

Social Construction of Dadapsari Villagers Concerning the Existence of Rumah Baca Teratai in Pepe River Bank in Kelurahan Sangkrah, Pasar Kliwon Sub District

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Abstract

This research focused on Social Construction of Dadapsari villagers concerning the existence of *Rumah Baca Teratai* (Teratai Reading House) as the attempt of realizing critical consciousness in marginal neighborhood. This study was a descriptive qualitative research. Data source was derived from the result of observation, interview, photographing, library study and electronic media. The informants were selected using purposive sampling one. The result of research showed that the characteristics of Dadapsari villagers belong to lower-middle class with high population density. The social construction of Dadapsari villagers was shown with the externalization of *Rumah Baca Teratai* presence in 2013 eroding the *image* that have ever been experienced. The objectification was conducted in 2 stages: significance and stock of knowledge with interaction. Internalization was the process of creating critical consciousness among Dadapsari villagers starting from the presence of magic consciousness, naïve consciousness, to the shift from naïve consciousness to critical consciousness. The implementation of communicative action included dialogue and transfer of knowledge to students in the attempt of creating public sphere not for surrounding people.

Keywords: *Rumah Baca Teratai*, Social Construction, Critical Consciousness

1. Introduction

1.1. Background

Considering the Police of Pasar Kliwon's Record, drinking, gambling, and adolescent mischief are the part of Dadapsari villagers' face along with its *kampung* (village)'s movement amid social life of Surakarta city people. Considering this apprehension, some youths of Dadapsari village initiate to create a livable area for children's growth and development. Ironically, a change for children in the village even is initiated by the youth existing in marginal environment. Through a condition nearly not leaving empty space in Dadapsari Village, the youth look for a new space for gathering far away from criminal domain and can be used to do some positive activities. In 2014, a former patrol post in 2.4 meter x 1.5 meter dimension in the corner of Dadapsari Village was considered as a new *tongkrongan* (place for hanging out), becoming the milestone for the change of their residence face (Solopos, accessed on May 5, 2014).

Therefore, the research entitled "Social Construction of Dadapsari Village People concerning the existence of *Rumah Baca Teratai* (as the attempt of realizing critical consciousness)" is interesting to conduct. It is because of some factors. Firstly, reading house usually lies in literate society environment with high consciousness of education. However, it is different from *Rumah Baca Teratai* located in Dadapsari Village of Kelurahan Sangkrah of Pasar Kliwon Sub District. This Reading House is located in marginal society environment. Secondly, reading house is generally established to grow reading interest among the people surrounding. However, it is not true for *Rumah Baca Teratai*. *Rumah Baca Teratai* was established to change negative stigma or labeling given by the public so far through social construction; as a result the reading house becomes a critical education media.

2. Literature Study

This research was analyzed using Peter L Berger's social construction theory. The first is externalization. Externalization is the attempt of expressing human self into world, in both mental and physical activities. It has been human's basic characteristics that they always expresses themselves wherever they are. The second is objectification. Objectification is the result achieved from the human externalization activity, either mentally or physically. The result is objective reality experienced by individual along with others. The third process is internalization. Simply, internalization can be defined as human's process of responding to the world that has been resided by their fellows. Internalization only pertains to the translation of objective reality into the knowledge present and persisting in individual's consciousness or translating the objective reality into the

subjective one.

This research also employed critical education analysis with education sociological approach developed by Paulo Freire. His idea leads to critical consciousness as the driver of cultural emancipation (Nata, 2001: 5). According to Paulo Freire, there are 3 types of consciousness in society (Freire, 2007: 25): magic consciousness still considering their life as destiny, myth and superior power. Naïve consciousness enables individual to dialogue with others, but not to take action on the knowledge acquired. This critical consciousness leads human beings to the process of liberating human beings from oppression, thereby becoming an independent human.

Furthermore, this research was also analyzed using public sphere perspective. The formulation of communicative action is closely related to public sphere. The public sphere is very beneficial to be creative space for society, because, viewed from its development, so many activities grow and appear conducted by community (Prasetya, 2013: 183). The understanding on public sphere focuses not only on physical matter but also on that produced by communicative action (Hadirman, 2010: 270).

3. Method

This research was taken place in Rumah Baca Teratai, Surakarta, Indonesia. This study was a descriptive qualitative research describing a social phenomenon studied based on indicators to find out whether or not there is a phenomenon studied (Slamet, 2006: 7). The informants were selected using purposive technique, in which they were selected based on authors' assessment or consideration that they are the best ones to be the sample of research (Mustofa, 2000: 80). Thus, the basis of informant selection was maximum variation. The informants were selected based on classifications of age (young and adult), last education level (Elementary School, Junior High School-Senior High School, Graduate), and organizational structure (administrator and member) with a total of 12 persons. For age classification, young age is the informants less than 24 years old, while adult age is those more than or 24 years old and those less than or 35 years old, while old age is those more than 35 years old.

Techniques of collecting data used were observation, interview, and documentation. Data validation was carried out using source triangulation meaning comparing and rechecking the reliability of information obtained through different time and instrument in qualitative method (Moleong, 2000; 178). Technique of analyzing data used was interactive model, in which the components of data analysis were interrelated during and after data collection (Sugiyono, 2009: 245).

4. RESULT AND DISCUSSION

4.1. Result

4.1.1. Characteristics of Dadapsari Villagers

Just like other developing countries, Dadapsari village can be said as the settlement of urban marginalized people in which social problem has not been considered completely yet by government. It can be seen from houses very close together making the people not having livable house. In addition, many buildings are still not-permanent or semi-permanent.

Considering this condition, Dadapsari Village is often called *slum area* as their people's education level is still low, majority people are non-permanent laborers, and dense environment makes the houses built narrow and apparently disorganized, and people's poor understanding on sanitation makes its village less clean. Nevertheless, solidarity established between them is very good. It can be seen from various activities supporting social-economic activities existing in Dadapsari Village.

4.1.2. The forms of labeling in Dadapsari Village, Sangkrah

The label in Dadapsari Village is also related to some factors:

- Free intercourse: Drinking
The habit of hanging out finally leading to drinking has been daily scenery even considered as routine by surrounding people. The worst effect is that in drunken condition, in addition to be provoked emotionally, they often do harmful action such as harming the environment cleanliness and comfort.
- Mischievous and less controllable
The term 'mischievous' is given to children in Dadapsari Village because they are often considered as behaving rowdily and not having decorum. The labeling 'mischievous and less controllable' is defined for the youths of Kampung Dadapsari and becomes their identity. Therefore, it results in inferiority to interact with outsiders, particularly in job seeking,

Table 1 Characteristics and Labelling that is experienced by the community Kampung Dadapsari

Characteristics	Labelling	Notes
Population Density	Slums area	Many communities lacking hygiene, lots of rubbish scattered about. Physically, having high population density.
Educated awareness	Lazy Learning	From education level, the average education level in Kelurahan Sangkrah is Junior-Senior High School.
The Rate of economy	Poor	From occupation and economic aspects, the people belongs to lower middle society
Social Life	Drinking	Often consume liquor, because environmental factors are already inherited hereditary
Kepribadian	Mischievous and less controllable	Often to act less controllable and Mischievous

Source: Primary Data, processed on August 9, 2017

4.1. 3. Rumah Baca Teratai and the change of labeling for Dadapsari Village

Considering so many labels attributed to Dadapsari people, particularly the youth, there is a motivation to change the village's image in order to be known with image not leading to negative thing. After a consensus to establish village library and opened officially on January 17, 2014, the people's enthusiasm is so big that encourages the administrators to develop *Rumah Baca Teratai*. They then expanded the building. The development of *Rumah Baca Teratai* is so rapid that attracts some local and central officials' attention to see directly the condition of *Rumah Baca Teratai*

Table 2 The change of labeling through Rumah Baca Teratai

Labeling	Changes	Process
Slums area	Keep clean and decorate your own community	Clean the post vacant and decorate the sourroundings of <i>Rumah Baca Teratai</i>
Lazy learning	They often visit <i>Rumah Baca Teratai</i>	They always read and play in <i>Rumah Baca Teratai</i> .
Poor	The presence of donors helps the development of <i>Rumah Baca Teratai</i>	Expanding friendship network and donor to develop <i>Rumah Baca Teratai</i> more
Drinking	Less of drinking	Set zone anti drunk around the <i>Rumah Baca Teratai</i>
	Expanding friendship network and donor to develop <i>Rumah Baca Teratai</i> more	Getting appreciation from local and central government, particularly in the term of managing and commitment to experience sustainability
Personality	Confident	There is a sense of pride in the presence of <i>Rumah Baca Teratai</i>

Source: Primary Data, processed on August 9, 2017

4.1.4. The manifestation of Critical Consciousness through *Rumah Baca Teratai*

The stages of critical consciousness embodiment in *Rumah Baca Teratai* experience continuous process as follows:

- Externalization
 Externalization starts when individual knows the place where he can find out socio-cultural world and can attempt to adapt to his socio-cultural world. The negative labeling to the youths of Dadapsari Village even triggers them to go forward and escape from the labeling existing so far.
- Objectification
 This process is characterized with interaction and socialization conducted continuously in two ways between administrators, members, and people in Dadapsari Village, for the objective of establishment to be held out and to be guidelines in implementing it.
- Internalization
 The culmination of internalization is critical consciousness to remove structure of oppressor and oppressed systematically. Every member and administrator of *Rumah Baca Teratai* experience different consciousness stage. Such magic consciousness is experience by the members implementing any activities less intensely. The findings can be seen from LRS, INN, and ASH informants. Naïve consciousness can enable individual to dialogue with others but not to take action on the knowledge acquired. Informants experiencing naïve consciousness are NDO, HRU, EID, DMS, and SKA. This critical consciousness leads human beings to the process of liberating human from oppression process, labeling. Informants experiencing this are DCK, APN, SLH, and HND. Briefly, critical consciousness has not been experience optimally yet. It means that it still in transition period from magic consciousness and early stage to critical consciousness. Generally those experiencing critical consciousness are administrators and founders keeping dedicating themselves to working in *Rumah Baca Teratai*.

Table 3. The manifestation of Critical Consciousness through *Rumah Baca Teratai*

Social Construction stages	Findings
Externalization	This adjustment occurs continuously as the part of their acceptance to the change of image occurring in Dadapsari Village.
Objectification	There is interaction and socialization conducted continuously in two ways between administration, members, and people in Dadapsari Village
Internalization	<ul style="list-style-type: none"> • Magic Consciousness is acquired as the acceptance to the activities planned by administrators. • Naïve Consciousness enables individuals to dialogue with others, but not to take action on the knowledge acquired.. • The movement toward critical consciousness, liberating human from oppression (labeling) experienced so far by the youths and children in Dadapsari Village. it is manifested into the development of aptitude and potency corresponding to the aptitude and talent they own.

Source: Primary Data, processed on August 9, 2017

4.1. 5. The utilization of *Rumah Baca Teratai* as Public sphere

Two requirements the *Rumah Baca Teratai* should fulfilled in order to be public sphere are:

- Opened and accessible
 Openness and accessibility of *Rumah Baca Teratai* has been the habit sent down by administrators to their member. It means that everyone can access any activity having positive objective not only to the society of Dadapsari Village, but also other communities that have established cooperation with them.
- Free of interest: Equal and Shared Feelings
Rumah baca Teratai gives everyone the opportunity of participating in a variety of activities held or just coming to read books. When other people or other communities come to participate along with the children in Dadapsari village, they always considered them and position themselves as friend, they consider that their position is equal and have shared feeling.

4.1.6. The implementation of Communicative Action in *Rumah Baca Teratai*.

There are some communicative actions conducted to result in internalization according to the philosophy of *Rumah Baca Teratai* as indicated with:

- Sharing wrapped rice (*nasi bungkus*), practicing empathy and care about the fellows.
- Graphic Design, Resin, and airbrush Training Activity Program can develop the potency owned by every member and administrator.
- English Training Activity Program to practice English competency
- Practicing Used-goods composed-percussion to develop musicality ability
- Painting art practicing, as a media of educating through picture produced.

Table 4. Communicative Action and Public sphere Creation

Public Sphere	Communication Action
Opened and accessible	meaning that everyone can access any activity
Free of Interest	Equal and Shared Feeling. When other people or other communities come to participate, they always considered them and position themselves as friend, they consider that their position is equal and have shared feeling.
To increase the members talent of <i>Rumah Baca Teratai</i>	Graphic Design Training Activity Program English Training Activity Program Resin Business Training and Development Activity Program Airbrush Business Training and Development Activity Program Used-goods composed-percussion Practicing Program Painting art Training on some medias (cloth and wall)
Social concern Development	Sharing wrapped rice (<i>nasi bungkus</i>)
Discussion	Discussion about the development of <i>Rumah Baca Teratai</i>
Reading Interest	child fairy tale activities

Source: Primary Data, processed on August 9, 2017

4.2. Discussion

The use of social construction theory is closely related to the reality occurring in individual life as characterized with the externalization of *Rumah Baca Teratai* presence in 2013 eroding the image ever experienced. They (every member and administrator) attempt to adapt corresponding to the vision and mission taught. Objectification through significance and stock of knowledge can occur through socialization and interaction when any activity proceeds in *Rumah Baca Teratai*.

Internalization is considered as the procedure of experiencing consciousness level corresponding to the concept elaborated. The form of magic consciousness experience by the members of *Rumah Baca Teratai* (LRS, INN) with the following characteristics: they are incapable of seeing the problem of *Rumah Baca Teratai*. They believe that the existence of *Rumah Baca Teratai* can be the change axis in the village. Without knowing the process and stage to be passed through, their participation is only limited to their presence and adjusted with their schedule. Naïve consciousness is experience by the members and administrators of *Rumah Baca Teratai* (NDO, ASH, HRU, DMS, SKA) by contributing effort and help to support the activity process. They are often engaged in dialog related to the development of *Rumah Baca Teratai*. However they have not been able to give useful suggestion for the development of *Rumah Baca Teratai*. They are provoked easily by the agitation occurring in *Rumah Baca Teratai*. It can be seen from saturation and economic urgency and forwarding other ideals. Finally, through a research, it can be found the transition from magic consciousness to critical consciousness (DCK, HND, APN, and SLH) as characterized with: active and participative involvement in any activity, conducting dialog and sharing frequently about the sustainability of *Rumah Baca Teratai*, not provoked easily with the existing issues.

Communicative action is closely related to public sphere. *Firstly*, the discussion of communicative action is oriented to achieve mutual understanding between one and another. Similarly, this research finds that communicative action between all administrators of *Rumah Baca Teratai* and children, including the members, is the one oriented to achieve mutual understanding between one and another, particularly to make dialog and to transfer knowledge to children. Thus, there is a wish to be achieved: to make the children know a variety of training forms held and to get out the negative image handcuffed their village so far.

Access to public sphere is really beneficial to establishing creative space for society, because, viewed from its development, so many activities grow and appear conducted by community including training related to both academic and non-academic abilities. Thus, it can be said that public sphere is also created through informal communicative action with two main characteristics: accessible and free of interest. Finally Public sphere can also be the place for exchanging idea in which people can combine arguments of members, administrators, and society in *Rumah Baca Teratai* and attempt to solve the problem.

5. Conclusion

- 5.1.1. The characteristics of Dadapsari villagers can be seen from physical aspects in which its area belongs to river bank area with high population density. From social relation, Dadapsari villagers have strong solidarity.
- 5.1.2. Social construction of Dadapsari villagers is shown with 3 stages moving simultaneously and continuously through the presence of *Rumah Baca Teratai*. Externalization is realized into the presence of socio-cultural adjustment. Objectification passes through 2 stages: significance and stock of knowledge with social interaction. Internalization is considered as the procedure of experiencing consciousness level to keep maintaining and developing the existence of *Rumah Baca Teratai*.
- 5.1.3. The process of creating critical consciousness among Dadapsari villagers starts with the presence of magic consciousness experienced by 2 members (INN and LRS). Next, naïve consciousness is experienced by some members and administrators (NDO, ASH, HRU, DMS, EID, and SKA). Critical consciousness has not been created yet but still in transition process from magic consciousness to critical consciousness. The administrators of *Rumah Baca Teratai* (DCK, HND, APN, and SLH) should participate actively in developing aptitude (talent) and potency they have. The implementation of communicative action can be seen from the action oriented to achieving the mutual understanding between one and another, particularly to make dialog and to transfer knowledge to children.

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