

MEANING AND SOCIAL REALITY OF PRAJA IPDN

Phenomenological Studies on Meaning and Social Reality about Identity as Praja IPDN at Jatinangor

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ABSTRACT

The purpose of this study is to know the meaning of how the meaning of praja IPDN about their social reality as praja IPDN.

This research uses qualitative method with phenomenology approach that aims to know the world from the point of view of the person who experienced it directly or related to the nature of human experience, and the meaning that is attached to it.

The result of the research shows that the meanings of praja IPDN on their social reality as praja IPDN are divided into four meanings, first meaning is, as the pride of the family, two are skillfull candidate leader, third is superior college and fourth is PDH as the keeper of behavior in social interaction.

Their interpretation of the symbols attached to the identity of praja IPDN as an honor, leadership, knighthood, and others also affect their actions. The significance of this symbol will be more perfect when the intensity of interaction with fellow leaders, especially their seniors, is increasing. Moreover, these symbols created and understood by these masters are symbols that bind their cohesiveness inside and outside the campus.

Keywords: Phenomenology, Meaning, Social Reality, Praja IPDN.

INTRODUCTION

IPDN Institution is the only special school who create to the civil servants initiated by Soekarno (Indonesian 1st President) to create bureaucrats who can support both central and local government under Minister of Home Affairs (Kementerian Dalam Negeri)). The institution continues to be under the spotlight of society due to the behavior of the controversial teams. Starting from the arrogant behavior in society and violent behavior in the institution that led to the death of praja junior due the actions from his senior. This doesn't happen only once but has been repeated. The cases of IPDN's was talking at public because of violence cases that make praja candidate died.

From 1993-2007 it is estimated that there are 35 people who died on average due to unfavorable treatment from seniors to new praja. But of the total number of civilians who died, only 10 cases were revealed in the mass media. The number of IPDN praja cases that died was based on research conducted by IPDN lecturer, Inu Kencana in 2007 in his dissertation entitled Supervision of STPDN

Performance Against Sumedang Society Attitudes¹. Even the former Governor of Jakarta, Basuki Tjahaja Purnama, had suggested to President Jokowi IPDN disbursed, because according to him IPDN established praja not much benefit². The proposal from Ahok could cause controversy again in the society.

Actually Ahok is not the first to propose that IPDN schools be dissolved. Prior to this discourse, there has been a discourse in society when cases of violence resulting from the violence of senior youth officers against juniors in IPDN publicly revealed in 2003 caused serious upheaval for the IPDN was dissolved. The same thing happened in 2006 so that Inu Kencana who is also one of the teachers in the campus opened the mistakes of the curriculum proclaimed in the school. According to Inu, there is something wrong from the curriculum in IPDN so that the praja tend to behave more. Inu also did not hesitate to dismantle all the depravity and practice of violence that has been going on in the campus. In fact, he accused a powerful man on campus who should be held accountable for the violence³. At that time, IPDN received special attention from President SBY by forming an investigative team led by Ryas Rasyid.

Although IPDN schools continue to cause controversy in the middle of society which is sometimes followed by cynical scorn, but the school is still maintained and still in demand by the community, especially in areas that continue to compete to encourage their children to go to school in IPDN. Even the tendency to send their children to school in IPDN is done with a very serious interest so often there is a "bribe" in the recruitment of the candidates. It is said that the majority of the praja is a child or close family of officials in the local area so that since the era of president Jokowi, IPDN recruitment is done more transparently and even involving the KPK.

IPDN is rather different from other universities or with other college. Starting from the recruitment of praja, where IPDN using regional representation system. All the regions in this republic have allotted to send their best sons and daughters to study in IPDN with quite strict selection. IPDN students are also required to stay in dormitories prepared by the IPDN, and in addition to learning about bureaucracy and government, the students are also physically and strictly trained. IPDN Praja also has a unique uniform it calls PDH (Pakaian Dinas Harian) on the campus as well as in public spaces with various attributes (emblems) that have a junior-senior meaning or rank in the campus. Even when studying in IPDN too, the praja have received monthly allowance (uang saku).

It is clear that attitudes and behaviors of IPDN officials both on campus and in the public sphere. The attitudes of these teams are not as common as we know them, the characteristics of these praja tend to behave like the military while in the public sphere, such as cropped haircuts, neatly dressed clothing complete with attributes emblemnya, caps that look like officers, shoes shiny with a straight road. It is also impressed in public that the behavior of IPDN tends to be exclusive and arrogant. As a result, they have distinctive features from other.

¹ <http://news.detik.com/berita/3013162/catatan-kelam-ipdn-dari-kasus-kekerasan-hingga-narkoba>; Edisi 8 September 2015, diakses 29 April 2016 Pukul 19.05 WIB

² <http://www.suara.com/news/2015/09/04/174912/ahok-minta-jokowi-bubarkan-ipdn>; Edisi 4 September 2015, Diakses Tanggal 29 April 2016 Pukul 21.37 WIB

³ <http://www.pelita.or.id/baca.php?id=28386>; Diakses Tanggal 29 April 2016 Pukul 21.46 WIB

Although cynical scorn often directed to them (Praja IPDN) but all that impressed did not reduce the students' self-confidence to perform in the middle with all kinds of attributes. Not only did they reduce their self-esteem, even these IPDN students seemed more proud of the institution and seemed rather "underestimated" the praja of other universities. And every year can be sure people's interest for school in IPDN never decrease can even increase if not limited. The "cynical" view of the community towards IPDN workers indirectly contributes to increasing the cohesiveness of the teams in responding to the environment around them. Whereas IPDN Praja is representative of every region in Indonesia but they relatively have the same attitude in seeing the world. The proof, when their institutions are questioned by the public, they tend to be more solid and supported by their alumni with militant attitudes. Based on the research context that has been mentioned above, the focus of research studies is how meaning IPDN praja on their social reality as IPDN praja?

LITERATURE REVIEW

Phenomenology Theory

The most prominent physiologist is Alfred Schutz, he says the task of fenomenologi connects scientific knowledge with daily experience and from activities where experience and knowledge are rooted. Convinced that the world experienced by an implicit human consciousness, including the external world, is understandable because of our consciousness and as long as it has meaning. Thus phenomenology identifies the problem of a world of sensory experiences that is meaningful to a world full of meaningful objects, a thing that originally occurs in individual consciousness separately and then collectively in the interaction between consciousnesses. (Craib in Basrowi and Sudikin, 2002: 39).

Schutz's work is vital to the theory of communication because it places communication as an important factor for the reality experienced by a person. The reality for us depends on what we learn from others in our socio-cultural community that constitutes a historical situation. Someone in sharing time and place experiences different realities, such as "If a reality, if filtered through my biographical situation, will be my reality". (Sendjaja, 1994: 375-376). What is real to us depends on the categories we use to conceive the experience. The category must include a number of observations and other exceptions, since it is a typification. People and things are understood by being placed in a generalization of the categories that make up or classify them. This is the subject of social science, and according to Schutz the solution is not to find a universal category of meaning, but with social categorization as agreed by certain social and cultural groups. Schutz also sought to reveal the social structure that led to these forms of classification. So the general truth about the behavior of mansia can not be found, but the specific truth of a particular group can be expressed.

For Schutz social knowledge contains formulas that are familiar ways of doing things. Allows one to group things according to logic that are equally understood in solving problems, performing roles, communicating and adapting behaviors in different behaviors. As a social phenomenology, Schutz's philosophy provides support for the flow of social construction thinking that leads to observations on the meanings brought by different people in a communication. Schutz does not explain the existence of a commonality in all human life that

exceeds the age of its creator. In every phenomenological situation: the context, space, time and history that uniquely place individuals own and apply a stock of knowledge consisting of all facts, beliefs, desires, prejudices and rules we learn from personal experience and knowledge ready made available to us in the world where we were born and exist. So the concept of intersubjectivity in Schutz phenomenology is a concept that allows us to interact in communication. With the stock of knowledge inventory possessed, then can share the perspective with others, can perform various relationships with others.

Schutz's point of view, the knowledge category, first degree is personal and unique to each individual in face-to-face interaction with others. Then the various typifications that have been formed and embraced by all members of a culture, consisting of myth, knowledge, culture and common sense. So the main purpose of phenomenological analysis is to construct the "real" world of human life in their own form. The reality of the world is intersubjective, in the sense that members of society are the basic perceptions of the world that they internalize through socialization and enable interaction or communication. The second degree for Schutz, which is to conceptualize observations observed by the senses of an existing reality, then confirmed the reality of that observation to the perpetrator in that reality. Schutz approves Weber's idea of the imposition of human behavior in the social world as a reality that is socially meaningful (reality meaning).

Schutz mentions humans who behave as "actors". When someone sees the act of the actor or hears what he says, he will understand the meaning of the action. In the social world such a thing is referred to as an "interpretive reality". (Cuff and Payne in Kuswarno, 2004: 47). So social research is an attempt to develop models of conceptual systems and subject relevance for research because they can be observed in everyday life. The phenomenologists reject the prediction as the goal of social science, explanation is not identical with prediction. Because prediction can be a goal only for phenomena that allow explanation of causality. So in other words phenomenology is to construct the world of "real" human life in their own form. (Mulyana, 2013: 62-63)

Then according to Schutz, that people simply accept the world of daily existence and others share the understanding of the important traits of this world. Besides the meaning of "intersubjective", the social world according to Schutz must be seen historically. Hence Schutz concluded that social action is an action oriented to the behavior of other people or persons in the past either now or will come. There are three things that need to be considered in intersubjectivity or meaningful understanding of actions, speech, and interaction as a member of society, namely the situation of typification. Because according to Schutz actors intersubjektif action did not appear just like that, but must go through a long process, meaning before entering the level of in order motive, according to Schutz there are steps because of the motive that preceded it. So phenomenology is present to understand the subjective meaning of man attributed to the actions and causes and consequences of his actions. (Basrowi and Sudikin, 2002: 42).

Another explanation is that Schutz is looking forward to the future as an essential concept of action or action. Actions are behaviors that are geared towards realizing goals in a predetermined dating period (determinate). The sentence implies that a person has a past (pastness). Thus the purpose of action has elements into the future (futura) and elements into the past (pastness). In

describing the purpose of a person's actions quite complex, Schutz called in the future perfect tense. Meanwhile, an action can be "action in the progress" and "complete action". Action is a complex meaning or a contextual meaning, therefore, to describe a person's overall action needs to be given a phase. Schutz proposed a phase called in order into motive that refers to the future. Then the action because motive (motif because) that refers to the past. (Kuswarno, 2004: 48). Research phenomenology, researchers in such a way into the conceptual world of subjects who studied, so what and how a sense developed by the subject of research in everyday life. Moleong reveals that phenomenology sees the subjective side of the research subject or from the viewpoint of the research subject.

Phenomenologists believe that living things are available in various ways to interpret experiences through interaction with others, and that the sense of our experience of our story forms the reality. The purpose of understanding the subject of research, namely to see it in terms of their views. When examined carefully, the phrase "in terms of their views" becomes a problem. The main problem is "in terms of their views" is the construct of the study. Seeing the subject in terms of this idea would probably force the subject to experience a strange world for him. (Moleong, 2006: 9).

Symbolic Interactionism Theory

The essence of symbolic interaction is an activity that is characteristic of human communication and exchange of symbols that are given meaning (Mulyana, 2013: 68). George Herbert Mead (1962) as the foundation of this theory, argues that language is a symbolic system because it is used to interpret things. Symbols are representations of messages communicated to the public. According to Mead, meaning does not grow from solitary mental processes but is the result of social interaction or the causal significance of social interaction. Individuals mentally not only create meaning and symbols, but also there is a learning process for the meaning and symbol during social interaction. Rose (1974) as quoted Mulyana (2013: 71-73), symbolic interaction has a number of the following premises:

1. Individuals respond to a symbolic situation. They respond to the environment, including physical objects (objects) and social objects (human behavior) based on the meaning that the components of the environment share for them. When they encounter a situation, their response is not mechanical. Nor is it determined by external factors. Their response depends on how they define the situation encountered in social interaction. So it is individuals who are considered active to determine their own environment.
2. Meaning is the product of social interaction, therefore the meaning is not attached to the object, but rather negotiated through the use of language. Negotiation is possible because humans are able to name everything, not just physical objects, actions or events (even without the presence of physical objects, actions or events), but also abstract ideas.
3. Meanings interpreted by individuals may change over time, in line with changes in situations found in social interactions. Changes in interpretation are possible because the individual can perform a mental

process, ie communicate with himself. People imagine or plan what they will do.

Furthermore George Ritzer put forward the basic principles of the theory of symbolic interaction as follows:

1. Humans do not like the lower animals, endowed with the ability to think.
2. The ability to think is shaped by social interaction.
3. In social interaction individuals study the meanings and symbols that enable them to use these thinking skills.
4. Meaning and symbols enable people to take action (action) and interaction that is typical of human.
5. People are able to modify or alter the meanings and symbols they use in actions and interactions based on their interpretations of the situation.
6. People are able to make these modifications and changes because of their ability to interact with themselves, allowing them to examine the stages of action, assess the relative gains and losses, and then choose one of them.
7. These intertwined patterns of action and interaction form groups and communities (Mulyana, 2013: 73).

RESEARCH METHODOLOGY

Research Paradigm

Paradigm as mentioned in Mulyana (2013: 9) is a way of looking to understand the complexity of the real world. Bogdan and Biklen (1982) as quoted Moleong (2005: 49) paradigm refers to a number of shared assumptions, concepts or propositions that direct the way of thinking in a study. The paradigm is also a human construction that determines the world view of researchers (Denzin & Lincoln, 2009: 123). The conclusion that can be taken from some of the above views is that the paradigm is a way of thinking or thinking of researchers in understanding a reality. This perspective is useful as a guideline in conducting a research for the purpose obtained can work well.

There is a wide variety in the mention and classification of paradigms in scientific research. But in this paper it is based on the paradigm grouped by Denzin and Lincoln (2009: 123) which proposes typology that includes 4 (four) paradigms: positivism, post-positivism, constructivism, and critical. Based on the classification, this research uses constructivism paradigm with the assumption that active actors define and construct their environment and reality.

Research Method

The research method used is the method of phenomenology. Phenomenology aims to know the world from the point of view of the person who experienced it directly or related to the nature of human experience, and the meaning attached to it (Kuswarno, 2009: 35).

Data Collection Technique

In accordance with the method of phenomenology, while the data collection techniques used in this study are:

1. In-depth Interview.

This technique is used to obtain sufficient data in the field. Therefore, the research team conducted in-depth interviews with the resource persons.

2. Non-Participant Observation.

In this study, the observations were conducted in a non-participant. The research team only conducted observations in a distance to observe the behavior of IPDN Jatinangor.

Informant

Who become informants or resource persons in this study IPDN praja in Jatinangor as many as three people. Of these three informants, one of them is female. Selection of informants also considers the area of origin for the purpose of data diversity. Here is the name and origin of the informant:

Tabel 1. Informant Names

No.	Name	Gender	Origin	Semester
1	Fajar A. Rustiandi	Male	West Java	VI
2	Steven H. L. Tallaubun	Male	Papuan	II
3	Citra Meidina	Female	Middle Java	IV

Data Technique Analysis

According to Bogdan & Biklen (1982), qualitative data analysis is an attempt to "organize the data, sort it into manageable units, synthesize it, find and discover patterns, find what is important and what is learned, and decide what can be told to people other "(in Moleong, 2005: 248). Data analysis was done by using Miles and Huberman model (Sugiyono, 2010) where the data were analyzed from data collection and finished research. The stages of data analysis as follows:

1. Data Reduction in Narrative Form.

At this stage all data obtained in the field, recorded and poured in the form of interview transcripts.

2. Display Data for Categorization.

After stage 1 is done, the data is then sorted by topic or categories according to research objectives.

3. Conclusions.

Based on the results of grouping at the stage of categorization is then drawing conclusions on the findings or research results.

RESULT AND FINDINGS

Meaning: as the Pride of the Family

Bearing status of IPDN Jatinangor gives the family pride for IPDN. This was conveyed by one of the informants, Fajar A. Rustandi Praja this sixth semester said:

“Entrance to IPDN is not easy. The competition is very tight. In my generation, there were about two thousand test takers and six cents received. Especially so far, IPDN is identical with the children of state officials. So, in my opinion, being IPDN is an IPDN that means I am elevating my family's dignity. Moreover, they are also very proud of me”.
“Masuk IPDN itu gak gampang. Kompetisinya sangat ketat. Di angkatan saya, ada sekitar dua ribuan peserta test dan yang diterima cuman enam ratusan. Apalagi selama ini, IPDN identik dengan anak para pejabat. Jadi, menurut saya, dengan menjadi praja IPDN itu berarti saya sedang mengangkat martabat keluarga saya. Apalagi, mereka juga sangat bangga sama saya”. (Quotations Interview with Fajar A. Rustandi, Praja sixth semester).

The same opinion was also presented by Citra Meidina. The new praja is in the fourth semester explains the pride of bearing the status of IPDN praja. According to him, being IPDN praja same as fun with the wishes of parents.

"I still personally not too insistent to have to go to IPDN. But my parents really want me to go to IPDN. For me still lectures in IPDN have a very more value especially for my family. Want to make both my parents proud, just that sir! "

“Saya sih sebetulnya secara pribadi gak terlalu ngotot untuk harus kuliah di IPDN. Tapi orang tua saya sangat menginginkan agar saya kuliah di IPDN. Bagi saya sih kuliah di IPDN punya nilai yang sangat lebih terutama untuk keluarga saya. Ingin membuat kedua orang tua saya bangga, gitu aja sih pak!”. (Quotations Interview with Citra Meidina, Praja fourth semester).

From both opinion of this informant it can be seen that IPDN praja memaknai reality become IPDN praja as family pride. Due to such meaning, IPDN praja's claimed to struggle in such a way despite the strict discipline applied during the course of attending IPDN. As Fajar stated the following:

"At first, it felt heavy too. Already accustomed to a free life but must follow all the standards and discipline that apply in the campus. But because I remember the expectations of both my parents then I persevered, keep fighting. And the key, I always take all my struggle in my prayer "

“Awalnya, rasanya berat juga. Sudah terbiasa dengan hidup yang bebas tapi harus mengikuti semua standar dan kedisiplinan yang berlaku dalam kampus. Tapi karena saya ingat harapan kedua orang tua saya maka saya tetap bertahan, terus berjuang. Dan kuncinya, saya selalu bawa semua perjuangan saya dalam doa”. (Quotations Interview with Fajar A. Rustandi, Praja sixth semester).

Meaning: as a Skillfull Future Leader

IPDN Praja in Jatinangor defines their status and identity as well as future leaders who have been equipped with various skills ranging from technical administrative to the art of leading the community. According to informants,

IPDN becomes a leader of future leaders who will serve and nurture the community. This was revealed in an interview with Steven H.L. Tallaubun, a young man who is still in second semester.

"IPDN for me is a place to hone leadership and discipline. IPDN prepares me to be a servant and civil servant of the state who is ready to serve the community. Entering IPDN means that we are ready to be a leader in society when we will finish our education".

"IPDN bagi saya adalah tempat untuk mengasah kepemimpinan dan kedisiplinan. IPDN menyiapkan saya menjadi calon pelayan dan aparatur sipil negara yang siap mengabdikan bagi masyarakat. Masuk di IPDN berarti kita siap menjadi pemimpin di masyarakat ketika kelak menyelesaikan pendidikan". (Quotations Interview with Steven H.L. Tallaubun, Praja second semester).

A similar opinion was also expressed by Citra Meidina, a fourth semester worker. Women who became representatives of Central Java Province is very confident that later after the study in IPDN will be a leader in the society minimum as a Camat (head of district).

"Since the beginning entering IPDN, I have prayed and aspire as a regional secretary. Minimum as Camat (head of district). Therefore, the opportunity during IPDN is a momentum for me to prepare myself. Especially in this IPDN we are taught and educated not only related to teaching, but also training and nurturing. Well, in this training I learned a lot about administrative skills so that the provision and capital for me will become a leader in society".

"Sejak awal masuk di IPDN, saya sudah mendoakan dan bercita-cita sebagai Sekda. Minimal sebagai Camat. Karena itu, kesempatan selama menjadi praja IPDN merupakan momentum bagi saya mempersiapkan diri. Apalagi di IPDN ini kami diajar dan dididik tidak saja berkaitan dengan pengajaran, tetapi juga pelatihan dan pengasuhan. Nah, pada pelatihan ini saya belajar banyak menyangkut skill administratif sehingga menjadi bekal dan modal bagi saya kelak menjadi pemimpin dalam masyarakat". (Quotations Interview with Citra Meidina, Praja fourth semester).

Even one other praja, Fajar A. Rustiandi 22 years old, admits that he is working hard to improve his GPA to be in the top 10. By entering the top 10 category, according to Dawn, his ideals become leaders in the ranks of ministries or national level will be realized.

"I'm focused on chasing the grade and getting into the top 10 in my class. If entering the top 10 is very proud. Me and my parents can eat together with the President and sit in VVIP seats. By entering the top ten I have the opportunity to become a leader at the national level. Usually the top 10 will be offered work in the ministry in Jakarta. Moreover, the salary in the ministry is very different from the salary in the province and especially in

the district. This lecture in IPDN is an opportunity for me to prepare myself to be a candidate leader at the national level. at least at the provincial level ".

"Saya sedang fokus untuk ngejar grade dan masuk 10 besar terbaik dalam angkatan saya. Kalau masuk 10 besar kan sangat membanggakan. Saya dan kedua orang tua saya bisa makan bareng dengan Presiden dan duduk di kursi VVIP. Dengan masuk 10 besar ini saya berpeluang menjadi pemimpin di tingkat nasional. Biasanya yang 10 besar akan ditawarkan bekerja di kementrian di Jakarta. Apalagi gaji di kementrian sangat beda jauh dengan gaji di propinsi dan apalagi di kabupaten. Kuliah di IPDN ini bagi saya menjadi kesempatan untuk saya persiapkan diri menjadi calon pemimpin di level nasional. Mentok-mentoknya ya di level propinsi". (Quotations Interview with Fajar A. Rustandi, Praja sixth semester).

Referring to the three opinions of the informants mentioned above, it indicates how the officials interpret their reality and identity as future leaders of the community. Therefore, studying in IPDN for them is an event and preparation process towards the realization of candidate leaders in the field of government.

Meaning: as a Superior College

Other meaningfulness as for reality as Praja IPDN in Jatinangor also as superior college. Most informants revealed that they were superior to other universities. Eventhough those outside IPDN.

"I see for myself that to be able to study in IPDN is not easy. I have to compete with thousands of people. Not to mention the material selection is also heavy. Selection stage is also not easy and very tight. We are even investigated by *Komisi Pemberantasan Korupsi (KPK)*.

"Saya saksikan sendiri bahwa untuk bisa kuliah di IPDN itu tidak gampang. Saya harus bersaing dengan ribuan orang. Belum lagi materi seleksinya juga berat. Tahapan seleksi juga tidak gampang dan sangat ketat. Kita bahkan diteliti oleh tim Komisi Pemberantas Korupsi". (Quotations Interview with Fajar A. Rustandi, Praja sixth semester).

The same comment expressed by Citra Meidina. "In my opinion, IPDN is a superior group of representatives from each region. The people also know that IPDN children are identical with the superior praja. The IPDN is a bond of service so that to enter into praja is not easy "

"Menurut saya, praja IPDN itu kumpulan perwakilan unggulan dari tiap daerah. Masyarakat juga tahu kalau anak-anak IPDN identik dengan praja unggulan. Kan IPDN itu ikatan dinas sehingga untuk masuk menjadi praja tidak gampang".

(Quotations Interview with Citra Meidina, Praja fourth semester).

Meaning: Pakaian Dinas Harian (PDH) as a Keeper of Behavior

Each IPDN praja is required to wear a uniform or what they refer to as Daily Apparel and they call *pakaian dinas harian (PDH)*. Overall IPDN uniforms consist of:

1. Muts: blue base color. On muts there is a yellow list as a sign that a Praja is a candidate officer who when graduated later will be directly appointed to PNS (*Pegawai Negeri Sipil*) class III/a.
2. Forecasts: located on the top left side of the Muts which symbolizes that a Praja is a civil servant officer.
3. Deck: located on the shoulders of a Praja, has the meaning that a Praja has a great burden and responsibility on his shoulders. Each level of Praja has a number of different stars on its deck. This indicates that the higher the level and rank of a Praja the greater the responsibility it carries.
4. IPDN Monogram: This attribute is located above the collar of PDH clothes. This monogram signifies the identity of the IPDN.
5. Board Name: Pinned on the right pocket of PDH shirt. The background color of the nameplate is black and the name is white.
6. Coat of arms of *Kementerian Dalam Negeri/Korpri*: Pinned on the left pocket of PDH clothes. That is, IPDN Praja is within the auspices of the Ministry of Home Affairs which will be appointed to PNS class III/a.
7. Embroidery IPDN Symbol: Located on the left arm of PDH clothes. This signifies the identity of IPDN for the wearer.
8. Shirt and Pants: The uniform of PDH used has a brown color.
9. Lace Belts and Buckles: A black waist belt signifies a Praja bound by law. Above the buckle also has a symbol of IPDN which also signifies the identity of the IPDN institution.
10. Shoes: PDH Praja shoes are black pantopel shoes.

Their interpretation of this clothes is quite diverse, ranging from the symbol of struggle, achievement, grandeur, to success. However, it is generally stated that IPDN uniforms mean as guardians attitude of the praja during education. Here is the opinion of all informants about the meaning of clothes and accessories:

"Not easy to wear clothes as IPDN praja. Moreover pins and other attributes. To be able to attribute additional then need a struggle. Not all servants also get the same pin or atriibut. All through the struggle ".
 “*Tidak gampang mengenakan pakaian sebagai praja IPDN. Apalagi pin dan atribut lainnya. Untuk bisa dapat atribut tambahan maka butuh perjuangan. Tidak semua praja juga mendapatkan pin atau atribut yang sama. Semuanya melalui perjuangan*”. (Quotations Interview with Fajar A. Rustandi, Praja sixth semester).

Clothing is also interpreted as a symbol to maintain the attitude of the praja in interacting with the community around them. According to Steven, wearing a complete outfit with his attributes becomes a personal alarm for him to keep his speech and behavior both inside or outside the campus of IPDN.

"Wearing praja uniform, I constantly remember and appreciate the importance of maintaining my behavior. This outfit is an alarming sign to

me that I am a future leader and therefore necessary and obliged to keep my words ".

“Dengan memakai pakaian seragam praja, saya jadi terus-menerus mengingat dan menghayati akan pentingnya saya menjaga kelakuan saya. Pakaian ini menjadi tanda alarm bagi saya bahwa saya ini calon pemimpin dan karenanya perlu dan wajib menjaga tutur kata saya”.
(Quotations Interview with Steven H.L. Tallaubun, Praja second semester)

DISCUSSION

Schutz's point of view, the knowledge category, first degree is personal and unique to each individual in face-to-face interaction with others. Then the various typifications that have been formed and embraced by all members of a culture, consisting of myth, knowledge, culture and common sense. So the main purpose of phenomenological analysis is to construct the "real" world of human life in their own form. The reality of the world is intersubjective, in the sense that members of society are the basic perceptions of the world that they internalize through socialization and enable interaction or communication.

The ambition to pursue a career in government institutions that they consider highly prestigious spurred them to study in IPDN in totality by trying as much as possible to finance lecture materials as well as education in IPDN dormitories which they believed to be a hallmark of their superiority compared to other schools greatly shaped the worldview of the praja this is against their environment. Moreover, the desire to boost social status and want to be a leader in society strongly motivate them to complete their studies as possible.

Not yet to mention the doctrine of the instructors and seniors as long as they are in the dorm is very confident, and even tend to think of themselves as superior to those of other universities, including civil servants who are not from IPDN. For IPDN praja's, other higher education (non-IPDN) students, including those based on governmental sciences, are taught only in the classroom materials without being disciplined and physically trained in the dorms as they are, so they think it is their superiority over other prajes. Not only that, but the IPDN staff are also very proud of the uniforms and all the attributes that they are subjected to showing their identity which they consider "sacred".

In addition, the concept of self and IPDN Jatiningor IPDN communication behavior both on campus and off campus is strongly influenced by the meaning of the reality they live in. In the perspective of the theory of symbolic interaction, the IPDN self-concept is that they communicate themselves or their communities as superior, and future leaders who are ready to serve the community. Daily service attire and its attributes are seen as symbols that represent their greatness and knighthood as IPDN praja.

CONCLUSION

The meaning of IPDN praja to their IPDN praja status is the family pride, superiority, skillful future leaders, and clothes as guardians of behavior. Their interpretation of the symbols attached to the identity of IPDN as an honor, leadership, knighthood, and others also affect their actions. The significance of this symbol will be more perfect when the intensity of interaction with fellow leaders, especially their seniors, is increasing. Moreover, these symbols created

and understood by these masters are symbols that bind their cohesiveness inside and outside the campus.

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