PROCEEDINGS
of the International Seminar

The Council of Rector of Indonesian State University (CRISU)
and The Council of University President of Thailand (CUPT)

"EXPLORING RESEARCH POTENTIALS"

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Najmah (Indonesia); Suci Destriatania (Indonesia)

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SRIWIJAYA UNIVERSITY
PALEMBANG, INDONESIA, 20-22 OCTOBER 2011
FOREWORD

Dear special guests:

Minister for National Education, Ambassadors of Thailand for Indonesia, Ambassadors of Indonesia for Thailand, all delegates from The Council of Rector of Indonesian State University (CRISU) and The Council of University President of Thailand (CUPT), Government of South Sumatra and Palembang City, and all The 6th CRISU-CUPT Conference, International Seminar and Exhibition participants

On behalf of the Sriwijaya University as Host University, I would like to extend my warmest welcome to all of the participants of The 6th CRISU-CUPT Conference, International Seminar and Exhibition, held on 20th-22nd October 2011 at Sriwijaya University Palembang with the joint theme “Exploring Research Potentials”.

There will be many challenges and opportunities in higher education in the Asean Community in the next decade. This is, therefore, considerable significant will arise from the The 6th CRISU-CUPT Conference, International Seminar and Exhibition. The previous five CRISU-CUPT conferences have been significantly deepening the relationships and come up with very fruitfull discussion in various subjects of collaboration and cooperation, for example, global warming, global mobility, academic interaction and cross-fertilization. The 5th conference was held in Chiang Mai, Thailand on July 7th-9th 2010 and appointed Sriwijaya University as a host for the 6th conference.

The 6th CRISO-CUPT conference will include many agenda, with not only the meeting of the President Forum, the Dean Forum, and the Student Forum, but also will include international Seminar and Exhibition. This conference, therefore, might come up with more fruitfull conclusion and deepest commitment among participants.

With regard to considerable conference agenda, we greatly appreciate any support and sponsorship derived from any governmental as well as private institutions for the success of the conference. Great appreciation is also handed to organizing committe of the conference for any voluntarily effort that bring to the succes of the conference.

The 6th CRISU-CUPT Conference, International Seminar and Exhibition is being attended by about 600 participants. I hope you enjoy the beauty of Palembang City as one of the oldest city in Indonesia which is 1318 years old, established during the glory of the vast Sriwijaya Kingdom. The city also have variety of interesting culture and places.

Palembang, October 2011
Chairperson,

Prof. Dr. Badia Perizade, M.B.A
Rector of Sriwijaya University

# TABLE OF CONTENTS

<table>
<thead>
<tr>
<th>Section</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Foreword</td>
<td>iii</td>
</tr>
<tr>
<td>Table of Contents</td>
<td>iv</td>
</tr>
<tr>
<td>Papers of Keynote Speakers:</td>
<td></td>
</tr>
<tr>
<td>1. Mental Illness In Australia (Dr. Melanie Boursnell, University of</td>
<td>ix</td>
</tr>
<tr>
<td>Newcastle Australia)</td>
<td></td>
</tr>
<tr>
<td>2. Chemical Toxicology towards humans health and EHIA (Environmental</td>
<td>xix</td>
</tr>
<tr>
<td>Health Impact Assessment) in Thailand (Prof. Kraichat Tantrakarnapa,</td>
<td></td>
</tr>
<tr>
<td>Faculty of Public Health, Mahidol University, Thailand)</td>
<td></td>
</tr>
<tr>
<td>3. Nutrition transition in Indonesia (Dr. Ir. Judhiastuty Februbartany,</td>
<td>xxx</td>
</tr>
<tr>
<td>M.Sc, SEAMEO RECFOI Indonesia, Indonesia University)</td>
<td></td>
</tr>
<tr>
<td>4. Cancer: Genetic And Environmental Causes And Risk Factors (Prof.</td>
<td>1</td>
</tr>
<tr>
<td>Dato’ Dr. M.S. Lye, University Putra Malaysia)</td>
<td></td>
</tr>
<tr>
<td>5. Accelerating Diversification In Food Consumption Based on Indigenous</td>
<td>li</td>
</tr>
<tr>
<td>Resources as An Alternative Action To Support Food Security In</td>
<td></td>
</tr>
<tr>
<td>Indonesia (Prof. Dr. Rindit Pambayun, M.P, Sriwijaya University,</td>
<td></td>
</tr>
<tr>
<td>Indonesia)</td>
<td></td>
</tr>
<tr>
<td>Papers of Presenters:</td>
<td></td>
</tr>
<tr>
<td>A. Food Security</td>
<td></td>
</tr>
<tr>
<td>1. Diversity, Domination, and Distribution Of Rice Stem Borer Species</td>
<td>1</td>
</tr>
<tr>
<td>and it Interaction with Egg Parasitoids in Various Land Typology</td>
<td></td>
</tr>
<tr>
<td>in Jambi (Wilyus, Siti Herlinda, Chandra Irsan, Yulia Pujiastuti:</td>
<td></td>
</tr>
<tr>
<td>Agriculture Faculty of Jambi University, Faculty of Agriculture,</td>
<td></td>
</tr>
<tr>
<td>Sriwijaya University)</td>
<td></td>
</tr>
<tr>
<td>2. Land Suitability for Elaeis Guineensis Jacq Plantation in South</td>
<td>10</td>
</tr>
<tr>
<td>Sumatra, Indonesia (M. Edi Armanto, M.A. Adzemi, Elisa Wildayana,</td>
<td></td>
</tr>
<tr>
<td>M.S. Imanudin, S.J. Priatna and Gianto: Faculty of Agriculture,</td>
<td></td>
</tr>
<tr>
<td>Sriwijaya University, South Sumatra, Indonesia, Faculty of</td>
<td></td>
</tr>
<tr>
<td>Agrotechnology and Food Science (FASM), UMT Terengganu, Malaysia,</td>
<td></td>
</tr>
<tr>
<td>Forestry Delineation Agency, Department of Forestry, Indonesia)</td>
<td></td>
</tr>
<tr>
<td>3. From Economic Valuation to Policy Making in Forest Conversion for</td>
<td>19</td>
</tr>
<tr>
<td>Elaeis Guineensis Jacq Plantation (Elisa Wildayana, M. Edi Armanto,</td>
<td></td>
</tr>
<tr>
<td>M.A. Adzemi: Faculty of Agriculture, Sriwijaya University, Indonesia,</td>
<td></td>
</tr>
<tr>
<td>Faculty of Agrotechnology and Food Science (FASM), UMT Terengganu,</td>
<td></td>
</tr>
<tr>
<td>Malaysia)</td>
<td></td>
</tr>
<tr>
<td>4. Floating Agriculture Model from Bamboo for Rice Cultivation on</td>
<td>27</td>
</tr>
<tr>
<td>Swamp Land At South Sumatra (Siti Mas'rah Bernas, Siti Nurul A.F.</td>
<td></td>
</tr>
<tr>
<td>and Agung Manlana: Soil Science Program Study and Low Land</td>
<td></td>
</tr>
<tr>
<td>Management Field, Agricultural Faculty, Sriwijaya University)</td>
<td></td>
</tr>
<tr>
<td>5. The Responsiveness of Jambi Rice Acreage to Price and Production</td>
<td>34</td>
</tr>
<tr>
<td>Costs (Edison: Faculty of Agriculture, Jambi University, Indonesia)</td>
<td></td>
</tr>
</tbody>
</table>

*Proceedings of the International Seminar, Palembang 20-22 October 2011*
6. Wage Rigidity Analysis as an Indicator of Agricultural and Non Agricultural Labor Market Distortions in Indonesia: Error Correction Model (ECM) Approach (Dessy Adriani, Andy Mulyana, Amruzi Minha, Nurliinna Tarmizi) Faculty of Agriculture, Sriwijaya University, Indonesia

7. Predator Aphis gossypii on Vegetable at Low Land Areas in South Sumatera (Khodijah, Haperidah Nunilahwati, Dewi Medalima: Faculty of Agriculture, Sriwijaya University, Indonesia)

8. Population and Attack of Liriomyza Sativae (Diptera: Agromyzidae) and Its Interaction with Parasitoid on Tomato Cropping in Lowland of South Sumatra (Siti Herlinda, M. Yunus Umar, Yulia Pujiastuti, and Rosdah Thalib, Chandra Irsan: Plant Pest and Disease Department, Faculty of Agriculture, Sriwijaya University)

9. Integration of Palm Fruit Plantation And Cattle; Potential System to Improve Cattle Production (Armina Fariani, Arfan Abrar and Gatot Muslim: Animal Science Department, Faculty of Agriculture, Sriwijaya University)

10. Application of Penicillium spp. Produced in Waste Materials to Control Neck Root Rot Diseases Caused by Sclerotium rolfsii Sacc. on Chili (A. Muslim; Sari Eka Permata; Harmaa Hanidson: Program Study Agroecotechnology, Faculty of Agriculture, Sriwijaya University)

11. Purification and Characterization Collagenase from Bacillus licheniformis F11.4 (Ace Baehaki, Maggy T. Suhaartono, Sukarno, Dahrl Syah, Azis B. Sitanggang, Siswa Setyahadi and Friedhelm Meinhardt: 1Department of Fisheries Product Technology, Faculty of Agriculture Sriwijaya University, 2Faculty of Agricultural Technology Bogor Agricultural University, 3Agency for the Assessment and Application of Technology, Republic of Indonesia, 4Institute for Molecular Microbiology and Biotechnology, University of Munster Germany)

12. Biological Reproduction Mesochilus Sexmaculatus (F.) Predator Chili (Aphis Gossypii Glover) From Central Vegetable at Low Land Areas In South Sumatera (Haperidah Nunilahwati, Dewi Meidalima, dan Khodijah: Agriculture Faculty of Sriwijaya University, Indonesia)

13. Competitiveness and Minimum Regional Price of Arenga Palm Sugar: Case Study of Small Palm Sugar Industries in Rejang Lebong Regency, Bengkulu Province (Ketut Sukiyono, Bambang Sumantri, Nusril And Evanila Silvia: Department of Agricultural Socio – Economics, Faculty of Agriculture, Bengkulu University)

14. Plant Clinic: Driving Farmers Profit Partners (Chandra Irsan, Suwandi, A. Muslim, Siti Herlinda: Department of Plant Pests and Diseases, Faculty of Agriculture, Sriwijaya University)

15. The Role of Biotechnology in Overcoming the World Food Crisis (Suranto: Department of Biology, Faculty of Natural Sciences and Mathematics-UNS-Solo)

16. The Impact of Innovation Acceleration of Paddy Commodities at Irrigation Agroecosystem in Musi Rawas Regency (Yanter Hutapea and Tumarha Thamrin: South Sumatra Assessment Institute for Agricultural Technology, Indonesia)

17. Performance of Several High Lines of Tolerant Rice to Iron Toxicity in Tidal Swamp Area in South Sumatra
   (Tumarlan Thamrin, Rudy Soehendi, Waluyo dan Syahri: South Sumatra Assessment Institute for Agricultural Technology, Indonesia)

18. Performance of Submergence Tolerant Rice in South Sumatra to Anticipate the Impact of Climate Change
   (Tumarlan Thamrin, Imelda SM, Waluyo dan Syahri: South Sumatra Assessment Institute for Agricultural Technology, Indonesia)

19. The Dynamics of Iron (Fe) Solubility As a Result of Sulphate Acid Soil Reclamation and the Way to Control
   (NP. Sri Ratmini¹, Jan Arifin Fahmi: South Sumatera Assessment Institute for Agricultural Technology, Indonesia)

    (NP. Sri Ratmini dan Hervenita: South Sumatera Assessment Institute for Agricultural Technology, Indonesia)

21. Study of Erosion on Different Types of Land Use in the Region Upstream Watershed Area (Das) Kumering South Sumatra
    (Satria Jaya Priatna¹, M.Edi Armanto¹, Dinar DA. Putranto², Edward Saleh¹, Robiyanto HS¹, Niken Suhesti¹ and S.N Aidil Fitri¹: University of Agriculture, Sriwijaya University, South Sumatra, ¹Faculty of Agriculture, Sriwijaya University, South Sumatra, Indonesia)

B. Environmental and Climate Change

22. Study of Palm Empty Fruit Bunches Processing Technology As Saccharide Source For Friendly Environment Surfactant
    (Joni Karman: Assessment Institute for Agricultural Technology in South Sumatera)

23. Assessment of Pb Content of Motor Vehicle Emissions of Origin On Soil And Plant In Island Village Semambu Km 22 Highways Indralaya – Palembang
    (A. Napoleon, Dwi Probowati S, Marji Putranto: Faculty of Agriculture Sriwijaya University)

24. Using The Forest Zone Through The Low Carbon Development for The Welfare of the Orround Forest Society (Using the Forest Zone through the Low Carbon Development for the Welfare of the Orround Forest Society
    (Najib Asmani: Agriculture Faculty and Graduate Post Program Sriwijaya University, Palembang, Indonesia)

25. Run off, Erosion, and Yield of the Sweet Corn (Zea mays var. saccharata) as result of Sheep Manure Application and Terracing
    (Ruarita Ramsdhalina Kawaty: Faculty Agriculture Tridinanti University, Indonesia)

26. Stilbenes from The Heardwood of Morus Nigra and their Cytotoxicity
    (Ferdinahayati¹, Euis H. Hakim², Yana M. Syah², Lia D. Juliawaty², Jalifah Latip*: Department of Chemistry, Faculty of Mathematics and Natural Sciences, Sriwijaya University, *Natural Product Research Group, Department of Chemistry, Institut Teknologi Bandung, School of Chemical Science & Food Technology, Proceedings of the International Seminar, Palembang 20-22 October 2011
27. Responses of Several Tropical Plant Species to Polluted Air Condition in the City
   (E.S. Halimi and Dina Agustina: Department of Agroecotechnology Faculty of
   Agriculture, Sriwijaya University)

28. Freshwater Fish Diversity in Pulokerto Musi River, Palembang-South Sumatra: A
   Preliminary Results
   (Hilda Zulkifli, Doni Setiawan and Indra Yustian: Department of Biology, Faculty
   of Science, Sriwijaya University)

29. Vegetational Structure and Composition in Pulokerto Island, Musi River-
   Palembang, South Sumatra
   (Indra Yustian dan Hilda Zulkifli: Department of Biology, Faculty of Science,
   Sriwijaya University)

30. Climate Change, Environment and Plant Diseases Development
   (Nurhayati: Department of Plant Pest and Disease, Agriculture Faculty, Sriwijaya
   University)

31. Biophysical Characteristics of Tailings Deposition Area and Its Contribution to
   Vegetation Growth
   (Yunita Windusari\textsuperscript{1}, Robiyanto Hendro Susanto\textsuperscript{2}, Zulkifli Dahlan\textsuperscript{3}, Wisnu
   Susetyo\textsuperscript{4}, and Indra Yustian\textsuperscript{2}: Doctoral student of Environmental Science and
   Lecture of Mathematic and Sciences Faculty of Sriwijaya University, \textsuperscript{2}
   Lecture of Environmental Sciences Programme, Sriwijaya University and Supervisor
   commission, \textsuperscript{3}Senior Advisor PT Freeport Indonesia and Supervisor
   commission)

32. Biodegradation of Petroleum Hydrocarbon by Single and Consortium of
   Hydrocarbonoclastic Bacteria From Petroleum Polluted Mangrove Areas
   (Hary Widjajanti\textsuperscript{1}, Iswandi Anas\textsuperscript{2}, Nuai Gofar\textsuperscript{3}, Moh.Rasyid Ridho:
   \textsuperscript{1}Agricultural Science of the Graduate Program of Sriwijaya University)

C. Energy, Education and Others

33. Temperature and Relative Humidity Gains of “Teko Bersayap” Model Solar Dryer
   (a Research Note)
   (Yuwan, Bosman Sidebang and Evanila Silvia: Department of Agricultural
   Technology, Faculty of Agriculture, University of Bengkulu)

34. Proposes of Implementation of Sustainable Subgrade on Highway Construction in
   South Sumatera By Using Coal Combustion Products (CCPs) as Stabilizer
   (Achmad Faizi\textsuperscript{1}, Usama Juniansyah Faizi\textsuperscript{2}, Wan Mohd Nazmi\textsuperscript{1}:
   \textsuperscript{1}\textsuperscript{1, 2}The Faculty of Civil Engineering and Earth Resources, University Malaysia
   Pahang, Malaysia, \textsuperscript{2}Faculty of Civil and Environmental Engineering, Institut
   Teknologi Bandung, Indonesia)

35. Green Pavement by Using High Density Polyethylene Modified Asphalt as
   Aggregate Replacement by, Faculty of Civil Engineering and Earth Resources,
   University Malaysia Pahang
   (Wan Mohd Nazmi and Wan Abdul Rahman Wan Rohaya Wan Idris, and
   Achmad Faizi Abdul Wahab: Faculty of Civil Engineering and Earth Resources,
   Universiti Malaysia Pahang, Lebuhraya Tun Razak, Gambang, Kuantan, Pahang,
   Malaysia)
36. Social Benefit of Coal Mining Activity (Syafifudin Zakir and Restu Juniaht)  
   *Dept. Public Administration Faculty Social and Political Sciences, Sriwijaya University,  
   2Environmental Science Program University of Indonesia*

37. Behavior of Connection Rotations Composite Steel Beam with Partial Strength  
   Using Trapezoid Web Profiled  
   (Aais Sagaffi, Mahmood Md. Tahir, and Arizul Sulaiman: Civil Engineering  
   Department, Faculty of Engineering, Sriwijaya University, 2Steel Technology  
   Centre, Faculty of Civil Engineering, University Teknologi Malaysia,  
   3Faculty Of Civil Engineering, Universiti Teknologi Malaysia.*

38. Chemical Compound from Endophytic Fungi of Medicinal Plant Used in Treatment  
   Of Gout (Elfita, Muharni, Munawar: Faculty of Mathematics and Natural  
   Sciences, Sriwijaya University)

39. 3-OXO Friedelain Compound from the Stem Bark of Manggu Leuweung (Garcinia  
   cornea)  
   (Muharni, Elfita, Handi: Department of Chemistry, Faculty of Mathematics and  
   Natural Science, Sriwijaya University, Indralaya, South Sumatera, Indonesia)

40. Antioxidant Flavonoids from Tunjuk Langit (Helminthostachys Zeylanica)  
   (Fitrya, Muharni dan Eliza: Department of Chemistry, University of  
   Sriwijaya)

41. The Industry Characteristic and Managers View: their Influence On Employment  
   Relations In The Indonesian Hospitality Industry (Explorations From Three Case  
   Studies)  
   (Hendragenawan S, Thayf, John Lewer: Hasamuddin University, Indonesia)

42. Competitiveness of Management State-Owned Enterprises (Soes)  
   Telecommunications  
   (Kesi Widiyanti: Faculty of Economic Semarang University, Semarang,  
   Indonesia)

43. Prospects and Challenges Of The Introduction of Open Educational Resources in  
   Indonesia (Daryono, Udan Kusmanaw, Olivia Idrus)

44. Research Collaboration on Quality Assurance for Open and Distance Learning in  
   Asia (Endang Nugraheni, Aminudin Zuhairi: Universitas Terbuka, Indonesia)

45. Fast Ship Serving Makassar, South Sulawesi to Mejene, West Sulawesi  
   (Muhammad Alham Djaibar and Andi Haris Muhammad: Ocean Engineering  
   Study program, Department of Naval Architecture, Faculty of Engineering,  
   Hasamuddin University, Makassar, Indonesia)

D. Public Health and Medical Science

46. Pesticides Exposure and Liver Dysfunction on Childbearing-Age Women in  
   Kersana Sub District, Brebes Regency  
   (Arum Sitiendrayanti, Public Health Department, Sport Science Faculty,  
   Semarang State University)

47. Factors Related to The Occurrence of Low Back Pain Complaints On Employee Section of Corporate Customer Care Center (C4), PT Telekomunikasi Indonesia, Tbk Year 2010 (Yuli Amran, M. Farid Hamzen, Juniar Tri Syafitri, State Islamic University Syarif Hidayatullah Jakarta)

48. Relation of Work Risk Factors with Musculoskeletal Disorders (MSDs) Complaints of Gold Miner Workers In Subdistrict Cilograng-Banten on 2010 (Yuli Amran, Raihana Nadra Alkaif, Endang Bukhori, State Islamic University Syarif Hidayatullah Jakarta)

49. Effect of Rehydration Solutions on Fatigue Among Women Workers (Mardiana, Public Health Departement, Sport Science Faculty, Semarang State University)

50. The Association between Risk Factors, RULA Score, and Musculoskeletal Symptom among Workers in a Printing Manufacturing Company, Malaysia (MC Foong, 1A Mohd Yusof, 1B Mohd Rafee, and 1AA Ahmad 1Department of Community Health, Faculty Medicine and Health Sciences, University Putra Malaysia, )

51. Productive Work Time Lost Because Of Employee Smoking Behaviour in Wood Industry in Jepara District Central Java (Nurjanah1, Zahroh Shaluhijah2, Bagoes Widjanarko2 : 1Master Student of Health Promotion Program of Diponegoro University, lecturer of Health Faculty of Dian Nuswantoro University, Semarang. 2Lecturer of Health Promotion Program of Diponegoro University, Semarang)

52. Water Quality and Water Borne Disease at The Lowland Ecosystem in Banyuasin (Dianita Ekawati1, Tan Malaka2, Robiyanto3, M.T. Kamaludciin2, Dwi Setiawan1, Amar Muntaha1 1Department of Public Health, STIK Bina Husada, Palembang 30131, Indonesia 2Medicine Faculty of Sriwijaya University 3Agriculture Faculty of Sriwijaya University

53. Measuring Escherichia Coli in Foods And Beverages Towards Certification of Cafeteria In Campus (Dewi Susanna1, Yvonne M. Indrawan1, Zakianas1, Tris Eryando1, Lassie Fitrin1, Kartika A Dimasretio1, Aria Kusuma2 1Faculty of Public Health, Indonesia University, 2Doctoral Student of Public Health Science, Indonesia University, Indonesia)

54. Pesticide, Adverse, and Safe Handling to Woman of Child Bearing Age (WCA) in Agriculture Area (Imelda Gernaui Purba : Faculty of Public Health, Sriwijaya University, Indonesia)

55. Comparative Analysis of Occupational Safety and Health Risk Management Program at University of Indonesia and National University of Singapore (Anita Canelia, Faculty of Public Health, University Of Sriwijaya, Indonesia)

56. Analysis of levels of lead (Pb) in semen and sperm motility at the Laboratory of Medical Biology Faculty of Medicine, University of Sriwijaya Palembang (Nani Sari Murni1, Tan Malaka2, dan M. Zulkarnain3 : STIK Bina Husada, 1Faculty Medicine Of Sriwijaya University)


ix
57. The Correlation of the Use of PPE(Personal Protective Equipment With Respiratory Disorders of Wood Furniture Workers In Kecamatan Indralaya and Kecamatan Indralaya Utara 2011
(Herliawati, Christine Sihalohi : Nursing Science Study Program, Faculty Medicine, Sriwijaya University, Indonesia)

58. Value of Children as Determinants Parenting Nutrition on The Environment Vulnerable Sociocultural Nutrition (Village Pecuk, District Mijen, Demak Regency, Central Java)
(Oktia Woro Kasmini H, Department of Public Health Sciences FIK UNNES Semarang)

59. Analysis of Rhodamine B in Cookie of Traditional Food Type (Study at Pasar Tanjung of Jember Regency)
(Khoiron, Astri Rizky Vitantina, Rahayu Sri Pujianti, Department of Environmental Health and Occupational Health & Safety Faculty of Public Health, University of Jember)

60. Determinant Factor of Anemia Status Among Vegetarian Female Adolescent In Badung District of Bali Province
(Putu Wularia, School of Public Health Udayana University)

61. Diet, nutrition and the prevention of cervical cancer
(Ciptaningtyas, R, State Islamic University Syarif Hidayatullah Jakarta)

62. The Correlation Between Macro Nutrient Consumption and Physical Activities With Overweight Among Children In Elementary School (Study at Al-Furqan Elementary School, Jember Regency)
(Leersia Yusi Ratnawati, Sulistiyani, Dwinda Priamun, Public Health Faculty, Jember University)

63. Correlation of family participant with nutrition status of children under five years old in peguyangan village work area puskesmas iii of north denpasar
(Ni Ketut Sutia, Ni Luh Sudiasih, I Gusti Agung Ayu Mahayuningtih, School of Public Health, Faculty of Medicine, Udayana University)

64. Does Birthweight Related With Chronic Diseases In Adult Life?
(Suci Destriatania : Faculty of Public Health, University of Sriwijaya, Indonesia)

65. Experience Breastfeeding Mother On Teens At Work Area Health Center Payararan Year 2011
(Rina Melvia Girsang, Faculty of Medicine, Nursing Science Study Program UNSRI)

66. The Effect of Maternal Nutrition Anemia towards Low Birth Weight
(Rini Mintahar, Misnaniarti, Fatmalina Febry : Faculty of Public Health, Sriwijaya University, Indonesia)

67. Relationship Unhealthy Snack Habits with Diarrhea Incidence In Elementary School Children
(Fatmalina Febry, Najmah, Indah Purnama Sari : Faculty of Public Health, Sriwijaya University, Indonesia)

68. Relationship Between Age and Lifestyle with prevalence Hypertension in Poly 
   medicine Mohammad Hoesin Hospital Palembang of the Year 2011 
   (Nikson Sitorus, Desti Widiastuti, Health Polytechnic of Palembang Nursing 
   Program) 513

69. Determinants Pulmonary Tuberculosis Incident in District Banyuasin Multilevel 
   Modelling Approach 
   (Rismala Kecuma, Kamaluddin, Ngudiantoro, Ibrahim Eddy, Tjek Yan 
   Suryadi, Department of Public Health, STIKES Darul Ma'arif Al Insan Baturaja, 
   Indonesia) 519

70. Enabling Factors of Doing PAP Smear/ Iva Test among Women at Age ≥ 35 Years in 
   Denpasar Who Diagnosed Cervical Cancer At Sanglah Hospital 2011 
   (Ni Luh Putu Suariyani, Regina Chrysantje Weling: School of Public Health, 
   Faculty of Medicine, Udayana University) 524

71. The Difference of Urinary Excretion Iodine (UEI) Increase between Primary School 
   Children With and Without Ascariasis After Administration of Oral Iodized Capsule 
   (Galuh Nita Prameswari, Public Health Departement, Sport Science Faculty, 
   Semarang State University) 531

72. Analysis of Determinants of Tuberculosis In The Workers at PT. Perkebunan 
   Nusantara XII (Persero) of Jember Regency 
   (Anita Devi Prahatstuti Sujoso, Ria Nuri Estu Karisma, Irma Prasetyowati, 
   Departement of Environmental Health and Occupational Safety Health, Faculty of 
   Public Health, University of Jember) 541

73. Risk Factors of Lymphoma at dr. Soebandi Hospital of Jember District- East 
   (Ni’ma Baroya, Pudjo Wahjudi, Aumisa Rekyaningrum, Public Health Faculty, 
   Jember University, Jember) 549

74. Hip Structure Associated with Hip Fracture in Women: Data From the Geelong 
   Osteoporosis Study (GOS) Data Analysis- Geelong, Australia 
   (Margaret Henry1, Najmali2, L. Gurrin3, J. Pasco1 
   1 Department of Clinical and Biomedical Sciences, The University of Melbourne, 
   Australia, 2 Faculty of Public Health, Sriwijaya University, Kampus Unsr 
   Indralaya, Ogan Ilir, Sumatera Selatan, Indonesia, 3 School of Population Health, 
   The University of Melbourne, Australia) 560

75. The Study of Diabetes Mellitus Risk Factors in Bangka Belitung 
   (Titi Sari Renowati, Anisyah, Amar Mustaha, Dianita Ekawati, Vera Susanti, 
   Environmental Health Laboratory Agency and Disease Control, 
   Palembang, Indonesia) 569

76. Association of Knowledge, Perception, and Source of Information about Hiv AIDS 
   With Attitudes From Indonesian People To People Living With Hiv Aids (PLHA) 
   (Analysis Of SDKI 2007), Indonesia, 2010 
   (Yeni, Najmali, Rini Mutahar: Faculty of Public Health, Sriwijaya University, 
   Indonesia) 580

77. Identification of Covert Patients With Filariasis and Epidemiologic Study of 
   Filariasis in Sub-District of Tangkuno, Muna Regency, Province of Southeastern 
   Sulawesi in 2009 
   (Ramadhan Tosepu, Devi Savitri Effendy: Public Health Department of 
   Proceedings of the International Seminar, Palembang 20-22 October 2011 593
Mathematics and Natural Sciences Faculty of Haluoleo University, Kendari)
78. Characteristics among Injecting Drug Users Accessing and Not Accessing Needle and Syringe Program in Palembang, South Sumatera (Najmah Faculty of Public Health, Sriwijaya University, Indonesia)

79. The Use of Salivary A-Amylase and Stress-Related Symptoms Questionnaires as Indicator for Psychological Distress Among Breast Cancer Survivors (Yong, H.W., Zuhaidah, J.O., Saidi M., Zailiah, M.S., Yong, H.Y. and Zailina. H Universiti Putra Malaysia, Selangor, Malaysia)

30. Self-Concept in Sexual Behavior of Campus Chicken’s (Ayam Kampus) in Semarang (Eti Rimawati, Health Faculty Universitas Dian Nuswantoro)

81. The Sexual Relation Scripts of Premarital Sexual Intercourse among University Students in Bandar Lampung (Roro Rukmi Winid Perdani: Faculty of Medicine, University of Lampung, Lampung Province, Indonesia)

82. Development of Posyandu Information System for Supporting Surveillance of Maternal and Child Health (Case Study at Manisrejo Urban Village Taman District in Madun City, East Java Province) (Abu Khoiri, Public Health Faculty, University of Jember)

83. Health Financing Reform as a Result of Decentralization Policy in Bali (Putu Ayu Indrayathi, Pende Putu Januraga, School of Public Health Medicine Faculties of Udayana University)

84. The Relationship between Marketing Mix and University Student Interest in Choosing Public Health Science Study Program Faculty of Medicine Andalas University 2011 (Isniati, Syahrial, Vonicca Regia, Faculty of Medicine, Andalas University)

85. Healthy Behavior-Based Development Model to a Free Larvae Aedes Aegypti by Environmental Health Education in The Eastern District Padang (Nizwardi Azkha, Ricanda Machmud: Faculty of Medicine, Universitas Andalas, Padang, Indonesia)

86. Health Care Seeking Behaviour of Community and Tuberculosis Patients, And Capability of Nonformal Health Services Provider in Tanjung Bintang Subdistrict, Indonesia (Nurul Islamy1, Agus Setyo Widodo2, Darman Zayadan2, Ferizal Masra2, Haris Kadarusman2, Bachti Alisjahbana4 1Faculty of Medicine Lampung University, 2Health Office Lampung Province, 3Health Institute Umitra Lampung, 4Faculty of Medicine Padjajaran University)

87. Influence of Life Skills on Sexual Behavior in Adolescent at Seberang Ulu Area of Palembang (Iche Andriyani Liberty, Nur Alam Fajar, Elvi Sunarsih: Faculty of Public Health, Sriwijaya University, Indonesia)

(Iwan Siti Budi Faculty of Public Health, Sriwijaya University, Indonesia)

89. The Development Study of ‘Desa Siaga’ In Ogan Ilir District  
(Misnaniarti, Asmaripa Ainy, Nur Alam Fajar : Faculty of Public Health, Sriwijaya University, Indonesia)

90. Injection Drug Users (IDU) Behavior Toward Methadone Maintenance Therapy Program At Ernadi Bahar Hospital 2010  
(Tri Novia Kumalasari Faculty of Public Health, Sriwijaya University, Indonesia)

91. The Experience of Parents Who Have Temper Tantrums Toddler  
(Arie Kusumaningrum, Chodijah Abdul Qudus, Eka Yulia Fitri : School of Nursing Science, Faculty of Medicine, Sriwijaya University, Indonesia)

92. Factors that Influence the Behavior of Male Adolescence Smokers at Junior High School Kramat Jakarta  
(Cicilia Nony, Budi Sulistyowati, Wuryastuti : School of Health Science, Sint Carolus)

93. Stratification of Public Health Services For Elderly at Urban and Rural Areas in Indonesia (Ari Istiany, Rusilanti and Sachriani : Home Economics Department, Jakarta State University, Indonesia)

Summary Seminar

Name and Address of Presenter International Seminar
SOCADI
SELF-CONCEPT IN SEXUAL BEHAVIOR
OF CAMPUS CHICKEN’S (AYAM KAMPUS) IN SEMARANG

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ABSTRACT
Background and aims: At adolescent period they begin to have curiosity about sex and it is no surprising to see them getting involved with sex as prostitutes (ayam kampus). Normally someone’s behavior is controlled by norms and values she holds on. This study aims to explore the self concept of “Campus Chicken’s” in Semarang.
Methods: It was a case study qualitative study, using Symbolic Interactions theory to explore the meaning of self concepts. Informants were obtained by snowball chain sampling and thematic analysis was used to analyze the data.
Results: Most respondents are convinced that they are congenial, open, sociable and physically attractive. This self assessment makes them confident in looking for clients. Extramarital sex is no longer taboo for them since they have already had sex since their early adolescence. Respondents completely realize how to position themselves as students and ayam kampus by cover their profession and refuse the prostitute label because the label is only addressed to those staying in localization area. Their exposure to night life gives them self esteem to assess themselves. To internalize their role some of them ask for mystical help from paranormals to implant a charm needle (called susuk or pengasihan) on their body to attract more clients.
Conclusion: “Campus Chicken’s” has a positive self concept, proved they could recognize themselves and keep all information about them as well.

Keywords : Campus chicken’s, Self Concept

INTRODUCTION
The transition of adolescence to adulthood is the most crucial time in someone’s life. It is the period which is identical with sexual desire. Hall believes that adolescence (12 – 25) is a storm period reflecting modern culture that contradicts the traditional one. For example, traditional culture values virginity and intra-marital sexual relationship. Sexual desire must be fulfilled in a legal marriage. However, due to lack of parental and societal advisory and control, adolescents who can no longer suppress their sexual desire will satisfy it by having extra-marital sexual relationship. They might come from a religious family. However, when they have to be parted from their environment, this transitional phase might be worrisome.

Adolescents grow both sexually and physically. At this period they begin to have attraction to their opposite sex. This impacts their behavior. They will do things to attract their opposite. They begin to have curiosity about sex. In order to satisfy their curiosity, they hug, kiss and neck their opposite sex. Sometimes they do it in public places. And university students who are still in this phase do the same things. Sexual activities are a part of their life. Therefore, it is no surprising to see them getting involved with sex as prostitutes.
University student prostitutes or known as ayam kampus ("campus chicken's") differ from professional prostitutes in the way that ayam kampus are not target-orientated. Also, they do not ambitiously look for clients since they consider what they do as a side job. Besides, they highly charge themselves for the services they perform. The emergence of ayam kampus is believed to be an iceberg phenomenon whose actual number far outweighs the identified one. Prostitution among university students is completely shielded. In order to keep their status and image as students, their transaction is highly confidential and organized. Contacting clients is always conducted via cellular phone by a middleman or broker. This business is illicitly backed up by officers.

There are some factors contributing to the emergence of ayam kampus including economical factor and peer pressure. Some of them blame their friends for introducing this profession to them. Others feel that being a prostitute is the only way they can do to make ends meet. They need money for their daily needs and for their expensive tuition fee.

Research conducted by Litbang LPM Manunggal UNDIP Semarang in 2006 on causes of student prostitutes or ayam kampus finds that the biggest factor is economy (47%). The second is lifestyle (22.6%). The third is peer pressure (21.8%). Another one is pleasure (6%) and finally, prestige makes up the last reason (2.6%).

Symbolic interaction theorists focus more on subjective aspects on social aspects than objective aspects which are important aspects in social structure. Human beings have to adapt to their surroundings and they are able to do this because they are born with the ability to understand. Many student prostitutes get into prostitution because they cannot resist their friends' influence. Someone's behavior is controlled by norms and values she/he holds on. Normally people hold on to the same values or norms their role models do.

Self concept is the way human being perceives herself/himself as an object. It is composed of identities, self evaluation, attitudes, beliefs, values and motives. In short, it is about how we judge ourselves.

RESEARCH METHOD

Case study with qualitative exploration is the method employed in this research. The subjects are university students in Semarang who meet the following criteria:
- Registered in universities in Semarang
- 18 – 24 years old
- Prostitutes
- Willing to answer

Subjects are acquired through snow ball chain sampling technique. In-depth interview is used in collecting data that are later analyzed thematically. This method is employed to identify, analyze and report patterns.

RESULTS AND DISCUSSION

Most respondents believe that they have some strong points to offer. They are convinced that they are sociable, congenial, physically attractive, and open. Only a few respondents, beginners and below 20 years, perceive themselves as introverts. Those new comers still feel awkward in
answering the questions. When interviewed, they seem to be nervous while pacing around, looking for target man.

Some respondents are communicative. They talk a lot about themselves and their profession. Some respondents know each other because they are friends. One of them admits that she introduced one of her friends to nightlife/dugem (dunia gaperlap), but somehow she claims herself to be more adaptable, sociable and experienced in terms of picking target clients, holding cigarettes and dancing. She strongly believes that prostitutes should possess high interpersonal skills. Therefore she has to adjust herself to different clients. She should know how to please them. She often encounters high-rank officers of some governmental institutions. That requires her and her other fellow prostitutes to understand the ethics of this business so that clients will respect them and give them good pay.

Most respondents started their career as ayam kampus after they were introduced to the business by a friend. Others were initially offered a position in young executive clubs where they had to serve customers. Still others found their way through nightlife. Their boy friends made them learn the ropes about becoming ayam kampus. In addition, some began as sales promotion girls, the profession that allowed them to meet different people from different walks of life and required them to meet sales target. In order to reach the target, they would contact businessmen or other rich clients. To make these prospective clients buy some products, they would do anything clients asked, including sexual activities. They call this special service. This worked well. For example, some clients bought 10 products after they got that sexual service. These kinds of clients are called peresam- someone who is willing to give more money. Extra money earned was sometimes spent for fun, for example for treating their fellow sales promotion girls.

Some ayam kampus admit that they start commercializing their sexual activity by the time they get into university. However, some of them already started their sex life when they were in senior high school as they were party lovers who were close to drugs and sexual activities.

Being recognized or not as ayam kampus does not really affect the doers’ social life in their campus. Some ayam kampus might act and dress like non-ayam kampus do. Ayam kampus can mingle and camouflage. They are convinced that becoming ayam kampus is one way to show their existence among their peers since they can do things other university students cannot, such as going to night clubs, staying in a five star hotel, consuming liquor and getting to know public figures with high authorities. However, a few respondents mind themselves being called prostitutes as they are not in localization area. Although they agree that ayam kampus label has negative connotation, they will get upset whenever they hear someone calling them ayam kampus. However, they completely realize what they do, as can be seen from their following statements:

“Yes, some of my friends know what I do for a living, but I don’t really care. I just take it easy. I’m not the only one who does that profession.” (WM, VL, 21 years old)

“Yes, I don’t give a damn. This is what I do in Semarang. If we’re not doing this because we’re ashamed, who’s going to support us financially and pay our tuition fee? So, just take it easy.” (WM, JS, 20 years old)

As prostitutes, ayam kampus are close with alcohol and drugs. This makes them conform less to norms and values. They might be good and religious girls at first, but after they get into this profession, they will violate any norms they used to hold on. That is why some ayam kampus like to go to paranormals, asking for their magical help. Some ayam kampus spend money to buy charm

*Proceedings of the International Seminar, Palembang* 20-22 October 2011 622
needles (susuk) to be inserted into their body. The purpose is to attract clients. Men who see these ayam kampus will have a special feeling. It can be pity, love, passion or trust. Ayam kampus may appear as sweet, congenial, attractive, pitiful or stern women.

"I don’t intend to look beautiful. I wear susuk in order that people feel pitiful on me and that they will buy anything I say. Some people say that I look beautiful and attractive today, stern and mean another day and plain some other time. The way I look changes depending on the person who looks at me." (WM, NV, 21 years old)

Some ayam kampus benefit a lot from implanting susuk. They believe they earn more money. Clients believe in ayam kampus’ story and feel sorry. Then undoubtedly give the girls certain amount of money as bonus.

However, some respondents find out that some clients do not get bothered with how ayam kampus look. Sexual service is more important than beauty. Clients look for different styles and endurance in sexual interactions. Some clients play active role in sexual intercourse. The others are passive. It is the job of ayam kampus to be able to perform both roles as a part of their service.

Most respondents dress like other non-ayam kampus do in their campus daily life. Therefore, only a limited number of students know respondents’ profession. They are usually close friends. Respondents extremely carefully keep their status. So, during in-depth interview, they really made sure there was no CCTV or any hidden cameras. Only a small number of respondents stand out. They wear tight, mini and sexy dresses with some accessories on their body. Besides, they put on thick make up. The way they walk and talk is completely different. They have high self-confidence and are scorable. They are usually center of attention.

Some respondents realize that they cannot have this profession for good. Some day they will and should quit. And when they do, it must be because either they do not want to add more sins or they already find “Mister Right”, someone who is willing to take them as they are and is able to get them out of prostitution. Surprisingly, a few respondents have met someone who takes them as they are, but still they do not quit the profession. It is no wonder. The job gives them a lot of money.

"I hope there is someone who can take me out of this profession and support me financially. So, I can make my ends meet. The most important thing is he can take me as I am. I will definitely quit." (WM, VL, 21 years old)

Although respondents have permissive attitude towards norm-violating behaviors, they completely realize that what they do is sinful.

"Of course I want to quit, because I know it is wrong. Every religion forbids prostitution. It violates conduct norms as well. So I have to quit." (WM, JS, 20 years old)

Self is regarded as a central mechanism in which individuals interact with each other in a society. Self is described as symbolic interaction highlighting rational thinking, not emotion. Some theories on self describe self concept as the way individuals think and feel about themselves as an object. Self concept is composed of various identities, self evaluation, attitudes, beliefs, values and motives. In other words, self concept is about how we perceive and judge ourselves. Most respondents describe themselves as open, sociable, sexy and attractive women. This indicates that
they have knowledge on how they look and that they are able to evaluate their physical appearance and performance.

Self concept consists of two aspects: cognition and affection. Cognitive aspect is individual’s knowledge about herself/himself that will later result in self image/picture while affective aspect will form self acceptance and self esteem of individuals.\(^{(12)}\)

Discussion group see ayam kampus negatively. Despite the fact that prostitution is not accepted in society, some respondents accept themselves as ayam kampus, a profession prone to sexually transmitted infection. However, to show their self esteem, ayam kampus cover their profession. They do not disclose what they really do to their friends. In short, individuals’ behavior is a reflection of how they view themselves. In other words, self concept determines the behavior. There are some factors contributing to self concept and physical imaging/labeling is among others. Society has a set of standard labels or judgments attached to certain physical characters or postures. For example, women with slim body and above average height are considered ideal and attractive.\(^{(12)}\)

According to Goffman, self is a set of conscience in continuously picking roles, acting accordingly, evaluating them, and improving them. This way identity is formed. Therefore, society, as viewers create public identity which individuals know how to show and keep it in social interaction.\(^{(11)}\) As mentioned before, some ayam kampus object being called so. They are good at covering their profession (prostitute). They perfectly blend with other non-ayam kampus students. Therefore, some discussion group members find it difficult to identify student prostitutes. However, a few members can spot ayam kampus from the way they dress and interact with their friends. They are fashionable and have a good network. So, self is individualized through other people’s attitude and behavior.\(^{(11)}\)

As mentioned before, most respondents get into this profession because of their peers. Irawati Ilmon confirms that during adolescence, peer pressure is so strong that adolescents cannot resist. They tolerate extra-marital sex. What is done by most peers is considered the right thing to do and that is what is expected from a community member.\(^{(13)}\) Skinner states that surrounding or environment really shapes individual’s personality. So, individuals’ attitude and behavior is reinforced by society, including peers.\(^{(14)}\)

Most respondents have already got in touch with sex since they were in senior high. Other respondents had their first sex when they got into university. At first they did that out of their curiosity but later they cannot stop it. They cannot resist their sexual desire and they need to satisfy it.\(^{(15)}\) All respondents had their first sex with their boyfriends.

Living in this Information Era, exposure to western or another culture is something inevitable. Adolescents or university students are exposed to high-class lifestyles which cost them a lot of money. Besides survival needs, there are other needs to meet. To be fashionable, they buy expensive clothes and go with the latest fashion. Besides, they spend some money on bags, shoes and other accessories. Also, they need to entertain and indulge themselves by going to movies, beauty parlors and spa, and fitness centers. To meet all the needs, students need much money. In fact, the pocket money they receive from their parent is usually not enough. Therefore, some of them make their own money by becoming a prostitute.\(^{(16)}\) It is considered an easy job since you do not need high education. Furthermore, it makes money quite easily. Compared to time and energy spent, prostitution is one of the most financially rewarding jobs. University students can make a
living while attending their classes. They land on both professions. In other words, it is really difficult for some university students to resist the financial temptation of the job. LPM Manunggal confirms that 47% respondents become ayam kampus due to economical or financial reason. The research was conducted in 2006 on 266 respondents. [3]

Respondents completely realize their roles as students and ayam kampus. They know how to position themselves. When they are in campus, they behave like other students do. But outside the campus they are just people making a living by becoming ayam kampus. To internalize their role as ayam kampus some of them ask for mystical help from paranormals to implant a charm needle (called susuk or pengasihan) on their body. This susuk is believed to attract more clients so that ayam kampus will earn more money.

* Respondents’ conformity to their role as prostitutes forms an identity in society. However, individuals are active and reflective agents who have the ability to decide and form self identity that will determine their behavior. Self identity is about how they assess and accept their role in society. How they internalize their identity is reflected on their behavior. [11]

Social control, in a form of social criticism, may not keep all students from becoming prostitutes. However, it consists of self criticism that may affect individuals. [11] Therefore, some ayam kampus think of quitting this profession someday. It indicates that they criticize what they do. To some extent, there is little self acceptance to their own profession. In other words, self concept is influenced by physical labeling or imaging, self assessment and self acceptance.

**CONCLUSION AND RECOMENDATION**

Most respondents are convinced that they are congenial, open, sociable and physically attractive. This self assessment makes them confident in looking for clients who need their sexual service. Extramarital sex is no longer taboo for them since they have already had sex since their early adolescence: in their high school time or at the beginning of their university time. They later commercialize their sexual activity for some reasons. The most common one is money.

Most respondents do not accept their identity. They cover their profession. Disclosing it is something shameful. They object being called prostitutes. They refuse that label because they suppose that the label is only addressed to those staying in localization area. Their exposure to night life gives them self esteem to assess themselves.

It showed that “Campus Chicken’s” has a positive self concept, proved they could recognize themselves and keeps all information about them as well.

Improving their self esteem and self concepts, counseling, entrepreneurship and cross program collaboration are necessary to prevent this group from HIV and AIDS infection.

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