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INTERNATIONAL MULTIDISCIPLINARY CONFERENCE AND CALL FOR PAPER **REVITALIZATION OF PROFESSIONAL ASSOCIATION AND SCIENTIFIC KNOWLEDGE FOR HRD OF HIGHER EDUCATION**

(Workshops as an Organization Profession, International Conference,
MoA/MoU Multy Kampus, OJS Training)

Pontianak, December 6-7, 2016

Organised jointly by



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PREFACE

Praise being said to Allah Almighty God for all the grace and guidance that has been given to us all, so the Proceedings of the ADRI 2016 International Multidisciplinary Conference and Call for Papers. Proceedings contains a number of articles and research papers from lecturers, teachers, students, researchers and / or observers of the development of science and technology.

This seminar is the series of the International Seminar organized by ADRI, the first was held in Lombok, Mataram; The second was held in Denpasar, Bali October 15 to 17, 2016; the third was held in Surabaya, East Java, on November 10, 2016 and the fourth was held in Pontianak, West Kalimantan, on 6 to 7 November 2016. The fourth International Seminar in Pontianak's speakers came from 5 countries; Indonesia, Taiwan, United Kingdom, Italy and Malaysia. Call papers Participated in an international conference in Pontianak as much as 99 paper came from 5 countries, with a number of writers were 151 persons, from Indonesia came from 15 provinces. Most writers of West Kalimantan: 65 person and East Java: 40 people.

The international conference has been made to be held as the realization of cooperation between ADRI, National University of Kaohsiung in Taiwan, Universiti Tun Hussein Onn Malaysia, STKIP Singkawang, and all the universities participating in the MoU / MoA multi campus.

On this occasion let us give awards and gratitude to:

Keynote speaker

1. Prof., dr. Ali Ghufron Mukti, M.Sc., Ph.D., Dirjen Sumber Daya Ilmu Pengetahuan, Teknologi dan Pendidikan Tinggi
2. Dr. Ir. Jumain Appe, M.Sc., Direktur Jenderal Penguatan Inovasi, Kemenristek Dikti.
3. Prof. Dr. Paulina Pannen, M.Ls., Staf Ahli Bidang Akademik, Menristek Dikti.
4. Prof. Dr. I-Hsien Ting (Associate Professor Department of Information Management, National University of Kaohsiung, Taiwan)
5. Prof. Dr. Wahid Bin Razzaly, Universiti Tun Hussein Onn Malaysia (UTHM)
6. International speakers; Tirthendu Bagchi (Nottingham University, UK) and Cristina Lanteri (Italy)

In special award and we thank to:

1. Drs. Cornelis, M.H., Gubernur Kalimantan Barat.
2. Dr. H. Achmad Fathoni Rodli, M.Pd., General Chairman DPP P-ADRI Board.
3. Dr. M. Zeet Hamdy, Sekretaris Daerah Propinsi Kalimantan Barat.
4. Board of DPP ADRI
5. The Board of Trustees and Governing ADRI DPD Kalbar
6. Rector and Leadership College participant MoU / MoA multi-campus
7. Board of Editor, executive Editors and the Executive Committee in ADRI International Multidisciplinary Conference and Call for Papers in Pontianak
8. The sending of paper and parallel scientific conference speaker

In addition to the international conference, at the same time as a multi-campus realization cooperation activities, as well as activities carried out:

1. Inauguration of ADRI DPD West Kalimantan.
2. Training Open Journal System, as we know that from 2017 Kemenristek Dikti already requires all scientific journals should be based online by implementing OJS and scientific work for the maintenance of mandatory functional academic journals published in the OJS.

Proceedings are published in book form only contains abstract, distributed to participants in the form of compact disks (full paper) and published online at:

www.p-adri.or.id/prosiding/prosiding4pontianak.

Hopefully, these proceedings may give benefit to us all, for the development of science, technology, arts, culture, and sports. In addition, it is also expected to be a reference for the nation and state-building efforts so that science and technology become a strong pillar in the face of the ASEAN Economic Community.

Lastly, we are sorry if there are things less pleasing.

Sincerely,

Pontianak, December 6, 2016.
Chief Executive,

Drs. Andi Mursidi, M.Si.
Chairman ADRI DPD Kalbar

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30. UNIVERSITAS NAHDLATUL ULAMA SUMATERA BARAT

TABEL OF CONTENTS

INTERNATIONAL KEYNOTE SPEAKERS

KNOWLEDGE MANAGEMENT IN THE ERA OF SOCIAL MEDIA I-Hsien Ting	1
AN IDEAL CLASSROOM IN AN IDEAL SCHOOL: LEAPING ACROSS BOUNDARIES – CREATING INTERNATIONAL MINDEDNESS THROUGH HOLISTIC EDUCATION Dr. Meithiana Indrasari, ST., MM, & Tirthendu Bagchi PGCE.....	2
GENDER EMPOWERMENT PROJECTS AND CREATIVITY: BETTER MANAGEMENT OF RESOURCES TO OPTIMIZE RESULTS Cristina Lanteri	4

EDUCATION SCIENCE CALL PAPER

AN INTRODUCTION: EVALUATION OF QUALITY ASSURANCE FOR HIGHER EDUCATIONAL INSTITUTIONS USING RASCH MODEL Andi Mursidi, & Soeharto	7
THE IMPLEMENTATION OF I CLOUD SYSTEM BASED ON KNOWLEDGE SHARING AT THE UNIVERSITY OF MAARIF HASYIM LATIH SIDOARJO Achmad Fathoni Rodli.....	13
THE DEVELOPMENT OF BIOLOGY PRACTICUM LEARNING BASED ON VEE DIAGRAM FOR REDUCING STUDENT COGNITIVE LOAD Anna Fitri Hindriana.....	19
IMPLEMENTATION OF MODEL SAVI (SOMATIC, AUDIOTORY, VISUALIZATION, INTELLECTUAL) TO INCREASE CRITICAL THINKING ABILITY IN CLASS IV OF SOCIAL SCIENCE LEARNING ON SOCIAL ISSUES IN THE LOCAL ENVIRONMENT Dr. Dadang Iskandar, M.Pd, Acep Roni Hamdani, M.Pd, & Teti Suhartini, S.Pd.	24
WRITTEN CORRECTIVE FEEDBACK: ENHANCING WRITING ABILITY THROUGH DIRECT CORRECTION Dayat	30
ASSESSMENT SYSTEM IN CURRICULUM 2013 OF ELEMENTARY SCHOOL IN SUMENEP DISTRICT MADURA ISLAND Dian Eka Indriani	37
DEVELOPMENT OF CHARACTER EDUCATION BASED ON LOCAL WISDOM IN INDEGENOUS PEOPLE TENGAHAN SEDANGAGUNG Dina Anika Marhayani	41
IMPROVING STUDENTS' READING ABILITY BY USING LOCAL FOLKLORE COMICS Fransiska Dwi Mulyani Wijayanti.....	45
LOCAL LITERATURE REVITALIZATION IN ORDER TO MALAY LANGUAGE ENDURANCE Haries Pribady , Lili Yanti.....	50
CONSTRAINT OF PAUD TEACHER'S INNOVATIVENESS Henny Suharyati	53
EFFECT OF MOTIVATON AND CREATIVITY ON STUDENTS' PSYCHOMOTOR ABILITY Muhamad Arpan, Dewi Sulistiyarini, & Danar Santoso.....	56
THE EFFECTIVENESS OF THE COLLABORATIVE LEARNING MODEL ON TRIGONOMETRY TOPIC OF SENIOR HIGH SCHOOL STUDENT GRADUATE X USING OPEN-ENDED APPROACH Nurhayati	61
BLENDED LEARNING METHOD BASED ON LOCAL WISDOM AS A SPIRITUAL GUIDANCE HOLY TRINITY COMMUNITY IN DISTRICT BENGKAYANG Priska Vasantan S.Si., Apt., M.MSI	66
THE STUDY OF LOCAL WISDOM VALUES IN NAIK DANGO CEREMONY AS CIVIC CULTURE IN KANAYATN DAYAKNESE SOCCIETY IN SAHAM VILLAGE Pitalis Mawardi Baging	70

COGNITIVE ERGONOMICS ASPECT BENEFIT IN THE LEARNING PROCESS	
Pt. Gde Ery Suardana	74
THE INFLUENCE OF IMPLEMENTATION OF COOPERATION LEARNING MODEL TYPE NUMBER HEADS TOGETHER AND THINK-PAIR-SHARE TO THE CONCEPT COMPREHENSION OF ECONOMY	
Dr. Pupu Saeful Rahmat, M.Pd	78
ENVIRONMENTAL LEARNING APPROACHES IN IMPROVING LEARNING OUTCOMES IN ACID-BASE SUBJECT	
Rachmat Sahputra, Dwi Widiarti, & Rahmat Rasmawan	84
DEVELOPING LEARNING MEDIA BASED ON AUGMENTED REALITY (AR) TO IMPROVE LEARNING MOTIVATION	
Ridho Dedy Arief Budiman, M.Pd	90
NATIONALISM APPLYING IN LEARNING CIVIC EDUCATION AS MORAL LEARNING MEDIA IN UNIVERSITY	
Rini Setyowati	95
EFFECT OF SELF EFFICACY AND PRIOR KNOWLEDGE ON STUDENTS' SKILLS	
Ryan Permana, S.T., M.Pd, Febrianto Sabirin, S.Kom., M.Pd, & Vindo Feladi, S.T., M.Pd.....	98
IMPLEMENTATION OF TEXT TRANSFORMATION IN PHYSICS EDUCATION TO REDUCE STUDENTS' MISCONCEPTION	
Soeharto	103
DOMESTICATION OF LAIS (OMPOK HYPOPTHALMUS) IN THE FISHPOND AS A SUSTAINABLE CONSERVATION EFFORT	
Infa Minggawati, Lukas.....	107
VALIDITY TEACHING MATERIALS OF INDONESIAN EDUCATIONIN BEGINNING CLASS OF ELEMENTARY SCHOOL COURSE BASED INTEGRATED SCIENCE AND SOCIAL STUDIES	
Wahyu Sukartiningih	110
THE APPLIANCE OF GENDER ANALYSIS MODEL SARA H. LONGWEE STUDY ON THE PROBLEM OF FEMALE LECTURERIN FUNCTIONAL POSITION IN HIGH EDUCATION	
Widyatmike Gede, Abdullah Karim, Endang Dwi Sulistyawati.....	117
PTIMIZATION APPROACH FOR USE SAVI TO LEARNING OUTCOMES	
CREATIVITY WRITING POETRY OF LEARNING TECHNIQUEST TROUGH DIRECT OBJECT	
Zulfahita	121

SCIENCE AND TECHNOLOGY

ANALYSIS OF QUANTUM MECHANICS PARAMETERS TO HARMONIC OSCILLATOR BY USING SPREADSHEETS AS WELL AS ITS APPLICATION IN PHYSICS EDUCATION TECHNOLOGY	
Andika Kusuma Wijaya, Arief Hermanto	124
HEASSESSMENT OF ECOLOGY DIMENSION SUSTAINIBIITY OF RICE PRODUCTION IN WEST KALIMANTAN	
Ekawati, Darsono, Kusnandar	128
REDESIGN OF ENVIRONMENTAL WORK WITH ERGONOMIC INTERVENTION TO REDUCE FATIGUE AND INCREASE OUTPUT PRODUCTION	
Sajiyo, M. Adhi Prasnowo.....	134
CONCRETE TECHNOLOGY TO SUPPORT SUSTAINABLE TOURISM INFRASTRUCTURE	
Sri Wiwoho Mudjanarko, M. Ikhsan Setiawan, Koespiadi, Fredy Kurniawan.....	137
STUDY AND ANALYSIS OF AGRICULTURE SPATIAL PLANNING IN PENAJAM PASER UTARA, EAST KALIMANTAN, INDONESIA	
Tukimun, Wahyu Mahendra, M Ikhsan Setiawan	139
GEOGRAPHIC INFORMATION SYSTEM (GIS) APPLICATION TO DETECT THE POTENTIAL FOR TOURISM GEOLOGY AND FOREST IN THE DISTRICT BERAU, EAST KALIMANTAN	
Vega Vitianingsih Anik, M. Ikhsan Setiawan, Sri Wiwoho Mudjanarko, Agus Sukoco, Tri Adhi Wijaya, Kholida Nengrum	142
URBAN AGRICULTURE TECHNOLOGYTO SUPPORT URBAN TOURISM	
Yeni Ika Pratiwi, Mahrus Ali, M. Ikhsan Setiawan, Hery Budiyanto, Bambang Sigit Sucahyo	144

SOCIAL SCIENCE CALL PAPER

THE NAROTAMA FUND MANAGEMENT BASED ON THE ACCREDITATION OF BAN-PT Agus Sukoco, M. Ikhsan Setiawan, Iswachyu Dhaniarti.....	147
ANALYSIS OF THE USE OF APPLICATIONS 'MOBILE BANKING' BRI BUSINESS TRANSACTION OF TRADERS IN THE MARKET BENGKAYANG Agustinus Rahanwarat.....	150
ANALYSIS OF THE USE OF APPLICATIONS 'MOBILE BANKING' BRI BUSINESS TRANSACTION OF TRADERS IN THE MARKET BENGKAYANG Agustinus Rahanwarat.....	155
THE POWER OF ARBITRARIAN CLAUSE IN AN AGREEMENT AS A CHOICE OF LAW TO RESOLVE THE BUSINESS DISPUTE Annurdi.....	159
CIVIL SOCIETY ORGANIZATION IN EMPOWERING SOCIETY Dada Suhaida, Moad.....	162
EFFECT OF WORK MOTIVATION AND JOB SATISFACTION OF MARKETING RESEARCH PART PERFORMANCE OF EMPLOYEES IN PT. DECKA MARKETING Asmara Indahingwati.....	169
A STUDY OF ESSENTIAL BASIC VALUES WHICH SUPPORT SOCIAL HARMONY IN CONFLICT-PRONE AREAS (A profound Study at Primary Schools in Sambas Regency, West Kalimantan) Aunurrahman.....	174
FINANCIAL RATIO ANALYSIS FOR EVALUATION THE HEALTH AND DEVELOPMENT OF THE BUSINESS OF PEGADAIAN SYARI'AH (PERSERO) BRANCH SEI PANAS BATAM Aznedra.....	180
MANAGING HUMAN RESOURCE MANAGEMENT IN BUSINESS ENVIRONMENT IN THE ERA OF THE ASEAN ECONOMIC COMMUNITY IN WEST NUSA TENGGARA REGION Baiq Salkiah, Didin Hadi Saputra.....	191
PERFORMANCE OF EQUITY MUTUAL FUNDS ACCORDING TO SHARPE, TREYNOR AND JENSEN METHODS PERIODE 2013-2015 Catur Fatchu Ukhriyawati.....	194
EFFECT OF EMOTIONAL INTELLIGENCE AND OCCUPATIONAL HEALTH ON EMPLOYEE PERFORMANCE Chamdan Purnama, Dinda Fatmah.....	200
MANAGING HUMAN RESOURCE MANAGEMENT IN BUSINESS ENVIRONMENT IN THE ERA OF THE ASEAN ECONOMIC COMMUNITY IN WEST NUSA TENGGARA REGION Baiq Salkiah, Didin Hadi Saputra.....	192
PERFORMANCE OF EQUITY MUTUAL FUNDS ACCORDING TO SHARPE, TREYNOR AND JENSEN METHODS PERIODE 2013-2015 Catur Fatchu Ukhriyawati.....	195
EFFECT OF EMOTIONAL INTELLIGENCE AND OCCUPATIONAL HEALTH ON EMPLOYEE PERFORMANCE Chamdan Purnama, Dinda Fatmah.....	201
ACCELERATING THE IMPROVEMENT OF INFRASTRUCTURE AND HUMAN RESOURCES TO SUPPORT NATIONAL ECONOMY GROWTH Cholil Hasyim, M. Ikhsan Setiawan, & Veronika Nugraheni Sri Lestari.....	208
RAISING PUBLIC AWARENESS OF RUBBISH RECYCLING; THE EXPERIENCE OF PONTIANAK CITY, WEST KALIMANTAN Donna Youlla, Soemarno.....	211
THE IMPACT OF HUMAN RESOURCES COMPETENCE, INFORMATION TECHNOLOGY UTILIZATION, FINANCIAL SUPERVISION AND ACCOUNTING INTERNAL CONTROL TO IMELINESS OF FINANCIAL REPORTING IN JOMBANG PUBLIC HOSPITAL Dwi Ermayanti S.....	216
STRATEGIC MARKETING AND COMPETITIVE STRATEGY OF SMEs IN THE ERA OF ASEAN ECONOMIC COMMUNITY Fahrudin Salim.....	223
STUDY ISLAMIC CONSUMPTION THEORY: REVIEW OF PUBLIC CONSUMPTION PATTERNS IN SURABAYA	

Rohmasari , Slamet Riyadi , Tri Ratnawati	226
LOCAL WISDOM AS AN IMPORTANT ASPECT IN THE SPIRITUAL CAPITAL OF TRADITIONAL KINSHIP	
Helena Anggraeni (Reni) Tjondro Sugianto	230
IMPACT ANALYSIS SERVICE PERFORMANCE IN ESTABLISHING CUSTOMER SATISFACTION AND LOYALTY	
Istiningsih	234
LINEAR TREND ANALYSIS IMPACT OF INCREASING INVESTMENT IN AREA OF DEVELOPING COMMERCIAL PROPERTIES	
Joko Suyono, M. Ikhsan Setiawan, Agus Sukoco, Sri Wiwoho Mudjanarko, Santirianingrum S.....	237
WEAVING CULTURE OF THE DAYAK KENINJAL (Case study in Ribang Semalan village, Tanah Pinoh district -Melawi Regency)	
Dr.Ir. Kristianus, MSi, Magdalena, S.Sos,M.M	242
ANALYSIS OF THE FACTORS OF SERVICE, PRODUCT, PROMOTION TO THE DECISION OF THE COSTUMER DEMAND SERVICES PRODUCTS MANDIRI SHARIA BANK BATAM BRANCH	
Lukmanul Hakim.....	252
CHIEF ELECTION LAW OF REGIONAL AND PREVENTION OF CORRUPTION	
Dr. M. Zamroni, SH, M.Hum&Aang Kunaifi, SH., MH.....	260
JOINT ECONOMIC LOT SIZE IN THREE LEVEL SUPPLY CHAIN WITH PROBABILISTIC DEMAND	
Moch. Anshori.....	266
FISCAL DEPENDENCE ANALYSIS JOMBANG DISTRICT GOVERMENT REGIONAL AUTONOMY ERA (JOMBANG DISTRICT LOCAL REVENUE AGENCY)	
Rachyu Purbowati.....	270
ASYMMETRY INFORMATION: INVESTORS TRUST REFLECTION TOWARD QUALITY OF EARNINGS	
Ratna Wijaya Daniar Paramita, & Noviansyah Rizal	278
STRATEGY OF THE TRADERS IN PASAR RAYA PADANG AGAINST ABOUT REHABILITATION AND RECONSTRUCTION POLICY AFTER EARTHQUAKE	
Rinel Fitlayeni	283
ADVERTISING JARGON FOR LOCAL PRODUCTS AS CREATIVE INDUSTRY	
Dr. Rosida Tiurma Manurung, M. Hum	288
THE SUCCESS OF HATCHING DUCK'S EGG IN PETIK MAS PROGRAM AT PADANG	
Rudy Kusuma	293
CREDIT UNION ROLE IN SUPPORTING CAPITAL SMALL AND MEDIUM ENTERPRISES (Case Study Lantang Tipo Credit Union Branch Office Bengkayang)	
Sabinus Beni, Blasius Manggu.....	296



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REPUBLIK INDONESIA

LOCAL WISDOM AS AN IMPORTANT ASPECT IN THE SPIRITUAL CAPITAL OF TRADITIONAL KINSHIP

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Abstract. In a kinship of a traditional society, spiritual capital has an important role in sustainable development. Based on an observation of the traditional society, the local wisdom which is lived in their daily life has made some values that influence their social behavior. This social behavior then forms a development community that becomes a good means to improve local economy or political life. Therefore, a local wisdom which is lived by a development community will be an important aspect of spiritual capital in traditional kinship.

Keywords: spiritual capital, traditional kinship, development

I. INTRODUCTION

Local wisdom which is contained in any traditional kinship is often overlooked. In fact, its existence has a possibility to be a spiritual capital which can form a development community and driving development.

In the condition of area is far from the central government, the presence of a spiritual capital which can form a development community will be more needed. This becomes interesting because usually the development and arising of the economy associated with financial capital and human capital. However, in this paper will be shown that the spiritual life of a society can also directly related to community development that has ability to arise local economy and improve political life.

II. THE VALUES OF KINSHIP AND SPIRITUAL CAPITAL

Weber (2003) has raised the relationship between Protestantism and capitalism ethics. Ethics encourages people to work hard, discipline, and saving in order to obtain property that is trusted by them as a sign of God's blessing. For those people who are still living on earth, their state of grace will be known according to their situation during the life of the world. Therefore, everyone is competing to become the chosen people so that they become dynamic and progressive. Weber's research is closely related to spiritual matters because the real changes of the nation ascetical in America has supported their economic behavior. This ascetical especially concerning the acquisition of earthly possessions.

Similarly in India, there are certain tribes that lost roots of settlement, so fully alive to perform services for other tribes. In its efforts to assimilate to the Hindu community, then they get the title as a pariah rate, a lower social class that occurs due to the spiritual life (Andreski 1989). However, as they managed to adapt to the spiritual life of the local people, they can survive and relatively overcome the poverty that originally did not have a place to stay at all.

The arising of economy in Jatinom, Central Java, also due to the spiritual life of local people (Abdullah 1994). People in Jatinom believe in the one God so that

entrepreneurs in Jatinom feel they have to build the values of Islamic culture through the work with the help of God's grace. All the struggles and sacrifices followed by obedience, sincerity, and devotion to God. Spiritual teaching of Islam they translate into their economic activities, namely *san* (straight), *Open* (diligently maintain), and *tlatén* (diligent). *San* in the sense that they are not ashamed to do any work as long as it is halal. *Open* in the sense of diligently caring for and collect things to accumulation. This concept also refers to economic meticulous attitude. The *tlatén* means working diligently and assiduously to run its business. Islamic religious teaching that honesty and faithfully hold the promise have supported the success of business in Jatinom.

Through a research in Mojokuto, Geertz (1977) have found that the entrepreneurs are *santri*.¹ At the ideological level, this group identified themselves as a perfect storage of religious values and great moral in the society at large. On the other side, research of Geertz in Tabanan shows entrepreneurs group there actually were from the nobility. We can guess that this is related also to the spiritual motivation for every clan in Bali related to the temple where they worship. Radically doctrine held by entrepreneurs in Modjokuto is reform of Islam that wants to cleanse Islam of heterodok elements which are still common in general. Meanwhile the ideology of the entrepreneurs in Tabanan is more liberal and restorationist. However, the motivation behind the economic behavior of entrepreneurs both in Modjokuto and Tabanan are the "true" values according to their spiritual life which is not the same to ordinary values. These spiritual life values then become the spiritual capital driving economic development in Modjokuto and Tabanan.

Yusuf (2011) observed that the spiritual capital in Malaysia has affected the micro and macro economics of the country. It is found that Islamic Financial Institutions, Institutions Zakat, and Waqf Institutions in Malaysia has influenced on savings behavior, consumption, and

¹ Santri is a student at Muslim school, strick adherent of Islam. (Source: Kamusku Apps)

investment for Muslims in Malaysia, as well as influenced the economic growth and poverty reduction.

Arising of conomic in the eastern part of Asia is also influenced by the role of spiritual capital. Research of Bellah (1992) shows the relationship between Zen Buddhism in Japan with economic ethics. At the Ashikaga period ((1392-1573), the Zen monks gave an important role in economy. The Zen spiritual life emphasized a productive activities and live in spartan simplicity and frugality. Unlike other Buddhist sects who ask for alms, the monks Zen emphasized hard work. Work is seen as something sacred because it is an expression of gratitude for graces received. In the later period, Confucianism has a big influence in Japan which is used to illuminate understanding of the relationship between the economy and the state (Bellah 1992). This also characterizes the Tokugawa rulers² in giving attention to the economy. Confucian core economic policy then encourage the production and reducing consumption, so that the wealth can guarantee the welfare of the people. This ascetical behavior takes the form of a reduction in consumption and spiritually ascetical.

There are two views that characterize the values of Japan in economic terms. First, one way dynamism to achieve a common goal, and the second, a genuine spirit of selfless sacrifice in order to achieve this common goal. The attitude of diligent and frugal living are contained in these two views. The views of political economy which is born from the values of the Japanese people is translated into government policies to increase the Japanese economy. One of policy is the government provides a lot of facilities and tax breaks to encourage the opening of the fields so that at the beginning of the Tokugawa government, agricultural in Japan grew very fast. One famous area that have rapid economic development is Yonezawa. Typical efforts in the era of Togukawa is sending preachers who instill virtue of diligent, honest, and efficient in the ceremonies of the Confucian among people.

One of the values that is lived in Japanese society is the value of filial piety to parents and ancestors. This value has a huge impact on the economy of Japan. Diligent and hard working attitude fostered not for personal profit but for the sake of family profit. Everyone continues in business for the sake of fragrance family's name and do the best to not give embarrassment to the ancestor. Thus, personal integrity is the thing that should be always maintained. The positive impact was created *trust* so that the practice of payment by credit entered into business and evoke the world of business. Chen (1976 in Alatas 2002) also conducted research on Asian values. Through his research, he sees Asian values like teamwork spirit, mutual help, filial piety towards parents, and friendship, can play a role in correct things that are not pleasant due to the effects of modernization.

Bellah (1992) analyzed that Japan is prioritizing values because of their spiritual life. The central notch of politics in Japan mainly occurs because of the value of loyalty to superiors. Loyalty is seen as an input in integrative system or public institutional of the country. The output is a

² Tokugawa is a Japanes egin that lasted from 1600 until 1868. The administration is terminated by the Meiji Era (1868-1911).

coordination authority. The one who holds political authority is obliged to bestow *ON* (blessing) to his people. This *ON* can be in the form of peace from war, poverty reduction programs, salaries, and so on. However, for the Japanese loyalty has nothing to do with *ON*, but loyalty is the absolute duty. This loyalty despite an absolute duty but does not contain the element of force for the people of Japan. This occurs because the identification of the people who saw the whole nation as a large family. Emperor is divine, the prince, and the father of all the national family. While people are worshipers, servants, and children. Thus, fidelity is nothing but a supreme obedience of a child. This is what is meant by the *Kokutai* principle, which is a state concept that blends the principles of kinship, political, religious, and inseparably. *Kokutai* be an identification of the religious and political entities at the same time so that political activity became synonymous with religious activities (Bellah 1992: 141-142). Can be seen here that the political dynamics in Japan background is religious motivation.

In the midst of poverty in Srinlanka and conflict between the government and Tamil (LTTE), Yapa (2006) through his writing expressed confidence that Buddhist spirituality is the only one real solution. To change the structure of society as a whole, it takes more personal changes in advance through radical Buddhist spiritual life. Starting from the personal unconscious (*puroshodaya*), and will rise a community or village (*gramodaya*), so it can also change the country's situation (*deshodaya*), and finally to a new world awakening (*visvodaya*). So, all the social changes improve people welfare and the first key of all is the spiritual life of the personal agent who lives the spirituality well in everyday life.

Based on all the above study, it appears that the spiritual values lived in society everyday have a large impact on the arising of economy, political life, and improving people's welfare. However, there are not many people who study at the link between spiritual values that became the spiritual capital and development community. This paper would like to offer spiritual capital that exists in traditional kinship can form a development community.

III. THE TRADITIONAL KINSHIP TO SPIRITUAL CAPITAL

This paper departs from the research in a remote village named Mondo, located in East Manggarai. Although only a small village, the research findings of Kampung Mondo can be an inspiration for development in various places where its people still live in traditional kinship.

People of Mondo live in a traditional kinship since hereditary. Norms of living in traditional kinship gave birth to a style of leadership that is important in the formation of development community. This happens because of their norms in spiritual life respect their leaders. Leaders who are respected can be a driver for the entire community especially in sustainable development. In general, various community development activities occur as led by figures who hold leadership positions in the traditional kinship. Construction of water pipeline in 2011 become a clear example of how an elder in the traditional kinship become a driving force in development. Before 2011 people in Mondo didn't have any access to clean water so they live with dirty river water for years. The leadership style of kinship leader have shaped his

people into a development community and produce water pipeline.

Indeed, not all agree that the development community may occur. Friedman (1992 in Martinussen 1995) said that community-based development is something naive as to assume a conflict-free and homogeneous community. However, the real community institutions present in any situation (Soerjono Soekanto, 1992). This occurs because of the values and norms that lived together in kinship. Thus, the developer community can be formed at the time of development at the grassroots because of their similarity spiritual life, cultural, and ideological (Ife, 2002). In fact, firmly Smith (2015) says that the spiritual capital enables and motivates a community to realize their dreams, as well as a means to the renewal and social transformation.

People in Mondo can be regarded as a development community who live in kinship and brotherhood. Called as a development community as it has the character of the active participation of its citizens, has principles of justice, and conduct-based environment development. There are several phenomena that illustrate Mondo community as a development community, and all of the phenomena associated with spiritual life of people.

First, education of Mondo's people is relatively higher than other villages. This occurs because of the existence of a spiritual motivation centralized to the ancestors. An ancestral village of Mondo named Joseph Majung very stressed education to his children. With a centralized spiritual life to the ancestors, the Leader now is trying to realize this mandate. Later, many others also attempts to send their children to get higher education.

Second, the construction still can scroll independently through active community participation. Mondo ancestral belonged to the knight who served at the front in the battle field. The leader of kinship then as well lead the development with a knight spirit, not only at the level of coordination, but to the level of action. This is what has been engage the active participation of people living communally in Mondo.

Third, the economic behavior of the importance of investing for the future is quite visible in Mondo. Monika Setia who is also one ancestors of Mondo people often emphasized that all children and the offspring to be hard-working. Nggulung and Lupur, two ancestral Mondo citizens, willing to take risks to move somewhere to stay for the sake of a brighter economic outlook. Yoseph Majung, another ancestral boldly handing out land to many foreigners in order to make Mondo land more productive. The behavior of the ancestor characterizes the economic behavior of Mondo citizens who centered their spiritual life to the ancestors. The existence of two stalls at Mondo is something quite phenomenal because being the only village that has stalls throughout the village of Golo Kantar. Removing traditional ceremony *Penti* in Kampung Mondo is also a controversial decision, because the surrounding villages instead clutching traditional ceremony that has been held for generations. However, with the abolition of the ceremony means Mondo make savings of around 30 to 40 million per year. These savings contain spiritual motivation anyway. The kinship leader revealed he was not able to bring the whole village residents fall into sin by organizing *Penti*

making the call spirits and worship of ancestors. In other words, the economic behavior of citizens who are concerned Mondo future investment is quite visible, and these are all closely related to their spiritual life. In addition, their active involvement as a member of the Church in fact has poured any assistance that encourages the mobilization of the construction of the village. Thus, social capital in the traditional kinship of Mondo internally is *bonding*, in addition, Mondo also creating *bridging* social capital with the Church.

Fourth, in the political sphere, Mondo also has its own peculiarities. Since 1999, they've been doing demonstrations and resistance. When told of this, there appears to be little pride of family members of kinship leader. The ancestors of Mondo led the fight in the battlefield, the kinship leader now is leading the struggle in demonstrations and resistance. In this case, they are centered spiritual life to the ancestors that has influenced their attitudes and actions. Value knight who can not be seen by the eyes revealed in characteristics of civil society that can be seen clearly in the Mondo society. Thus, we can conclude that their inner identity as a knight seems to be a strong driver of the gesture. Until now, the attitude of Mondo citizens who want government accountability and transparency still not extinguished. It appears very often from their conversations. As for the internal political atmosphere tends democratic village but still in a hierarchical kinship so we can say they live in a democracy kinship.

Fifth, the advantages citizens of Mondo is pretty neat in their organization and administration. This gives good consequences for the environment anyway. In an interview, a family member of kinship leader said that none of their family members who understand why ancient ancestors emphasizes education, something that really does not make sense because at that time education has not been considered important by the local community. However, now they are very grateful to have received his education bench as it can be equipped to lead the village of Mondo. In this case felt their prophetic wisdom of ancestors who saw that the times are increasingly evolving so that the offspring should be educated in order to always be one step ahead so that they can organize and lead the village well. Examples of neatness organizing a positive impact on the environment, such as water taps joint scheduling, road maintenance that is done every week, and maintenance of the rocks found during excavation. Neatness of this organization is closely related to the principles of justice, such as in the distribution of agricultural lands, division of community service, the distribution of opportunity use of clean water, and so on.

All of the above phenomenon that prompted this paper to say that there is a significant development in Mondo, which is forming a community development. They can be referred as a development community for all poverty and limitations that exist relatively not handcuff them to freely improve the welfare for their needs (Sen 2000: 10-18). As a community, they have the ability to build in the village. In addition, they are considered as a good community based on perspective of development in Indonesia.

Development in Indonesia is growing in capitalism for economic field and democracy in politics field (Kompas, September 6 and 17 September 2010). In Mondo, they still

pre-capitalist Manggarai, agrarian, and hierarchical. However, Mondo actually appear with some of the characteristics of the capitalist, for already thinking about investing in the future and democratic also, as mentioned above, though still communal and agriculture. However, this is where actually the specificity of Mondo. Although there capitalistic characteristics inherent in themselves, but they remain a communal community in an atmosphere traditional kinship. In it applies the values of love, brotherhood, the active participation of villagers, and the development that give attention to environmental sake. Capitalistic traits do not diminish the nature of their social development as a community. All of this is closely related to the value of the knights of the leader who tend to defend the interests of the people or of the weak and communal values embedded in Mondo society.

In other words, the spiritual capital of Mondo is an integration of the knights spirit of the kinship leader and active participation of the people. Initiative to lead the development with the value of communal society is revealed through development community in Mondo. Therefore, the development in Mondo strongly colored by knights and communal values. This is the local wisdom of Mondo implanted within their kinship.

IV. CONCLUSIONS

People living far from the central government are often in a situation of under developed and therefore need a touch of development. With their spiritual capital, development is no longer something that is far away, but something that can be rolled out through the presence of a development community builder. The development community can be formed by the spiritual capital behind traditional kinship. Therefore, learn the values or local wisdom that exist in a traditional kinship becomes important, because those local wisdom potentially become a spiritual capital that can form a development community, and eventually rolling development.

This development does not merely mean the development of infrastructure, but it can also be an economic local development and political life that can further improve the welfare of its people. Thus, it is understandable that local wisdom in the traditional kinship system is an important aspect in the spiritual capital.

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