual traits because everyone is related to one another, and one person's violation will put the entire society in danger. The presence of Islam further enhances the positive cultural values prevalent throughout the Archipelago (Prasojo et al., 2019).

The key to the success of Islamic da'wah in the archipelago is the opportunity to preach egalitarian

teachings while understanding caste in Hindu-Buddhist society and having a conversation about local culture. In HinduBuddhist religions, this egalitarian teaching has become a panacea for social exclusion and alienation. In several ways, the spread of Islam throughout the archipelago sparked significant shifts in Indonesian society, including the following: 1) the teaching that God is one and only, or monotheism, amid beliefs that worship multiple gods. 2)

Before Allah, all people are the same, and piety toward Allah makes some people nobler than others. 3) Human existence in the public eye is bound in solidarity and solidarity, which is partitioned by social construction. 4) Rules formulated through discussion following the collective will govern community life. 5) Allah's favors, which are shared equally between the heavens and the earth, must be enjoyed. Rituals, worship, and morals in Indonesian society are also influenced by Islam, with Hari Raya sermons and Friday prayers increasing. Through Islamic boarding schools that adhere to traditional schools on the city's outskirts and offer a blend of Islamic education and indigenous culture, Da'wah Islamiyah continues to grow throughout the archipelago. In the meantime, urban communities saw the establishment of madrasas, supported by the modern education system with Islamic institutions like Muhammadiyah and NU. Indonesian culture and Western education could coexist.

Methods of Islamization in Archipelago Culture in addition to trade, Islamization in the Archipelago took place over a very long period through marriage, Sufism, education, the arts (building art, sculpture, sculpture, art, music, dance, and literary arts, which are known from manuscripts or texts that write Islamic teachings in Jawi Malay, Pegon, and Arabic), and the arts (building art, sculpture, sculpture, art, music, and dance, and In ancient mosques, sculpture, and building art are frequently found. The traditional building art patterns that were prevalent in Indonesia before the arrival of Islam and were adapted to Hindu culture are reflected in the unique characteristics of ancient mosques in Indonesia. To honour Hindu teachings that cows are sacred, they do not slaughter them as sacrificial animals. This demonstrates Islam's peaceful entry into the archipelago. Aside from that, the continuation of the pre Islamic tradition of building art and sculpture is a wise tool for Islamization to attract non-Muslims to embrace Islam psychologically and as a da'wah strategy. In addition to the rituals, the process of mixing Islam and Indonesian culture affects the prayer tools, such as prayer mats, tasbih, and so on; the existence of Islamic-style institutions, such as zakat institutions; endowments and arrangements for the implementation of the pilgrimage; how to dress, kasidah, tahlil, and so on; and the formation of its cultural pattern, such as a Pancasila-based government.

The use of Arabic absorption words like "the People's Consultative Assembly," "the People's Representative Council," and "the Supreme Court" are also influenced by the acculturation of Nusantara culture and Islam. The letters 'ain become again, kha become ka, and ha is frequently also pronounced with "ka," among other pronunciation changes to Javanese, and are among the Arabic adoptions of numerous languages still used today. Alamin becomes ngalamin, and Allah has pronounced Allah. This can also be seen in the art of calligraphy, which is similar to Javanese writing and has the same style as Malay writing. It combines Arabic and Javanese calligraphy, typically used to decorate mosques. There is also open acculturation when names are given, such as: In Indonesia, Muslims use Islamic names in addition to the names of their own culture. There is also a mix of indigenous and Christian cultures, such as putting someone's father's name after their name: Attitudes towards Acculturation of Islam and Culture although the cultural approach to Islamic da'wah has generally been successful, it is undeniable that a variety of attitudes oppose this approach (Adiyoso & Kanegae, 2013; Lubis et al., 2010).

The Wahhabiyah, Salafiyah, and Muammar Qadhafi movements exhibited a stance of rejection by refusing to accept all western thought (Souaiaia, 2013). However, the majority of Muslims who accept are predominated by rationalists, who will accept any thought as long as it serves the greater good and is

consistent with the objectives of Islam. Clifford Geertz divides them into three groups based on their religious views of Javanese culture: Santri, abangan, and priyayi. The abangan were a group of people who were primarily farmers and practised Islam alongside animism, dynamism, and Hindu Buddhism. For instance, a slametan or endure wishes to honour, redeem, or sanctify every life event (birth, marriage, death, relocation, harvest, illness, and so forth). Javanese rituals are followed, and prayers in Arabic are recited; Songs, mantras, or prayers in Javanese, for example, counteract the belief in spirits like memedi, tuyul, leSoft, and sundel. Even though it is tricky for Javanese to become "true" Muslims, the santri who adhere to religious doctrine and overcome Islam's diminishing ritual aspects are frequently referred to as pure or orthodox (Kruithof, 2017).

However, the first group believes that mixing Islam and culture distorts Islam's message. Because its spread method was to color local traditions rather than oppose them, Sufism Islam spread quickly, peacefully, and through discourse in the archipelago (Korthagen et al., 2006). There is a mixing and matching of cultures and religions known as Javanese Islam, which Esotericists claim is Syncretistic. The teachings of Sufism are similar to the values of local traditions and even the Hindu-Buddhist tradition.

Based on historical data, trade is the medium of preaching. Islamic propagators in Indonesia mainly carry that out. We can see this from the heavy trade traffic in the 7th to 16th centuries AD. This route was made possible because the Malays had long-established trade contacts with the Arabs (Asroni, 2022). Especially after the establishment of Islamic empires such as the Islamic kingdom of Malacca and the kingdom of Samudra Pasai in Aceh, more and more Arab scholars and traders came to the Archipelago (Indonesia). Besides trading, they also broadcast Islam. This historical fact can be known based on data and information recorded by Tome'Pires, a traveller from Portugal who told about the spread of Islam between 1512 and 1515 AD, which covered Sumatra, Kalimantan, and Java to the Maluku islands. He also stated that many Muslim traders who lived on the coast of Java Island were still adherents of Hinduism and Buddhism, as well as animism and dynamism. The propagators of Islam succeeded in establishing mosques and bringing in religious experts from outside so that their numbers increased (Baikoeni & Padang Panjang, 2019). In several places, many regents who were assigned to coastal areas by the Majapahit kingdom later embraced Islam. The regents embraced Islam not only because of political factors currently unstable at the center of Majapahit's power but also because of good economic relations with Muslim traders (Rokhman & Yuliana, 2018). Good trade relations finally gave economic strength to Muslim merchants and strengthened their existence as partners of the regents and residents. This power exerts a social and psychological influence, making it easier for the religion of Islam to be accepted by the regents and residents. Because, at that time, almost all international trade strategic routes were controlled by Muslim traders, inevitably, if the regents wanted to advance their regions in economic development, they had to cooperate with Muslim traders.

Marriage and spreading Islam
The spread of Islam in Indonesia was also mainly carried out through marriages between Muslim traders and Indonesian women. International trade routes controlled by Muslim traders give Islamic traders economic advantages(Sakai & Fauzia, 2016). Muslim traders interested in Indonesian women who want to marry require that these women embrace Islam as a prerequisite in a marriage. Because in Islam, it is not permissible to marry people of different religions, and residents do not object to this prerequisite. This marriage not only made the adherents of Islam more and more but also strengthened generations of Muslims in Indonesia. Especially if a marriage takes place between a noble family and a Muslim merchant family, it will undoubtedly strengthen their bargaining position in society. From this marriage, Muslim communities were formed in Indonesia. An example that can be put forward is the marriage between Raden Rahmat or Sunan Ampel with Nyai Manila and King Brawijaya V with Putri Campa and others (Azis et al., 2021).

Arts and culture to approach community

Islamic propagators taught Islam according to the language and customs of the local community. Most of their names are legendary, such as Walisongo (Nurbaiti et al., 2020). The spread of Islam through art or culture influences society the most, such as wayang, literature, and other arts. Propagators of Islam carried out the artistic path approach to attract the public's attention so that, without realizing it, they were attracted to Islamic teachings. For example, Sunan Kalijaga is a puppet artist. He never asked for payment in his art performances, but he asked the audience to follow him in saying the shahada. Although some wayang stories are still taken from the Mahabharata and Ramayana stories, the teachings and names of Islamic heroes are inserted into the stories. Apart from wayang, other forms of art that are used as media for Islamization are literature (saga, chronicle, and so on), architectural art (as seen in the form of mosques left by the scholars or Wali Songo), and carving art which can be found in many residences or mosques the mosque of the saints (Sibawaihi et al., 2021).

Education to strengthen Islam

The process of entering Islam is also carried out through education. Many scholars have founded Islamic educational institutions (Nasir, 2021). In this educational institution, the ulema strengthens Islam's position with Islamic teachings. One of the Islamic educational institutions that became the initial characteristic of the spread of Islam was the pesantren. The term pesantren denotes educational institutions widely used by Islamic scholars in Java and Madura. At the same time, in Aceh, it is known as "data," and in Minangkabau, it is known as "Surau." Initially, the Islamic boarding school was a place for religious activities, which later developed into educational institutions. Even in the notes of Howard M. Federspiel, one of the Islamic scholars in Indonesia, the 12th-century educational centers in Aceh, Palembang (Sumatra), East Java, and Gowa (Sulawesi), pesantren or day have produced many essential and exciting writings for students to study. As an Islamic educational institution, pesantren do not recognize differences in social status between one another, so everyone has the same right to get an education (Hamid & Uus, 2022). This is the advantage of the pesantren developed by Muslims, namely that it can be accessed by anyone because, in Islamic teachings seeking knowledge is an obligation for both men and women (Manshur, 2020).

The increasing number of followers of Hinduism and Buddhism studying in Islamic boarding schools has further increased the number of people who embrace Islam (Thahir, 2014). From there, we also understand that the position of Islamic boarding schools since the beginning of Islam entered Indonesia has played an essential role in educating the nation's life. Among the pesantren educational institutions that grew in the early days of Islam were the Islamic boarding school founded by Raden Rahmat in Ampel Denta, Surabaya, and the Giri Islamic boarding school founded by Sunan Giri, whose popularity extended beyond the boundaries of the island of Java, to Maluku. In fact, according to historical records, Sunan Giri and other clerics were invited to Maluku to give Islamic religious lessons. Many became teachers, preachers (preachers), judges (qadli), and even muezzins in Maluku. With these educational methods, Islam continues to expand throughout the Archipelago (Maarif, 2018).

Sufism as an Islamic teaching

Practitioners of Sufism or Sufis are generally nomads. They volunteer to teach local people about various things. They also really understand the problems of residents from various sides. The Sufis have noble character and manners that make it easier for them to socialize and understand society. They understand the problem of poverty and underdevelopment and the community's spiritual health (Rahimi & Salvatore, 2018). They also understood the magical things loved by those who adhered to animism and dynamism at that time. This enabled the Sufis to see the gaps that Islamic teachings could enter.

With tasawuf, the form of Islamic teachings conveyed to the natives can quickly enter their minds. Among the Sufis who gave Islamic teachings to the people were Hamzah Fansury from Aceh, Shaykh Lemah Abang, and Sunan Panggung from Java.

Conclusion

From a series of studies, we have collected the results, which include that the methods and approaches to broadcasting the Islamic religion in the past in the archipelago were pursued using a variety of approaches that were inseparable from the conflicts and problems encountered in religious broadcasting. To avoid this conflict of interest, Islamic religious broadcasters choose a cultural approach, namely the cultural approach, so that Islamic religious broadcasters can blend with the local community and those who previously had religion and beliefs. The steps taken include a business approach, namely conducting trade and in between broadcasting the Islamic religion. Another approach was also taken: marriage with local tribes while carrying the Islamic religion and marrying influential local figures.

Furthermore, the cultural arts approach is also carried out by influencing the community and other traditional leaders so that they do not see Islam as something different. Not only that, the approach taken is an approach to Sufism and teaching that determines ways to socialize and avoid conflicts with local communities. This is one of the approaches that have been taken in various ways in broadcasting Islam in the archipelago, such as Aceh, Sumatra, Java, Sulawesi, and other islands. This finding refreshes how the approach taken by Islam so that the people of the archipelago accept Islam. The method used in spreading the Islamic religion can be maintained in a format adapted to the present so that Islam is still a religion that is increasingly down to earth.

Acknowledgements

References

Adiyoso, W., & Kanegae, H. (2013). The preliminary study of the role of Islamic teaching in the disaster risk reduction (a qualitative case study of Banda Aceh, Indonesia). Procedia Environmental Sciences, 17, 918-927. https://doi.org/10.1016/j.proenv.2013.02.110

Al Qurtuby, S. (2020). The rise of Islamism and the future of Indonesian Islam. Journal of International Studies, 16, 105-128.

Ali, K., & Minxing, H. (2021). Muslims preaching movements in british-india: An appraisal of the Tablighi Jamaat and its competitors. Liberal Arts and Social Sciences International Journal (LASSIJ), 5(1), 356–371.

Alzoubi, H., Alzubi, R., Ramzan, N., West, D., Al-Hadhrami, T., & Alazab, M. (2019). A review of automatic phenotyping approaches using electronic health records. Electronics, 8(11), 1235.

Asroni, A. (2022). The history of Indonesian Islam (from the early period to the emergence of Islamic kingdoms). Literatus, 4(1), 104-117.

Azis, A., Amalina, S. N., & Azharotunnafi, A. (2021). Islamic historical studies: The beginning of the emergence of Islam and the development of Islamic culture in southeast Asia. Riwayat: Educational Journal of History and Humanities, 4(2), 117-125.

Aziz, E., Dzofir, M., & Widodo, A. (2020). The acculturation of Islam and customary law: An experience of Minangkabau, Indonesia. Qudus International Journal of Islamic Studies, 8(1), 131-160.

Azra, A. (2019). Cultural pluralism in Indonesia: Continuous reinventing of Indonesian Islam in local, national and global contexts. Asia-Pacific Journal on Religion and Society, 2(2), 56-60.

Baharudin, N. A., & Ismail, A. S. (2016). The architectural style of Da'wah mosque in Malaysia: From vernacular to modern structures. International Journal of Built Environment and Sustainability, 3(2)

Baikoeni, M. E. Y., & Padang Panjang, W. S. (2019). Muhammadiyah's islamic propagation strategy in response to the external challenges of Islam (Christianization): The social-historical lessons learned from the case of immanuel christian hospital ever been established in Bukit Tinggi.

Baki, S., & Makropoulos, C. (2011). Whole Cycle Urban Water Management in Small Sustainable Communities: The case of the "green" island of Agkistri, Greece.

Boutz, J., Benninger, H., & Lancaster, A. (2019). Exploiting the prophet's authority: How Islamic state propaganda uses hadith quotation to assert legitimacy. Studies in Conflict & Terrorism, 42(11), 972–996.

Can, L. (2012). Connecting people: A central Asian sufi network in turn-of-the-century Istanbul. Modern Asian Studies, 46(2), 373-401.

Chee-Beng, T. (2022). The baba of melaka: Culture and identity of a chinese peranakan community in malaysia Gerakbudaya.

Farid, A., & Lamb, M. (2020). English for Da'wah? L2 motivation in Indonesian pesantren schools. System, 94, 102310. https://doi.org/10.1016/j.system.2020.102310

Graf, T. P. (2017). The Sultan's Renegades: Christian-European Converts to Islam and the Making of the Ottoman Elite, 1575-1610. Oxford University Press.

Hamdhaidari, S., Agahi, H., & Papzan, A. (2008). Higher education during the Islamic government of Iran (1979–2004). International journal of educational development, 28(3), 231-245.https://doi.org/10.1016/j.ijedudev.2006.11.001

Hamid, A. F. A., & Mydin, S. A. H. (2021). Islamic da 'wah in the malay peninsula: Contributions of the sayyids of early times. Teosofi: Jurnal Tasawuf Dan Pemikiran Islam, 11(1), 46-70.

Hamid, R., & Uus, R. (2022). Islamic education system in Indonesia: Method of library research. International Journal of Social Sciences, 5(1), 1-7. https://doi.org/10.21744/ijss.v5n1.1815

Hidayat, A. A., Effendi, M. R., & Hakam, A. (2021). Religion and tradition: Overview of culture and Islamic acculturation in the ciptagelar society. Paper presented at the Proceeding International Conference on Islam and Civilization (ICONIC), 1(1) 223-232.

Ismail, A. M., Mujani, W. K., & AM, A. A. Z. (2018). Methods of da'wah and social networks in dealing with liberalism and extremism. Islamiyyat: International Journal of Islamic Studies, 40(2)

Jakobsen, M. D. (2020). Shamanism: Traditional and contemporary approaches to the mastery of spirits and healing Berghahn Books.

Kawangung, Y. (2019). Religious moderation discourse in a plurality of social harmony in Indonesia. International Journal of Social Sciences and Humanities, 3(1), 160-170.

Korthagen, F., Loughran, J., & Russell, T. (2006). Developing fundamental principles for teacher education programs and practices. Teaching and teacher education, 22(8), 1020-1041.https://doi.org/10.1016/j.tate.2006.04.022

Kruithof, M. (2017). The acceptance of new religions on Java in the nineteenth century and various Muslim and Christian currents emerged. Kawalu: Journal of Local Culture, 4(2), 117–134.

Lewis, B. (2011). Islam in History: Ideas, people, and events in the middle east Open Court.

Lubis, M. A., Yunus, M. M., Embi, M. A., Sulaiman, S., & Mahamod, Z. (2010). Systematic steps in teaching and learning Islamic education in the classroom. Procedia-Social and Behavioral Sciences, 7, 665-670.https://doi.org/10.1016/j.sbspro.2010.10.090

Maarif, A. S. (2018). *Islam, humanity and the Indonesian identity: Reflections on history Leiden University Press.*

Manshur, F. (2020). *Typical literary works of pesantren on righteousness teaching within the cultural transformation. Journal of Social Studies Education Research, 11(4), 114–148.*

Miller, G. A. (2003). *The cognitive revolution: a historical perspective. Trends in cognitive sciences, 7(3), 141-144.https://doi.org/10.1016/S1364-6613(03)00029-9*

Mohamed Osman, M. N. (2010). *Reviving the caliphate in the Nusantara: Hizbut tahrir Indonesia's mobilization strategy and impact in Indonesia. Terrorism and Political Violence, 22(4), 601-622.*

Mulyono, M. (2020). *Islamic education and da'wah strategies based on the culture in the ilir-ilir song of Sunan kalijaga. Nadwa: Jurnal Pendidikan Islam, 14(1), 175-198.*

Nasir, M. (2021). *Keeping the middle path mainstreaming religious moderation through Islamic higher education institutions in Indonesia.*

Nurbaiti, N., Suparta, M., & Azwar, M. (2020). *Islamic education and Islamization channels in the malay peninsula in the 7th-8th centuries AD. Buletin Al-Turas, 26(2), 303-316.*

Pollard, E., & Kinyera, O. C. (2017). *The Swahili coast and the Indian Ocean trade patterns in the 7th–10th centuries CE. Journal of Southern African Studies, 43(5), 927-947.*

Prasojo, Z. H., Elmansyah, E., & bin Haji Masri, M. S. (2019). *Moderate Islam and the social construction of multi ethnic communities in the hinterland of West Kalimantan. Indonesian Journal of Islam and Muslim Societies, 9(2).*

Prawiro, A. M. B. (2015). *Reception of Islamic law on indigenous communities. Kawalu, 2(1), 42-62.*

Quinn, G. (2019). *Bandit saints of Java: How Java's eccentric saints are challenging fundamentalist Islam in modern Indonesia Monsoon Books.*

Rahimi, B., & Salvatore, A. (2018). *The crystallization and expansiveness of sufi networks within the Urban-Rural-Nomadic nexus of the Islamic ecumene. The Wiley Blackwell History of Islam, 253-271.*

Rhisiart, M. (2013). *Exploring the future for arts and culture organisations through scenarios and vignettes. Futures, 50, 15-24. https://doi.org/10.1016/j.futures.2013.03.008*

Rissanen, I. (2012). *Teaching Islamic education in Finnish schools: A field of negotiations. Teaching and Teacher Education, 28(5), 740-749. https://doi.org/10.1016/j.tate.2012.02.001*

Rizal, S. S., & Baharun, H. (2022). *Analysis of archipelago religion and culture after Islamization in Indonesia.Proceedings Inches, 1(1), 133-146.*

Rokhman, M. N., & Yuliana, L. (2018). *The history learning at secondary school about the demake kingdom. Journal of Social Studies (JSS), 14(1), 63-79.*

Sakai, M., & Fauzia, A. (2016). *Performing Muslim womanhood: Muslim business women moderating Islamic practices in contemporary Indonesia. Islam and Christian–Muslim Relations, 27(3), 229-249.*

Sardi, A., Rizzi, A., Sorano, E., & Guerrieri, A. (2020). *Cyber risk in health facilities: A systematic literature review. Sustainability, 12(17), 7002.*

Saroglou, V., Lamkaddem, B., Van Pachterbeke, M., & Buxant, C. (2009). *Host society's dislike of the Islamic veil: The role of subtle prejudice, values, and religion. International journal of intercultural relations, 33(5), 419-428.https://doi.org/10.1016/j.ijintrel.2009.02.005*

Schleppegrell, M., & de Oliveira, L. C. (2006). *An integrated language and content approach for history teachers. Journal of English for academic purposes, 5(4), 254-268. https://doi.org/10.1016/j.jeap.2006.08.003*

Sibawaihi, S., Altamimi, M. I., Muqowim, M., & Yap, S. N. K. (2021). *Identifying moderate values in the textbook of sejarah kebudayaan islam for the 6th grade of madrasah ibtidaiyah in indonesia. Al-Bidayah: Jurnal Pendidikan Dasar Islam, 13(1), 1-20.*

Souaiaia, A. (2013). *Anatomy of dissent in Islamic societies: Ibadism, rebellion, and legitimacy*

Springer.

Supriyadi, S., Prameswari, N. S., Widiyastuti, E., & Athian, M. R. (2022). Hindu culture at the Menara kudus mosque, Indonesia, and its influence on society. Hindu,

Syamsuddin, A. (2021). Islamic acculturation and local culture on nyiramkeun tradition in talagawetan village majalengka regency. Budapest International Research and Critics Institute-Journal (BIRCI-Journal), 4(2), 2447–2456.

Taufik, Z., & Rozi, S. (2021). Perennialism and the common religious platform of the mystical tradition in Java. Teosofia: Indonesian Journal of Islamic Mysticism, 10(2), 193-208.

Thahir, L. S. (2021). Islam of the archipelago: Cosmopolitanism of Islamic civilization in Indonesia. Jurnal Ilmiah Islam Futura, 21(1), 23-45.

Thahir, M. (2014). The role and function of Islamic boarding school: An Indonesian context. Tawarikh, 5(2)Valentine, S. R. (2015). Force and fanaticism: Wahhabism in Saudi Arabia and beyond. Oxford University Press.

Vaziri, M. (2015). Rumi, kashmir shaivism, and tantra. Rumi and shams' silent rebellion: Parallels with Vedanta, Buddhism, and Shaivism (pp. 159–177) Springer.

Tracing Collective Memory and Social Change in the Communities around Limboto Lake, Gorontalo

Magdalena Baga, Novi Rusnarty Usu

English Language Education Study Program, Faculty of Letters and Culture, Universitas Negeri Gorontalo, Gorontalo, Indonesia

English Language Education Study Program, Faculty of Letters and Culture, Universitas Negeri Gorontalo, Gorontalo, Indonesia

ABSTRACT

This paper analyzes the collective memories and social changes in communities that have been living around Limboto Lake. This lake, which has been praised by the ancestors of the people of Gorontalo, has turned into a catastrophic lake. This change is intimately related to changes in ways of thinking and the social conditions of the communities around the lake. These social changes are not only due to natural changes and disasters, but also the political, social, and economic situation. Furthermore, the community's attachment to their collective memory, which has been preserved through tradition and oral narrative, has been slowly disappearing. This study uses an ethnographic method to trace the collective memories of this society. Moreover, this paper utilizes the concept of oral tradition as history.

Keywords---collective memory, communities, natural, social, tradition.

Background

Traditions are generally passed down orally as a way of preserving the collective memories of a folk (Danandjaja, 2007). Although folk or people's collective memories change over time, the core of their collective memories is preserved through oral tradition. However, these collective memories will face a crisis if the practice of orally transmitting the tradition ceases. The traditions of people often actualize local wisdom and knowledge. The methods used by a society to manage the lives of its people and the environment are revealed through folklore, including poetry and songs; the performing arts, such as dance and the administration of medication through performance; traditional architecture; and embroidered and woven traditional clothes. All of these traditions are passed down orally (Vansina, 1985). People in Indonesian society possess unique forms of wisdom and local knowledge, including the Gorontalo people.

Gorontalo people preserve their myths, legends, songs, and performances through oral tradition. The Gorontalo people have various legends and myths related to Limboto Lake, and they even have a song that praises the lake. However, currently, only a few people around the lake know the legend and myth. Moreover, certain rituals that are related to preserving the lake are no longer practised. This paper argues that the poor condition of the lake, which is a result of both natural disasters and changes in human culture and society, can be traced through the oral traditions of the Gorontalo people, which are a repository for their collective memories. This study adopts the perspective that oral traditions can be seen as history because they preserve the collective memories of people. Vansina (1985),discusses the concept of collective memory, stating,

Traditions are memories of memories. For each rendering, they must be presented and they are encoded again by listeners as well as by performers. Traditions presuppose the slow remodelling of memory as well as reasonably frequent, more dynamic reorganizations. That this is collective memory is important

[sic]. To a point all memory is collective, but memories of tradition are special so different people hear a single rendering and may or may not render it themselves. (Vansina, 1985)

The above excerpt demonstrates that collective memory can be traced through people. They listen to messages from their ancestors and transmit them to the next generation in various ways. Local history, culture, and social changes over time can be traced in oral traditions.This study employs an ethnographic method to trace the collective memories of society (Endraswara, 2006). This was achieved by interviewing mostly people who live on the south shore of Limboto Lake. Interviews were carried out using normal conversation, and we selected both male and female interviewees aged 50 to 79 years old. Interviews were conducted from July to September 2017.

Discussion

Myth, legend, and history

Mbu'i Bungale, the main character of the Gorontalo folk myth Bulalo lo Limutu (Limboto Lake), states that Limboto Lake is a blessed place that needs to be guarded. Moreover, The Legend of Du Panggola, which has spread particularly on the south shore of the lake, tells the story of an old man who formed and guarded the lake. He advised people to protect the lake and guard their kinship ties (Tuloli, 1993). However, Mbu'i Bungale's statement and Du Panggola's advice appear to conflict with present-day facts. A massive flood hit many parts of Gorontalo District in 2016. Along some parts of the lake, homes remain inundated with water (It was still inundated when the interview was conducted in 2017).This demonstrates that both Mbu'i Bungale's and Du Panggola's statements are no longer valid, whereas the ancestors of the Gorontalo people used myth and legend in the past to express that cultural heritage can protect the ecosystem of the lake through the messages in the myth and legend. Limboto Lake no longer serves as a rainwater reservoir for the surrounding rivers and creeks during the rainy season. Conversely, the lake has become the cause for water overflowing out of the lake. People and experts assumed that this was caused by the shallowing of the lake. In contrast, during the dry season, the lake is no longer able to provide water to irrigate the surrounding area. The local government and various involved parties are attempting to restore the condition of the lake. However, these efforts must be supported by the people living on the lake (Onaga, 2014; Tang, 2021). C.B.H. Von Rosenberg, a Dutch scientist, visited Gorontalo and illustrated the landscapes he encountered. He wrote about his journey to Gorontalo, which he took in 1863. He recorded his travel in Reistogten in de afdeling Gorontalo (The Trip to the Gorontalo Branch), which was published in 1865. He discussed what he saw and experienced, including nature, flora and fauna, culture, and the language used by the Gorontalo people. Rosenberg (1865), described his visit to Gorontalo in detail. He stated that in 1863 around Limboto Lake, there were many birds, and he also saw many plants and sago palm trees when he sailed on the lake. Furthermore, Rosenberg (1865),mentioned that there was much familiar fish in the lake, including hulu'u, payangga, tola, dumbaya, okili, and some fish that sound unfamiliar today, such as dumalaloto and hunuto. In his illustrations, he depicted many large crocodiles that measured approximately six feet in length. At that time, crocodiles were hunted. A crocodile approximately 6 ft. in length (about 2 m) was worth 3 guilders, and crocodiles shorter than 6 ft. were worth 1 guilder.

Crocodile eggs cost 5 cents each. Moreover, the lake was still expansive at that time. The lake no longer looks the way that Von Rosenberg described it, which was spacious and full of crocodiles.Von Rosenberg also described the width and depth of the lake as follows:

Het meer van Limbotto, bij den inboorling bekend onder den naam van „Boelallo-moepato," beslaat het westelijk gedeelte der vlakte in eene nagenoeg westelijke rigting; de lengte kan op 12, de breedte op 5 en de vierkante inhoud op 35 □ paal geschat worden, terwijl de diepte tussen 2½ vadem en weinige voeten

afwisselt. Het heeft een eliptischen vorm, zonder diepe bogten of insnijdingen.

"Lake Limboto is known to the natives as "Bulalo Mopatu." The western part of the lake is the largest. Its length is 12; its width is 5, and it is 35 m2in paal. The depth varies between 2.5 fathoms and a few feet. The shape of the lake is elliptical without any deep curves. (Translation provided by the researcher; Von Rosenberg, 1865, p. 62)

If the size of the lake in paal (measured in the Dutch Colonial era) were converted to the scale of the meter or kilometre, then the length of the lake would be over 18 km and the width would be 7.5 km, with an inner square shaped measure of 52.5 km2in large. The lake area is bigger than that. Because of its elliptical shape, the lake is estimated only from the inside of the square-shaped part of the lake, but the curve sides of the elliptical shape were not measured. Von Rosenberg did not record the exact depth of the lake; it is likely that he simply estimated the depth of Lake Limboto as 2.5 fathoms plus a few feet. This estimated measurement was made in 1863.Nevertheless, present-day research shows that the lake is currently approximately 30 km2 with a depth of approximately 2–4 m. In 1934, its large was 70 km2, and its depth was 14 m (Firman, 2009). According to a study by the Bandung Institute of Technology, in 1934 the large of the lake was 70 km2, which is slightly different from the measurement made by Von Rosenberg. This is because Von Rosenberg's record was just the inside square measurement of the lake. It is worth noting that the large and the depth of the lake both shrank dramatically.
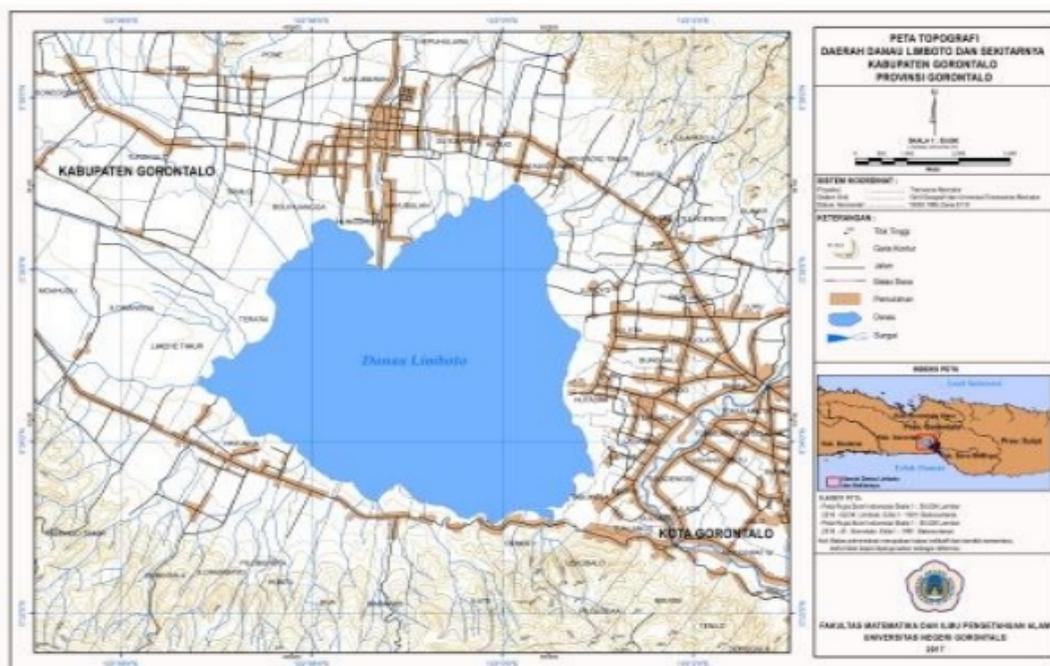
Figure 1. Present-day Map of Limboto Lake

The present condition of Limboto Lake
The current state of Limboto Lake contrasts with the representation of the lake in the Gorontalo myth and legend and the historical record. The Lake No longer functions as it should because of shallowing and narrowing. The lake is no longer a blessing; rather, it has become a disaster. Data from the year of 2000 shows that Limboto Lake is the shallowest lake in Indonesia with a maximum depth of just 2 m. Additionally, the area of the section of the lake in Gorontalo Province narrowed to 3.000 ha (Siswo,

2009). This change was accompanied by a reduction in the function of the lake. Originally, the lake served as a reservoir in the rainy season to prevent flooding. It also supplied water to the surrounding area in the dry season. However, it has transformed into a tank that distributes water to surrounding areas in the rainy season, which has caused flooding. Additionally, it can no longer provide water in the dry season because the lake's water volume is insufficient (Scheyvens, 1999; Kiss, 2004).

Limboto Lake is located directly on the border separating the city of Gorontalo from the regency of Gorontalo. The lake is located in the lowlands at 4.5 m above sea level. It is formed by the meeting of four major rivers in Gorontalo: the Alo, Daenaa, Biyonga, and Molalahu rivers. Then, the water of the lake flows through the Tapodu River, and its downstream merge with the Bone-Bolango River and continue to flow into the sea (Henga & Solihin, 2009).

The water of Lake Limboto comes from rainwater that falls directly into the lake and rivers that flow into the lake. 23 rivers flow into Limboto Lake, including the Aloe, Marisa, Meluopo, Biyonga, Bulota, Talubongo, Pohu, and Ritenga rivers. The longest rivers are the Alo Molalahu River (348 km) and the Pohu River (156 km). The only river that flows all year is the Biyonga River. Nevertheless, the Biyonga River has a weak current and it covers a relatively small area of 68 km2. This river is the smallest tributary that flows into Limboto Lake (Nontji, 2016).

In this way, Lake Limboto is both downstream from many rivers in Gorontalo and upstream from some other rivers. The shallowing indicates that this lake has been filled up by eroded earthen materials that have settled on the bottom of the lake. Presumably, only a small amount of eroded material is carried to the sea by the stream. If this trend continues, the lake will be transformed into a delta. The surrounding environment is becoming dangerous. The surrounding area will become a rainwater reservoir because the landscape of the central mainland part of Gorontalo tends to be flat.

The present condition of the Gorontalo Society

Limboto Lake still serves as a source of livelihood for villagers living around the lake. Locals use the lake for fishing, watering their fields, and completing household tasks. Restoring these functions of the lake is not a simple task because it is not only the lake that must be restored but also the upstream rivers. Moreover, river erosion is not solely due to natural cycles; the acceleration of the deterioration of the lake is also related to human activity. Thus, it is necessary to raise awareness of this problem in Gorontalo society. Gorontalo people must be informed about the current state of Limboto Lake, and they should follow the wisdom of their ancestors, which is embodied in the myth and legend of the lake. This is especially true for the people who are in direct contact with the lake (McGehee & Santos, 2005; Taylor, 2005).

People living around the lake fish on the lake to earn money. However, they also throw household waste and garbage into the lake. Consequently, the quality of the water is poor. However, they must use this lake water to complete household tasks. Moreover, because of the poor water quality, fishing revenue has decreased. The people living around the lake are overwhelmed by poverty, and they live in miserable conditions. Although restoring the lake would benefit the local economy, they do not know how to improve the condition of the lake. They seem to have accepted the status quo as their destiny. Some destitute young men have left for other cities to find work; others have changed professions from fishermen to bentor drivers (a bentor is a typical Gorontalo vehicle used for public transportation).

The areas around the lake were devastated by a flood in 2016, which exacerbated the poor conditions of the people. In some areas, houses remain inundated with water. The dwellings that people now live in were once part of the lake that has now dried up due to shallowing. Therefore, it is not surprising that when there is considerable rainfall, some areas become flooded. However, the topography and rainfall are not the only causes of flooding: waste and garbage are also complicated factors that cause flooding.

The conditions notably worsened after the construction of the ring road on the eastern part of the lake. The people, including officials in the Gorontalo provincial, municipal, and regency governments, need to be aware of the situation. In particular, people living around the lake need to be made aware of the problem. Most people have ignored culture, which is extremely significant. Culture is connected to the mind. The mind determines how people think and manifest their thoughts in daily life (Németh & Cronin, 2009; Wilkie et al., 2020).

The worsening condition of the lake demonstrates that there is a transformation in the culture of the Gorontalo people because nature depends on how human treats it. If humans treat it well, it will become better; if humans treat it poorly, it will become worse.

*The disappearance of oral tradition*Collective memories are generally preserved through oral traditions. Oral traditions include everything related to the knowledge and customs of a region, such as local habits and customs, methods for building houses, techniques for preserving the environment, and oral myths and legends. Myths and legends are generally created by the community itself. Myths and legends reflect how a society thinks and organizes itself, and how it conceives of the relationships between humans and the Creator and humans and nature (Wirawan et al., 2022).Surprisingly, people living around the lake generally are unaware of their traditional stories, including the legend and myth of the lake. We asked some people living on the south shore about the legend and the myth of the lake. The legend and myth were generally only known by people in their 60s and above who had lived on the lake since they were born. Even for those who did know these stories, the stories were simply regarded as tales without symbolic meaning. This shows that the messages regarding the lake were not passed down to the next generation. Harun Pakaya (60 years old) and Oneng Umar (55 years old) are fishermen from Iluta Village (part of Gorontalo Regency); they stated that they were very familiar with the legend of Du Panggola. The people in this area believe that Du Panggola never lived in the past and they can denote his tomb, but they also stated that certain people still occasionally see the old man nowadays. He wears a big traditional straw hat. They called him "Ti Wonduwo Da'a" (meaning, "The Big Straw Hat").

They stated that—based on the tales of their ancestors—the tomb of Du Panggola had originally been on the edge of the lake because the old man was known as the guardian of the lake, but it had moved to the hill. Both of these men did not remark that the lake had once been more than 20 m deep. It means that the shallowing of the lake had been happening for a long time, and then the lakeside became a cliff. Not surprisingly, the tomb of the old man is on a hill now.

When they were asked whether they knew about the myth and legend of Mbu'i Bungale, they replied that they did not recognize the story. We hypothesize that the story of Mbu'i Bungale is not known on the south shore of the lake because the people there know only the legend of Du Panggola, who is the guardian and creator of the lake.

The Mbu'i Bungale story is well-known on the north side of the lake. The legend states that Mbu'i Bungale ever stated wise values about how to protect the environment of Limboto Lake. She stated that the area of Limboto Lake must be occupied by good people, not liars or treacherous people because the area is blessed. This statement limited the type of people who should live around the lake. It also demonstrates how important the role of the lake is for the sustainability of the social and cultural life of the community. The lake is an integral part of the life of the Gorontalo people. The lake not only provides income and livelihood for the surrounding community but is also a groundwater supply for the city of Gorontalo Meanwhile, the human relationship with the environment is reflected in Gorontalo folk songs, the title follows the name of the lake Bulalo lo Limutu (Lake Limboto). The creator of the song is unknown. It is a typical folk song; the song belongs to the public. The lyrics reveal the message of the song

To Bulalo lo Limutu [On Limboto Lake]
Tahitaeya to bulotu [People sail in boats]
Taluhu hi ila-ilata [The water is sparkling]
Otinela lo dulahu [Reflecting the sunlight]
Huidu totililiyo [The mountains are alongside])
Bongomoyidu dungiyo [Coconut trees have green leaves]
Taatto pilohala hibiteya [People sail to earn money]
Mamohala popehu [Looking for earnings]
Bulalo lo limutu [Limboto Lake]
Dila ta olipata'u [I'll never forget you]
Teto hila'u lali tuwau [There, my heart unites]
Olota ilotoliangu'u [With someone I care about]

The first lines of the song highlight the beauty of Lake Limboto with its sparkling water surrounded by mountains and coconut trees. The song describes how the community around the lake lives. The relationship between humans and nature is portrayed as harmonious in the lines of this song. The lake serves as a source of income for the surrounding community. The end of the song is heartbreaking when considering the present condition of the lake.

The lyrics of the song state that the lake will never be forgotten because it is linked to feelings. However, in reality,the lake was forgotten and its roles of maintaining the balance between humans and nature and providing for the community have been lost. It is also no longer a beautiful landscape.This song transmits messages from the past that contain collective Gorontalo folk memories about their blessed lake; however, it no longer has meaning for present-day Gorontalo people. It became just an ordinary song. The shallowing and the narrowing of the lake demonstrate how humans have contributed significantly to destroying the lake. The wise words of Mbu'i Bungale have been forgotten. The advice of Du Panggola has been stripped of meaning. Mbu'i Bungale was a fictional character, and Du Panggola was also likely a fictional character. They were created by an ancient community to educate the people about the value of maintaining the lake and its cultural significance. These values had been passed down from generation to generation, but over time, they have been forgotten.

There was also a traditional ritual meant to preserve the lake. The native referred to this ritual as "mopo'a bulalo"(feed the lake) and "mopoyilihu" (flowing). For this ritual, the people provided offerings to the lake usually accompanied by drum beats (towohu) and spells recited by a shaman (wombuwa) to drive away diseases and summon the rain during the extreme dry season. The ritual was also used to ask for plentiful fishing. However, apart from a small minority of people, this ritual is rarely performed by Gorontalo people.

We observed something strange when interviewing someone in their 70s. They were somewhat anxious and appeared worried when they were asked why the traditional rituals were not carried out anymore. For example, Uko B Lasena (80 years old), who lives in Iluta Village, became anxious when he was asked this question. At the time, he was a fisherman. He was reluctant to explain the reason. He simply stated that the younger generation has their own beliefs and that they are not eager to perform the ceremony, so it is better to avoid conflict. Moreover, according to him, few remaining shamans know how to perform the spells.
Meanwhile, Yusuf Karim (73 years old) was very enthusiastic when he was asked about the lake. He

lives in the

Lekobalo area (part of Gorontalo city). The lake terminates in this area, and the water from the lake enters a tributary that flows to the sea. Yusuf Karim was worried about the condition of the lake. However, when we asked him why the traditional ceremony, which involves presenting an offering to the lake, is no longer carried out, he reluctantly explained that they did not do that anymore because the times had changed.

According to both men, the ritual is no longer compatible with present conditions, and the reasons are not necessary to converse. Regardless, they eventually acknowledged that if the rituals were still performed, it would lead to a complicated situation because the younger generations have their own beliefs. On this point, they referred to Islam. In Islamic culture, the ritual may be seen as an activity that opposes Allah's words.

Accordingly, there is a large gap between the younger and older generations. We found that there is a silent conflict between religion and old traditions. The older generation cannot pass down the tradition because they are reluctant to cause uncomfortable situations. Simultaneously, the younger generation has rejected the old traditions. This rejection is a result of new thoughts that have influenced the minds of the younger generation.

The opinions of the younger generation were well represented in an interview with Marten Zakaria (50 years old). He lives in Dembe Village. This area is in the border area between Gorontalo Regency and the city of Gorontalo. He stated that the old traditions are no longer accepted by the people because many of them feel that they contradict Islamic culture. They must first talk with a local religious leader if they intend to perform an old traditional ritual.

They had ever performed old traditions at Otanaha Fortress, which is located in Dembe. The performance was conducted by shamans who chanted spells, but the performance was not related to the tradition of preserving the lake. The performance was stopped halfway through because the people felt a dreadful, demonic presence, and the area religious leader cancelled the performance. For this reason, local people do not desire to preserve the old traditions.

Some women voiced similar opinions. Leno P. Nur (65 years old) lives in Ilohungayo Village. She stated that she and her family never perform the ritual for preserving the lake; however, a few people in her village still do.

Nevertheless, the shaman passed away last year. The shaman was a woman, and people called her Mali Sele. Because the shaman who always performed the ritual has died, the observance of the ritual in the village ended. Regarding the legend of Lake Limboto, she did not know it well, despite living near the lake. She may not know the story because Ilohungayo Village is far from what is believed to be the site of the grave of Du Panggola. She was even less aware of the legend of Mbu'i Bungale, which is well-known on the north shore of the lake.

Nontje Lasena (50 years old), the daughter of Uko Lasena from Iluta Village, acknowledged that she had never seen the lake offering ritual when she was a child, but she had just watched it. She did not know the exact meaning of the ritual, but she stated that people said that it could banish the plague and increase the number of fish caught in the lake. When she was asked whether she believes the ritual is effective, she stated that it is not following her religion (Islam). Additionally, she does not recognize the legends. She is familiar with the legend of Du Panggola, but she is only somewhat aware of it and does not understand the meaning behind it, nor does she recognize the story of Mbui Bungale.

The cases of both women imply that the collective memories of the society have been passed down through oral stories. Women play an important role as carriers of oral traditions. Generally, stories and oral traditions are told by women because they serve as mothers and educate the traditions of the next generation. When women do not recognize or understand their own community's oral traditions, the

messages and memories will not be transmitted to the next generation.

This situation demonstrates that there has been a significant change in society. This change occurred because of shifts taking place in people's minds. Islamic culture has influenced how Gorontalo people perceive their old traditions. This influence occurred slowly over centuries, starting after the Gorontalo people first came into contact with Islam.

Tacco (1935), writes that based on an interview of Marsaoleh, the head of the Gorontalo sub-District in the 1930s, by a Dutch Controller, Islam entered Gorontalo society in the 16th century. Islam spread easily because the king of Gorontalo converted to Islam. Initially, Islamic teachings did not penetrate deeply into Gorontalo society.

This condition happened because Islam arrived in Gorontalo alongside Arabic mystical thought. Indeed, this indicates that the above situation made it easier for Islam to mix with local beliefs, leading to the gradual decline of local oral traditions. Nevertheless, as time passed, Islamic concepts became stronger in the minds of the Gorontalo people, and they begin to abandon their old traditions. The above condition demonstrates that there is a transformation in Gorontalo people's minds. Gorontalo people ignored the oral traditions that had been passed down by their ancestors, and at the same time, Islamic culture was only used for religious rituals, not for worship in the true sense, such as how Islam teaches to preserve nature and cleanliness.

However, this shows that in general, the people of Gorontalo are in the process of changing their thinking. They begin to leave old values and start living with new values even though they are not complete yet in practice. Moreover, syncretism is generally avoided by adherents of Islam, and because of this, old mystical values are trying to be abandoned.

People change usually when there are new values that they consider more suitable, but unfortunately, these new values are not followed along with the values of protecting nature that is being taught. This is what happened in the community around Lake Limboto. Various factors can be the cause of their indifference to their environment.

However, it is the poverty factor that seems to be a very significant thing. People are busy meeting their daily needs without caring about the environment they live in. They also do not care about the messages of their ancestors from the past about the lake, nor do they pay attention to religious teachings about cleanliness, because their lives are always in disasters, floods and droughts always come at any time resulting in prolonged poverty.

Conclusion

Collective memories are usually preserved through oral traditions. Oral traditions encompass everything related to the knowledge and customs of a region, including local habits and customs, methods for building houses, techniques for preserving the environment, and oral stories such as myths and legends.Limboto Lake presents a complex problem. The destruction of the lake is occurring at an alarming rate becausenot only has a natural balance been disturbed, but also sociocultural and economic balances have been disrupted. Since this natural damage occurs in a cycle that revolves around humans and nature, then the ecological conditions and the way people treat nature must both be improved.

The alternation of people's thoughts affects collective memories, which are passed down to the next generation. The flexible nature of culture allows for society to be transformed due to other cultural influences. Therefore, the conflict between different cultures can occur. Syncretism, which refers to a mixture of different beliefs, presents a solution to this situation. In the case of the Gorontalo people living around the lake, it appears that there is a tendency to abandon syncretism. The older generation has tried to forget the collective memories stored in tradition. Consequently, oral traditions cease to be transmitted. Simultaneously, the younger generation rejects these collective memories.

As a result, the messages from the past about preserving nature are no longer manifested in everyday life. In contrast, Islamic culture, which has been adopted by the younger generation, is not fully established.

Guidelines on how to treat nature well in Islam are not practised. For instance, the teaching that states "cleanliness is a part of godliness" is not properly practised. Islam remains only used for ritual activities. Therefore, people do not treat nature according to God's commands.

References

Danandjaja, J. (2007). *Folklor Indonesia, Ilmu Gosip, Dongeng. Jakarta: Pustaka Utama Grafiti.*

Endraswara, S. (2006). *Metode penelitian kebudayaan. Gadjah Mada.*

Firman, M. (2009). *Studi konservasi Danau Limboto Kabupaten Gorontalo. Tesis, Insitut Teknologi Bandung.*

Henga, D., & Solihin, A. (2009). *Danau Limboto, Ikon Wisata Provinsi Gorontalo, Pertemuan 4 Sungai Besar (Lake Limboto, Icon of Tourism of Gorontalo Province, The meeting of 4 Great Rivers).*

Kiss, A. (2004). *Is community-based ecotourism a good use of biodiversity conservation funds?. Trends in ecology & evolution, 19(5), 232-237. https://doi.org/10.1016/j.tree.2004.03.010*

McGehee, N. G., & Santos, C. A. (2005). *Social change, discourse and volunteer tourism. Annals of tourism research, 32(3), 760-779. https://doi.org/10.1016/j.annals.2004.12.002*

Németh, K., & Cronin, S. J. (2009). *Volcanic structures and oral traditions of volcanism of Western Samoa (SW Pacific) and their implications for hazard education. Journal of Volcanology and Geothermal Research, 186(3-4), 223-237. https://doi.org/10.1016/j.jvolgeores.2009.06.010*

Nontji, A. (2016). *Danau Limboto (Lake Limboto). Danau-danau Alami Nusantara.*

Onaga, L. A. (2014). *Ray Wu as fifth business: deconstructing collective memory in the history of DNA sequencing. Studies in History and Philosophy of Science Part C: Studies in History and Philosophy of Biological and Biomedical Sciences, 46, 1-14. https://doi.org/10.1016/j.shpsc.2013.12.006*

Rosenberg, C. B. H. (1865). *Reistogten in de afdeeling Gorontalo: gedaan op last der Nederlandsch Indische regering (Vol. 10). F. Muller.*

Scheyvens, R. (1999). *Ecotourism and the empowerment of local communities. Tourism management, 20(2), 245-249. https://doi.org/10.1016/S0261-5177(98)00069-7*

Siswo, B. (2009). *Limboto Danau Terdangkal di Indonesia.*

Tacco, R. (1935). *Het volk van Gorontalo:(historisch, traditioneel, maatschappelijk, cultureel, sociaal, karakteristiek en economisch). Yo Un Ann.*

Tang, T. Y. T. (2021). *Collective memories, emotions, and spatial tactics in social movements: The case of the Umbrella Movement in Hong Kong. Emotion, Space and Society, 38, 100767.https://doi.org/10.1016/j.emospa.2021.100767*

Taylor, P. L. (2005). *In the market but not of it: Fair trade coffee and forest stewardship council certification as market-based social change. World development, 33(1), 129-147. https://doi.org/10.1016/j.worlddev.2004.07.007*

Tuloli, N. (1993). *Cerita Rakyat Kepahlawanan Gorontalo. Jakarta: Lamahu.*

Vansina, J. (2014). *Tradisi Lisan Sebagai Sejarah. Yogyakarta: Penerbit Ombak.*

Vansina, J. M. (1985). Oral tradition as history. Univ of Wisconsin Press.

Wilkie, B., Cahir, F., & Clark, I. D. (2020). Volcanism in aboriginal Australian oral traditions: Ethnographic evidence from the Newer Volcanics Province. Journal of Volcanology and Geothermal Research, 403, 106999.https://doi.org/10.1016/j.jvolgeores.2020.106999

Wirawan, A. B., Triguna, I. B. G. Y., & Winaja, I. W. (2022). Dynamics of social interaction of Hindu and non Hindu communities in Tindaki Village, Parigi Moutong Regency, Central Sulawesi Province. International Journal of Social Sciences, 5(1), 51-65. https://doi.org/10.21744/ijss.v5n1.1866.

The Effect of the Human Resources, Discipline and Infrastructure Quality on Employee Performance

Arifin Tahir, Darman

Department of Public Administration, Faculty of Social Sciences, Universitas Negeri Gorontalo, Gorontalo, Indonesia.
Homebase Lecturer in the Administrative Science Masters Study Program, Universitas Bina Taruna Gorontalo, Gorontalo, Indonesia.

ABSTRACT

The aim of this study was to test, and analyze the effect of the human resources, discipline and infrastructure quality on performance at the Bulawa Public Health Center, Bone Bolango Regency. The population of this study were employees at the Bulawa Community Public Health Center, Bone Bolango Regency, it consisted of 35 people. This research method used was a quantitative type with a descriptive approach. The analysis technique used Structural Equation Modeling with the Partial Least Square (SEM-PLS) algorithm approach. The results indicated that the quality of human resources had an effect on employee performance with a path coefficient value of 0.598 and a p-value of 0.000. Discipline affected employee performance with a coefficient value of 0.465 and a p value of 0.003. Facilities and infrastructure did not have an effect on employee performance with a coefficient value of -0.149 and a p-value of 0.252. The organization of employees at the public health center has not yet referred to the applicable government regulations and laws in which each employee will be assigned the distribution of human resources, work discipline, and infrastructure needed at the Bulawa Public Health Center.

Keywords---employee performance, human resources, infrastructure, work discipline.

INTRODUCTION

The World Health Organization (WHO) has conducted a policy breakthrough in the health sector, namely a clinical performance management development system (SPMKK) used in health facilities, both public health centers and hospitals, with the aim of improving employee performance in the health sector (Agustina & Anggraini, 2022). This breakthrough was undertaken to minimize the number of public complaints about health services that seemed bureaucratic, lack of information, and limited facilities and infrastructure, especially the health centers in the village (Yusuf, 2020).

The Community Health Center as stated in the Regulation of the Minister of Health 43 of 2019 functions to carry out basic health policies for the community in a promotive, preventive, curative and rehabilitative manner, so that it is required to improve the quality of employees so that they are able to produce quality performance (Efendi & Firmansyah, 2021). To show quality performance, employees at the puskesmas are required to carry out their duties properly, be swift in handling people who come for treatment, and provide a sense of comfort and satisfaction to the community (Yani, 2021)

The fact is that the performance of employees at the Bulawa Health Center has decreased, as seen from the existence of activity programs that do not meet the achievement targets (Usdeka & Handani, 2021). One reason is the quality of human resources who are unable to complete many tasks at the same time (Akpan, 2019). Another fact as evidence of low employee performance is the Patient Satisfaction Index (IKP) value for several Public Health Center services that do not meet targets such as long waiting times at queue counters, this occurs because there are employees who are supposed to be on duty but arrive late, lack of employee education to the public will the importance of maintaining health, and the lack of time to provide full services (Yani, 2021).

The results of field observations have been revealed that several factors caused employee performance to not meet expectations, including; the quality of human resources. Definitely, every organization wants to have sufficient and reliable Human Resources (HR). However, many human resources do not have reliable practical experience and knowledge. The total number of Bulawa Health Center staff is 35 people and it consists of 18 State Civil Apparatuses (ASN) and 17 contract workers (3 special BOK fund contracts, 4 midwives, 1 nutritionist, 2 nurses, 1 laboratory, 1 health promotion worker). people and surveillance staff 1 person). In terms of quality, it does not the needs and position maps because there are still many employees who do not match their duties. In terms of quantity, there are only a few human resources who are ASN and only contract workers fill the duties and functions that should be held by ASN, for example, village midwives who should have 11 employees but currently, only 6 ASN employees and 5 contract employees, counter staff and medical records are all contract workers. laboratory workers are still contract staff, nurses should be 5 ASNs but currently, there are only 4 ASNs and 1 contract, there are no pharmacists yet so only assistant pharmacists fill it.

Another factor that affects performance is discipline. Instilling employee discipline in an organization is very important because it will have an impact on the effectiveness and efficiency of a job being done. Apart from human resources and discipline, the availability of infrastructure also has an impact on performance (Alif et al., 2022). Facilities and infrastructure are the main support for activities in an organization, especially organizations engaged in the health sector. Availability and completeness of infrastructure is an absolute thing that must be held. The lack of infrastructure, such as the lack of official vehicles to access a large work area, is a separate problem for the Bulawa Health Center.

The Bulawa Community Health Center has infrastructure facilities, however, they are still very limited. The Public Health Center has already had 2 ambulances however 1 is in a condition that often damaged, so it is not feasible for operational activities, the Puskesmas has 3 motorbikes but with a working area consisting of 9 villages it is considered still lacking besides that the TB service room is still integrated with the LAB room which is ideal be separate and the pharmacy room is still one with the drug store, ideally the drug store should be separate. Regarding to these issues, the researcher is interested in conducting research with the title "The Effect of the Human Resources, Discipline and Infrastructure Quality on Performance at the Bulawa Health Center, Bone Bolango Regency."

Literature Review
Public administration
Public administration studies are not merely related to policy implementation activities, but also policymaking. The scope or limitations of public administration activities relate to activities that cover the entire process of administering government (Wandira et al., 2021). Administrative science is the

result of individual views and reasoning that is structured and based on rationality and arrangement that reveals the clarity of the entity of a form, namely the view to produce an order for various behaviors and responses initiated by people or material subjects, namely people who can carry out activities by way of administration in the form of cooperation leads to the achievement of specific goals (Arioen et al., 2022). The administrative process is able to create a performance in terms of managing an activity that can dampen and detect various sources of influence, both internally and externally within an organization (Dewi et al., 2018).

Quality of human resources
Quality refers to the main interpretation, namely quality consists of several product advantages, both direct advantages, or attractive advantages that fulfill consumer desires and thus provide satisfaction for using the product (Astuti et al., 2020). Human resources are workers or employees in an institution, who have a significant position in achieving success (Tarigan et al., 2018). The interpretation of human resources is the structured ability of the intellect and physical energy possessed by a person and his attitude and character are determined by his generation and environment (Susanto & Haryono, 2020).

Human resources (HR) is one of the input factors which together with other factors such as material, machinery and technology are transformed through management as output in the form of objects and services in an effort to achieve organizational goals (Azmy et al., 2022). HR needs to be managed in a good and professional way so that a balance is created between HR desires and the pressure and development of the organization's business sector (Syelviani, 2019). This balance is the main key to success for the organization so that it can grow and develop in a productive way. The progress of the organization's business sector is closely related to the productive power of the activities contained in the organization (Efendi & Firmansyah, 2021). Organizations or institutions in the aspect of human resources certainly expect to have quality human resources, meet competency requirements to be utilized in an effort to realize the vision and achieve medium and short-term goals (Suprawa et al., 2018). Thus, human resource management is implemented to carry out its role in an appropriate and efficient way to achieve the goals that have been set in an organization (Rianti, 2022).

Discipline
Discipline is the sixth function of the important operative task of human resource management, because the more employees who are disciplined, the greater the activity results they can achieve. Without employee work discipline it will be difficult to achieve maximum activity results (Frizilia et al., 2021). The function of the organization is to regulate its employees so that they are able to comply with all regulations, norms that have been formalized by the organization so that each employee acts obediently and efficiently (Suparna & Noor, 2021). Various provisions and norms formalized by an organization have a very significant position in producing order so that every employee can obey and carry out these regulations. The provisions and norms are generally accompanied by a penalty that is given if there is a violation. Appeals can take the form of positive verbal or note warnings, suspensions, demotions, even dismissal from work related to the number of violations attempted by the employee (Ekasari et al., 2022). So it is expected that every employee on duty obeys and is responsible for his profession. If employees have great discipline, it is expected that they will be able to complete obligations quickly and precisely so that job satisfaction arises (Qomariah et al., 2022).

Infrastructure

Organizations are required to have expert facilities or support professional activities. All the tools provided by the industry for employees will encourage efficient and efficient professional results and encourage quality improvement (Putra, 2019). Means is something that cannot be removed from activity and is an important thing for employees in completing their duties (Elisiana et al., 2016). With the existence of existing facilities in the industry will make the goal successful. Dealing with the issue, all professional activities are always related to facilities that support carrying out their job obligations. Means or facilities are anything that can facilitate and expedite the implementation of efforts in the form of goods or money, in order to facilitate and expedite the procedure for conducting (Gurning et al., 2021).

The activity means indicator consists of the first, work equipment, where the types of goods that play a direct role as production tools can be used to do something with benefits. Items whose use is to create objects or are useful to do something to other objects with different functions. The second is work equipment, all types of goods that act as a tool to help speed up the process, and maintain and increase comfort in the profession (Priono et al., 2022). Goods whose benefits are to help in an indirect way to prevent and provide security for employees when carrying out professional activities. The third is auxiliary equipment or facilities where the type of goods is used to help the activity process run smoothly. For example, power generators, attendance machines, air conditioning machines. Goods to assist activities in carrying out a profession so as not to limit the way activities are carried out (Hamid et al., 2019).

Hypothesis

H1: The quality of human resources has a significant effect on employee performance at the Bulawa Health Center, Bone Bolango Regency

The quality of human resources and work facilities has a positive but it does show a significant effect on employee performance (Pratiwi & Salsabiela, 2015). The positive and significant effect of the quality of human resources on health services at the Siempat Rube Health Center, Pakpak Bharat Regency (Howay et al., 2019). The positive influence of the quality of human resources on employee performance means that the higher the quality of human resources, the higher the employee performance. Conversely, the lower the quality of human resources, the lower the employee performance (Putra, 2019).

H2: Discipline has a significant effect on employee performance at the Bulawa Health Center, Bone Bolango Regency

Work facilities and work discipline have a positive and significant impact on performance both partially and collectively (Iqbal & Airulmukminin, 2020). Work Discipline influences Employee Performance. Simultaneously work discipline affects employee performance at the UPT Puskesmas Ambalawi District, Bima Regency (Iqbal & Airulmukminin, 2020). Discipline is very necessary to support the smooth running of all activities of the puskesmas so that the objectives of the puskesmas can be achieved optimally (Usdeka & Handani, 2021).

H3: Facilities and infrastructure have a significant effect on employee performance at the Bulawa Community Health Center, Bone Bolango Regency

Facilities and infrastructure have a positive and significant impact on productivity both partially and collectively (Elgelal & Noermijati, 2015). There is a significant effect between service quality, infrastructure and environment on patient satisfaction at the Malang District Health Center (Ulandari & Yudawati, 2019). Facilities and infrastructure are determining factors for the success and smoothness of the work system. Currently, the focus of the achievement of puskesmas facilities and infrastructure is the provision of facilities and infrastructure for referral services at the puskesmas (Syelviani, 2019).
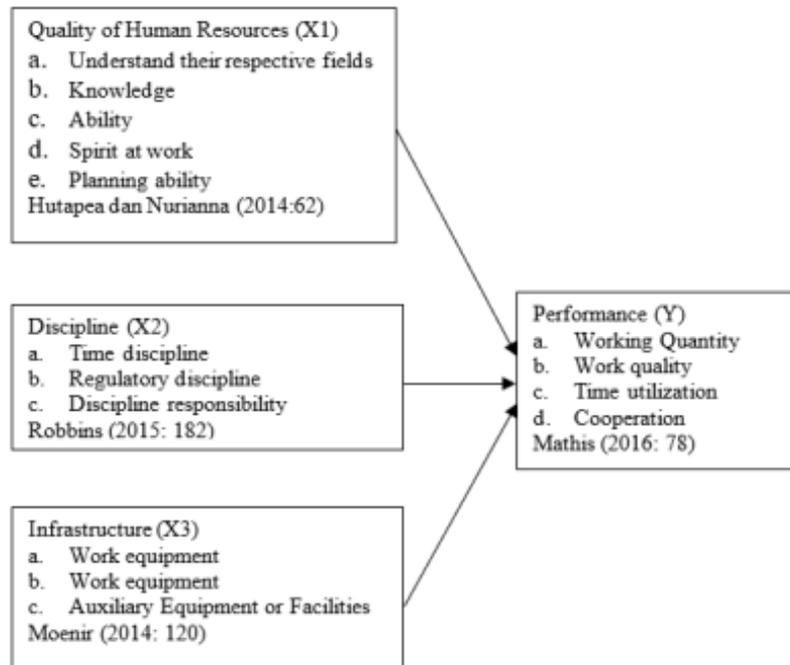
Figure 1. Research conceptual framework

Method

The method in this study was a quantitative type with a descriptive approach. The sample in this study was the employees at the Bulawa Community Health Center, Bone Bolango Regency, totaling 35 people. The location of research was undertaken at the Bulawa Health Center. The length of time for research occurred between April 2022-August 2022. The analysis technique in this study was Structural Equation Modeling with the Partial Least Square (SEM-PLS) algorithm approach.

Figure 2. Partial least square algorithm (SEM-PLS)

Results and Discussion

The respondents of this study were 35 employees of the Bulawa Community Health Center, Bone Bolango Regency.

The description of respondents by gender and education level is presented in the following table:

Table 1
Distribution of respondents by gender

Respondent's Distribution		
Gender	Total	Percentage (%)
Male	10	28,57
Female	25	71,43
Total	35	100
Type of Education		
SHS/VHS	3	8,57
Diploma	21	60,0
Bachelor/Diploma IV	11	31,43
Total	35	100

Convergent validity

The value for the indicator is assumed to be valid, if the indicator explains the constructed variable with a value > 0.7, based on the explanation, while values below 0.7 should be eliminated on the indicator.

Figure 3. Results of the loading factor model

Dealing with the figure above, it can be indicated that the loading value has met the requirements, and it is more than 0.70 and it has been asserted that all indicators are valid.
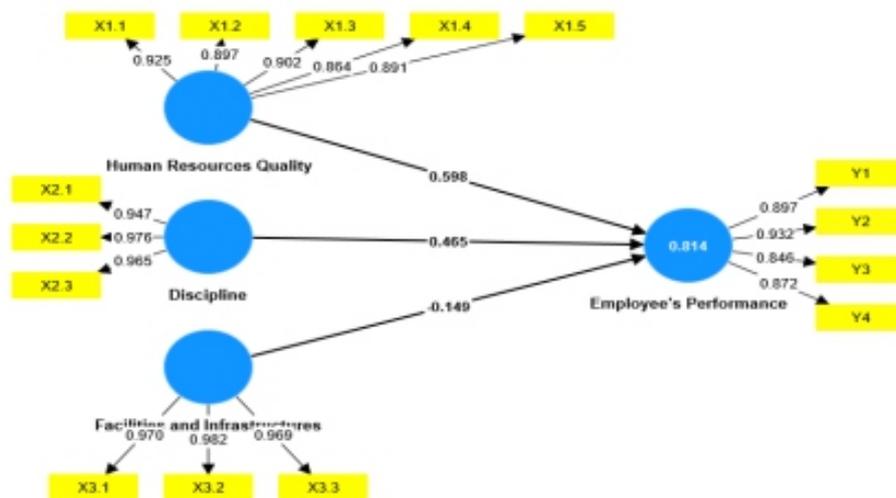
Discriminant validity

Before looking at the correlation, the AVE value is asserted to be valid if it is greater than 0.5. The graph in the figure shows the AVE value and the AVE Quadratic value.

Table 2
Average variance extracted

Construct	AVERAGE
Discipline	0,926
Performance	0,787
Quality of Human Resources	0,803
Facilities	0,948

Regarding to the table above, it can be seen that the AVE value is more than 0.5, in other words, that all constructs are valid or it can be argued that the construct can explain the variance of the items.

Test reliability / composite reliability
Composite reliability tests the value of the reliability of indicators in a construct. The construct is declared reliable if the composite reliability and Cronbach alpha values are above 0.70.

Table 3
Composite reliability and Cronbach alpha

Construct	Cronbach Alpha	Composite Reliability
Discipline	0,960	0,963
Performance	0,909	0,915
Quality of Human Resources	0,938	0,939
Facilities	0,973	0,973

Coefficient of determination (R2)
The R-square value is 0.75 implies that the model is strong, the value is 0.50 the model is moderate, and the value 0.25 is concluded to be a weak model, the higher the coefficient of determination, the better the predicted value proposed.

Table 4
The coefficient of determination (R2)

Variable	R Square
Staff Performance	0,814

Dealing with the result, it can be seen that the employee performance variable indicates a strong research value, in other words research on employee performance is very strong or very important to do. The R-square value for employee performance is 0.814 which means that the presentation of the influence of the quality of human resources, discipline and infrastructure is 81.4%.

Hypothesis test
Testing the hypothesis in this study used a statistical value, then for $\alpha = 5\%$ the value of the t-statistic used was 1.96. So that the criteria for accepting or rejecting the hypothesis are that Ha is accepted and H0 is rejected when the tstatistic is > 1.96. Hypothesis testing is done by looking at the output path coefficient from the bootstrap resampling results as follows:

Figure 4. Hypothesis testing of the partial least square algorithm (SEM-PLS)

Table 5
Hypothesis testing

Construct Variable	Original Sample (O)	Sample Average (M)	Standard Deviation (STDEV)	T statistics (|O/STDEV|)	P Values
Discipline > Performance	0,465	0,490	0,154	3,021	0,003
Quality of Human Resources > Performance	0,598	0,582	0,102	5,840	0,000
Facilities > Performance	-0,149	-0,152	0,130	1.151	0,252

H1: The quality of human resources has a significant effect on employee performance at the Bulawa Health Center, Bone Bolango Regency

The quality of human resources affects employee performance, it gives a path coefficient value of 0.598 and has a pvalue of 0.000 and a T-statistic value of 5.840 (T-statistic > T table 1.96). It indicates that the quality of human resources affects employee performance, it can be asserted that hypothesis 1 is supported. Because the statistical value meets the requirements, namely T-statistics > T-table 1.96. These results are supported by research conducted by (Adikara, 2015), that the better quality of human resources can improve employee performance. The quality of human resources in this study has used several indicators, including Understanding their respective fields. At the Bulawa Health Center, there are 18 ASN staff and 17 contract workers, each of whom has a task and function called the program manager. The service efforts held at the health center consist of mandatory health efforts and developmental health efforts.

Compulsory health efforts are health efforts carried out by all health public center in Indonesia which include health promotion, environmental health, maternal and child health, family planning health, community nutrition improvement, prevention and eradication of infectious diseases as well as treatment and the national program, namely the PIS- PK. Development Health Efforts are health efforts that are determined in accordance with health problems and it has been found in the local community and adapted to the performance of the puskesmas by taking into account input from the community, the puskesmas is obliged to organize them. Development Health Efforts include School Health Efforts, Sports Health Efforts, Occupational Health Efforts, Dental and Oral Health Efforts, Mental Health Efforts, Elderly Health Efforts, Traditional Medicine Development, and Community Health Care. In order for health efforts to be undertaken properly and optimally, the Public Health Center must carry out good management (Osman et al., 2016; Walumbwa et al., 2011; Jiang et al., 2012).

It is related to HR who understand their respective fields in the position of staff who are not in accordance with the existing job map, what happens to health services at the Bulawa Health Center is that the duties of each program manager are still concurrent, for example in terms of service at the counter there are only contract workers who also double as officers P-Care as well as Non-Communicable Disease management officers who also serve as Counter Officers. Every month ASN staff and contract staff provide services outside the building with their respective programs which include routine Posyandu services, nutrition services, services for pregnant women, youth Posyandu services, and service for young babies. Program managers understand their respective fields well enough, even with limited manpower.

The knowledge possessed by the staff at the Bulawa Health Center still needs to be improved in carrying out health services at the Bulawa Health Center considering that the data reporting system has been implemented in the form of an application and there are still many officers who have not mastered the system, lack of work experience in digitalization can slow down services at counter because only 1 person controls the system and if the person concerned is carrying out duties outside the building and if a patient is to be referred then the patient's family is forced to wait for the officer so they can get referral services to the nearest hospital (Farooqui & Nagendra, 2014; Güngör, 2011; Sadikoglu & Zehir, 2010).

The third indicator is Performance. Health workers have not been able to think and solve health problems that are happening at the puskesmas. The problem is not a burden that must be borne but is a challenge that must be faced by health workers both outside the building and inside the building, changing the mindset and behavior of people who do not understand health problems has often occurred as in the case of services for pregnant women who are supposed to give birth in puskesmas only because of economic conditions and lack of understanding there are still many pregnant women who give birth at home. they never think about the risk of maternal and child mortality (Nursari et al., 2019). Thus, the performance of a village midwife is needed to be able to educate and change the mindset of people who do not understand the importance of saving the lives of mothers and children.

The fourth indicator is spirit at work. The profession as a health worker, although sometimes it makes tired, work is still part of the way to develop the potential that exists in every health worker. What is undertaken by the Bulawa Health Center staff for services outside the building and inside the building, spirit at work is a strength that within an officer health service that can support the implementation of the tasks that have been assigned to each employee so that the services provided to the community can run well. At the Bulawa Health Center, each program manager is required to include a proposed activity plan

obtained from the results of an analysis of problems in the Bulawa Health Center area based on the priority scale of problems for health workers who still cannot understand how to analyze problems so that in proposing activity plans, there is still overlap in on the programs proposed and it is not accordance with the situation and conditions that exist in the public health center area so that any proposed activities that have been determined will usually change according to the conditions that occur in the work area of public health center (Al-Swidi et al., 2021; Eliyana & Ma'arif, 2019; Kuzu & Özilhan, 2014).

H2: Discipline has a significant effect on employee performance at the Bulawa Health Center, Bone Bolango Regency

Discipline affects employee performance, it gives a path coefficient value of 0.465 and has a p-value of 0.003 and a T-statistic value of 3.021 (T-statistics > T table 1.96). It shows that discipline has an effect on employee performance, so it can be stated that hypothesis 2 is supported. Because the statistical value meets the requirements, namely T-statistics > T-table 1.96.These results are supported by research conducted by (Nuryanti et al., 2021), that discipline has a positive effect on work productivity. (Prastiti, 2022), who asserts that work discipline affects employee performance. The indicators used in the disciplinary variable in this study are first, Time Discipline. At the Bulawa Health Center, every health worker will carry out monitoring and evaluation every month which is called the monthly health center miniworkshop meeting, here the health workers will report the program achievements and performance that they have carried out in every health service both inside and outside the building, besides that health workers will report the kapian program according to the minimum service standards to the District Health Office at the end of each month as material for evaluating the performance of each health worker.

Services have not met the minimum standards that have been set with the level of public awareness and understanding of health services that have not been maximized so the program achievements of each manager have not been timely in terms of monthly reporting (Pratiwi & Salsabiela, 2015). Personnel administrative affairs report monthly employee performance results and attendance list recap which will be reported at the mini-workshop meeting and must be delivered directly to BKPSDM with a predetermined time but in this case there are still puskesmas staff who are not maximal in filling out performance reports every month so that it hinders reporting time predetermined (Gurning et al., 2021).

The next indicator is regulatory discipline. The rules that apply at the Bulawa Health Center in terms of entry and exit hours are from 00.08 in the morning to 02.00 in the afternoon so that if accumulated it must be 7 hours of service at the puskesmas with the morning call being implemented at 08.00. Service at the counter opens at 08.30 and closes at 12 noon so that patients who visit outside service hours can no longer be served in terms of the presence of personnel administration officers based on the rules for filling out the attendance list format which has been circulated from the relevant Office so that every employee who has permission, sick and absent without explanation will be reported according to the reason for the absence of the employee at the public health center (Karatepe, 2013; Kawiana et al., 2018; Pant & Yadav, 2016).

At the Bulawa Health Center, some employees both ASN and contract workers who have not been able to adjust the rules that have been set it hinders health services inside the building, the counter staff is often late and usually the officers go directly to the field to provide services outside the building without notifying them so that the service patients at the counter are often late in getting treatment at the general poly. The last indicator is the discipline of responsibility. In terms of responsibility for carrying out

health services, employees are highly demanded to be able to complete the work so that it is as expected. Each manager of the pharmacy program at the Bulawa Health Center in terms of reporting and inputting monthly BMHP drug usage to the relevant agency is still experiencing obstacles because reports on BMHP usage from each postpartum services, KIA family planning services, emergency room services are often late as well as environmental health services in terms of reporting data every month to the relevant agencies are often neglected.

H3: Facilities and infrastructure have a significant effect on employee performance at the Bulawa Community Health Center, Bone Bolango Regency

Facilities and infrastructure have no effect on employee performance, giving a path coefficient value of -0.149 and having a p-value of 0.252 and a T-statistic value of 1.151 (T-statistic <T table 1.96). Shows that infrastructure facilities have no effect on employee performance, so it can be stated that hypothesis 3 is not supported. Because the statistical value does not meet the requirements, namely T-statistics > T-table 1.96. This result is in line with the results of (Dewi et al., 2018), which states that work facilities have no significant effect on employee performance. These results are not in line with research conducted by (Yusuf, 2020), which states that infrastructure partially has a positive effect on work productivity. Likewise, the results of research by (Arioen et al., 2022), state that work facilities have a significant effect on employee performance. All work equipment at the Bulawa Health Center in 2020 is still in the good category and the work equipment can still be reused in 2021, there is work equipment when in 2021 it is no longer functioning, such as 4 Canon printers and an Axio 1 brand laptop fruit but not inventoried in 2021. Work equipment available at the health center such as; tool cabinets, instrument tables, work chairs, filing cabinets, writing desks for ½ bureau are still not fulfilled according to the number of officers in the health center.

Auxiliary equipment or facilities. Auxiliary equipment at the Bulawa Health Center, such as generators, and air conditioning fans, still does not meet the requirements because there are still rooms that should have air-conditioning but not yet in those rooms.

Conclusion

Regarding to the research results, the quality of human resources has an effect on employee performance, discipline has an effect on employee performance, and infrastructure has no effect on employee performance. Human resources at the Bulawa Health Center are still lacking because some work employees who still have two jobs. The Bulawa Health Center still has employees who have not been able to adjust the rules that have been set it hinders health services. There are still facilities and infrastructure at the Bulawa Health Center that do not meet the requirements. The organization of puskesmas employees has not yet referred to the applicable government regulations and laws where each employee will be assigned the distribution of human resources, work discipline, and infrastructure needed at the Bulawa Health Center.

The Bulawa Health Center must pay attention to several aspects or indicators of the variable quality of human resources, especially indicators that are rated low by respondents. The Puskesmas must pay attention to the level of employee discipline, especially those directly related to community services and the Bulawa Health Center must pay attention to the availability of infrastructure, especially those that are no longer suitable for use to improve performance.

References

1.Adikara, H. K. (2015). New public financial management and its legitimacy. APMBA (Asia Pacific Management and Business Application), 3(1), 67-73.

2.Agustina, F. N., & Anggraini, A. (2022). Analysis of Ability and Motivation of Health Officers on Services in Arjasa Public Health Center, Sumenep Regency. 5(2), 9.

3.Akpan, D. (2019). Can a Good Performance Management Technique Improve Public Health Outcome? A Rapid Assessment of Public Health Organization in Nigeria. Journal of Human Resource and Sustainability Studies, 07(02), 121–136. https://doi.org/10.4236/jhrss.2019.72009

4.Alif, A., Soelistya, D., & Decembrianita, E. (2022). The Role of Compensation as a Mediation on the Performance of Health Workers Influenced by Human Resources: Issue in the World of Medical Services. 5(1), 16.

5.Al-Swidi, A. K., Gelaidan, H. M., & Saleh, R. M. (2021). The joint impact of green human resource management, leadership and organizational culture on employees' green behaviour and organisational environmental performance. Journal of Cleaner Production, 316, 128112. https://doi.org/10.1016/j.jclepro.2021.128112

6.Arioen, R., Elina, M., & Mustakim, S. (2022). The Influence Of Work Discipline and Infrastructure on Employee Performance at Regional Disaster Management Agency Lampung Province. 6(1), 10.

7.Astuti, J. P., Sa'adah, N., Rahmawati, S. D., & Astuti, R. Y. (2020). The Effect of Work Motivation, Work Environment, Work Discipline on Employee Satisfaction and Public Health Center Performance. MANAGEMENT RESEARCH, 1(2), 20.

8.Azmy, A., Risza, H., & Adhykusuma, A. (2022). Implications of work motivation, employee discipline, and compensation on employee performance while working from home at a digital marketing company. Jurnal Manajemen Dan Pemasaran Jasa, 15(1), 13–36.

9.Dewi, S. T., Mahanggoro, T. P., & Urmila, M. (2018). Effect of Work Motivation with Working Discipline in Nursing Performance in Special Unit X Hospital in Yogyakarta. Jurnal Medicoeticolegal Dan Manajemen Rumah Sakit, 7(3), 247-254.

10.Efendi, S., & Firmansyah, D. (2021). The Effect of Human Resource Quality, Motivation, Discipline and Career Development on Job Satisfaction and Their Impact on the Performance of Transjakarta Employee. 5(1), 11.

11.Ekasari, N., Harsasi, M., Priyati, R. Y., & Qomariah, N. (2022). The Effect of Work from Home (WFH) and Work Discipline on Employee Performance Through Work-Life Balance (WLB) in the Covid-19 Pandemic: Explanatory Study at BPKAD Office, Bondowoso Regency. 16.

12.Elgelal, K. S. K., & Noermijati, N. (2015). The influences of transformational leaderships on employees performance (A study of the economics and business faculty employee at University of Muhammadiyah Malang). APMBA (Asia Pacific Management and Business Application), 3(1), 48-66.

13.Elisiana, F. Y., Susanta, H., & Widiarto. (2016). The Effect of Leadership, Work Motivation and Work Environment of Employee Performance (Case study of PT. Aneka Ilmu Semarang Section Printing). 5(2), 9.

14.Eliyana, A., & Ma'arif, S. (2019). Job satisfaction and organizational commitment effect in the transformational leadership towards employee performance. European Research on Management and Business Economics, 25(3), 144-150. https://doi.org/10.1016/j.iedeen.2019.05.001.

15.Farooqui, M. S., & Nagendra, A. (2014). The impact of person organization fit on job satisfaction and performance of the employees. Procedia economics and Finance, 11, 122-129. https://doi.org/10.1016/S2212-5671(14)00182-8.

16.Frizilia, N., Fahri, T. S., & Gunawan, W. (2021). The Influence of Leadership Style, Motivation and Discipline on Employee Performance at PT Sumo Internusa Indonesia. International Journal of Social

Science and Business, 5(2), 7.

17. *Güngör, P. (2011). The relationship between reward management system and employee performance with the mediating role of motivation: A quantitative study on global banks. Procedia-Social and Behavioral Sciences, 24, 1510-1520. https://doi.org/10.1016/j.sbspro.2011.09.029*

18. *Gurning, F. P., Al Wafi Lubis, M. Z., Hasibuan, N. R., & Adeliyani, M. (2021). Manajemen Sumber Daya Manusia pada Penempatan Tugas dan Fungsi Kerja di UPT Puskesmas Sering. Jurnal Kesehatan Masyarakat (Undip), 9(5), 706–710.*

19. *Hamid, W., Nur, N., & Putera, A. (2019). The Effect of Human Resources Competency and Working Discipline on Patient Satisfaction in Konawe Regional General Hospital. Journal of International Conference Proceedings, 2(3), 276–290.*

20. *Howay, Y., Rantetampang, A. L., & Mallongi, A. (2019). The Factors Affecting Staffs at Primary*

21. *Health Centre Nuni Pantai Utara District Sub Province Manokwari Papua Barat Province. 3, 11.*

23. *Iqbal, M., & Airulmukminin, A. (2020). The Effect of Work Discipline and Work Motivation on Employee Performance at UPT Puskesmas Ambalawi District. Economy Deposit Journal (E-DJ), 2(1), 11–18. https://doi.org/10.36090/e-dj.v2i1.734*

24. *Jiang, K., Lepak, D. P., Han, K., Hong, Y., Kim, A., & Winkler, A. L. (2012). Clarifying the construct of human resource systems: Relating human resource management to employee performance. Human resource management review, 22(2), 73-85. https://doi.org/10.1016/j.hrmr.2011.11.005*

25. *Karatepe, O. M. (2013). High-performance work practices and hotel employee performance: The mediation of work engagement. International Journal of Hospitality Management, 32, 132-140.https://doi.org/10.1016/j.ijhm.2012.05.003*

26. *Kawiana, I. G. P., Dewi, L. K. C., Martini, L. K. B., & Suardana, I. B. R. (2018). The influence of organizational culture, employee satisfaction, personality, and organizational commitment towards employee performance. International research journal of management, IT and social sciences, 5(3), 35-45.*

27. *Kuzu, Ö. H., & Özilhan, D. (2014). The effect of employee relationships and knowledge sharing on employees' performance: An empirical research on service industry. Procedia-Social and Behavioral Sciences, 109, 1370-1374. https://doi.org/10.1016/j.sbspro.2013.12.639*

28. *Nursari, R. I., Rantetampang, A. L., Pongtiku, A., & Mallongi, A. (2019). Analysis of Planning and Fulfillment of Health Human Resources Needs in Manokwari District. 1, 13.*

29. *Nuryanti, B. L., Masharyono, M., & Faishal, M. (2021). When Employee Performance Affects the Quality and Quantity of the Company: What is the Role of Work Discipline and Occupational Safety and Health (OSH)?: 5th Global Conference on Business, Management and Entrepreneurship (GCBME 2020), Bandung, Indonesia.*

30. *Osman, S., Shariff, S. H., & Lajin, M. N. A. (2016). Does innovation contribute to employee performance?. Procedia-Social and Behavioral Sciences, 219, 571-579.https://doi.org/10.1016/j.sbspro.2016.05.036*

31. *Pant, I., & Yadav, R. K. (2016). Impact of emotional intelligence on the job performance of employee. International Research Journal of Management, IT and Social Sciences, 3(1), 7-14.*

32. *Prastiti, S. S. B. (2022). Strategi Pemberdayaan Sumber Daya Manusia dalam Meningkatkan Kinerja Puskesmas di Era New Normal. 4(1), 9.*

33. *Pratiwi, P., & Salsabiela, A. Z. (2015). The Impact of Strategic Human Resources Management to Organizational Citizenship Behavior for the Environment in Manufacturing Company. Asia Pacific Management and Business Application, 4(2), 32–48.*

34. *Priono, S., Budihantho, Moh. H., & Noor Yuliannisa, S. (2022). Affecting Factors of the Performance of Employees in the Dr. H. Soemarno Sosroatmodjo Regional General Hospital Kuala*

35. Putra, F. (2019). *Pengaruh Kualitas Sumber Daya Manusia Terhadap Kinerja Pegawai pada Dinas Kesehatan Kabupaten Konawe Selatan. 10(2),* 7.

36. Qomariah, N., Lusiyati, L., Universitas Muhammadiyah Jember, Indonesia, Martini, N. N. P., Universitas Muhammadiyah Jember, Indonesia, Nursaid, N., & Universitas Muhammadiyah Jember, Indonesia. (2022). *The*

37. *Role of Leadership And Work Motivation in Improving Employee Performance: With Job Satisfaction Intervening Variables. Jurnal Aplikasi Manajemen, 20(3).*

38. Rianti, M. (2022). *The Effect of Job Satisfaction and Organizational Climate Factors on Employee Performance at the Education Office of Bone Regency. 2(1),* 14.

39. Sadikoglu, E., & Zehir, C. (2010). *Investigating the effects of innovation and employee performance on the relationship between total quality management practices and firm performance: An empirical study of Turkish firms. International journal of production economics, 127(1), 13-26. https://doi.org/10.1016/j.ijpe.2010.02.013*

40. Suparna, D., & Noor, J. (2021). *The Mediating Role of Commitment Organizational Dimensions Between Job Involvement on Employee Performance: A Cross-Sectional Study. Asia Pacific Management and Business Application, 009(03), 297–312.*

41. Suprawa, T. A., Brahmasari, I. B., & Brahmaratih, I. A. (2018). *Effect 0f Competence, Leader-Member Exchange And Teamwork on Work Discipline, Job Stress and Their Impact on Employee Performance of Construction Company In East Java, Indonesia. Russian Journal of Agricultural and Socio-Economic Sciences, 74(2), 67–78.*

42. Susanto, Y., & Haryono, S. (2020). *The Effect of Leadership and Compensation on Employee Performance: Evaluating the Role of Work Motivation. Talent Development, 11.*

43. Syelviani, M. (2019). *Pentingnya Sarana dan Prasarana Terhadap Efisiensi Kerja Pegawai Puskesmas Teluk Pinang. 5(2),* 14.

44. Tarigan, J., Ferdian, G. N., Hatane, S. E., & Dharmayanti, D. (2018). *Talent Management and Financial Performance: Does Organization Learning Mediate That Relationship? Asia Pacific Management and Business Application, 007(01), 1–16.*

45. Ulandari, S., & Yudawati, S. (2019). *Analisis Kualitas Pelayanan, Sarana Prasarana dan Lingkungan Terhadap Kepuasan Pasien. Care : Jurnal Ilmiah Ilmu Kesehatan, 7(2),* 39.

46. Usdeka, F., & Handani, D. (2021). *Pengaruh Disiplin Kerja Dan Motivasi Terhadap Kinerja Pegawai Pada Puskesmas Teluk Singkawang Kabupaten Tebo. Jurnal Administrasi Sosial dan Humaniora, 5(2), 148-159.*

47. Walumbwa, F. O., Mayer, D. M., Wang, P., Wang, H., Workman, K., & Christensen, A. L. (2011). *Linking ethical leadership to employee performance: The roles of leader–member exchange, self-efficacy, and organizational identification. Organizational behavior and human decision processes, 115(2), 204-213.https://doi.org/10.1016/j.obhdp.2010.11.002*

48. Wandira, P. A., Salham, M., & Andri, M. (2021). *Analysis of Employees' Performance in Department of Health Palu City, Central Sulawesi Province. International Journal of Health, Economics, and Social Sciences (IJHESS), 3(3), 221–227.*

49. Yani, M. (2021). *Effect Of Compensation, Environment and Leadership Style On Employee Spirit and Performance Through Motivation. JBMP (Jurnal Bisnis, Manajemen Dan Perbankan), 7(1), 1–20.*

Yusuf, M. Y. (2020). *Influence Of Recruitment System And Job Design On Competence And Employee Performance. Asia Pacific Management and Business Application, 009(02), 167–178.*

The Adoption of Environmental Management Accounting: A Case Study on Five-Star Hotels in Nusa Dua

Putu Rany Wedasuari , I Made Sudana , Ni Nyoman Yintayani
Bali State of Polytechnic, Accounting Department, Badung, Bali, Indonesia
Bali State of Polytechnic, Accounting Department, Badung, Bali, Indonesia
Bali State of Polytechnic, Accounting Department, Badung, Bali, Indonesia

ABSTRACT

The use of environmental management accounting concepts for companies encourages the ability to minimize the environmental problems it faces. The same is the case with five-star hotel companies in the Nusa Dua area. this study aims to examine the adoption of EMA in the hotel industry in Nusa Dua and the Adoption of Environmental Management Accounting (EMA) among hotel companies in Nusa Dua. This research is qualitative research. Data collection is done by survey, interview, and observation. Data analysis used interactive model of analysis from Miles and Huberman. The findings that can be seen are scale of environmental costs and contemporary management accounting practices affect the implementation of environmental management accounting in the hotel industry. The company considers that the implementation of Activity Based Costing provides better insight into the structure of hotel expenses.

Keywords---activity based costing, environmental management accounting, hotel expenses, hotel industry, implementation activity.

Introduction

Most companies are fully aware that environmental and social issues are an important part of a company. Therefore, the company must be able to integrate environmental issues into the company's strategy, it is based on problems suchas water usage, energy usage, food waste, pollution, garage/waste which are important in all aspects of the hotel industry. Companies must measure environmental and social contributions in an adequate manner, both costs and profits to be included. It is important for hotels to develop environmental accounting to improve environmental performance. Cooper (1998) suggested that the success of implementing environmental accounting depends on implementation and identification of environmental costs into work/business practices on a regular basis (Gosselin, 2006; Gupta & Galloway, 2003).

Environmental Management Accounting is a sub -section of environmental accounting that is generally used to provide information in decision making for an organization, although information is generated for other purposes, such as external reporting (in the form of balance sheet, income statement, cash flow statement and statement of changes in the owner's equity /shareholders). The benefits of these reports have been used all the time by the company until now, but the report has limitations. The limitations of conventional accounting construction are that it cannot provide important information about the total productivity of the company that involves the social and environmental impacts of the company &

Environmental Management Accounting (EMA) has perfected or covered the limitations/weaknesses that occur in current accounting practices, thanks to academic and industrial practitioners from all over the world (IFAC, 2005)

Every company definitely needs management accounting information as a means of decision making. Likewise, service companies in this case the hotel industry really need management accounting information. Bearing in mind, hotels are a type of capital -intensive and labor -intensive business, so that hospitality needs adequate accounting information in managing hotel operational activities, especially related to the environment. Like the five -star hotel in the Nusa Dua area which has been environmentally certified so that it has a positive impact on the operation of hotels, especially in terms of the physical environment. The five -star hotel accounting system in the Nusa Dua tourism area is not like accounting in conventional companies where only one set of financial statements is used. However, the accounting system used is departmental accounting means that there are additional financial statements sourced from each department concerned. Each department has its own uniqueness (business peculiarities) in its operations. This uniqueness causes each department to require special financial accounting handling (Johnstone, 2020; Latan et al., 2018).

A number of non-profit organizations and academics have produced research in this area. Research that is often conducted on manufacturing companies Anis et al. (2020); Franciska et al. (2019); Setyaningtyas & Andono (2013), Agricultural Sector Hussein & Elsahookie (2020), oil and gas companies Araoye et al. (2018); Okafor (2018), and the mining sector Wang et al. (2018); Zeng et al. (2019), because it is considered the most impact on the environment. Meanwhile, research in the context of the hotel service industry Jovanović & Janković (2012); Vejzagić et al. (2018); Zulaikhah & Kristiani (2020); Saleh & Answer (2020), still provides significant gaps in the environmental management accounting literature. Research on the application of management accounting theenvironment in the hospitality services industry is still limited and not yet strong enough foundation in science, especially in Indonesia. Therefore, the support of the world of education and practitioners is needed to maintain the existence of the EMA. The research conducted is still explonatory or the initial phase. Therefore, more exploration is needed related to research on environmental management accounting (EMA) in the hospitality industry. Compared to other methods, the case study method is able to provide in -depth understanding of the true situation of the research object (Cresswell, 2009). One of the most famous researchers is the World Resource Institute, which publishes Green Ledgers: Case Studies in Corporate Environmental Accounting. This study supports that environmental costs are important for companies different depending on the industry. Based on this background, this study aims to examine the adoption of EMA in the hotel industry in Nusa Dua and the Adoption of Environmental Management Accounting (EMA) among hotel companies in Nusa Dua (Hua et al., 2015; Lee et al., 2014).

Literature Review
Environmental Management Accounting (EMA)
Environmental accounting based on the purpose of reporting is divided into two, namely internal company management and external company (shareholder). In internal company management, environmental accounting or often called Environmental Management Accounting (EMA) aims to present information for management decision making facilities. Definition of Environmental Management Accounting (EMA) According to The International Federation of Accountants is environmental management and economic performance through the development and implementation of accounting systems related to the environment and its practice appropriately.

Focus Environmental Management Accounting for a company is different, depending on its purpose, what information to be achieved in implementing EMA, for example for managers of a department will focus on information about EMA applied to its department alone, or for example the company wants to get information about the implementation of EMA In one life cycle of a product (life cycle analysis). Some of the benefits that can be achieved by businesses/activities that apply EMA include:

1. EMA can save business expenses
2. EMA can help decision making
3. EMA improves economic performance and business environment.
4. EMA will be able to satisfy all related parties.
5. EMA provides business advantages/activities

Waste is generated from a source resulting from human activities, as well as natural processes and has no economic value, and can even have a negative economic value. The level of toxicity hazard generated by the waste depends on the type and characteristics of the waste. There are several characteristics of waste including (Putra et al., 2014):

1. Micro sized
2. Dynamic
3. Widespread (spread)
4. Long term impact

Some examples of waste generated by operational activities including solid waste consisting of garbage, liquid waste (water used for laundry, kitchens) and cow tanks are included in the black water category. Meanwhile, waste water from the bathroom, used water for ablution is included in the gray water category. Based on its characteristics the hotel industry waste can be divided into three parts, namely: 1) Liquid waste is usually known as a water pollutant entity. Components of water pollution generally consist of solid waste materials, organic waste materials and inorganic waste material 2) Solid waste 3) B3 waste (Creswell et al., 2007).

Method
Respondent
This study was conducted after obtaining permission from Human Resource Development Hotel in Nusa Dua, by taking into account the principles of research ethics (informed consent, anonymity, confidentiality, protection from recorder). The informed consent form is given to the subject before the interview. Confidentiality and anonymity are guaranteed by giving codes to each informant. The informant code in this study is P1 (Financial Control), P2 (Asst. Chief Engineering) (Shaw et al., 2011; Chan, 2008).

Data Analysis Technique
Data and information are collected through observation, interviews, and documentation. Observations were made for five months by observing the environmental cost management system in the hotel. The interview was conducted face to face with the informant. The interview technique was conducted with in -depth and semi -structured interviews. Documentation studies are carried out by tracing and analyzing hotel documents.

The data and information are then analyzed with the Interactive Model of Analysis from Miles and Huberman, namely 1) Data Collection , means that the researcher conducts a general exploration of the situation/object being studied 2) Reduction of data, means summarizing, selecting and sorting out the main things, focusing on important things, looking for themes and patterns 2) Data Display ,is done in the form of narrative text and 3) Conclusions in the form of causal or interactive relationships, hypotheses or theories (Hsiao et al., 2018; Daghfous & Barkhi, 2009).

Results and Discussion
The adoption Environmental Management Accounting (EMA) In Hotel industry

The overall physical environment implemented in five -star hotels in the Nusa Dua tourism area also has an impact on the environment in general. It is very real that environmental discourse that is built focuses on economic profits. In addition, hotels carry out environmental activities in various departments. This is an indicator of how environmental activities contribute to the conditions of environmental management in each department. The analysis can be seen from the results of informant interviews P1: "The company presents all costs used to handle waste in the income statement presented in the department's expenditure item. This is categorized as direct costs and indirect costs. "The hotel sets indicators to evaluate, analyze and express the efficiency of environmental conservation of overall business activities of each department. The company assumes that environmental costs do not have a significant impact on their income. Potential income and environmental costs produced by the hotel generate income and expenses for each alternative selected. Besides that P2 argues that: "For companies with this complete accounting system, I don't think it is necessary. For example, now I want to know how much environmental costs related to my waste costs. So, I can see reports per department that I have. It is around 0.64% which is calculated from the total revenue when viewed from the engineering department. So here, we see the percentage of these costs from the total revenue instead of the total cost. To see the company can run we have to look at the total revenue not from the cost."

A good environmental cost report is a report that provides clear cost details and is prepared based on categories. Judging in the classification of environmental cost reports according to Hansen and Mowen, in allocating a budget of environmental costs, the classification of hotel costs is not in accordance with the classification of Hansen and Mowen environmental cost reports. The company only focuses on the cost of managing liquid waste, solid waste and B3 waste (material, dangerous and toxic). Whereas Hansen and Mowen are more specific in each classification, not only discussing waste. The environmental management accounting practice implemented in the Nusa Dua tourism area, according to the author's observation, is reflected in the control of environmental costs used through activity based costing. The application of the Activity Based Costing method is directed to control the activities that occur in the company through the loading of environmental costs based on activities. Based on Management Accounting Perspectives, Activity-Based Costing (ABC) is a cost management strategy that describes an important relationship between business strategies and environmental accounting that has cost assessment tools such as TCA, FCA/FCEA and LC (Shank & Govindarajan, 1993)

Barriers to the application of environmental management accounting in the hotel industry
Empirical studies have found various obstacles in the adoption of environmental management accounting in the hospitality industry.

Previous studies such as Creighton (1998) have identified several significant adoption obstacles such as lack of commitment among stakeholders, long return periods and lack of incentives and information about environmental problems, Sammalisto & Arvidsson (2005), resistance to changes Nicolaides (2006); Karimi et al.(2017), lack of knowledge and training, large investment in time, money and resources needed to comply with the standards and procedures related to EMA (Doody, 2010). Based on the results of interviews with informants P1: "Why are us Make a special environmental cost report. Especially now in the digital world. Too many reports don't always give us the information we need. Especially with a hotel of this big. " This shows that the attitudes and practices of company management accounting affect the adoption of EMA in the hotel industry environment. Chang (2007) also found that the five main obstacles that influenced EMA adoption were, obstacles to attitudes, financial barriers, information barriers, institutional barriers and management barriers. Informant P1 emphasized: "Costs important, but more important is how to increase income. Good cost management but what needs to be highlights is revenue ". The argument that environmental costs are not important are also found to be part of financial obstacles for EMA adoption (Chang, 2013).

Conclusion

Adoption of Environmental Management Accounting at a five star hotel in Nusa Dua using contemporary management accounting practices. Hotels use long-term planning and activity-based management (ABC) techniques which are part of contemporary management accounting. Through this application companies can align business strategy and spending structure, as well as the external business environment. Environmental costs are hidden in overhead costs making them difficult to evaluate and analyze. How a company explains environmental costs depends on how it uses the cost information (cost allocation, capital budgeting, process/product design, other management decisions), and the scale or scope of application. It is not always clear whether costs go into the environment or not, some are in a gray zone or may not be classified by some environments. In presenting additional reports on environmental costs, the hotel will consider the cost benefits, if the benefits are greater than the costs incurred, the company will be happy to disclose it. There are limited data obtained in this study, so that it cannot generalize the company as a whole. It is recommended for further research to use hotel samples categorized by star so that they can be used as a comparison, especially related to the application of environmental management accounting practices.

References

1. Anis, V. M., Sabijono, H., & Walandouw, S. K. (2020). Penerapan Akuntansi Lingkungan Dalam Hal Pengelolaan Limbah Produksi Pada Perusahaan Pengalengan Ikan Tuna PT. Samudra Mandiri Sentosa Bitung. Going Concern: Jurnal Riset Akuntansi, 15(3), 360-365.

2. Araoye, F. E., Ajayi, E. O., Olatunji, T. E., & Aruwaji, A. M. (2018). Environmental cost accounting: effect of pollution on economic growth in Nigeria. Journal of Accounting and Financial Management ISSN, 4(1), 2018.

3. Chan, E. S. (2008). Barriers to EMS in the hotel industry. International Journal of Hospitality Management, 27(2), 187-196. https://doi.org/10.1016/j.ijhm.2007.07.011

4. Chang, H. (2007). Environmental management accounting within universities: current and future potential. Unpublished PhD thesis In Accounting. and Law, RMIT Business, RMIT University.

5. Chang, H. C. (2013). Environmental management accounting in the Taiwanese higher education sector: Issues and opportunities. International Journal of Sustainability in Higher Education, 14(2), 133-145.

Cooper, S. F. (1998). Rural hours. University of Georgia Press.

Creighton, S. (1998). Greening the ivory tower: Improving the environmental track record of universities, colleges, and other institutions. MIT Press.

Creswell, J. W., Hanson, W. E., Clark Plano, V. L., & Morales, A. (2007). Qualitative research designs: Selection and implementation. The counseling psychologist, 35(2), 236-264.

Daghfous, A., & Barkhi, R. (2009). The strategic management of information technology in UAE hotels: An exploratory study of TQM, SCM, and CRM implementations. Technovation, 29(9), 588-595. https://doi.org/10.1016/j.technovation.2009.05.007

Doody, H. (2010). What are the barriers to implementing environmental practices in the Irish hospitality industry. In Tourism and Hospitality Research in Ireland Conference (THRIC).

Franciska, R. M., Sondakh, J. J., & Tirayoh, V. Z. (2019). Analisis Penerapan Akuntansi Biaya Lingkungan Pada PT.

Royal Coconut Airmadidi. Going Concern: Jurnal Riset Akuntansi, 14(1).

Gosselin, M. (2006). A review of activity-based costing: technique, implementation, and consequences. Handbooks of management accounting research, 2, 641-671. https://doi.org/10.1016/S1751-3243(06)02008-6

Gray, R., & Bebbington, J. (2001). Accounting for the Environment. Sage.

Gupta, M., & Galloway, K. (2003). Activity-based costing/management and its implications for operations management. Technovation, 23(2), 131-138. https://doi.org/10.1016/S0166-4972(01)00093-1

Hsiao, T. Y., Chuang, C. M., & Huang, L. (2018). The contents, determinants, and strategic procedure for implementing suitable green activities in star hotels. International Journal of Hospitality Management, 69, 1-13.https://doi.org/10.1016/j.ijhm.2017.10.005

Hua, N., Morosan, C., & DeFranco, A. (2015). The other side of technology adoption: examining the relationships between e-commerce expenses and hotel performance. International Journal of Hospitality Management, 45, 109-120. https://doi.org/10.1016/j.ijhm.2014.12.001

Hussein, A. M., & Elsahookie, S. M. (2020). The Role Of Environmental Cost Accounting In Recycling Food And Agricultural Waste. Journal of Natural Remedies, 21(6), S2.

IFAC (International Federation of Accountants) (2005). International Guidance Document: Environmental Management Accounting. New York: International Federation of Accountants.

Johnstone, L. (2020). A systematic analysis of environmental management systems in SMEs: Possible research directions from a management accounting and control stance. Journal of Cleaner Production, 244, 118802.https://doi.org/10.1016/j.jclepro.2019.118802

Jovanović, D., & Janković, M. (2012). Management accounting aspect of environmental costs. Contemporary Issues in Economics, Business and Management-EBM, 525-538.

Karimi, Z., Dastgir, M., & Saleh, M. A. (2017). Analysis of factors affecting the adoption and use of environmental management accounting to provide a conceptual model. International Journal of Economics and Financial Issues, 7(3), 555-560.

Latan, H., Jabbour, C. J. C., de Sousa Jabbour, A. B. L., Wamba, S. F., & Shahbaz, M. (2018). Effects of environmental strategy, environmental uncertainty and top management's commitment on corporate environmental performance: The role of environmental management accounting. Journal of cleaner production, 180, 297-306. https://doi.org/10.1016/j.jclepro.2018.01.106

Lee, J. J., Capella, M. L., Taylor, C. R., & Gabler, C. B. (2014). The financial impact of loyalty programs in the hotel industry: A social exchange theory perspective. Journal of Business Research, 67(10), 2139-2146.https://doi.org/10.1016/j.jbusres.2014.04.023

Nicolaides, A. (2006). The implementation of environmental management towards sustainable universities and education for sustainable development as an ethical imperative. International Journal of Sustainability in Higher Education.

Okafor, T. G. (2018). Environmental costs accounting and reporting on firm financial performance: A survey of quoted Nigerian oil companies. International Journal of Finance and Accounting, 7(1), 1-6.

Saleh, M. M. A. (2020). Role of environmental awareness in the application of environmental accounting disclosure in tourism and hotel companies and its impact on investor's decisions in Amman stock exchange. International Journal of Energy Economics and Policy.

 36Sammalisto, K., & Arvidsson, K. (2005). Environmental management in Swedish higher education: Directives, driving forces, hindrances, environmental aspects and environmental co-ordinators in Swedish universities. International journal of sustainability in higher education.

Setyaningtyas, I., & Andono, F. A. (2013). Penerapan Environmental Cost Accounting Pada Pg. Modjopanggoong Di Kabupaten Tulungagung. Calyptra, 2(1), 1-16.

Shank, J. K., Shank, J. H., Govindarajan, V., & Govindarajan, S. (1993). Strategic cost management: the new tool for competitive advantage. Simon and Schuster.

Shaw, G., Bailey, A., & Williams, A. (2011). Aspects of service-dominant logic and its implications for tourism management: Examples from the hotel industry. Tourism management, 32(2), 207-214.https://doi.org/10.1016/j.tourman.2010.05.020

Vejzagić, V., Brown, J. B., & Schmidt, P. (2018). Accounting for sustainability: Environmental indicators from Croatian hotels. International Journal of Business Management and Commerce, 3(4), 24-35.

Wang, J., Wang, R., Zhu, Y., & Li, J. (2018). Life cycle assessment and environmental cost accounting of coal-fired power generation in China. Energy Policy, 115, 374-384.

Zeng, L. X., He, P., & Shi, J. P. (2019). Problems and countermeasures in environmental cost accounting: A case study of China's coal industry. In E3S Web of Conferences (Vol. 83, p. 01013). EDP Sciences.

Zulaikhah, S., & Kristiani, E. (2020). IMPLEMENTASI KONSEP GREEN ACCOUNTING PADA SEKTOR AKOMODASI PERHOTELAN KOTA SURAKARTA. RESEARCH FAIR UNISRI, 4(1)

Archive Management to Support Information Services of the Administration Section

Ni Nyoman Supiatni , Anak Agung Ayu Mirah Kencanawati ,
Sagung Mas Suryaniadi , Ni Ketut Narti , Anak Agung Raka Sitawati
Politeknik Negeri Bali, Denpasar, Indonesia
Politeknik Negeri Bali, Denpasar, Indonesia
Politeknik Negeri Bali, Denpasar, Indonesia
Politeknik Negeri Bali, Denpasar, Indonesia
Politeknik Negeri Bali, Denpasar, Indonesia

ABSTRACT

The purpose of this study is to explain archive management in supporting information services in the administration section. The research method used is a qualitative approach with a descriptive type of research. The results obtained from the researchers explain that the creation of archives through incoming and outgoing letters, the distribution of archives is carried out through procedures written in the standard operating procedures for distributing letters in government agencies, the storage of archives is carried out with a numbering system, the use of archives through retrieval and borrowing of archives, maintenance of archives carried out regularly every two months; Archive depreciation is only carried out by transferring archives to the warehouse. However, there are obstacles in its management, namely the absence of archivists, insufficient storage cupboards, and no archive management training while the supports are adequate storage warehouses and administrative staff who are painstaking in managing the archive.

Keywords---administration section, archive management, archives, information services.

INTRODUCTION

So far, archiving issues have not received significant attention from institutions. Many institutions still do not know and understand the urgency of archives and the benefits of archives in everyday life. Many of them think that archives are a trivial matter, even though archives continue to grow along with the development of an institution. If the archive is left unattended, it will cause difficulties in searching for documents. This is even more dangerous if the document is lost or falls into the hands of irresponsible people (Irwanti et al., 2019).

Archive management is the work of managing an archive starting from recording, controlling, distributing, storing, maintaining, monitoring, transferring, and destroying. Thus the work consists of a cycle of life documents from birth to death (Sugiarto & Wahyono, 2005). In order for the archive to function properly, it must be supported by a good management and filing system by maintaining the archive from creation to destruction for the smooth running of administrative work. If archives are not managed properly, it will cause more complex problems for an institution. Archives as a source of information require proper management in order to create effectiveness, efficiency and productivity for

institutions (Hayati, 2020).

Archive activities are responsible for providing information services needed in the operation of institutional activities. In managing archives, inevitably you have to be able to face many different problems and challenges (Soehana & Sontani, 2019). It should be noted that an important item in overcoming the problem of management is an appropriate archive storage system, meaning that archives are stored based on a system that allows quick retrieval if needed at any time (Simanjuntak et al., 2021). In addition, archival methods and equipment must be equipped with competent archive staff so that archives truly become the right source of information and memory centers that launch school activities or government agencies (Gie, 2000).

An archive information service is a service that can process information in a useful format to produce the information needed by the user. Information is important because, with the information, users can see the status of archive management conditions in an institution. Users of archive information services, namely archive processors in the school sector or government agencies. This archive information service can make it easier to find archive information easily, quickly, and precisely. This can support school management activities according to predetermined targets (Arum & Irhandayaningsih, 2020).

The administration is a whole series of activities in collecting, recording, processing, duplicating, and storing data or information regarding a certain object which is carried out continuously and systematically for a certain purpose. One of the tasks carried out by administrative employees is the problem of managing the archive (Santoso et al., 2021). Archives are needed to help provide services to interested parties to provide information services for planning, decision-making, supervision, and the internal needs of the school concerned. Factors that play important role in optimizing archive management are human resources, archive storage facilities, and financing (Suparyati et al., 2000).

Methods

This research uses a qualitative approach with a descriptive research type. According to Sugiyono, qualitative research is a research approach based on the philosophy of postpositivism. This approach was chosen by the researcher due to the problems studied regarding archive management in supporting information services. The research was conducted in the Administrative Section. The research subjects in this study were the administrative staff. The determination of research subjects is based on purposive sampling, namely choosing subjects who understand the problems in research. Data collection techniques are carried out by observation, interviews, and documentation. Data analysis techniques were carried out by data reduction, data presentation, and drawing conclusions. The validity of the data using data triangulation techniques.

Results and Discussion

Archive management in supporting information services in the administration section

The creation of archives in the Administration section is in accordance with policies and procedures relating to circulars, notifications, announcements, and requests from other parties or institutions. Archives in the Administration section are not only related to correspondence, but there are several other archives such as curriculum, student, staffing, and financial archives. The responsibility for creating the archive is the administrative employee who has divided up several archival components. The curriculum archive contains learning journals, teacher attendance lists, lesson plans, and assessments. Student archives in the form of student identity data archives, diplomas and others. The staffing archive contains employee data in government agencies. Financial archives contain the design and realization

of government agency budgets from year to year. However, in this study focused on the management of correspondence archives. The management of the letter creation archive consists of two parts, namely: (1) Incoming letters. Activities carried out starting with incoming mail received, processed, and stored. In short, incoming mail is a letter received from another institution or agency. Outgoing mail. The activities are carried out starting with letters being written, sent and copies stored. In short, outgoing letters are letters sent to other institutions or agencies. (Anggrawati, 2004).

The method of creating archives in the Administration section has all used computerized methods, not using the old manual way of writing by hand. The creation of a letter archive is adjusted to the needs and nature of the letter, whether it includes letters whose needs are important so that they must be followed up immediately or include letters of an ordinary nature. The process that administrative staff goes through in creating archives depends on the issues or information to be conveyed. The creation of incoming letters, in this case, is not directly submitted to the administration room, but first through the One-Stop Integrated Service room. Meanwhile, outgoing letters that are usually made by administrative staff are in the form of invitation letters, certificates, and official notes. Before the outgoing letters are distributed, approval and a signature from the head of the government agency is required. In creating a letter according to the facts in the field, there are already systems and procedures from government agencies so that the administrative staff only must carry out what has been written and regulated in the Standard Operating Procedure (SOP) (Ajam et al., 2010; Berg, 2001; Luo et al., 2011; Bishop et al., 1999; Mora & Triana, 2018).

Archive distribution
The distribution of archives in the Administration section goes through various procedures so that the correspondence archives reach the parties concerned. Of course, in this case there are differences in procedures between the distribution of incoming and outgoing letters. The distribution of letters in the Administration section has been regulated in the Standard Operating Procedures for Official Letters in accordance with Permenpan Number 80 of 2012 concerning Guidelines for Administration of Government Agencies' Official Manuscripts. The important thing in the distribution of archives is the accuracy of the purpose of the letter and the addressee, so it is necessary to record letters using the incoming and outgoing mail agenda book.

The procedure for distributing incoming letters in the Administration section begins with external parties/expeditions sending letters to government agencies and being received by the One Stop Integrated Service (PTSP). PTSP is a place of innovation from government agencies in providing services to the public in an integrated and integrated manner. Then the PTSP Officer brings it to the administrative office of the correspondence section to carry out control of the letter by recording the letter matters on the disposition sheet and forward it to the Head of the Government Agency. After that Deliver a letter to the Head of government agencies. Furthermore, the head of the government agency receives checks incoming mail, reads and understands the intent of the contents of the letter disposed of by the administrative staff of the correspondence section. After that the head of the government agency responds/makes decisions/follows up and makes a direct disposition to those concerned. Then the letter is returned to the administrative staff to be distributed according to the disposition sheet and take action on the disposition sheet. The follow-up of incoming letters depends on the nature of the letter. If the nature of the letter is very immediate then it will be followed up within 24 hours. If the letter is immediate, the period of the letter is 2 x 24 hours and if it is an ordinary letter, the period of the letter is more than 2 x 24 hours. Even though sometimes the nature of is ordinary, it can also be immediately followed up (Chen et al., 2019; Staab et al., 2001; Sun, 2020; Ahlemann, 2009; Berdik et al., 2021).

Archive storage

The archive storage system in the administration section of government agencies uses a numbering system in the order of the date of receipt and preparation of the letter. Storage of letters is separated in two agenda books incoming and outgoing mail. The agenda book contains the serial number of the letter, date of receipt/composition of the letter, regarding the letter and to whom it is addressed. Incoming mail is recorded in the incoming mail agenda book and outgoing mail is recorded in the outgoing mail agenda book. Then the archive is entered in the order according to the sequence number of the letter and separated by a delimiter each month so that it can be easier to find the letter/archive again. Archive storage is placed on a shelf in a cupboard neatly and sequentially according to the number written on the order each month. The archive storage system in the Administration section is considered to have supported information services for institutions because the facilities and archive storage are adequate and can facilitate administrative staff in retrieval.

Archive use

After the archive is created, distributed, and stored, the archive can be used at any time when it is needed. The use of archives in government agencies can be done by retrieving and borrowing archives. Rediscovery of archives is carried out when there are parties who need these archives. The method of retrieving archives in the administration section is by first asking what year the archives are needed, what year, the approximate month, then you can first look for them in the incoming or outgoing letter agenda book and sort them monthly by date so that they can be found in the archive storage area (Jannana & Fadhilah, 2019; Seethanaik, 2015).

Borrowing archives is not often done, only at certain moments borrowing such as adiwiyata activities, and activities related to data collection one year has passed. In lending archives to those in need, the administration of the correspondence department has not recorded to whom the archives are loaned because most archives are directly copied and returned to the administration. But on the other hand, when someone wants to borrow the archives, sometimes there are still missing files because they have not been returned, which results in hampered information services.

Archive maintenance

Archive maintenance in the administration section is carried out by keeping the archives from being physically damaged. Put the archive in a place where it is not cluttered and mixed with things. Sweeping the room and dusting the dust in the cockroach storage cupboard. Ventilation to regulate room air circulation is also considered. In addition, the archive storage area was given camphor and sprayed with insect repellent. Archive maintenance activities are carried out routinely every two months so that the archives are maintained to ensure the preservation of the information in the archives.

Archive shrinkage

Depreciation of archives in the administration section in the sense that destruction has never been carried out because the archive storage area (archive warehouse) is suitable for occupancy. Administrative staff only move the archive to the warehouse if they are no longer in use. This archive transfer does not interfere with existing information services because it is stored in a safe place, if later there is the information needed it can be searched for.

Archive management constraints and support

In general, the management of the archive in the Administration Section has been implemented properly. But as perfect as the activity is, there must be obstacles in its implementation. The main obstacle is that there is no separate archivist, and there are no administrative staff specifically for archival education graduates. Everything is borne by administrative staff who have years of experience in managing archives. If, for example, there are archivists, archive management activities can be prioritized so that management can run optimally and make work easier (Abriani et al., 2018; Amsyah, 2003; Lee & Yang, 2011). Apart from that, filing cabinet facilities are still lacking so not all archives can enter the cupboard, but the cleanliness and tidiness are maintained by the administration section. The last obstacle is that there is no special training provided by government agencies related to archive management so staff still do not fully understand proper and proper archive management. A simple example is never depreciating archives so that the volume of archives is increasing even though the storage warehouse is adequate but there is a need for archive depreciation every 5 years which is adjusted to the value of use and the archive retention schedule. Despite these constraints, archive management activities in supporting information services in the administration section are said to be successful because there is an adequate archive storage warehouse. Apart from that, there are also administrative staff who are nimble, painstaking, capable, and neat in managing archives and routinely cleaning archive places in government agencies so that they can provide information services according to the needs of archive users (Mulyono et al., 2011; Rahmi & Prahatmaja, 2012; Wijaya et al., 2018; Wiyasa, 2003).

Conclusion

1) The creation of archives in this study is focused on incoming and outgoing letters whose creation is carried out in the administration section in accordance with standard operating procedures

2) The distribution of archives goes through several stages in the distribution of incoming and outgoing letters in accordance with standard operating procedures for receiving incoming and outgoing mail, the two letters have different distribution procedures

3) Archive storage is carried out using a letter agenda book that is written manually and typed using Excel classified each month with a numbering system that is adjusted to the date of receipt and preparation of the letter

4) The use of archives in madrasas is carried out through retrieval activities and borrowing archives. The retrieval of archives is said to be good because administrative staff are fast in finding them and borrowing archives has not used written procedures and there is no archive borrowing card so sometimes archives are lost.

5) Archive maintenance is carried out by neatly arranging the archives, routinely cleaning the room and storage area and giving camphor and insecticides.

6) Depreciation of archives in the sense that the destruction of archives has never been carried out, but only the transfer of archives from the storage cupboard to the archive warehouse.

Obstacles in managing archives in the administration section include the absence of special staff graduating from archivists, lacking filing cabinet facilities, and the absence of special training for archive management supporting archive management, namely adequate storage warehouses and administrative staff who are painstaking in managing archives.

References

Abriani, N., Anggorowati, A., & Wardani, N. P. (2018). *Tata Kelola Arsip Kantor Desa di Wilayah Kecamatan Sumbang Kabupaten Banyumas dalam Mewujudkan Tertib Arsip Desa. Khazanah: Jurnal Pengembangan Kearsipan, 11(1), 26-36.*

Ahlemann, F. (2009). *Towards a conceptual reference model for project management information systems. International Journal of Project Management, 27(1), 19-30.https://doi.org/10.1016/j.ijproman.2008.01.008*

Ajam, M., Alshawi, M., & Mezher, T. (2010). *Augmented process model for e-tendering: Towards integrating object models with document management systems. Automation in Construction, 19(6), 762-778.https://doi.org/10.1016/j.autcon.2010.04.001*

Amsyah, Z. (2003). *Manajemen kearsipan. Gramedia Pustaka Utama.*

Anggrawati, D. (2004). *Membuat dan Menjaga Sistem Kearsipan untuk Menjamin Integritas. CV. Armico.*

Armstrong, M. (2022). *Armstrong's Handbook of Performance Management: An Evidence-Based Guide to Performance Leadership. Kogan Page Publishers.*

Arum, T. N., & Irhandayaningsih, A. (2020). *Pengolahan Arsip Dinamis Inaktif Dalam Upaya Mendukung Layanan Informasi di Dinas Perpustakaan Dan Arsip Kabupaten Batang. Jurnal Ilmu Perpustakaan, 8(2), 246–255.*

Berdik, D., Otoum, S., Schmidt, N., Porter, D., & Jararweh, Y. (2021). *A survey on blockchain for information systems management and security. Information Processing & Management, 58(1), 102397. https://doi.org/10.1016/j.ipm.2020.102397*

Berg, M. (2001). *Implementing information systems in health care organizations: myths and challenges. International journal of medical informatics, 64(2-3), 143-156. https://doi.org/10.1016/S1386-5056(01)00200-3*

Bishop, A. P., Tidline, T. J., Shoemaker, S., & Salela, P. (1999). *Public libraries and networked information services in low-income communities. Library & Information Science Research, 21(3), 361-390.https://doi.org/10.1016/S0740-8188(99)00017-1*

Chen, L., Li, Q., Zhao, X., Fang, Z., Peng, F., & Wang, J. (2019). *Multi-population coevolutionary dynamic multi objective particle swarm optimization algorithm for power control based on improved crowding distance archive management in CRNs. Computer Communications, 145, 146-160. https://doi.org/10.1016/j.comcom.2019.06.009*

Gie, T. (2000). *Administrasi perkantoran modern. Yogyakarta: Liberty.*

Hayati, A. A. (2020). *Pengelolaan Arsip Dalam Meningkatkan Pelayanan Pada Kantor Kelurahan Muara Jawa Ulu Kabupaten Kutai Kartanegara. Ilmu Pemerintahan, 1, 12.*

Irwanti, I., Tambe, M. N., & Jamaluddin, J. (2019). *Efektivitas Pengelolaan Kearsipan di Kantor Badan Kepegawaian Negara Regional IV Makassar. Jurnal Office, 3(2), 117.*

Jannana, N. S., & Fadhilah, R. S. N. (2019). *Manajemen arsip sebagai bagian hidup organisasi: studi kasus di dinas perpustakaan dan kearsipan kota magelang. MANAGERIA: Jurnal Manajemen Pendidikan Islam, 3(2), 335-351.*

Lee, C. L., & Yang, H. J. (2011). *Organization structure, competition and performance measurement systems and their joint effects on performance. Management accounting research, 22(2), 84-104. https://doi.org/10.1016/j.mar.2010.10.003*

Luo, M. M., Chea, S., & Chen, J. S. (2011). *Web-based information service adoption: A comparison of the motivational model and the uses and gratifications theory. Decision Support Systems, 51(1), 21-30. https://doi.org/10.1016/j.dss.2010.11.015*

Mora, M. L. C., & Triana, M. S. F. (2018). *The Management of Process of the Budget Area. International*

Mulyono, S. Partono, & Kuswantoro, A.(2011). Manajemen Kearsipan.

Rahmi, H., & Prahatmaja, N. (2012). Pengelolaan Arsip Dinamis Aktif di Badan Kepegawaian Daerah Provinsi Jawa Barat. Students e-Journal, 1(1), 18.

Santoso, B., Badarudin, K., & Annur, S. (2021). Pelaksanaan Tata Kelola Administrasi Data Kesiswaan Di Madrasah Tsanawiyah Darul Jannah Muara Burnai II. Studia Manageria, 3(2), 149–160.

Seethanaik, D. (2015). Stress management in service sector. International research journal of management, IT and social sciences, 2(11), 1-15.

Simanjuntak, R., Hutagalung, S. S., & Karmilasari, V. (2021). Kapasitas Organisasi dalam Penyelenggaraan Kearsipan di Dinas Perpustakaan dan Kearsipan Kota Bandar Lampung. Administrativa Jurnal Birokrasi Kebijakan Dan Pelayanan Publik, 3(2), 195–212.

Soehana, P. M., & Sontani, U. T. (2019). Implementasi sistem kearsipan sebagai faktor determinan efisiensi kerja pegawai. Jurnal Pendidikan Manajemen Perkantoran, 4(1), 67–73.

Staab, E., Clarke, L. P., Baker, H., & Sullivan, D. (2001). NCI image archive management workshop: a preliminary report. Academic radiology, 8(7), 690-691. https://doi.org/10.1016/S1076-6332(03)80699-2

Sugiarto, A., & Wahyono, T. (2005). Manajemen Kearsipan Modern dari e Ke Basis Komputer. Jogjakarta: Penerbit Gava Media.

Sun, T. (2020). Mining and utilization of special information for archives management based on 5G network and Internet of Things. Microprocessors and Microsystems, 103410. https://doi.org/10.1016/j.micpro.2020.103410

Suparyati, Tuginem, & Puji, R. (2000). Tata Usaha dan Kearsipan. Kanisius. Suraja, Y. (2006). Manajemen Kearsipan.

DIOMA Anggota IKAPI. Widyarsono, T. (n.d.). Pengantar Layanan Informasi. 22.Wijaya, R. A., Wiyono, B. B., & Bafadal, I. (2018). Pengelolaan kearsipan. Jurnal administrasi dan manajemen pendidikan, 1(2), 231-237.

Wiyasa, T. (2003). Tugas Sekretaris dalam mengelola surat dan Arsip Dinamis. Pradnya Paramita

Instructions for Authors

Essentials for Publishing in this Journal

1   Submitted articles should not have been previously published or be currently under consideration for publication elsewhere.

2   Conference papers may only be submitted if the paper has been completely re-written (taken to mean more than 50%) and the author has cleared any necessary permission with the copyright owner if it has been previously copyrighted.

3   All our articles are refereed through a double-blind process.

4   All authors must declare they have read and agreed to the content of the submitted article and must sign a declaration correspond to the originality of the article.

Submission Process

All articles for this journal must be submitted using our online submissions system. http://enrichedpub.com/ . Please use the Submit Your Article link in the Author Service area.

Manuscript Guidelines

The instructions to authors about the article preparation for publication in the Manuscripts are submitted online, through the e-Ur (Electronic editing) system, developed by **Enriched Publications Pvt. Ltd**. The article should contain the abstract with keywords, introduction, body, conclusion, references and the summary in English language (without heading and subheading enumeration). The article length should not exceed 16 pages of A4 paper format.

Title

The title should be informative. It is in both Journal's and author's best interest to use terms suitable. For indexing and word search. If there are no such terms in the title, the author is strongly advised to add a subtitle. The title should be given in English as well. The titles precede the abstract and the summary in an appropriate language.

Letterhead Title

The letterhead title is given at a top of each page for easier identification of article copies in an Electronic form in particular. It contains the author's surname and first name initial .article title, journal title and collation (year, volume, and issue, first and last page). The journal and article titles can be given in a shortened form.

Author's Name

Full name(s) of author(s) should be used. It is advisable to give the middle initial. Names are given in their original form.

Contact Details

The postal address or the e-mail address of the author (usually of the first one if there are more Authors) is given in the footnote at the bottom of the first page.

Type of Articles

Classification of articles is a duty of the editorial staff and is of special importance. Referees and the members of the editorial staff, or section editors, can propose a category, but the editor-in-chief has the sole responsibility for their classification. Journal articles are classified as follows:

Scientific articles:

1. Original scientific paper (giving the previously unpublished results of the author's own research based on management methods).

2. Survey paper (giving an original, detailed and critical view of a research problem or an area to which the author has made a contribution visible through his self-citation);

3. Short or preliminary communication (original management paper of full format but of a smaller extent or of a preliminary character);

4. Scientific critique or forum (discussion on a particular scientific topic, based exclusively on management argumentation) and commentaries. Exceptionally, in particular areas, a scientific paper in the Journal can be in a form of a monograph or a critical edition of scientific data (historical, archival, lexicographic, bibliographic, data survey, etc.) which were unknown or hardly accessible for scientific research.

Professional articles:

1. Professional paper (contribution offering experience useful for improvement of professional practice but not necessarily based on scientific methods);

2. Informative contribution (editorial, commentary, etc.);

3. Review (of a book, software, case study, scientific event, etc.)

Language

The article should be in English. The grammar and style of the article should be of good quality. The systematized text should be without abbreviations (except standard ones). All measurements must be in SI units. The sequence of formulae is denoted in Arabic numerals in parentheses on the right-hand side.

Abstract and Summary

An abstract is a concise informative presentation of the article content for fast and accurate Evaluation of its relevance. It is both in the Editorial Office's and the author's best interest for an abstract to contain terms often used for indexing and article search. The abstract describes the purpose of the study and the methods, outlines the findings and state the conclusions. A 100- to 250-Word abstract should be placed between the title and the keywords with the body text to follow. Besides an abstract are advised to have a summary in English, at the end of the article, after the Reference list. The summary should be structured and long up to 1/10 of the article length (it is more extensive than the abstract).

Keywords

Keywords are terms or phrases showing adequately the article content for indexing and search purposes. They should be allocated heaving in mind widely accepted international sources (index, dictionary or thesaurus), such as the Web of Science keyword list for science in general. The higher their usage frequency is the better. Up to 10 keywords immediately follow the abstract and the summary, in respective languages.

Acknowledgements

The name and the number of the project or programmed within which the article was realized is given in a separate note at the bottom of the first page together with the name of the institution which financially supported the project or programmed.

Tables and Illustrations

All the captions should be in the original language as well as in English, together with the texts in illustrations if possible. Tables are typed in the same style as the text and are denoted by numerals at the top. Photographs and drawings, placed appropriately in the text, should be clear, precise and suitable for reproduction. Drawings should be created in Word or Corel.

Citation in the Text

Citation in the text must be uniform. When citing references in the text, use the reference number set in square brackets from the Reference list at the end of the article.

Footnotes

Footnotes are given at the bottom of the page with the text they refer to. They can contain less relevant details, additional explanations or used sources (e.g. scientific material, manuals). They cannot replace the cited literature.
The article should be accompanied with a cover letter with the information about the author(s): surname, middle initial, first name, and citizen personal number, rank, title, e-mail address, and affiliation address, home address including municipality, phone number in the office and at home (or a mobile phone number). The cover letter should state the type of the article and tell which illustrations are original and which are not.

<u>**Address of the Editorial Office:**</u>

Enriched Publications Pvt. Ltd.
S-9,IInd FLOOR, MLU POCKET,
MANISH ABHINAV PLAZA-II, ABOVE FEDERAL BANK,
PLOT NO-5, SECTOR -5, DWARKA, NEW DELHI, INDIA-110075,
PHONE: - + (91)-(11)-45525005

Note