

2nd INTERNATIONAL CONFERENCE ON  
**Regional Challenges to  
Multidisciplinary Innovation**

October 05-06, 2016  
Dubai, UAE

**2nd RCMI-2016**

Organized by:



**Global Illuminators**

Researching and Developing for Humanity

2<sup>nd</sup> International Conference on Regional Challenges to Multidisciplinary  
Innovation (RCMI-October, 05-06, 2016)  
RCMI © 2016 Dubai, UAE  
Global Illuminators, Kuala Lumpur, Malaysia.



# **RCMI 2016**

## **Conference Proceeding**

### **Book of Abstracts**

**2<sup>nd</sup> International Conference on  
“Regional Challenges To Multidisciplinary Innovation**

**Venue: Hotel Grand Flora Dubai, UAE**

**Editor:**

**Dr. Ahmad Saddam Ph.D.**

Country Director (Global Illuminators Iraq)

**ISBN: 978-969-9948-58-9**

**Printed and Published by: Global Illuminators Malaysia**

## TABLE OF CONTENTS

<b>RCMI 2016 CONFERENCE ORGANIZING COMMITTEE.....</b>	<b>IV</b>
<b>CONFERENCE CHAIR MESSAGE.....</b>	<b>V</b>
<b>TYPE OF RCMI PAPERS.....</b>	<b>VII</b>
<b>REVIEWING CRITERIA .....</b>	<b>VII</b>
<b>ACKNOWLEDGMENT .....</b>	<b>IX</b>
<b>SCIENTIFIC REVIEW COMMITTEE.....</b>	<b>X</b>
<b>KEYNOTE SPEAKER.....</b>	<b>XX</b>
<b>RCMI 2016 TRACKS' CHAIRS .....</b>	<b>XXII</b>
<b>RCMI 2016 PANELS.....</b>	<b>XXIII</b>
<b>BEST PAPER NOMINEE LIST .....</b>	<b>XXIV</b>
<b>RCMI 2016 BEST PAPER AWARD WINNER.....</b>	<b>XXV</b>
<b>RCMI 2016 CONFERENCE COMMITTEE.....</b>	<b>XXVI</b>
<b>CONFERENCE PROGRAM .....</b>	<b>XXVII</b>
<b>LIST OF CONFERENCE ATTENDEE(S) .....</b>	<b>XXXIII</b>
<b>TRACK A: BUSINESS MANAGEMENT &amp; ECONOMIC STUDIES 35</b>	
1. MANAGEMENT INNOVATION AS COMPLEMENTARY OF TECHNOLOGY INNOVATION IN BOOSTING DYNAMIC CAPABILITY.....	36
2. PERSONALITY TRAITS AND ATTITUDE TOWARDS RISK: MODERATING ROLE OF FINANCIAL KNOWLEDGE.....	37
3. IMPACT OF INTEREST RATES ON STOCK INDEX: CASE OF KARACHI STOCK EXCHANGE .....	38
<b>TRACK B: SOCIAL SCIENCES &amp; HUMANITIES.....</b>	<b>39</b>
4. A CRITICAL EVALUATION OF THE STATE OF THE TEACHING OF INDIGENOUS LANGUAGES IN THE UNIVERSITIES OF SOUTH AFRICA: A MULTIDISCIPLINARY AND INTERDISCIPLINARY APPROACH IN THE SOCIAL SCIENCES .....	40
5. ITIL: IMPLEMENTATION AND SERVICE MANAGEMENT BEST PRACTICES IN MALAYSIAN ACADEMIC LIBRARIES .	41
6. RECONSTRUCTING 'BATU NONG' AND GENDER RELATIONS IN INDONESIA .....	42

7.	RE-HARDWIRING THE CULTURAL AND PHILOSOPHICAL INFRASTRUCTURE OF IRAN FOR A BETTER MANAGEMENT .....	43
8.	AN ANALYSIS OF GULF COLLEGE STUDENTS' DISCOURSE SKILLS USING HOEY'S MODEL .....	44
9.	THE CORRELATION BETWEEN INTELLIGENCE WITH SOCIAL INTERACTION ON STUDENT OF GUIDANCE AND COUNSELING DEPARTMENT FACULTY OF TEACHER TRAINING AND EDUCATION UNLAM BANJARMASIN .....	45
10.	CHARACTERISTICS AND PATTERN OF COAL MINING IN KUTAI KARTARNEGARA REGENCY, EAST KALIMANTAN PROVINCE .....	46
<b>TRACK C: HEALTH &amp; MEDICINE STUDIES.....</b>		<b>47</b>
11.	INFLUENCE OF CORE STABILIZATION ON THE STRENGTH OF THE HIP ABDUCTOR IN STANDING .....	48
<b>TRACK D: ENGINEERING, TECHNOLOGY PHYSICAL AND APPLIED SCIENCES.....</b>		<b>49</b>
12.	OPTIMAL INVENTORY CONTROL SYSTEM WITH STOCHASTIC DEMAND .....	50
13.	PHYSICS LEARNING BASED ON WETLAND AND BANJARNESE CULTURE.....	51
<b>FUTURE EVENTS.....</b>		<b>52</b>
<b>CSR.....</b>		<b>61</b>

## **RCMI 2016 CONFERENCE ORGANIZING COMMITTEE**

### **Conference Chair**

**Farooq Ahmed Jam (Ph.D.)**

*Executive Director (Global Illuminators)*

### **Conference Co- Chair**

**Tariq Iqbal Khan (Ph.D.)**

*Director Global Operations (Global Illuminators)*

### **Felicia Chong**

*Head of Organizing Committee*

*Executive Vice President and Chief Financial Risk  
Officer (Global illuminators)*

### **Hendrati Dwi Mulyaningsih**

*Conference Coordinator*

*Chief Communications and Networking Officer  
(Global Illuminators)*

### **On Chee Hoong**

*Chief Customer and Operations Officer*

*(Global Illuminators)*

### **Najm Us Sahar**

*Chief Research Coordinator and Officer*

*(Global Illuminators)*

## **Conference Chair Message**

**Farooq Ahmed Jam (Ph.D.)**

2<sup>nd</sup> International Conference on “Regional Challenges to Multidisciplinary Innovation” (RCMI-2016) serves as platform that aims to help the scholarly community across nations to explore the critical role of multidisciplinary innovations for sustainability and growth of human societies. This conference provides opportunity to the academicians, practitioners, scientists, and scholars from across various disciplines to discuss avenues for interdisciplinary innovations and identify effective ways to address the regional and global challenges faced by our societies. The research ideas and studies that we received for this conference are very promising, unique, and impactful. I believe, these studies have the potential to address key challenges in various sub-domains of social sciences and applied sciences. The scholars attending this conference will certainly find it helpful in refining their own research ideas, finding solutions to basic/applied problems they face and interacting with other renowned scholars for possible future collaborations.

I am really thankful to our honorable scientific and review committee for spending much of their time in reviewing the papers for this event, selecting the best paper awards and helping the participants in publishing their research in affiliated journals. Also special thanks to all the session chairs from industry, academia and policy-making institutions who volunteered their time and support to make this event a success.

A very special thanks to the great scholars for being here with us as key note speakers. Their valuable thoughts will surely open the horizon of new research and practice for the conference participants coming from across the globe. I am also thankful to all the participants for being here with us to create an environment of knowledge sharing and learning. We the scholars of this world belong to the elite educated class of

this society and we owe a lot to return back to this society. Let's break all the discriminating barriers and get free from all minor affiliations. Let's contribute even a little or single step for betterment of society and welfare of humanity to bring prosperity, peace and harmony in this world. Stay blessed.

## **Type of RCMI Papers**

For this year, RCMI has two types of papers: *Empirical Studies* and *Insight*. Research papers meet the needs of researcher and are reviewed on the basis of highest academic standards. The objective of the academic paper is to contribute to the scientific body of knowledge. On the contrary, Insight papers meet the needs of policy makers and professionals and are reviewed on the basis of high practical standards. The objective of the Insight is to identify the real world problems and how they can be solved with the help of information systems.

## **Reviewing Criteria**

In RCMI all papers are judged on the same criteria (relevance, significance, originality, validity and clarity). However some criteria differ between the Research papers and Insight papers.

**Relevance:** Relevance has a great impact on the theme of the conference. The material is relevant and according to the theme of the conference.

**Significance:** Knowledge in different researches in the conference is related to research papers and insight papers.

**Originality:** Ideas that are new for the researchers are used in the conference.

**Validity:** Research papers in the conference are based on theory while the insight papers in the research are based on experimental researches. References are according to content.



**Clarity:** Papers are according to the format, language is easy and understandable by the audience in the conference.

### Acceptance Rates

Full Research Papers				
Submitted Papers	Accepted Papers	Withdrawn	Unqualified papers	Acceptance Rate
44	35	5	3	79%

### Copyright Agreement

In RCMI 2016 proceedings, all authors have agreed on the copyright agreement. This agreement shows that only authors can retain copyright. It also permits that nobody can use, for non-commercial purpose such as to download, print out etc., an article published in the RCMI 2016 proceedings. All credit is given to the authors and they have copyright agreements. This copyright agreement and use license ensures, among other things, that an article will be as widely available as possible and that the article can be included in any scientific archive.

## **Acknowledgment**

A huge number of people helped in conducting the conference. First of all thanks to all the members of the Conference and Program Committee and representatives of the RCMI board and their helpers. We also want to thank all the Track Chairs, and reviewers, as well as all the members of the Scientific Committee for their help in the review process and organizing the tracks and special sessions. We thank everyone for their hard work and dedication to this conference and we look forward to the latest episode of the RCMI tradition.

Farooq Ahmed Jam (Ph.D.), Tariq Iqbal Khan (Ph.D.)  
Program Chair & Co-Chair

**INTERNATIONAL  
SCIENTIFIC REVIEW COMMITTEE  
RCMI-2016**

**BUSINESS, MANAGEMENT AND ECONOMIC STUDIES**

**Palti Marulitua Sitorus (Ph.D.)**

*Telkom University Indonesia*

**Mej Mohd. Noor Azli bin Hj. Ali Khan (Ph.D.)**

*University Technology Malaysia.*

**Prof. Ravindran Ramasamy (Ph.D.)**

*Graduate School of Business,  
UniRazaK, Kuala Lumpur, Malaysia*

**Ludmila Mládková (Ph.D.)**

*Faculty of Business Administration, Department of Management  
University of Economics Prague,*

**Mohd. Norfian Alifiah**

*Faculty of Management,  
Department of Accounting and Finance,  
Universiti Teknologi Malaysia, Malaysia*

**Ahmed Saddam (Ph.D.)**

*Country Director- Iraq  
Global Illuminators*

**Mohammad Hamad Khalef AlKhresheh (Ph.D.)**

*Country Director-Jordan  
Global Illuminators*

**Christophe Schinckus (Ph.D.)**

*School of Management  
Ken Edwards Building  
University of Leicester*

**Dr. Suresh B.Gholse (Ph.D.)**

*Vatar Meherbaba College,  
Rtm Nagpur University, Nagpur, India*

**Ghulam Rasul Awan (Ph.D.)**

*UCP Business School, UCP Lahore Pakistan*

**Lau Wee Yeap (Ph.D.)**

*Faculty of Economics & Administration,  
University of Malaya, Kuala Lumpur, Malaysia*

**Vignes Gopal**

*Faculty of Economics and Administration  
University of Malaya*

**J. A. Arul Chellakumar (Ph.D.)**

*Head Department of Economics  
Bharathidasan University  
Tiruchirappalli, Tamilnadu, India*

**Girish Karunakaran Nair (Ph.D.)**

*Programme Leader  
International Hospitality Management Faculty  
Stenden University, Qatar*

**Galla Venkata Rama Krishna Acharyulu (Ph.D.)**

*School of Management Studies,  
University of Hyderabad, India.*

**Amir Hossein Dastaviz (Ph.D.)**

*Institute of Graduate Studies,  
University Of Malay, Kuala Lumpur, Malaysia*

**Syed Ahmed Salman**

*International Islamic University  
Malaysia, Gombak, Selangor, Malaysia*

**Dr. Wurim Ben Pam (Ph.D.)**

*Federal University, Dutsin-ma,  
Katsina State, Nigeria*

**Wang, Yu-Mei**  
*Asia University, Taiwan*

**Aglis Andhita Hatmawan**  
*STIE Dharma Iswara Madiun, Indonesia*

**Hasnun Anip Bin Bustaman**  
*University Teknologi MARA Malaysia*

**Bertin Chen**  
*Vanung University, Taiwan*

**Susan Irawan Rifai**  
*Centro Escolar University, Philippine*

**Jihoon Kim**  
*Ehime University, Korea, South*

**Chien-Tu Jeff Lai**  
*National Chengchi University, Taiwan*

**Haykel Hadjs Alem**  
*LEM, University of Lille France*

**Prof. Dr. Tarek Taha Ahmed**  
*Faculty of Business,  
Pharos University in Alexandria, Egypt*

**Samar J. Al-Barghouthi**  
*Royal University for Women, Bahrain*

**Deus Ngaruko**  
*Centre for Economics and Community Economic Development,  
the Open University of Tanzania*

**Mohammad Ehsani**  
*Tarbiat Modares University,  
Israel, Imam Khomeini International University, Iran*

**Ismail BİLGİÇLİ**

*Sakarya University Karasu MYO, Turkey*

**Tack Hyun Shin**

*Seoul National University of Science and Technology, Korea,  
South*

**Sun-Young Nam**

*Department of Pharmacology, College of Korean Medicine,  
Kyung Hee University, Seoul, 130-701, Republic of Korea*

**Vicent Stanslaus**

*The Open University Of Tanzania*

**Partha Ray**

*Indian Institute of Management Calcutta, Institute of  
Management Technology, Ghaziabad, India*

**SOCIAL SCIENCES AND HUMANITIES**

**Sailesh Sharma (Ph.D.)**

*Deputy Vice Chancellor (Academic & International)  
University of Malaya, Kuala Lumpur, Malaysia*

**Siamak Khodarahimi (Ph.D.)**

*Islamic Azad University,  
Fars Province, Iran*

**Rex Balena (Ph.D.)**

*Oceanographer and Education Specialist  
University of the Philippines in the Visayas*

**Dr. A B Sharangi**

*HOD, Research Scholar,  
Agricultural University*

**Jayson E. Lannu**

*Jose Rizal University, Philippines*

**Amandha Boy Timor Randita**  
*Faculty of Medicine,  
Sebelas Maret University, Indonesia*

**Gogoberidze George**  
*Russian State Hydrometeorological University (RSHU), Russia*

**Krittawaya Thongkoo**  
*Chiang Mai University, Thailand*

**Tzu-yi Lee**  
*Chung Yuan Christian University, Taiwan*

**Renan Limjuco (Ph.D.)**  
*University of the Immaculate Conception  
Davao City, Philippines*

**Kankan Kasmana**  
*Departemen Visual Communication Design-Indonesia Computer  
University, Indonesia*

**Monique Musni- Tagaytay, MA. Ed**  
*University of the Immaculate Conception Philippine, Philippine*

**Naidu Narainsamy**  
*Department of Psychology of Education, University of South Africa  
(UNISA), College of Education, South Africa*

**Sultanbayeva Gulmira**  
*Al-Farabi Kazakh national University Kazakhstan*

**Emilio A. Cruz**  
*Bulacan State University, Malolos City, Bulacan  
Philippines*

**Si, Li**  
*Wuhan University, China*

**Dr. Nessreen A. Elmelegy**  
*Royal University for Women, Kingdom Of Bahrain, Bahrain*

**Dr. Shusil Kumar Das**  
*Daffodil International University, Dhaka, Bangladesh*

**Dr. Rovelina B. Jacolbia**  
*Polytechnic University of the Philippines*

**Sathiamoorthy Kannan**  
*Institute of Educational Leadership, University of Malaysia*

**Dr. Isabella Musyoka-Kamere**  
*Maasai Mara University, Kenyatta University, Kenya*

**Hadi Ebadi**  
*Universiti Teknologi Malaysia 2. Razi University, Iran*

**Dr. Shusil Kumar Das**  
*Daffodil International University, Dhaka, Bangladesh*

**Botabaeva Ademi Erkebaevna**  
*Eurasian National University named after L.N. Gumilyov,  
Kazakhstan*

**Girma Y. I. Menelik**  
*Penza State University Russia, K. Satbaev Kazakh National  
Technical University, Kazakhstan*

**I-Ju Chen**  
*Ling Tung University Taiwan*

**Wen, Yvonne, Ying-Ya**  
*National Formosa University, Taiwan*

## **PHYSICAL LIFE AND APPLIED SCIENCES**

**Yan LI (Ph.D.)**  
*Nanyang Technological University, Singapore*

**Md. Saleh Ahmed (Ph.D.)**  
*Department of Mathematics & Statistics  
Sultan Qaboos University, Muscat, Oman*



**Saon Banerjee (Ph.D.)**  
*OIC, AICRP on Agrometeorology,  
State Agricultural University*

**Mohd. Nizam Omar**  
*Universiti Utara Malaysia, 06010 UUM Sintok, Kedah, Malaysia*

**Amina Bakhrouf**  
*Laboratory of Analysis, Treatment and Valorisation of  
Environment Pollutants and Products, Monastir, Tunisia*

**Shatrova, Olga**  
*Russian State Hydrometeorological University (RSHU), Russia*

## **ENGINEERING AND TECHNOLOGY STUDIES**

**Nurul Akmar Binti Emran (Ph.D.)**  
*Faculty of Information Communication Technology  
Universiti Teknikal Malaysia Melaka*

**Chee-Ming Chan (Ph.D.)**  
*Civil and Environmental Engineering  
Universiti Tun Hussein Onn, Malaysia*

**Zhapparov Meirambek Kazimovich (Ph.D.)**  
*Head of Micro learning Research Centre  
Suleyman Demirel University, Kazakhstan*

**Noor Zaman (Ph.D.)**  
*College of Computer Science and IT,  
King Faisal University, Saudi Arabia*

**Kelly Whealan George (Ph.D.)**  
*Embry-Riddle Aeronautical University (ERAU), USA*

**Prof. Dr. Hj. Dwi Kartini, SE. Spec. Lic (Ph.D.)**  
*University of Computer Indonesia (Unikom)  
Bandung Indonesia*

**Valeria Ersilia Oniga (Ph.D.)**

*Department of Terrestrial Measurements and Cadastre  
Technical University “Gh.Asachi” from Iasi  
Romania*

**Prof. Dr. Hj. Dwi Kartini, SE. Spec. Lic (Ph.D.)**

*University of Computer Indonesia (Unikom)  
Bandung Indonesia*

**Mira Rahayu**

*Telkom University Indonesia, Indonesia*

**Ony Widilestariningtyas**

*Universitas Komputer Indonesia, Indonesia*

**Yully Ambarsih Ekawardhani**

*UNIKOM, Institut Teknologi Bandung, Indonesia*

**Emel Zeray**

*Selcuk University Geomatics Department, Turkey*

**Nedjah**

*Preparatory School of Sciences and Technology (EPST Annaba),  
Algeria*

**Tashenova**

*L. N. Gumilyov Eurasian National University, Kazakhstan*

**Farah Jemili**

*Department of Computer Sciences, Higher Institute of Computer  
and Communication Techniques, Sousse University, Tunisia*

**Nahid Sanzida**

*Bangladesh University of Engineering and Technology (BUET)  
Bangladesh*

## HEALTH AND MEDICINE STUDIES

**Balachandar S. Sayapathi (Ph.D.)**

*Faculty of Medicine, University of Malaya*

**Ahmed Kaid Najj Allow (Ph.D.)**

*Head of Dept. of Human Physiology  
College of Medicine and Health Sciences  
Sana'a University, R. Yemen*

**Prof. Dr. drg. Andi Zulkifli, M. Kes**

*Faculty of Public Health Hasanuddin University,  
Makassar, Indonesia*

**Fauzie Rahman**

*Head of Health Policy Management Department at School of Public  
Health, Faculty of Medicine, Lambung Mangkurat University,  
Indonesia*

**Helia Rahbari**

*Faculty of Paramedical Sciences at Shahid Beheshti University of  
Medical Sciences, Iran*

**Dr. Narjis Rizvi**

*Aga Khan University, stadium road, Karachi, Pakistan*

**Dr. Elvira Urgel (Ph.D.)**

*Centro Escolar University, China*

**Maria Bea Lao**

*Medical Technology/Medical Laboratory Science University of the  
Immaculate Conception Philippine*

**Nima Kasraie**

*Children's Mercy Hospital United State*

**Haseen Fariha**

*Bangabandhu Sheikh Mujib Medical University, Bangladesh*

**Der-Hsiang Huang**

*Graduate Institute of Professional Development in Education, Da-  
Yeh University, Taiwan*

**Kazushi Okamoto**

*Aichi Prefectural University japan*

**Abolhassani Shahla**

*Shahrekord University of Medical Sciences, Shahrekord, Iran*

**Dr. Umme Kulsum Rima**

*Hajee Mohammad Danesh Science & Technology University  
Dinajpur, Bangladesh*

**Mohammad A. H. Khan**

*Faculty of Veterinary Science, Bangladesh Agricultural University*

**Enayatollah Kalantar**

*Department of Microbiology and Immunology, School of Medicine,  
Alborz University of Medical Sciences, Karaj, Iran*

**Cahit Canbay**

*Yeditepe University, Turkey*

**Rahbari, Helia**

*Faculty of Paramedical Sciences at Shahid Beheshti University of  
Medical Sciences, Tehran, Iran*

**Cheng-Chi Chang**

*Graduated Institute of Oral Biology, National Taiwan University,  
Taipei, Taiwan*

**Bodin Oleg N**

*Ling Tung University Taiwan*

**Zahra Godarzi**

*Tehran University of Medical Sciences Iran*

**Zhou Rui-Hua**

*School of Public Health, North China University Of Science And  
Technology*

## KEYNOTE SPEAKER

### Clara Evi Citraningtyas



Clara Evi Citraningtyas is a profound scholar from Indonesia whose research spans a diverse range of educational fields, but is broadly unified by her long-standing interests in the ideology and pedagogy of texts, and global shifts on children's literature in education and culture. Her principal impact on international scholarship and research has been in the field of folktale reconstruction. Her research currently focuses on the impact of folktale reconstruction on the education of children.

Clara graduated from the English Department Universitas Diponegoro Indonesia. She was awarded John Crawford Scholarship Scheme to pursue her Master of Arts in English literature at Macquarie University Australia. She, then, earned her Doctor of Philosophy (Ph.D.) in literature from Macquarie University under the AusAid Scholarship programme.

Clara is now a full time lecturer at Universitas Pelita Harapan in Indonesia. She has taught a number of literature courses, as well as language and culture courses. Her current published books are *What We Can Learn from Japan's Earthquake, Tsunami, and Nuclear Radiation* (2011), *Sastra Dunia* (2012), *Cintarella and the Kind Stepmother* (2013), *Nilam Kandung* (2014), *Apresiasi Sastra Asia* (2015), *Modern Indonesian Folktales 1* (2015). Clara was a recipient of a prestigious and competitive Indonesian government research grant

2<sup>nd</sup> International Conference on Regional Challenges to Multidisciplinary  
Innovation (RCMI-October, 05-06, 2016)

RCMI © 2016 Dubai, UAE

Global Illuminators, Kuala Lumpur, Malaysia.

in 2012 – 2014, and again received the same grant for  
2015 – 2017 for her research on folktale reconstruction  
throughout Indonesia.

## **RCMI 2016 Tracks' Chairs**

### **Business, Management Economics Studies & Social Sciences**

Rev. pol. habil. Martin Kloyer & Tariq Iqbal Khan

Muzamil

### **Health and Medicine Studies**

Cuarteros, Joseph Bangayan & Traiq Iqbal Khan

### **Engineering, Technology Studies, Physical Life & Applied Sciences**

Cuarteros, Joseph Bangayan & Clara Evi Citraningtyas

## **RCMI 2016 Panels**

### **“Role of Multidisciplinary Academic Research and Technology in Innovation”**

**Moderator: Dr. Tariq Iqbal Khan  
Dr. Clara Evi Citraningtyas**

This Panel discussion will take place to examine the role of Multidisciplinary Academic Research in innovation. The Panel members will look at many aspects of the links between science and society — in various aspects and possible future directions will be suggested. Panel members are invited in their capacity as research professionals to present their personal perspectives on the changing role of Multidisciplinary academic research and technology in development in innovation in this open forum. From this blunt and powerful exchange, a number of general observations and conclusions will be emerged that are relevant to the concept and agenda of the RCMI Conference. These are accompanied by suggestions for action recommended by some or several participants.



## **Best Paper Nominee List**

### **ITIL: Implementation and Service Management Best Practices in Malaysian Academic Libraries**

*Zainab Ajab Mohideen\**, *Kiran Kaur*, *Sukmawati Muhamad*,  
*Noor Azlinda Wan Jan*, *A Basheer Ahamadhu*,  
University Science Malaysia

### **Reconstructing ‘Batu Nong’ and Gender Relations in Indonesia**

*Clara Evi Citraningtyas*  
Universitas Pelita Harapan, Indonesia

### **Influence of Core Stabilization on the Strength of the Hip Abductor in Standing**

*Oh-yun Kwon\**, *Jeon Incheol*, *Ui-Jae Hwang*, *Sung-Hoon Jung*,  
*Jun-Hee Kim*,  
Yonsei University, South Korea

### **An Analysis of Gulf College Students’ Discourse Skills Using Hoey’s Model**

*Cuarteros*, *Joseph Bangayan*  
Gulf College, Sultanate of Oman, Oman

## **RCMI 2016 Best Paper Award Winner**

### **Influence of Core Stabilization on Strength of Hip Abductor in Standing**

*Oh-yun Kwon<sup>\*</sup>, Jeon Incheol, Ui-Jae Hwang, Sung-Hoon  
Jung, Jun-Hee Kim,*  
Yonsei University, South Korea

## **RCMI 2016 Conference Committee**

### **Conference Chair**

**Farooq Ahmed Jam (Ph.D.)**

*Executive Director (Global Illuminators)*

### **Conference Co- Chair**

**Tariq Iqbal Khan (Ph.D.)**

*Director Global Operations (Global illuminators)*

### **Head of Organizing Committee**

**Felicia Chong**

*Head of Organizing Committee (Global Illuminators)*

### **Editor**

**Dr. Ahmad Saddam (Ph.D.)**

ISBN: 978-969-9948-58-9

Printed and Published by: Global Illuminators Malaysia



RCMI 2016

## Reconstructing 'Batu Nong' and Gender Relations in Indonesia

Clara Evi Citraningtyas

*Universitas Pelita Harapan, Indonesia*

### Abstract

This paper addresses the need to reconstruct folktales that are not anymore suitable for today's society. It has been widely known that folktales are one of the many important tools to educate children, to be acceptable members of society. However as societies and values grow, many folktales remain static. This causes disconnection in the education of young generation. In this paper, an Indonesian folktale titled 'Batu Nong' is discussed in relation to gender equality in Indonesia. It is a tale about a husband who is cursed to be a stone for doing a task that is supposed to be a woman's task. Although there are strong campaigns for gender equality in Indonesia, folktales that discourage gender equality are equally maintained. As a result, a recent World Economic Forum ranked Indonesia at 95 among 135 countries in terms of gender equality. This fact underlines the urgency of rewriting and reconstructing Indonesian folktales that cripples the advancement of gender equality. In this study, 199 Indonesians responded on the survey on their thought on the importance of folktale reconstruction.

© 2016 The Authors. Published by Global Illuminators. This is an open access article under the CC BY-NC-ND license (<http://creativecommons.org/licenses/by-nc-nd/4.0/>)

Peer-review under responsibility of the Scientific & Review committee of RCMI-2016.

*Keywords: Folktale Reconstruction, Gender, Education*

### Introduction

Folktales are one of the most important tools not only to entertain, but more importantly to educate children. They are, in fact, one of the world's oldest teaching tools that can be found in all societies (Spagnoli, 1995). Jack Zipes (2002) even states that folktales are deliberately written and geared to educate children. Folktales are also used to 'shape' nations (Johnston, 2000; Citraningtyas, 2010). A nation's values are, in large parts, handed down through folktales that have been passed down through generations by word of mouth then through printed materials, and more recently, digital.

The teachings embedded in folktales are mainly lessons to fulfill requirements to be acceptable members of society. This includes the issue on how to behave in accordance to gender rules. Through folktales, children are endlessly taught on how to be proper girls and boys in society. Indonesian folktales, too, have been used as a pervasive tool throughout generations in sustaining this cultural heritage.

The Indonesian nation is, in fact, rich in folktales. Unfortunately, as Citraningtyas (2004, 2012, 2013, 2015) found, the nation owns many destructive and unconstructive folktales. This is disturbing especially when the tales are aimed at forming a national identity for future generation. Such folktales that end with unconstructive endings like curses, insults, harshness, calamitous punishment, and other negative characteristics, for example, may hinder Indonesians from developing, and for searching for more positive alternatives. Other folktales that promote gender oppression will cripple the struggle for gender equality in the country.

If folktales are believed to form a national identity, a serious question should then be posed. Are folktales that support unconstructive and unproductive society still relevant to today's readers? Should these folktales continue to be transmitted to young generation as it is? Should there not be any adjustment made to make these folktales to be more relevant to today's readers? As one of the most important tools, folktales are supposed to grow and adapt with the growth of societies. Folktales must not interfere the positive growth of society in the name of cultural heritage. Members of societies, however, are often reluctant to grow. Some members of societies often treat folktales as an obsolete text that must not be changed at all. Many even treat folktales like holy texts, and thus resist to make any changes to folktales. This is ironic as believing that folktales are non changeable parallels to the belief that society need to grow.

\*All correspondence related to this article should be directed to Clara Evi Citraningtyas, Universitas Pelita Harapan, Indonesia  
Email: [clara.citraningtyas@uph.edu](mailto:clara.citraningtyas@uph.edu)

© 2016 The Authors. Published by Global Illuminators. This is an open access article under the CC BY-NC-ND license (<http://creativecommons.org/licenses/by-nc-nd/4.0/>)

Peer-review under responsibility of the Scientific & Review committee of RCMI-2016.

The former Indonesian Minister of Education and Culture of Indonesia, Anies Baswedan, had recently called for a change to Indonesian folktales: "our folktales must also grow and evolve with times." (Republika, 2015). This is an important calling that must be responded with great enthusiasm. Such folktales must be rewritten and reconstructed for the betterment of human capital. The changes made should be more in line with the demands of positive modern values.

This paper reveals what Indonesian respondents say about their own folktale. Their opinion is used to discuss an Indonesian folktale titled 'Batu Nong' in relation to gender relation in Indonesia.

### Folktale Reconstruction

What is tale a folktale reconstruction? The English word reconstruction is taken from the word to reconstruct. According to Merriam-Webster dictionary it means to establish, to form, to assemble again, or to reassemble. Applying the dictionary meaning of the word to folktales, it can be concluded that folktale reconstruction is to rebuild existing tales with the aim to correct errors and fix parts that are not constructive, or change values that are not anymore suitable to today's readers.

In many parts of the world, folktale reconstruction is not a new entity and has been done throughout history to a number of well-known tales. The famous example of this would be the well-known tale of Cinderella. Cinderella has gone through a number of changes throughout centuries to adapt with societal changes. As we know it, Cinderella was first written by Charles Perrault in 1697 entitled Cendrillon.

In the Brothers Grimm's version, published in 1812, we read how the stepsisters 'were punished with blindness as long as they lived'. As society changes to a more forgiving society, we now know that Cinderella has forgiven the stepmother and stepdaughters and the tale ends in living happily ever after: an ending that is more constructive and more acceptable to today's society. In the recent movie version by The Walt Disney, Cinderella clearly says "I forgive you" to her stepmother. In some modern versions, Cinderella even invites her stepmother and stepsisters to live with her.

The ending of another well known folktale Little Red Riding Hood has also gone through a number of changes. In its version by an unknown author, Little Red Riding Hood manages to escape from the wolf, and is safe. Then in the version written by Charles Perrault in 1697, the folktale ends with Little Red Riding Hood gets eaten by the bad wolf. However in the modern versions that we know today, that sad ending is added with a relieving element. The modern versions feature a hunter or a huntsman who are hunting wolf-skin. The hunter kills the wolf and saves the Little Red Riding Hood and the Grandmother. This happy ending version is deemed to be more appropriate for younger audience today. Happy endings pedagogically relieves children's tension and give them hope in facing challenges in life.

The changes in the above well-known folktales are proof that tale reconstructions are normal and necessary. These are all evidence that folktales adapt to society's need. As society changes, folktales must also change to adapt.

### The Need To Reconstruct Indonesian Folktales

There has been a mixture of opinion among Indonesians on whether or not some Indonesian folktales need reconstruction. In order to seek the current opinion of Indonesian readers on the subject, the writer distributed a survey publically. There were 199 respondents responded in the survey, consisting of 110 female and 89 male. The respondents age range from 11 – 70 years old. There are essentially three important questions posed to them: their opinion on the positive and negative elements in Indonesian folktales, and whether they think Indonesian folktales that contain negative teachings must be reconstructed. Then they are asked to mention one Indonesian folktale that they know, and list the positive and negative teachings in the tale. The results are as follows:

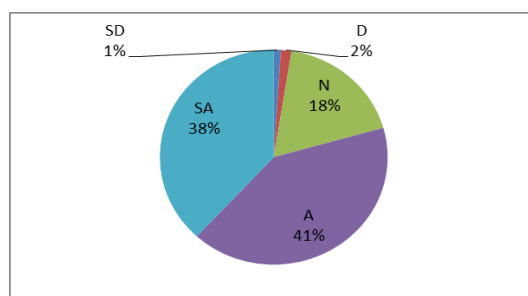


Figure 1. Positive Teachings Embedded in Indonesian Folktales

In answering the question whether or not Indonesian folktales contain positive elements, the majority of Indonesian respondents agree (41%) and strongly agree (38%) that Indonesian folktales contain positive teachings. Only 1% of respondents strongly disagree, and 2% disagree that there are positive teachings. It reflects respondents' trust on positive teachings embedded in Indonesian folktales.

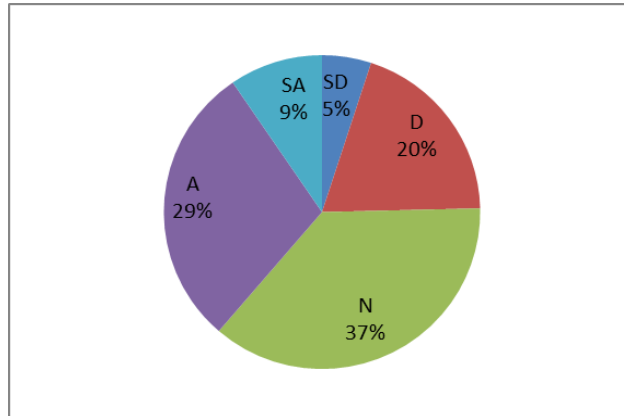


Figure 2: Negative Teachings Embedded in Indonesian Folktales

On the question whether or not Indonesian folktales contain negative teachings, the majority of Indonesian respondents are neutral (37%) about it. It shows how the majority of respondents prefer to be on the safe ground in expressing an opinion on the presence of negative teachings in Indonesian folktales. With a strong campaign that Indonesian folktales contain precious values as Indonesia's cultural heritage, it is not easy to be self-reflective and acknowledge the negative elements. By being neutral rather than disagree, however, these respondents already notice the possibility of negative elements in Indonesian folktales. Although the highest percentage of respondents are neutral on this issue, if the percentage of those who strongly agree (9%) and agree (29%) is added, the sum is 38% - still higher than those who are neutral. This proves how Indonesian respondents are already self-critical to acknowledge that there are negative elements too embedded in Indonesian folktales among the positive elements.

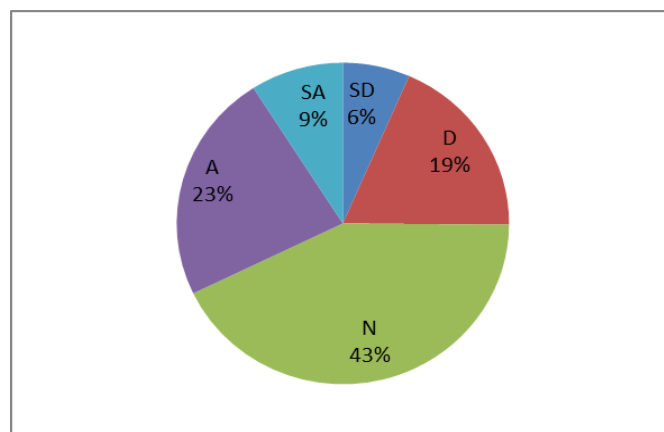


Figure 3: The need to reconstruct Indonesian folktales that have negative teachings

When the respondents are posed with the question regarding the need to reconstruct the folktales, the majority of respondents still favor the safest option, that is to be neutral (43%). This neutral position, however, can be read positively. It can mean that Indonesian respondents are already open to the possibility of folktale reconstruction. If compared between the percentage of respondents who agree/strongly agree and who disagree/strongly disagree to the reconstruction of Indonesian folktales that contain negative teachings, those who agree/strongly agree (32%) is significantly higher than those who disagree/strongly disagree (25%). This is a strong indication that Indonesians are prepared for folktale reconstruction. Indonesians are ready to respond positively to its former Minister of Education Anies Baswedan's call to make Indonesian folktales evolve with time.

When the respondents are asked to mention one Indonesian that need reconstruction, 'Batu Nong' is among the list. This folktale is then chosen to be discussed in this study because of two reasons: it is a tale that

contain values that urgently needs reconstruction, and it is a tale from a region of Indonesia that is rarely studied. 'Batu Nong' is a tale that promotes gender inequality in the middle of the country's struggle to achieve gender equality. If this kind of folktale is kept static, Indonesia's rank in terms of gender equality will not get better than today's rank (World Economic Forum ranked Indonesia at 95 among 135 countries in terms of gender equality).

### 'Batu Nong', A Folktale To Educate

'Batu Nong' is an Indonesian folktale from Sumbawa, a small island to the east of Bali. It is a tale about a husband and a wife who is said to live happily with their young child. The tale opens with a statement that in the village where they live, men and women have the same role. That gender equality is good in that village. Except for one thing. For one thing only: that it is prohibited for men to clean up their children's bottom. Men must not clean up their children's diapers are because it is the duty of women.

One day, the wife wanted to go and watch a folk festival in a nearby village. It is said that the husband gave permission to his wife to go because he loved her so much. He was, however, a little worried if their child might urinate or pass the bowel during her absence. The wife said that she will not be long and that the husband could wait for her to clean their child. So off the wife went. She took a little longer than planned. The child did urinate and pass the bowel. The smell was awful. The husband tried to wait for his wife, but at last he could not stand the smell any longer. He decided to clean his child. He had not finished doing so, that he felt his whole body changed to be a dragon with a human head.

His wife came home surprised to find her husband became a dragon with a human head. The husband told his wife that he regretted letting his wife go and watched the folk festival. He gave permission because he loved her so much, but he should not have done so. The husband then asked for a large clay pot for him to hide himself in. The wife regretted leaving her husband to go and watched the festival, but it was now too late. She did what her husband asked. She also provided food for him everyday as was the order of her husband.

One day the village was caught in war and people had to evacuate. As the wife evacuated, the pot followed the wife's boat. The villagers eventually found out about the dragon with a human head. So the dragon in the pot, who is actually the husband, ran uphill and became a stone on top of the hill. The stone, eventhough it looks like that it would fall anytime, it still stood erect up to this day in the Lekong village, Alas District, Sumbawa.

This 'Batu Nong' tale has many disturbing elements if this tale continues to be distributed to young generation as it is. Eventhough the tale claims to support gender equality among the villagers in the society, but the essence of the folktale sends messages in absolute opposition to gender equality. That men are not allowed to clean diapers because it is women's task is a strong message that dirty and disgusting jobs must be done only by women. In the midst of strong campaigns about gender equality, this tale makes sure that gender equality is not entirely absolute. There must be job divisions to be kept, and the job division given to women are the lowest, dirtiest, and most disgusting kind of job: cleaning up diapers. The fact that there is one job left to be done only for women, makes sure that women are not entirely free. Women are still bound by one gender role, that is cleaning diapers. And that the one and only job bound to women is the lowly and disgusting job. This sends a message that eventhough the society acknowledges gender equality, low and disgusting jobs must still be left for women.

This present 'Batu Nong' folktale also sends strong warnings to Indonesian men. No matter how much they love their wives, Indonesian husbands must not let their wives entirely free from the duty to do lowly and disgusting jobs. Should there be a husband who tries to take over that lowly and disgusting job, the penalty is severe. He is cursed to be a dragon with a human head. This transformation to be a dragon that walks on earth low in the ground parallels with the low position of the task that he tries to take over. He becomes a low and disgusting creature that all mankind either avoids or tries to kill. Being a dragon with a human head adds to the absurdity and the scariness of this creature.

As though it is not enough for the dragon creature to be low and scary, this creature is also outcasted by society. It is therefore necessary for the dragon to remove itself from society. He becomes a stone. A hard, cold and dead object. And only then that society lets him alone. He is non living, he is dead, and he is entirely useless. He stands dead atop a hill, where all people inland or out in the sea can see. At this top position, seen from all direction, he serves as the reminder of all men not to do the same mistake again. The fact that the stone looks like that it is going to fall but it never does, serves as a strong reminder how people might think that this work division between gender is ready to collapse, but it is really not. It still stands strong on the hill. The folktale helps to confirm it strong position.

These disturbing messages in 'Batu Nong' must not be kept as it is. It is urgent to reconstruct the folktale and to change elements that hinder gender equality to become elements that promote gender advancement. In doing so the folktale will, once again, become a positive edutainment tool for Indonesia's young generation.

## Conclusion

Folktales are never neutral stories for children. They serve as tools to not only entertain, but also educate. They are used as edutainment tools worldwide, including Indonesia, to teach the young generation to expected behaviour. As teaching tools, however, many Indonesian folktales are disturbing as many still contain disturbing elements to pass on to young generation. These kinds of folktales need to be reconstructed to function fully as edutainment tools for children.

Although the survey in this study proves that Indonesians show some readiness to accept folktale reconstruction, a folktale like 'Batu Nong' does not teach behaviour that is acceptable in Indonesian society today. 'Batu Nong' thus needs to be reconstructed to function in Indonesian society that promotes gender equality.

## References

- Nong, B. (2016). *Stone Nong*. Retrieved from <http://dongeng.org/batu-nong/>
- Citraningtyas, C. E. (2012). Cintarella, reconstructed Cinderella. In *Proceedings of the National Trial Libatsama University and Community: Hala Tuju Baharu in Human Sciences, Univeristi Sains Malaysia, Penang*. Citraningtyas, C. E. (2011). Sastra Anak: Edutainment dengan Catatan. A Paper presented at a *National Seminar on National Children's Day at Universitas Negeri Yogyakarta, Indonesia*
- Citraningtyas, C. E. (2010). *Sastra Anak dan Restu Negara : Menegosiasikan Identitas Nasional Indonesia*. Polyglot, Fakultas Ilmu Pendidikan Universitas Pelita Harapan, Indonesia.
- Citraningtyas, C. E. (2004). *Breaking a Curse Silence: Malin Kundang and Transactional Approaches to Reading in Indonesian Classrooms an empirical study*. Ph.D. thesis. Macquarie University, Australia.
- Citraningtyas, C. E., Tangkilisan, H., & Pramono, R. (2013). *Pedagogical Implications of Folktales to Children, a paper presented at World Conference on Integration of Knowledge*. Langkawi, Malaysia. 25-26
- Citraningtyas, C. E., Tangkilisan, H., & Pramono, R. (2014), *An Old Folktale Reconstructed for Better Generation, a paper presented at Multidisciplinary Trends in Academic Research*, Bangkok, Thailand.
- Citraningtyas, C. E., Tangkilisan, H., & Pramono, R. (2014). *Nilam Kandung, PT International Licensing Media*. Jakarta, Indonesia
- Jacob G., & Grimm, W. (1812). *Kinder-und Hausmarchen* (1st ed). (Berlin: Realschulbuchhandlung. 1(21).
- Johnston, I. (2000). Literature and social studies: Reading the hyphenated spaces of Canadian identity. *Canadian Social Studies*, 35(1), n1.
- Webster, M. (1828). *Online dictionary and thesaurus*. Retrieved from <http://www.merriam-webster.com/>
- Putri, W. D. (2015). *Cerita rakyat perlu direvitalisasi*. *Republika Online*. Diakses dari: Retrieved from <https://goo.gl/fxSxaP>
- Spagnolli, C. (1995). *Storytelling: A bridge to Korea*. In *Social Studies*. 86, 221-226.
- Zipser, J. (2002). *Breaking the magic spell: Radical theories of folk and fairy tales*. Lexington, KY: University Press of Kentucky.