

Study On Remote Village Communities And Settlement Patterns In Ngada Regency East Nusa Tenggara Province

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Abstract

Every society has a different social environment and physical environment. People have water resources, health facilities and infrastructure, a proper place to live must have a healthy lifestyle, bathe and wash their hands, do not defecate or urinate in any place, so they are susceptible to other chronic diseases such as diarrhea, scabies and others. The purpose of the research is to know the construction of clean water facilities/infrastructure, to explain the types of health facilities/infrastructure, to know the condition of the place of residence, to explain the pattern of community settlements. The approach of the research is phenomenology, and the informants in the research are selected people purposively, while the data collection is through participating observations and interviews. Data analysis in the research is qualitative analysis. Qualitative analysis is pursued by applying content analysis techniques. The results showed that the available water sources are piped water sources for drinking, bathing and others. Keligejo Village already has one Assistant for Community Health Center, three Integrated Service Posts, and one Village Maternity Boarding School. Almost 90 percent of the people in Keligejo village have permanent houses, but about 5 percent of the people still have dirt floors, but no houses with leaf roofs. On the other hand, the community already has a toilet because there is already a piped water source and the community does not defecate or defecate in gardens, forests, bushes and is cleaned with stones or wooden leaves. The settlement pattern is in the form of a village which is a traditional form of settlement inhabited by several clans, but there is also one village which is only inhabited by one clan. The village is led by Mosalaki or leaders who have personalities are authoritative and broad-minded

Keywords: community, water, health, house, cleanliness

Introduction

Problem Background

Society is a group of people who interact with each other [9]. Every society has a different social and physical environment. Communities who have adequate water resources, adequate health facilities and infrastructure as well as a decent place to live. They certainly have a healthy lifestyle like bathe and wash their hands regularly. They do not defecate or urinate in any place that is not a toilet. and others, However, there are some people whose social

and physical environment is bad. because they do not have adequate water resources, and there are no adequate health facilities and infrastructure, as well as places to live that are not suitable for habitation. of course they have an unhealthy lifestyle like bathing and washing Irregular hands, defecate or urinate in any place that is not a toilet, and etc, so they are susceptible to other chronic diseases such as diarrhea, scabies and others. Likewise, the social and physical environment in Keligejo village which is one of the remote villages in Indonesia, especially in Ngada Regency, East Nusa Tenggara does not have clean water facilities and infrastructure such as pipeline projects, pumping wells, rivers and other water sources, so when people defecate or urinate in the bushes or forests, even at night, the feces is just thrown around the side of the house and eaten by dogs and pigs. When finished defecating or urinating it is usually cleaned with stones and wooden leaves.

Water is a very important nutrient for humans because it is the main component of all cell structures and is a medium for the continuity of metabolic processes and chemical reactions in the body. Water available in the body for the body includes that contained in liquid and solid foods that are consumed, as well as water formed in cells as a result of the oxidation process of food. This endogenous water is called “metabolic water” or “oxidizing water”. This metabolic water amounts to approximately 15% of the total water obtained from daily food and drink consumption. In addition, people with low levels of education have the opportunity to have low knowledge, so they do not understand and maintain health, including clean water [11].

In principle, the problem of clean water and environmental sanitation needs to be considered by the government, so the community continues to take care of the facilities and personal health of the community concerned. Therefore, efforts to increase the coverage of clean water and sanitation should be pursued by the government from construction planning to post-construction of clean water facilities and infrastructure, health facilities and infrastructure and others. Thus, it is hoped that there will be changes in healthy living behavior so the disposal of human waste and the habit of bathing and washing hands are maintained, defecation and urinate are protected or regular.

If people go to church to worship, they simply wash their faces with potable water, and for school children it is the same. For mothers who menstruate or give birth to children, it is also not cleaned enough but sometimes the husband looks for water which is very difficult to clean his wife who is menstruating or giving birth to children. Therefore, infant and child mortality rates are quite high, generally caused by contamination. environment, non-existent or insufficient water supply for households, infection due to direct or indirect contact with human excreta, contamination of milk and other foods, inadequate housing conditions, healthy because the average resident's house is a stilt house on which is inhabited by family and below it is a place for domesticated animals and a place for excreting toddlers (five-year-old babies), and animal diseases related to humans [5].

All of these health problems are closely related to the problem of clean water facilities and infrastructure, thus the attitude and behavior of the community is not good. People's daily activities related to clean water for drinking, eating patterns, washing hands before eating, defecating and urinating habits and the natural environment are very influential on the quality of healthy life. To achieve a good quality of life, the factors that need to be considered are : (1) provision of adequate clean water facilities and infrastructure, (2) development of adequate health facilities and infrastructure, (3) socialization of permanent toilets for each household so they do not defecate or urinate humans in any place.

The settlement pattern of the Keligejo village community consists of several backwoods or villages which is a form of traditional settlement inhabited by several social groups who are not related by blood to each other but are close, and there is also one village or backwoods which is only inhabited by one group that has a blood relationship with each other. For example, in the backwoods "Lopijo Teni" only a few families have very close blood ties. This backwoods is far from the village capital, two-wheeled or four-wheeled vehicles cannot reach it, even horses cannot reach it because they have to go through steep rivers and very deep ravines. To reach the backwoods "Lopijo Teni" you have to walk for approximately 5 hours past rivers, hills, valleys, mountains and even to reach the backwoods you have to climb the roots of a banyan tree then climb a hill with a diameter of approximately six meters and you are not allowed to wear sandals or shoes because if they are slippery or stumble they can fall into the abyss which is more than 100 meters deep and very steep.

The Formulation of the Problem

Based on the review, several research questions are formulated :

- 1 Is there any construction of clean water facilities and infrastructure in remote villages?
- 2 What types of health facilities and infrastructure are built in remote villages?
- 3 What are the living conditions of people in remote villages
- 4 What is the pattern of community settlement in remote villages?

The Research Objectives

In general, the research Objectives are to comprehensively study the lifestyle of remote rural society in East Nusa Tenggara:

- 1 Knowing the development of community clean water facilities/infrastructure in remote villages;
- 2 Describing the types of public health facilities/infrastructure in remote villages;
- 3 Knowing the living conditions of people in remote villages;
- 4 Explaining the pattern of community settlement in remote villages.

Method

Research Approach, Location and Time

The research approach is "phenomenology." The approach relies more on the framework of cultural studies, and attempts to describe culture or aspects of "ethnographic" culture. Research using ethnography is a complete description of the culture under study. The perspective makes the researcher not only describe his interpretation of social phenomena, but also the contextual environment of the people being studied and consider how the research process forms an in-depth view of the researcher [7].

Therefore, it requires verbal expressions, narrations and opinions of informants about the lives of remote rural communities in remote areas by looking at the validity of verbal expressions, narratives and opinions of informants. The validity of the qualitative data refers to the content validity of the interview guidelines used. Content validity can reveal what you want to tell, such as the construction of clean water facilities and infrastructure, types of health facilities and infrastructure, ways of socializing permanent toilets, lifestyle modern, frugal lifestyle, hedonic lifestyle, and free living. The research was conducted in the village of Keligejo, Ngada Regency, East Nusa Tenggara. The research was conducted in June-December 2015.

The Informant

The informants in the research were 30 community members consisting of fathers, mothers and elementary school children purposively. Key informants are those who directly see and feel whether there is construction of clean water facilities and infrastructure, types of health facilities and infrastructure, how to socialize permanent toilets, modern lifestyles, frugal lifestyles, hedonic lifestyles, and free lifestyles, while additional informants are the Village Head, and other community leaders. This research was conducted in the village of Keligejo Village, Ngada Regency, East Nusa Tenggara [4]

In the research, researchers used the community in the village because they provided information about the condition of clean water facilities and infrastructure, types of health facilities and infrastructure, how to socialize permanent toilets, modern lifestyles, frugal lifestyles, hedonic lifestyles, and lifestyles. free life. The relationship between researchers and the people who are used as informants is very meaningful because of the accurate information from them. Thus, the people who are used as informants hold an important position in revealing the conditions they actually see and feel [1].

Data Collection Techniques

There are several types of data in qualitative research such as field notes, descriptive notes, reflective notes, selective notes. Each type of data is as described below: (a) field notes, they are written stories about what the researcher heard, saw, experienced, and thought during the data collection and reflection, (b) descriptive notes were recordings of the setting. people, actions and conversations. The includes descriptive notes are physical descriptions, clothes, habits, ways of speaking and behaving, dialogue reconstructions, important events, and paintings of researchers' activities and behavior, (c) reflective notes, which can be in the form of frameworks of thoughts, ideas and researchers' attention [12] . While the method of collection is through participating observations and in-depth interviews as described below:

Participating observations were mainly to understand the intersubjective and intrasubjective reality of social actions and interactions. The lightest technique is exploratory observation. The technique is the most subjective in nature and its use is closely related to the actual observation plan [10]. Therefore, researchers must be part of a society where researchers live together, make friends with the community, tell stories and others. In this condition, the main instrument is the researcher himself so that all information from the informants can be recorded accurately. [3]. This kind of research is commonly used by anthropologists, sociologists, and psychologists in observing people's behavior or human behavior.

In-depth interviews conducted are natural conversations and are not in the form of formal questions and answers in situations designed for interviews [12]

Data analysis

Data analysis in the research is qualitative analysis. Qualitative analysis is pursued by applying content analysis techniques. Application of content analysis techniques (content analysis) through the following steps: data reduction, data display, and how to draw conclusions. This method of analysis will basically be carried out since the researcher is in the field and conducts a classification on the trend of the data from the field notes. Content analysis is research that is an in-depth discussion of the content of information, and usually the source of research is verbal data. Thus, in-depth interviews become very important in this analysis [6]. The content analysis technique procedure is carried out by adapting the recommended procedure [8] especially if it is obtained from a particular

theoretical study related to certain thematic findings, the researcher makes the possibility of conceptual elaboration on the trends of the existing data. Cases of thematic findings are combined with one another, and then made in the form of a data summary, which is an attempt to synthesize what the researcher knows from the data as a way of drawing conclusions that are examined qualitatively.

Results And Discussion

Clean Water Facilities and Infrastructure

Clean Water Facilities and Infrastructure for the Period 1974-1994 (20 Years)

The results showed that the available water source in Keligejo village was water seeping/dripping in caves, a seasonal river that flows when it rains in the rainy season. The river flows normally for only three months. The seepage of water between the stones is accommodated in holes carved long ago. The water stored in an hole will be taken using a cup or small dipper in a bucket. To get the water in each bucket takes about 15–30 minutes in each hole. Each person can only take two buckets of water and this had been an unwritten rule that had been institutionalized for a long time. It was customary that there were people waiting for water all the time.

Queues to get water will look long if the next day there are religious activities or traditional parties. At such times, the villagers will be busy bathing to clean themselves. Water for the people of Keligejo has a high value, so the use of the water deserves special attention. Sometimes the water that has been used will also be used for other purposes. For example, water that has been used to wash rice is used to wash hands, then drink livestock, clean houses, and etc. The available water sources are not sufficient for washing clothes, so for the purpose. they usually go down to Aimere (the sub-district capital) about eight kilometers to bathe, wash clothes, fetch water for drinking, and at the same time shop when the market day (Sunday) arrives. This activity usually involves almost all family members, especially those who have been able to help with the work. As many as 93.3% of the community utilize water sources that seep in the cave, while 6.7% use river water which is quite far from the village capital which happens to live close to a river that flows near the sub-district capital.

On the other hand, the facilities and infrastructure for providing clean water do not exist, of course, household supplies are very lacking. The consequence of the availability of clean water facilities and infrastructure is that bathing and cleaning the body is very worrying and disgusting. The people in this village, bathe is only needed when going to a party/to a party or because the body feels very itchy, both husband, wife, and children. In very dirty and itchy conditions, they sometimes use soap. People in this village rarely bathe or clean their bodies due to limited clean water. On non-essential days, they simply wipe their bodies or wash their faces with potable water (about one dip), they defecate in the forest, bushes, or rivers, and simply clean with stones or wooden leaves. just. Human waste is left alone in forests, gardens, bushes, or if it is then eaten by domesticated dogs or pigs. What is even more concerning is that mothers who give birth or are in a state of menstruation are rarely cleaned with water, even if there is, they are cleaned twice a week.

The inability to obtain clean water facilities and infrastructure is due to the people in this village having a low income. This is influenced by livelihoods. Most of the people in the

village make a living as subsistence farmers (83.4%), while others such as civil servants/ABRI, and others are 16.6%. The main agricultural products are rice, maize, beans, tubers, horticulture, and livestock. Their income is obtained from selling corn, rice, beans, and others. The results of the study show that the income of the people in the village ranges from Rp. 10,000 to Rp. 30,000 per month. In addition, the difficulty faced by the community in the village is that there are no asphalt roads and four-wheeled vehicles that connect the sub-district capital to the village in order to make it easier for the community to access clean water in the sub-district capital.

People's behavior of washing hands before eating can be seen from the frequency of doing it, especially before handling food, hands feel dirty, or after defecating and washing children. The way they wash their hands in general is by rubbing their fingers around the palms of their hands. The source of water used for hand washing is by washing it from a direct shower, pouring it with a dipper and putting your hands directly into the bucket. The sources of water for hand washing are as shown in Table 1.

Table 1: Water Sources for Hand Washing

No	Water sources	total	
		n	%
1	Use a bowl	25	83,3
2	Directly put your hand in the bucket	2	6,7
3	Others used washing water	3	10,0
	total	30	100,0

People occasionally wash their hands with soap when they feel very dirty. They realize that washing with soap will remove dirt and look clean. The public opinion about the habit of washing hands is as shown in Table 2

Table 2: People's Habits of Washing Hands with Soap

No	Hand Wash Frequency	Total	
		n	%
1	Always	3	10,0
2	Sometimes	23	76,7
3	Not at all	4	13,3
	Total	30	100,0

People occasionally wash their hands with soap when they feel very dirty. They realize that washing with soap will remove dirt and look clean. The public opinion about the habit of washing hands is as shown in Table 2

The habit of people who always wash their hands with soap is actually driven by the knowledge that dirty hands, especially fingernails, sometimes contain dirt and germs, so they need to be cleaned, to get rid of these germs before handling food to eat. As for their knowledge of diseases suffered by dirty hands due to germs being deposited as shown in Table 3.

Table 3: Public Knowledge of Diseases Caused by Dirty Hands

No	Types of diseases	Total	
		n	%
1	Diarrhea	10	33,3
2	Worms	16	53,3
3	Skin and Malaria	4	13,3
4	Others	0	0,0
	Total	30	100,0

Meanwhile, the way to wash hands before eating differs from one person to another. This depends on their understanding of the chances of germs occupying the surrounding palms. There are those who argue that germs always perch on fingernails, so they need to be cleaned. Some say that germs can land around the fingers and palms, while others say that germs are always on the fingers, palms and arms. The opinions of each are as shown in Table 4.

Table 4: People's Ways to Wash their Hands

No	Public Opinion	Total	
		n	%
1	Only fingers	0	0,0
2	Fingers and palms	24	80,0
3	Fingers, palms and arms	6	20,0
4	Others	0	0,0
	Total	30	100,0

Clean Water Facilities and Infrastructure for the Period 1995-2015 (20 Years)

After 1974-1994 and entering the period 1995-2015 (20 years), the available water source in Keligejo village is in addition to “water seeping/dripping in caves or between rocks”, there is also a piped water source built by the World Bank.. The water source is a source of drinking water, bathing and others. With the water source built by the World Bank (pipeline project), it is certain that the household supply is very sufficient. The consequence of the availability of clean water facilities and infrastructure is that the behavior of bathing and cleaning the body is very clean and not disgusting. The people in the village have taken more than two baths, if they go to a party, to a party or because their bodies feel very itchy, both husband, wife, and children. The people in the village already bathe or clean their bodies regularly because they already have clean water. They do not defecate or urinate in the forest, bushes, or rivers and are not cleaned again with stones or wooden leaves. Human waste has been disposed of in a special place (toilet), no longer thrown into forests, gardens, bushes, or rivers which are then eaten by domesticated dogs or pigs. In addition, in this village there are asphalt roads and four-wheeled vehicles that connect the sub-district capital to the village to make it easier for people to access the sub-district capital if they need anything. in the sub-district capital or the district capital. Community behavior of washing hands before eating can be seen from the frequency of doing it, especially before handling food, hands feel dirty, or after defecating and washing children. The way they wash their hands in general is by rubbing their fingers around the palms of their hands. The source of water used for hand washing is by washing it from a direct shower, pouring it with a dipper and putting your hands directly into the bucket. The water sources for hand washing are as shown in Table 5.

Table 5: Water Sources for Hand Washing

No	Water sources	Total	
		N	%
1	From the faucet directly	6	20,0
2	From the shower directly	8	26,7
3	Watered with a dipper	14	46,7
4	Use a bowl	0	0,0
5	Directly put hand in the bucket	2	6,7
6	Others, washing water	0	0,0
Total		30	100,0

People occasionally wash their hands with soap when they feel very dirty. They realize that washing with soap will remove dirt and look clean. The public opinion about the habit of washing hands is as shown in Table 6

Table 6: People's Habits of Washing Hands with Soap

No	Hand Wash Frequency	Total	
		n	%
1	Always	27	90,0
2	Sometimes	3	10,0
3	Not at all	0	0,0
Total		30	100,0

The habit of people who always wash their hands with soap is actually driven by the knowledge that dirty hands, especially fingernails, sometimes contain dirt and germs, so they need to be cleaned, which is to remove these germs before handling food to eat. As for their knowledge of diseases suffered by dirty hands due to germs, it is shown in Table 7.

Table 7: Public Knowledge of Diseases Caused by Dirty Hands.

No	Types of diseases	Total	
		n	%
1	Diarrhea	10	33,3
2	Worms	16	53,3
3	Skin and Malaria	4	13,3
4	Others	0	0,0
Total		30	100,0

Meanwhile, the way to wash hands before eating differs from one respondent to another. This depends on their understanding of the chances of germs occupying the surrounding palms. There are those who argue that germs always perch on fingernails, so they need to be cleaned. Some say that germs can land around the fingers and palms, while others say that germs are always in the areas of the fingers, palms and arms. The opinions of each respondent are as shown in Table 8.

Table 8: Ways of Respondents to Wash their Hands

No	Public Opinion	Total	
		n	%
1	Only fingers	2	6,7
2	Fingers and palms	24	80,0
3	Fingers, palms and arms	4	13,3
4	Others	0	0,0
	Total	30	100,0

Health Facilities and Infrastructure Period 1974-1994 (20 Years)

The results showed that in Keligejo Village there were three Posyandu. It shows that in this village there is still a lack of health facilities and infrastructure, both Community Health Centers (Puskesmas), Integrated Service Posts (Posyandu), Village Maternity Boarding Schools (Polindes) and others.

Health Facilities and Infrastructure for the Period 1995-2015 (20 Years)

The results show that in Keligejo Village currently there were 1 (one) Assistant to the Community Health Center (Pustu), 3 (three) Integrated Service Posts (Posyandu), and 1 (one) Village Maternity Hut (Polindes). This showed that this village had sufficient health facilities and infrastructure when compared to 1974-1994 ago [2]

Residential Conditions

Residential Conditions for the Period 1974-1994 (20 Years)

The results showed that in Keligejo village there were no permanent houses, and 33.3% of earth-floored houses and 30% leaf-roofed houses. A total of 28.3%. On the other hand, the community in Keligejo village did not have a toilet because there was no water so they defecate and urinate in gardens, bushes and cleaned with stones or wooden leaves.

Residential Conditions for the Period 1995-2015 (20 Years)

The results of the study show that in Keligejo village currently almost 90% of the people already had permanent houses, however around 5% there were still people whose houses had earth floors and no longer houses with leaf roofs. On the other hand, the community in Keligejo village already had a toilet because there was already a piped water source or a drinking water company, so they defecate and urinate in the toilet no longer in gardens/forests, bushes and cleaned with water and not with stones or stones. wood leaf.

The Village Settlement

Pattern or Nua is a form of traditional settlement inhabited by several clans or woe, but there is also one village that is only inhabited by one clan or woe, as in the village of "Lopijo". The villages or Nua in Keligejo village are scattered in several places, the distance between one village and another is approximately 7 kilometers and if it is reached on foot it is approximately 5 (five) hours.

The village or Nua is led by mosalaki (mosa meze male lewa: 'leader with personality, authority and broad insight). The task of a leader or mosalaki is gili pere wara lue tede angi, meaning as a protector or protector of society from all attacks, both physical and mental, ideological and spiritual. Because the task was quite heavy, there was never a single leader but led together, namely the mosalaki who came from the clan head or the woe who represented their respective clans.

It is the hallmark of an autonomous village leader based on kinship. The leader is chosen based on the personal characteristics concerned. Currently, the shape of the village referred to above has changed, there is a government program to make village plans and in the context of order and beauty of the village. The form of nua or village has been abandoned a lot.

Ulueko or Territorial

Another territorial settlement pattern is Ulueko. Ulueko is an association of several villages that still have a relationship, for example a common history, a common ancestor or because they are in the same residential area. The leaders of the ulueko are the mosa nua who represent their respective villages, namely those who are considered the smartest of all the mosalaki. The criterias are : he must be authoritative, wise, honest, and Always be consistent between thoughts, words and deeds.

Wool or Bone Shop/Mountain Back

A number of uluekos or territories form a broader unit and are commonly referred to as a wolo shop (toko: 'bone,' wolo: mountain/hill. Tokowolo: 'bone/ridge). The wolo shop unit is only temporary, meaning that it is incidentally needed so they form this territorial unit. Wolo shop between Lopijo, Teni and others can be called as ulu dero eko mau. Even though it is called ulu eko, this refers to the form of a large association, namely the wolo shop.

Conclusion

The conclusions in this paper are as follows:

1. After 1974-1994 and entering the 1995-2015 period, the available water sources in Keligejo village apart from “water seeping/dripping in caves or between rocks”, there is also a piped water source built by the World Bank. this is a source of drinking water, bathing, etc. With the water source built by the World Bank (pipeline project), it is certain that the household supply is very sufficient;
1. In 1974-1994, in Keligejo Village there were only 3 (three) Integrated Service Posts (Posyandu), but entering 1995-2015 or until now there are 1 (one) Assistant to the Community Health Center (Pustu), 3 (three) Integrated Service Posts (Posyandu), and 1 (one) Village Maternity Boarding School (Polindes). This shows that this village has sufficient health facilities and infrastructure compared to 1974-1994;
2. In 1974-1994, there were still houses with leaf roofs and earth floors. However, when entering the years 1995-2015, in Keligejo village currently almost 90% of the people already had permanent houses, but around 5% there were still people whose houses had earth floors, but no houses with leaf roofs. On the other hand, the community in Keligejo village already had a toilet because there was already a piped water source or a drinking water company and the community did not defecate and urinate in gardens/forests, bushes and cleaned with stones or wooden leaves;
3. The settlement pattern in Keligejo village is in the form of a village or Nua, which is a traditional form of settlement inhabited by several clans or woe, but there is also one village where only one clan or woe is inhabited. The village or Nua is led by mosalaki (mosa meze male lewa: 'leader with personality, authority and broad insight).

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