
Enculturation of Art Value of Carving Decoration (Anthropological Studies of Preservation Efforts of *Purwo* Shadow Puppets in Wonogiri)

Slamet Subiyantoro^a, Munawir Yusuf^a, Hasan Zainnuri^a

^aSebelas Maret University of Surakarta, Jl. Ir. Sutami, Surakarta, Indonesia

Corresponding e-mail: s.biyantoro@yahoo.co.id

Abstract: This research tends to highlight the symbolic and philosophic values of *Purwo* shadow puppets. Most of the study themes though emphasize its exhibition. The objective of this study is to demonstrate the process of ongoing cultural art value of carving decoration in Wonogiri, in an effort to preserve the presence of *Purwo* shadow puppets. This case study was conducted in Kepuhsari village, Manyaran, Wonogiri, a village considered as the *Purwo* shadow puppets center long since generations before until now. This research uses a qualitative approach based a fixed distinct strategy. Data were collected through open interviews, observations and analysis of the documents/record contents. Then, they were analyzed using an interactive model starting from its collection, reduction process, then presentation and verification cycle. The results showed that the art value of carving decoration of *Purwo* shadow puppet in Wonogiri remains indelible and continues to exist until today since it has harmoniously been nurtured / cultured in a continuous way, whether in formal or non-formal education. Informal education implies learning activities undertaken at the master's, who is very knowledgeable in carving decoration, which tends to be social and freely performed at his home. Whereas formal ones, regarding civilizing value of carving decoration, take place at schools, where its materials are technically integrated at local culture programs and extra-curricular activities which are contracted in a planned but scheduled as well as cultivated by appointed instructors.

Keywords: informal, non-formal, civilizing values, carving decoration, shadow puppets

1. INTRODUCTION

There have been many researchers undertaking their studies about shadow puppets, among others, the study of shapes, its philosophy, performances and moral values. For instance, Sunarto led his research about its philosophical study which describes the origin and the embodiment concept of shadow puppets (2012), while Koesoemadinata, (2012) dealt with the complexity study of *Pandhito Drona* character, as well as Nalan reviewed the *Punokawan Purwo* shadow puppets which is associated with the 'Mandala Wiwaha' concept.

Other studies related with puppets and art performance were conducted by Christian and Sanjaya, (2013), and Purwadi, (2006) examined the aspects of educational value through character implant, whereas Junaidi, (2014) researched about the mastermind that urges children into education for the preservation of

the next generations. This study tends to focus on formal education, and as a result, it will not be involved in informal one.

In addition to formal education research, among others, Subiyanto, (1998, 1999) for instance, dealt with woodcarving apprenticeship system in Jepara, and Kedrayate examined the non-formal education related with nationalism implementation, (2012), while Egbezor, (2008) researched about another informal education which is targeted to develop human resources, and Yasin, et al., (2004) focused upon the transfer of learning skills in institutions, and Rumansara, (2003) undertook his study concerning art studio in educational guidance activities exhibited at the museum's collection of cultural objects.

Apart from formal education research, there are also those which are closely related to school management and performance (Oloo & Poipoi,

2013), as well as non-formal education in dances courses in Bali (Juana, et al: 2014). Similarly with those non-formal educations, there are those that are considered as cultural transformation agents which lead into the development of classical dance as performed in academic in UGM (Bin Saearani, et al, 2014). Education workshops empower street children involve in art (Fadi & Mifta, 2013), while Martono and Retnowati (2009) researched about the learning study performed in workshops that provides a lot of fun for kids in hope to educate them and become smart, creative and well-behaved.

It is undeniably true that many researchers have studied about shadow puppets, but there has not been any deepened focus specifically upon civilizing values of *Purwo* shadow puppets in carving decoration skills, especially those conducted in Kepuhsari village, Wonogiri. This is an important study meant to be used for documentation and for analysis of its value preservation, primarily regarding the *Purwo* shadow puppets values in carving decoration skills transmitted from generation to generation

The problems that need to be answered in this research are: How can cultivation models or enculturation of art values of *Purwo* shadow puppets in carving decoration which is located in Kepuhsari village, Wonogiri, up until now, its art tradition, still exist?.

This research is aimed at finding out, in an empiric approach, the civilizing model of artistic value of *Purwo* puppets in carving decoration in Wonogiri so as to preserve the existence of the traditional art from generation to generation.

The advantage of this research (1) theoretically, is to enrich the knowledge of enculturation of artistic value of *Purwo* shadow puppets in carving decoration (2) and practically, to be used as an input for policy making targeted to preserve the cultural assets and (3) which can be used as reference for other researchers to examine similar issues but in different perspective.

The concept of acculturation is basically an implementation of values in a society concerning knowledge, skills and attitudes transmitted from

generation to generation (Hansen, 1979: 28-29; Gillin, 1954: 643). Normally this value is inherited from old generation (who already know) to young generation (who still do not know). Value is something that is considered as good, worthwhile even weighed as great and meaningful that needs to be protected. Explicitly or implicitly, this value has a special characteristic or simply distinctive either individually or in groups of people from one community to another (Kluckhohn, 1952: 395). A valuable object is often guided as a reference that has to be undertaken by a group of people or by the community. The value of art in carving decoration on shadow puppets includes knowledge, skills and attitudes. In this case the knowledge of carving decoration which includes materials and tools becomes essential and of great importance that needs to be preserved. Similarly, the value of the skills in shadow puppets making where its skills aspect involved in certain technical matter considered as important manifestation, need to be passed down from generation to generation. Other things to be encrusted and decorated, such as attitudes shown to generation heir are also an important part to be learnt and preserved from fading away from society.

Culture is closely related to community concept. Culture is essentially a system of ideas evolved historically, with an organization and structure that continuously develops according to what has been taught by some members (Parson, 1962: 186-189). The systematic notion that comes from human reason shapes the behavior patterns and various types of cultural materials (Koentjaraningrat, 1997: 5).

According to Javanese cultural context, carving decoration is closely related to *Purwo* shadow puppet. In *Purwo* shadow puppets, the value of carving decoration skills is acquired through learning process obtained from competent people to those who are not yet capable. The shadow puppet concept is a shadow of the spirits from various figures that reflect character and certain characters. The characters attached to the shadow puppets figure illustrate a

good personality if the puppet acts like a brave man, whereas rude characters of shadow puppets depict the soul of *rakseso* (giant) character.

In this case, the concept of acculturation or enculturation is comparable with educational institutions (Singleton, 1988: 30). Institution is a place that covers an institutional system governing the behavior patterns, and as a result allows the activities continue to run (Koentjaraningrat, 1990: 164). In this institution there are formal, non-formal and informal. According to Fortes, enculturation process is meant to transmit cultural elements (art) through the stage of imitation, identification, classification, internalization and externalization (Koentjaraningrat, 1990: 229-231).

2. RESEARCH METHOD

This research is an anthropological approach given the enculturation aspects of *Purwo* shadow puppets, its values and carving decoration can be seen as parts of culture in a broad sense. This research was conducted in Wonogiri, in Kepuhsari village, Manyaran, being a center of its observation process that includes activities, places and actors, so that such process can be become an important thing while the researcher as an instrument (Nasution, 1988). As far as sample selection is concerned, we used the purposive sampling techniques tailored according to the characteristics and research objectives that need to be achieved.

Data was collected through freely-depth interviews focused on the key informant (Spradley, 1979), observation of active participation at site meant to have a vital process (Spradley, 1980) and analysis of the contents of documents/archives that reveal the information contained in it (Nasution, 1988). In order to increase its validity, data were used in triangulation sources and through informant reviews so that they actually show its authenticity (Sutopo, 1984). The data collected from various sources were then analyzed by interaction analysis model, including various stages such as (1) data collection, (2) reduction, (3) data presentation, and (4) conclusions. This analysis is constantly done in cycles along with

the data collection process until complete but thorough results are obtained (Miles and Huberman, 1984).

3. RESULTS AND DISCUSSION

In Kepuhsari village, there are few institutions that preserve the art value of carving decoration. Among those institutions in question include places such as at the apprentices', in studio and at school.

The Table 1 below shows that three things were covered in the institution where enculturation of value of carving decoration takes place, including at the apprentice's, in the studio and at school with different target. All of them are very important for art preservation and decoration of *Purwo* shadow puppets in Kepuhsari village, Manyaran and generally for Wonogiri area. There are two places where enculturation is considered as informal and that include the one at the apprentices' and in studio, whereas the other one like at school is known as a formal or official institution from the government. At the studio and at the apprentice's place, the people at the community go there on their own. The targets in the studio are the general public who would like to travel to Kepuhsari. One of the tourism packages is a puppet workshop with the practice of making shadow puppets using carving and decoration techniques.

Table 1: Institutions where enculturation of art value in carving decoration takes place.

Institutions	At the apprentices'	Studio	School
Prosess	Informal	Informal	Formal
Targets	Local travelers	Interested residents	Students

The apprentice targets local people who are interested and eager to learn carving decoration of shadow puppets. In this case, enculturation occurring at the apprentice's is based upon social awareness as citizens, while in the studio, which is managed by the group is meant for commercial use, and the schools are based on the obligation as an institution targeted to preserve and develop the cultural values.

Informal institutions are venues where acculturation value of carving decoration

includes the studio and the apprentice's. Studio in question is a studio known as 'Pokdarwis', an abbreviation from tourism awareness group whose mission focuses much upon providing education for the neighbors so that they are aware of tourism environment. This studio is a combination of many studios which aims at preserving the art of *Purwo* shadow puppets. In order to realize this program, a tour package is then conceived, which entails workshop methods that produce shadow puppets making and painting while paying the next workshop which is managed in a professional way.

Table 2: Data of acculturation properties taken from informal institutions

Name of institution	Total	The nature of acculturation
Pokdarwis Studio	1	Direct
Apprentice	14	Direct

There is a different place called the apprentices' home or the learner. The large majority of those apprentices are scattered throughout Kepuhsari village, in Manyaran districts. This institution is convivial in terms of its teaching value ability, skills and attitudes towards all children who are young apprentices. In Kepuhsari, there are as many as 14 places for those apprentices which are used as means of enculturation of art value of carving decoration. Both institutions though, such as at the apprentice's and at the studio, can directly embrace the value of art carving decoration, which includes knowledge, skills and attitude when making puppets.

Table 3: Data of acculturation properties taken from formal institutions

Stage	Name of the school	Name of the lesson	Nature of acculturation
Elementary School (SD)	SD 2 Kepuhsari	Local culture lesson	Direct
		Extra-curricular	Direct
Junior High School (SMP)	SMP 2 Manyaran	Local culture lesson	Direct
		Extracurricular	Direct
Junior High School	SMP I Manyaran	Art and culture	Indirect

(SMP)			
Senior High School (SMA)	SMA I Manyaran	Art and culture	Indirect

Apart from what was undertaken in the informal institutions, the above table also shows enculturation value of shadow puppets carving decoration occurring at school which is considered as formal institution. The value of carving decoration from existing school demonstrates enculturation both in direct and indirect nature. Enculturation was obtained from different school levels starting from elementary school (SD), junior high school (SMP) and senior high school (SMA).

The issued enculturation taken from elementary school includes learning activities in local culture as well as extracurricular ones in public elementary school 2 (SD Negeri 2), Kepuhsari. With regard to junior high school (SMP), enculturation from 'SMP Negeri 2', Kepuhsari, undertaken through the same program, that is local culture and extra-curricular activities.

Enculturation issued in direct attributes, occurs both in junior and senior high school in Manyaran, that is, in 'SMP Negeri I Manyaran' and in 'SMA Negeri I Manyaran'. In those places, the enculturation value of shadow puppets carving decoration is not embedded in a direct way, but through a curriculum proposed by the government including art and culture delivered by teachers in study sphere.

Table 4: Data of enculturation in direct informal properties

Aspects	Studio	At the apprentices' home
Guidance	Packages are packed group	Created by skilled learners
Name	Workshop puppet	Apprentice
Requirements	To be paid	Free of charge
Time	Depends on needs	Free
Materials	Practice of carving decoration	Practice of carving decoration
Children	Not yet determined (Visitors)	Not yet determined
Tools and materials	Disediakan (bayar)	Provided (free)
Length of the practice	Limited to 1 puppet work	Unlimited

Place	Studio	At the apprentices'
Diplomas supporter	Technical High School (art)	Elementary School
Basic work	Commercial business	Social
The nature of the activities	Directly in the studio	Straight at home
Mission	Tourism and culture-based education (puppet)	Inheritance value of knowledge, attitudes and skills of carving decoration
Existence	3 years	Already among the 19 th generation

The enculturation of art value of carving decoration, attributed in informal nature, in Kepuhsari village, occurs at the apprentices' and in the studio as well. After being taught by the professional teacher, apprentices act like teachers of children who are still novice known as the apprentice. The enculturation value includes knowledge, skills in carving decoration as well as moral values and attitudes in society. The enculturation time frame is free and flexible and which is not restricted by any given schedule. The venue of this enculturation straightly occurs at the learners' home. After class, some of the children go straight to the apprentices' home expecting to be taught. Its ongoing process is not formal despite the fact that teachers provide free of charge enculturation tools and materials used for carving decoration. Thus, the carving decoration issued from the learners' place is simply social.

This differs when it comes to studio institution. In the studio, its enculturation is also used in art carving decoration. Studio is a place where somebody wants to learn about how to encrust and engrave puppets. The performers are usually tourists from outside Kepuhsari village who straightly want to experience and perform how to make *Purwo* shadow puppets. Materials and tools as well as instruction are provided by the studio. And thus the enculturation time to run the activities in the studio depends on the participant's availability. Basically the workshops composed of tourism awareness group, is where apprentices learn and manage the place in his home. The difference is that,

studio is designed to function like social facilities while the studio focuses on commercial one. The visitors who want to whittle and make puppet decoration have to pay in accordance with the package level. Packages include those in regular, medium and high grade. Nonetheless they all have the same mission which is to preserve the value of the art of *Purwo* shadow puppets carving decoration combined with educational tourism activities.

Enculturation which acts in a formal nature occurs in elementary and junior high schools that are located in the village Kepuhsari through local culture programs and extra-curricular activities. The local culture program is a program conceived by the school based on local potential. Shadow puppets produced from local potential needs to be preserved through lessons at school.

Extra-curricular program is a strategy meant to emphasize the enculturation of art value of puppet carving decoration by giving students the opportunity to choose according to their interests. Extra-curricular is an optional alternative choice allowing students to deepen on their shadow puppets learning. Extra activities can be operated after class when students get off school the time they are heading back home. Thus, extra-curricular programs are open to students who are interested in deepening their knowledge. Local culture supporters and extra-curricular are experts who have skills in making shadow puppets. One of those supporters is an expert who also has a place for the apprentices. He is a respected public figure as he has long fought to preserve the puppets in various ways.

The value of art carving decoration in Kepuhsari village, apart from direct enculturation, there is also a formal school devoting its role in enculturation of art value of carving decoration in indirect way. The institution at some junior and senior high schools known as the 'SMP Negeri I Manyaran' and 'SMA Negeri I Manyaran', does not directly provide learning instantly issuing the art value of carving decoration. In those schools, there are courses like arts and culture including art material related to the visual aspect.

In senior high school for instance, course like styling is among the subjects to be taught, as well as material used to make decoration or ornaments with diversified motifs. In this context, the stylized theme or shape and ornamental motifs provide the form of a puppet. This means that teachers indirectly presented the introduction of cultural values through cultural arts puppet. Thus, children will know and get familiar with puppets.

This is exactly what occurred in junior high school I Manyaran where it introduced cultural art lesson for children using visual arts field. There are many things to learn through arts in this school. Indeed it is not directly heading towards puppet but the Javanese cultural related aspects are tightly associated with puppets which teach noble cultural values. So, through formal education institutions occurring outside Kepuhsari village embedded an enculturation of art value of shadow puppets even though it is not in a direct way.

The description above shows that the value of art carving decoration cultivated through several ways including those undertaken at the apprentices', in studio and at school. The existence of such institution has a great significance for the survival of art of *Purwo* shadow puppets. Each institution has a great role in preserving the art value of carving decoration. That role is also supported by expectations of community leaders who care about the existence of art carving decoration.

Table 5: Data of enculturation in direct formal properties

Aspects	SD N 2 Kepuhsari (For local culture center)	SD Kepuhsari (Extra-curricular)	SMP II Kepuhsari (For local culture lesson)	SMP II Kepuhsari (Extra-curricular)
Guidance	Curriculum prepared by the teacher	Curriculum prepared by the teacher	Curriculum prepared by the teacher	Curriculum 2006 (KTSP)
Name	Local existing puppets	Extra-curricular	Local culture carving decoration	Art and culture
Nature	Mandator	Optional	Mandatory	Optional

	y			
Time	Schedule	Free	Scheduled	After class
Materials	Teori-praktek	Theory-practice	Theory-practice	Free painting
Kids	Class 4-6	Class 4-6	Class 7, 8, 9	29 for three classes
Tools & materials	Provided	Provided	Provided	Provided
Length of the activities	2x30 minutes/week	2x30 minutes/week	2x35 minutes/week	2 x 45 minutes
Place	School	School	School	School
Diplomas	Elementary school	Elementary school	Undergraduate	Elementary school
Legality	Technical school	Technical school	Technical school	Technical school
Mission	Preservation	Preservation	Preservation	Preservation

Table 6: Data of indirect enculturation

Aspects	SMP I Manyaran KTSP Curriculum	SMA I Manyaran KTSP Curriculum
Courses	Art and Culture	Art and Culture
Nature	Free to choose	Optional
Time	Scheduled	Scheduled
Length	2x35 minutes/week	2x45 minutes/week
Tempat	School	School
Supporting Diploma	Local Literary Undergrad education	Undergrad in education fine arts
Basics	SK PNS	SK Wiyata bakti
Nature of the enculturation	Indirect	Indirect

Table 7: Data showing the roles and expectations of the performers of enculturation of value of carving decoration

Informants	The role that has been done	Its commitment
The instructor at the apprentices' place	Continuously teaching the value of puppets of carving decoration value without limit	Preserving the puppets in Manyaran from being extinct despite tense international pressure
Studio monitor	Teaching the process of puppet-making through education tourism activities packed in workshops.	Puppet can be developed in the context of economic extinction
Local	Urging children in	Cooperation with all

culture elementary Instructors & Extra-curricular	creating puppet mascots on the head which functions as keychain	stakeholders is needed so that schools develop and advance in its supportive efforts to preserve the culture about puppets
High School Teacher outside Kepuhsari village	Introduce through the styling, ornamental using of various shapes of puppets during art class	Those apprentice after being taught, shout start to relish the Javanese culture first, and then to <i>Purwo</i> puppets and finally its philosophy until they perfectly master it

4. CONCLUSION

4.1. Summary

The art value of carving decoration of *Purwo* shadow puppets in Wonogiri remains indelible and continues to exist until today since it has harmoniously been nurtured / cultured through continuous combined ways including inheritance and education whether formal or non-formal. Informal approach is directly undertaken in learning, held at the experts', who possess proficient skills and abilities in art carving decoration and also taking place in studios or workshops which are embedded in tourism education activities. With regard to formal approach, it immediately performed through local culture and extra-curricular activities found in elementary and junior high schools, which are located in Kepuhsari village. While indirect enculturation of art value of carving decoration are operated in junior and senior high schools which takes place outside Kepuhsari village through art and culture lessons regarding the courses of art and Javanese cultural art. The enculturation of art value of carving decoration in informal institutions which comprise knowledge, skills and attitudes, tends to be social and commercial but it is perpetually flexible. While enculturation value which directly takes place at schools is instantly well planned and scheduled as cultivated by designated instructors so as it bound together.

4.2. Suggestion

- a. Encourage schools and the community of Wonogiri as well supporting them as shadow puppets producing locals and that the community, with the collaboration of local

governments, should hold a competition or exhibition of their products on a regular basis.

- b. The cooperation between workshops, schools, communities and local government is needed in order to uplift Wonogiri as the center of shadow puppets.

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