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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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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 participant of The 6th CRISU-CUPT Conference, International Seminar and Exhibition, held on 20th-22nd October 2011 at Sriwijaya University Palembang with the join 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 CRISU-CUPT conference will include many agenda, with not only include 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 sponshorship 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

Foreword	iii
Table of Contents	iv
Papers of Keynote Speakers:	
1. Mental Illness In Australia (Dr. Melanie Bournsell , University of Newcastle Australia)	ix
2. Chemical Toxicology towards humans health and EHIA (Environmental Health Impact Assessment) in Thailand (Prof. Kraichat Tantrakarnapa , Faculty of Public Health, Mahidol University, Thailand)	xix
3. Nutrition transition in Indonesia (DR. Ir. Judhiastuty Februbartanty , M.Sc, SEAMEO RECFON Indonesia, Indonesia University)	xxx
4. Cancer : Genetic And Environmental Causes And Risk Factors (Prof Dato' Dr. M.S. Lye , University Putra Malaysia)	I
5. Accelerating Diversification In Food Consumption Based on Indigenous Resources as An Alternative Action To Support Food Security In Indonesia (Prof. Dr. Rindit Pambayun , M.P, Sriwijaya University, Indonesia)	li
Papers of Presenters:	
A. Food Security	
1. Diversity, Domination, and Distribution Of Rice Stem Borer Species and it Interaction with Egg Parasitoids in Various Land Typology in Jambi (Wilyus¹, Siti Herlinda², Chandra Irsan², Yulia Pujiastuti² : <i>Agriculture Faculty of Jambi University, Faculty of Agriculture, Sriwijaya University</i>)	1
2. Land Suitability for <i>Elaeis Guineensis</i> Jacq Plantation in South Sumatra, Indonesia (M. Edi Armanto^{*1,2}, M.A. Adzemi², Elisa Wildayana¹, M.S. Imanudin¹, S.J. Priatna¹ and Gianto³ : <i>¹Faculty of Agriculture, Sriwijaya University, South Sumatra, Indonesia, ²Faculty of Agrotechnology and Food Science (FASM), UMT Terengganu, Malaysia, ³Forestry Delineation Agency, Department of Forestry, Indonesia</i>)	10
3. From Economic Valuation to Policy Making in Forest Conversion for <i>Elaeis Guineensis</i> Jacq Plantation (Elisa Wildayana^{*1}, M. Edi Armanto¹ and M.A. Adzemi² : <i>¹Faculty of Agriculture, Sriwijaya University, Indonesia, ²Faculty of Agrotechnology and Food Science (FASM), UMT Terengganu, Malaysia</i>)	19
4. Floating Agriculture Model from Bamboo for Rice Cultivation on Swamp Land At South Sumatra (Siti Masreah Bernas, Siti Nurul A.F. and Agung Maulana : <i>Soil Science Program Study and Low Land Management Field, Agricultural Faculty, Sriwijaya University</i>)	27
5. The Responsiveness of Jambi Rice Acreage to Price and Production Costs (Edison : <i>Faculty of Agriculture, Jambi University, Indonesia</i>)	34
<i>Proceedings of the International Seminar, Palembang 20-22 October 2011</i>	iv

6. Wage Rigidity Analysis as an Indicator of Agricultural and Non Agricultural Labor Market Distortions In Indonesia: Error Correction Model (ECM) Approach (Dessy Adriani², Andy Mulyana³, Amruzi Minha³, Nurlina Tarmizi³: Faculty of Agriculture, Sriwijaya University, Indonesia) 40
7. Predator *Aphis gossypii* on Vegetable at Low Land areas in South Sumatera (Khodijah, Haperidah Nunilahwati, Dewi Medalima : Faculty of Agriculture, Sriwijaya University, Indonesia) 49
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) 56
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) 66
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; Harman Hanidson : Program Study Agroecotechnology, Faculty of Agriculture, Sriwijaya University) 70
11. Purification and Characterization Collagenase from *Bacillus licheniformis* F11.4 (Ace Baehaki¹, Maggy T.Suhartono², Sukarno², Dahrul Syah², Azis B.Sitanggang², Siswa Setyahadi³ and Friedhelm Meinhardt⁴ : ¹Departement 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) 75
12. Biological Reproduction *Menochilus 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) 84
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) 91
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) 98
15. The Role of Biotechnology In Overcoming the World Food Crisis (Suranto : Department of Biology, Faculty of Natural Sciences and Mathematic-UNS-Solo) 104
16. The Impact of Innovation Acceleration of Paddy Commodities at Irrigation Agroecosystem In Musi Rawas Regency (Yanter Hutapea and Tumarlan Thamrin : South Sumatra Assessment Institute for Agricultural Technology, Indonesia) 110

17. Performance of Several High Lines of Tolerant Rice to Iron Toxicity in Tidal Swamp Area in South Sumatra 116
(**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 122
(**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 128
(**NP. Sri Ratmini¹, dan Arifin Fahmi** : *South Sumatera Assessment Institute for Agricultural Technology, Indonesia*)
20. Increasing Income Through Implementation of Integrated Farming System in Tidal Swamp Area 137
(**NP. Sri Ratmini dan Herwenita** : *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) Komering South Sumatra 144
(**Satria Jaya Priatna¹, M.Edi Armanto¹, Dinar DA. Putranto², Edward Saleh¹, Robiyanto HS¹, Niken Suhesti¹ and S.N Aidil Fitri¹** : *¹Faculty of Agriculture, Sriwijaya University, South Sumatra, ²Faculty of Engineering, Sriwijaya University, South Sumatra, Indonesia 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*) 151
23. Assessment of Pb Content of Motor Vehicle Emissions of Origin On Soil And Plant In Island Village Semambu Km 22 Highways Indralaya – Palembang 161
(**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) 168
(**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 174
(**Ruarita Ramadhalina Kawaty** : *Faculty Agriculture Tridinanti University, Indonesia*)
26. Stilbenes from The Heartwood of *Morus Nigra* and their Cytotoxicity 179
(**Ferlinahayati¹, Euis H. Hakim², Yana M. Syah², Lia D. Juliawaty², Jalifah Latip** ; *¹Department of Chemistry, Faculty of Mathematics and Natural Sciences, Sriwijaya University, ²Natural Product Research Group, Department of Chemistry, Institut Teknologi Bandung, ³School of Chemical Science & Food Technology,*

- Faculty of Science and Technology, Malaysia)*
27. Responses of Several Tropical Plant Species to Polluted Air Condition in the City (E.S. Halimi and Dian Agustina : Department of Agroecotechnology Faculty of Agriculture Sriwijaya University) 184
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) 189
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) 195
30. Climate Change, Environment and Plant Diseases Development (Nurhayati : Department of Plant Pest and Disease, Agriculture Faculty, Sriwijaya University) 200
31. Biophysical Characteristics of Tailings Deposition Area and Its Contribution to Vegetation Growth (Yuanita Windusari¹, Robiyanto Hendro Susanto², Zulkifli Dahlan², Wisnu Susetyo³, And Indra Yustian² : Doctoral student of Environmental Science and Lecture of Mathematic and Sciences Faculty of Sriwijaya University, ²Lecture of Environmental Sciences Programme, Sriwijaya University and Supervisor commission, ³Senior Advisor PT Freeport Indonesia and Supervisor commission) 206
32. Biodegradation of Petroleum Hydrocarbon by Single and Consortium of Hydrocarbonoclastic Bacteria From Petroleum Polluted Mangrove Areas (Hary Widjajanti¹, Iswandi Anas², Nuni Gofar³, Moh.Rasyid Ridho : ¹Agricultural Science of the Graduate Program of Sriwijaya University) 212
- C. Energy, Education and Others**
33. Temperature and Relative Humidity Gains of "Teko Bersayap" Model Solar Dryer (a Research Note) (Yuwana, Bosman Sidebang and Evanila Silvia : Department of Agricultural Technology, Faculty of Agriculture, University of Bengkulu) 221
34. Proposes of Implementation of Sustainable Subgrade on Highway Construction in South Sumatera By Using Coal Combustion Products (CCPs) as Stabilizer (Achmad Fauzi^{1*}, Usama Juniansyah Fauzi², Wan Mohd Nazmi³ : ^{1,3}The Faculty of Civil Engineering and Earth Resources, University Malaysia Pahang, Malaysia. ²Faculty of Civil and Environmental Engineering, Institut Teknologi Bandung, Indonesia) 228
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 Fauzi Abdul Wahab : Faculty of Civil Engineering and Earth Resources, Universiti Malaysia Pahang, Lebuhraya Tun Razak, Gambang, Kuantan, Pahang, Malaysia) 236

36. Social Benefit of Coal Mining Activity (**Syaifudin Zakir¹ and Restu Juniah²**) 242
¹Dept. 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 250
(Anis Saggaff¹, Mahmood Md. Tahir², And Arizu Sulaiman³ : Civil Engineering Department, Faculty of Engineering, Sriwijaya University, ²Steel Technology Centre, Faculty of Civil Engineering, University Teknologi Malaysia, ³ Faculty Of Civil Engineering, Universiti Teknologi Malaysia.
38. Chemical Compound from Endophytic Fungi of Medicinal Plant Used in Treatment Of Gout (**Elfita^{1*}, Muharni¹, Munawar** : Faculty of Mathematics and Natural Sciences , Sriwijaya University) 259
39. 3-OXO Friedelin Compound from the Stem Bark of Manggu Leuweung (Garcinia cornea) 265
(Muharni^{*}, Elfita, Handi : Department of Chemistry, Faculty of Mathematics and Natural Science, Sriwijaya University, Indralaya,, South Sumatera, Indonesia)
40. Antioxidant Flavonoids from Tunjuk Langit (*Helminthostacys Zaylanica*) 271
(Fitrya^{1*}, Muharni¹ 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) 276
(Hendragunawan S¹. Thayf, John Lewer : Hasanuddin University, Indonesia)
42. Competitiveness of Management State-Owned Enterprises (Soes) Telecommunications 289
(Kesi Widjajanti : Faculty of Economic Semarang University, Semarang, Indonesia)
43. Prospects and Challenges of The Introduction of Open Educational Resources in Indonesia (**Daryono, Udan Kusmawan, Olivia Idrus**) 299
44. Research Collaboration on Quality Assurance for Open and Distance Learning in Asia (**Endang Nugraheni, Aminudin Zuhairi** : Universitas Terbuka, Indonesia) 306
45. Fast Ship Serving Makassar, South Sulawesi to Majene, West Sulawesi 313
(Muhammad Alham Djabbar and Andi Haris Muhammad : Ocean Engineering Study program, Department of Naval Architecture, Faculty of Engineering, Hasanuddin 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 316
(Arum Siwiendrayanti , 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 325
(**Yuli Amran, M. Farid Hamzens, 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 Ciligrang-Banten on 2010 334
(**Yuli Amran, Raihana Nadra Alkaff, Endang Bukhori**, *State Islamic University Syarif Hidayatullah Jakarta*)
49. Effect of Rehydration Solutions on Fatigue Among Women Workers 343
(**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 349
(**MC Foong, A Mohd Yusof, B Mohd Rafee, and AA Ahmad**
¹*Department 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 356
(**Nurjanali¹, Zahroh Shaluhiyah², Bagoes Widjanarko²** : ¹*Master Student of Health Promotion Program of Diponegoro University, lecturer of Health Faculty of Dian Nuswantoro University, Semarang.* ²*Lecturer of Health Promotion Program of Diponegoro University, Semarang*)
52. Water Quality and Water Borne Disease at The Lowland Ecosystem in Banyuasin 366
(**Dianita Ekawati¹, Tan Malaka², Robiyanto³, M.T. Kamaluddin², Dwi Setiawan³, Amar Muntaha¹**
¹*Department of Public Health, STIK Bina Husada, Palembang 30131, Indonesia*
²*Medicine Faculty of Sriwijaya University*
³*Agriculture Faculty of Sriwijaya University*
53. Measuring *Escherichia Coli* in Foods And Beverages Towards Certification of Cafeteria In Campus 381
(**Dewi Susanna¹, Yvonne M. Indrawan¹, Zakianis¹, Tris Eryando¹, Lassie Fitria¹, Kartika A Dimarsetio¹, Aria Kusuma²**
¹*Faculty of Public Health, Indonesia University,* ²*Doctoral Student of Public Health Science, Indonesia University, Indonesia*)
54. Pesticide, Adverse, and Safe Handling to Woman of Child Bearing Age (WCA) in Agriculture Area 385
(**Imelda Gernauli 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 396
(**Anita Camelia**, *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 406
(**Nani Sari Murni¹, Tan Malaka², dan M. Zulkarnain²** : *STIK Bina Husada, Faculty Medicine Of Sriwijaya University*)

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 432
(**Herliawati, Christine Sihaloho** : *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) 438
(**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) 445
(**Khoiron, Astri Rizky Vitantina, Rahayu Sri Pujiati,** *Departement 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 453
(**Putu Widarini,** *School of Public Health Udayana University*)
61. Diet, nutrition and the prevention of cervical cancer 459
(**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 472
(Study at Al-Furqan Elementary School, Jember Regency)
(**Leersia Yusi Ratnawati, Sulistiyani, Dwindia Prianton,** *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 477
(**Ni Ketut Sutiari, Ni Luh Sudiasih, I Gusti Agung Ayu Mahayuningsih,** *School of Public Health, Faculty of Meaicine, Udayana University*)
64. Does Birthweight Related With Chronic Diseases In Adult Life? 488
(**Suci Destriatania** : *Faculty of Public Health, University of Sriwijaya, Indonesia*)
65. Experience Breastfeeding Mother On Teens At Work Area Health Center Payararnan Year 2011 492
(**Bina Melvia Girsang,** *Faculty of Medicine, Nursing Science Study Program UNSRI*)
66. The Effect of Maternal Nutrition Anemia towards Low Birth Weight 502
(**Rini Mutahar, Misnaniarti, Fatmalina Febry** : *Faculty of Public Health, Sriwijaya University, Indonesia*)
67. Relationship Unhealthy Snack Habits with Diarrhea Incidence In Elementary School Children 508
(**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 Moehammad Hoesin Hospital Palembang of the Year 2011 513
(**Nikson Sitorus, Desti Widiastuti**, *Health Polytechnic of Palembang Nursing Program*)
69. Determinants Pulmonary Tuberculosis Incident in District Banyuasin Multilevel Modelling Approach 519
(**Rismala Kesuma, Kamaluddin, Ngudiantoro, Ibrahim Eddy, Tjek Yan Suryadi**, *Departement of Public Health, STIKES Darul Ma'arif Al Insan Baturaja, Indonesia*)
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 524
(**Ni Luh Putu Suariyani, Regina Chrysantie Weking** : *School of Public Health, Faculty of Medicine, Udayana University*)
71. The Difference of Urinary Excretion Iodine (UEI) Increase between Primary School Children With and Without Ascariasis After Administration of Oral Iodized Capsule 531
(**Galuh Nita Prameswari**, *Public Health Departement, Sport Science Faculty, Semarang State University*)
72. Analysis of Determinants of Tuberculosis In The Workers at PT. Perkebunan Nusantara XII (Persero) of Jember Regency 541
(**Anita Devi Prahastuti Sujoso, Ria Nuri Estu Karisma, Irma Prasetyowati**, *Departement of Environmental Health and Occupational Safety Health, Faculty of Public Health, University of Jember*)
73. Risk Factors of Lymphoma at dr. Soebandi Hospital of Jember District- East 549
(**Ni'mal Baroya, Pudjo Wahjudi, Annisa Reykaningrum**, *Public Health Faculty, Jember University, Jember*)
74. Hip Structure Associated with Hip Fracture in Women: Data From the Geelong Osteoporosis Study (GOS) Data Analysis- Geelong, Australia 560
(**Margaret Henry¹, Najmal², L. Gurrin³, J. Pasco¹**
¹ *Department of Clinical and Biomedical Sciences, The University of Melbourne, Australia,* ² *Faculty of Public Health, Sriwijaya University, Kampus Unsri Indralaya, Ogan Ilir, Sumatera Selatan, Indonesia.* ³ *School of Population Health, The University of Melbourne, Australia*)
75. The Study of Diabetes Mellitus Risk Factors in Bangka Belitung 569
(**Titi Sari Renowati, Anisyah, Amar Muntaha, Dianita Ekawati, Vera Susanti**, *Environmental Health Laboratory Agency and Disease Control, Palembang, Indonesia*)
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 580
(**Yeni, Najmah, Rini Mutahar** : *Faculty of Public Health, Sriwijaya University, Indonesia*)
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 593
(**Ramadhan Tosepu , Devi Savitri Effendy** : *Public Health Department of*

- 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 599
(*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 605
(*Yong, H.W., Zubaidah, J.O., Saidi, M., Zaililah, 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 619**
(*Eti Rimawati, Health Faculty Universitas Dian Nuswantoro*)
81. The Sexual Relation Scripts of Premarital Sexual Intercourse among University Students In Bandar Lampung 626
(*Roro Rukmi Windi 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 Madiun City, East Java Province) 635
(*Abu Khoiri, Public Health Faculty, University of Jember*)
83. Health Financing Reform as a Result of Decentralization Policy in Bali 641
(*Putu Ayu Indrayathi, Pande Putu Januraga, School of Public Health Medicine Faculti 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 647
(*Isniati, Syahrial, Yonicha 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 658
(*Nizwardi Azkha, Rizanda Machmud : Faculty of Medicine, Universitas Andalas, Padang, Indonesia*)
86. Health Care Seeking Behaviour of Community and Tb Patients, And Capability of Nonformal Health Services Provider In Tanjung Bintang Subdistrict, Indonesia 670
(*Nurul Islamy¹, Agus Setyo Widodo², Darman Zayadan², Ferizal Masra³, Haris Kadarusman³, Bacht 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 677
(*Iche Andriyani Liberty, Nur Alam Fajar, Elvi Sunarsih : Faculty of Public Health, Sriwijaya University, Indonesia*)

88.	Policy Review: Implementation Of The Development 'Desa Siaga' (Kepmenkes No 564/MENKES/SK/VIII/2006) (Iwan Stia Budi Faculty of Public Health, Sriwijaya University, Indonesia)	684
89.	The Development Study of 'Desa Siaga' In Ogan Ilir District (Misnaniarti, Asmaripa Ainy, Nur Alam Fajar : Faculty of Public Health, Sriwijaya University, Indonesia)	690
90.	Injection Drug Users (IDU) Behavior Toward Methadone Maintenance Therapy Program At Ernaldi Bahar Hospital 2010 (Tri Novia Kumalasari Faculty of Public Health, Sriwijaya University, Indonesia)	697
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)	705
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)	714
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)	718
	Summary Seminar	723
	Name and Address of Presenter International Seminar	726

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. Extranarital 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 *pengasih*) 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.⁽¹⁾ 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.⁽²⁾

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.⁽¹⁾

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.⁽³⁾ 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.⁽⁶⁾ Contacting clients is always conducted via cellular phone by a middleman or broker. This business is illicitly backed up by officers.⁽⁴⁾

There are some factors contributing to the emergence of *ayam kampus* including economical factor and peer pressure.⁽⁶⁾ 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.⁽⁶⁾

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%).⁽³⁾

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.⁽⁷⁾ 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.⁽⁸⁾

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.⁽⁹⁾

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:

- a. Registered in universities in Semarang
- b. 18 – 24 years old
- c. Prostitutes
- d. 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.⁽¹⁰⁾

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 night life/*dugem* (dunia gemerlap), 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 night life. 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 *peresan*- 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

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 sociable. 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.⁽¹¹⁾ 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, belief, values and motives. In other words, self concept is about how we perceive and judge ourselves.⁽¹⁰⁾ 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 Inron 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 *pengusihan*) 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 thus group from HIV and AIDS infection.

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