

INTERNALIZATION MODELS IN ORGANIZATIONAL VALUES COMMUNITY 4.20 SOCIETY INDONESIA (STUDY OF COMMUNITY 4.20 SOCIETY INDONESIA)

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ABSTRACT

The 4.20 Society was a social community consisting of several individuals with different backgrounds, hobbies, jobs and even religious backgrounds and social status. The purpose of this study were 1) Describe the values doctrine by the 4.20 Society in Jakarta. 2) Describe efforts to internalize the values contained in the 4.20 Society with members of the 4.20 Society Community in the regions of Indonesia. 3) Explain some of the effects of internalizing members of the 4.20 Society related to the vision and mission of the 4.20 Society Community itself. This study used a qualitative approach to the type of case study research. The research subjects were 4.20 Society in the City of Jakarta and Bandung. The informant selection technique was done by purposive sampling. Data was collected by full participant observation techniques and in-depth interviews. The results of the study explain that the values indoctrinated at the 4.20 Indonesian Society are values about tolerance. Tolerance here is more intended to address existing differences. The Slogan Respect Differences Enjoy Tolerance was a slogan that has its own meaning for all 4.20 Society members themselves. Thus these values have an impact on the internalization of each member of the 4.20 Indonesian Society.

Keywords: 4.20 Society, Tolerance, Difference, Impact of Internalization.

INTRODUCTION

4.20 Society is a social community consisting of several individuals with different backgrounds, hobbies, jobs and even religious backgrounds and social status. The principles in addressing the many differences by promoting tolerance are the basis for the thought or philosophy of the 4.20 Society. 4.20 Society is a community that first developed and implemented the Community and Based Marketing System in Indonesia

in realizing commercial and social goals. The basic principles of Community Relations 4.20 Society activities are active in making friendships with other communities by prioritizing collective ties and personal ties of existing members. In its activities, communities that can be embraced are open communities with other communities.

In line with what was stated by Achwan in the Society journal entitled *Dua Dunia Seni: Fashion Creative Industry in Bandung and Bali*. Where the process of the emergence of ideas until fashion products available on the market takes a long time. Various actors, both directly and indirectly involved in production, such as fashion magazines, corporate marketing personnel, and prospective consumers, contributed to the process. Almost all fashion products are characterized not by single players, but by group work (Achwan, 2014).

Nithyaprakash Venkatasamy in a journal entitled *Fashion Trends and its Impact On Society* stated that: In the society, the individual's appearance is the ticket to transmit non verbal communication signals such as possible cues about his / her social stature, values and lifestyle. Fashion communication has under gone a 360 degree shift in its communicable aspects starting from projecting a basic image of how we look like and how we feel like to expressing our emotional experiences through interactive implements in the dress (Nithyaprakash, 2015).

METHOD

This study used a qualitative approach to the type of case study research. The research subjects were: 4.20 Society in the City of Jakarta, because the City of Jakarta was a parameter for Indonesia. The selection of the city of Jakarta was also due to Jakarta being a place of 4.20 Society family and 4.20 Society of Jakarta and 4.20 Society of Indonesia centered at Store 4.20 in Tebet, South Jakarta. The informant selection technique was done by purposive sampling. Data was collected by full participant observation techniques and in-depth interviews. In the validity of the data used the technique of triangulation of data, then directed by steps such as doing data reduction, presenting data and drawing conclusions.

RESULTS AND DISCUSSION

General Description 4.20

4.20 starts from Custees. A clothing home industry business that gives buyers the freedom to design their own designs of t-shirt orders. Custees was born on April 20, 2010 and immediately received a positive response from the market and the community. But this euphoria did not last long. Not long after the Custees faded, finally Roby Satria, Denny Setiawan and Galang Prima realized that more mature concepts and more competent human resources were needed to be able to help and compete in this clothing business by creating a new design of 4.20 and 4.20 The Society. 4.20 Society is a social community consisting of several individuals with backgrounds, hobbies, jobs and even religious backgrounds and different social status. 4. Logo 4.20 as this fashion brand was produced in the city of Bandung precisely on the street Batik Rengganis No 18, Sukaluyu, Cibeuning Kaler, Bandung City, West Java. This place is a place, where brand 4.20 is carefully designed and with a very long system selection so that the products to be sold can satisfy the lovers. This production site is used as a 4.20 Office or office for employees involved in marketing and marketing systems 4.20. This 4.20 fashion brand is marketed in Jakarta which is referred to as 4.20 Store which is located at Tebet Utara Dalam. No: 23 South Jakarta. Postal Code: 12810. Here products 4.20 work together with other brands, namely brands in the family circle 4.20 itself, for example: Sweet Sunday, Everyday Saturday, Goodstap, Tebbuf, Hijrah, Keji, and Inmotion. These fashion brands are diverse, ranging from clothes, shoes, pants, hoodies, jackets, bags, bracelets, necklaces and robes. These types of brands are owned by people involved in 4.20 as a brand with a revenue sharing system. After being confirmed in an area with a coordinator appointed directly by the founder, the 4.20 Society has been legally confirmed and part of the family 4.20 itself.

In line with the pillars of membership 4.20 Society concerned with: leadership, honesty, emotional spiritual capacity, caring (open minded). The values indoctrinated at the 4.20 Indonesian Society are values about tolerance. Tolerance here is more intended to address existing differences with good responses, this model becomes slogan which is often referred to as Respect Differences Enjoy Tolerance. These tolerance values are internalized through several activities and events, namely: meet up, Safari Tolerance,

namely the visit of founder 4.20 center throughout the region and 4.20 Society Anniversary, both central and regional and social media (Youtube Channel, Instagram, Facebook and Whatsapp applications) as a container for direct communication that is connected between all regions and centers. Some of these activities can be in the form of daily, weekly, monthly and even annual activities and events.

up is an activity that is usually carried out almost every week by the 4.20 Society. Meet up is also an activity that is very important for members of the 4.20 Society in internalizing the ideas in their work. This meet-up activity picks more personal ideas that will be discussed to all group members who are usually led by the Regional Coordinator. The results of the work can be in the form of songs, clothing designs, to photo and video art and paintings.

Safari Tolerance is a program compiled by the central coordinator and founders of 4.20 Society. Safari Tolerance is a theme that is intended for all regions of the 4.20 Society of Indonesia. This activity was carried out by the central coordinator, Dedek Uki Prayudi, to the Coordinator and all 4.20 Society members. Safari Tolerance activities focus on the process of internalizing members to products 4.20 and doctrining tolerance values. Safari Tolerance activities are scheduled on the eve of holidays, namely places like the Coffee Shop, or at the cafe and the central coordinator usually does not come alone.

4.20 Anniversary is an annual celebration activity carried out by all 4,20 Society as the top event. 4.20 Anniversary is considered as a manifestation of the process thread that has been shared with other communities. To understand the activities of the event at Anniversary 4.20, this is also inseparable from the existence of a procession made to commemorate the processes of activities carried out in the past, until finally those periods can be passed together as family members in the 4.20 Society. 4.20 Anniversary is also in the form of the 4.20 Society's birthday celebration, both carried out by the 4.20 Indonesian Society which is usually celebrated on April 20 each year. As always, the 4.20 Anniversary celebration held in Jakarta is welcomed by the public with Fourtwnty music. Various clothing products 4.20 will be widely seen in the event. Starting from clothes, pants and other attributes that are products 4.20 itself, and this is a form of appreciation for the work 4.20 itself.

Social media networks are considered very effective in conveying messages of tolerance to the general public, because internet social media can reach all regions in Indonesia and the world. Social media networks can be: Instagram applications, Facebook, Youtube Channel and through the Whatsapp application and line application. Ideas and ideas that are related to the message of tolerance are important points in every message flyer delivered, either through posting uploads, or through Instagram live streaming and videos on one of the Youtube Channels.

The work is a gold from the results obtained while in a family environment 4.20. The work is used as a benchmark for how they understand making 4.20 as a reference in understanding the vision and goals of the 4.20 Society itself. 4.20 itself has released many of its works. The work is in the form of fashion, as well as works of songs, pictures and even film or clip videos. The works are an appreciation for 4.20 and they continue to support and even provide financial assistance to make the work a real form.

The impact of the internalization of the values that were transferred to all 4.20 Society members was to obtain knowledge that was non-formal in nature. From the knowledge of tolerance values, the number of members who are members of the 4.20 Society makes this community increasingly understand the meaning of differences in friendship and more about how to deal with the many differences between friendships and respond to a sense of caring attitude among fellow human beings. The second impact of the internalization process is in the form of a work that is valued by all 4.20 Society members. These works can be in the form of poetry, pictures or photographs, even video cinema that has a short duration that has a broad meaning to express differences that are intangible tolerance.

The analysis in the discussion of the model from this internalization, the writer tries to analyze it using the opinion of Jean Baudrillard, namely the concepts of the consumption society. Jean Baudrillard in the Society book Consumption states that consumption is not just a desire to buy so many commodities, a function of pleasure, an individual function, liberation of needs, self-satisfaction, wealth or consumption of objects. Consumption is in one order of meaning in one "panoply" object; one system or sign code; "One sign manipulation order"; object manipulation as a sign; one communication system (such as language); one exchange system (like primitive

kinship); one morality which is an ideological exchange system; production difference; "A combinative generalization of the fashion process"; creating isolation and individuals; one unconscious person restraint, both from the sign system and from the socio-economic-political system and one social logic (Baudrillard, 2018).

Design 4.20 as a fashion brand is an identity that they pack through the social world that is a social community. This form is packaged in such a way as to create its own market (marketing system). This community indirectly will inevitably become the agent of promotion of products 4.20 and they are formed on the basis of more educating knowledge with a slogan "Respect Differences Enjoy Tolerances". According to Baudrillard, the presence of simulakra or simulation in reality is a result of modern advances in the field of information technology and the process of production and reproduction of objects. In this case the mass media becomes simulation machines to reproduce images, signs, and codes. The explosive development of media is very influential and makes us surrounded by the continuous circulation of signs and meanings (Baudrillard in Ratna Noviani, *Middle Road for Understanding Advertisements*, Yogyakarta: Student Library, 2002).

In modern consumer societies we consume not only goods, but also human services and human relations. The person involved in the service, as mentioned earlier, is so suspicious of us. However, through that worry they tame us (Baudrillard, 2018). In this case the 4.20 Society as a community that seeks to instill tolerance as a form of aspiration to create a tolerant society is a good visionary. Tolerance efforts as an answer are answers to various fears and concerns about discrimination against minority rights. Then these fears and worries are packaged in such a way that learning patterns are cool in a social group that has networks throughout Indonesia, namely 4.20 Society in 30 regions.

Baudrillard in this case seeks to expand consumption of goods not only to services, but also to all other things. According to him, "everything can become an object of consumers". As a result, "consumption frightens our entire lives". So what is communicated is the idea that consumption has expanded to all cultures; we have witnessed the commodification of culture. In turn, this leads to one of the basic premises of postmodernism - erosion or separation between low culture and supreme

culture. In harmony with what was conveyed by Jean Baudrillard, in this case the 4.20 Society is a community that has carried out various activities in its activities. One of them is making a Fourtwnty music band. Fourtwnty music is one of the 3 divisions at 4.20 itself. Fourtwnty music is a popular band today that is the choice of young indie music. Not only Fourtwnty music, the content on the 4.20 Channel YouTube channel is also designed so that information about 4.20 as a product brand can be socialized and become a favorite choice for today's young people. Social media is also used as a venue for publication of 4.20 works itself, so 4.20 as a grand design is very viral everywhere and this is a free advertisement for product sustainability 4.20 itself.

Through two aspects that underlie the opinions of Jean Baudrillard, then in this study, it can be seen through 2 aspects that support the development of marketing systems with engineered products, namely as follows: (1) Social Aspects, the social aspects here, namely 4.20 Society are packaged through empowerment of fashion products 4.20 itself. Through the organization's system of 4.20 societies that are distributed throughout Indonesia, making the product get its own sales place and the period of the buyer. Community as an adhesive for all members and this is a decent exchange system for consumers who are members of 4.20. The exchange system is tied through contributions 4.20 through the rights of the community financially (financial assistance in any program or event) (2) Economic aspects, the economic aspect here is 4.20 as a brand clothing, of course it does not fully make 4.20 a social community. Without the impetus and resistance to attendance 4.20 itself as a design, it is inevitable for the 4.20 Society to survive. 4.20 as clothing an here utilizes social marketing system as a driver for product purchasing power 4.20 itself.

Based on the above opinion, Baudrillard assumes that in a logic sign or symbol that is connected directly with objects with their functions as a necessity, it is a real principle for products that are engineered as needs. In this case the 4.20 Society has actually been designed in such a way with market logic that is currently a trend among young people. The logic of the sign is placed on the name of the product which is 4.20, which basically has nothing to do with the principles of non-formal education with a vision and mission of tolerance as the answer to chaos in society. Now we must see that, consumption as a specific concept of contemporary society, does not exist, because this

applies to all societies. The sociologically meaning of our form, and what marks our era under signs of consumption is precisely the overall reorganization of the basic level in the sign system, that is what manifests itself as one specific model, perhaps a specific model of changing the state of nature in our culture in our era.

Thus 4.20 is a capital that becomes the dominance of thought for young people who are directly involved in the world of community, especially the social community of young people, namely the 4.20 Society of Indonesia. Domination is a form of thinking that can force indirectly. Starting from the dominance of the meaning of a symbol or logo of the community namely 4.20 Society with the slogan Respect Differences Enjoy Tolerances with the aim of making tolerance as an idea of thinking to create a peaceful and peaceful society and by tolerating understanding of the differences that exist in the midst of society. In addition, dominance is forced in an economic perspective, namely creating a market for the production of products 4.20 itself. By instilling its own market marketing system with 4.20 Society this makes 4.20 as a clothing brand getting its own market for people who love domestic products.

CONCLUSION

The values indoctrinated in the 4.20 Community of Indonesia were values of tolerance. Tolerance here was more intended to address existing differences. Slogan Respect Differences Enjoy Tolerance was a slogan that has its own meaning for all 4.20 Society members themselves. These tolerance values were internalized through several activities and events, namely: met up, Safari Tolerance, namely the visited of the founder of 4.20 centers throughout the region and the 4.20 Society Anniversary, both central and regional and social media (YouTube Channel, Instagram, Facebook and Whatsapp applications) as a container for direct communication that is connected between all regions and centers. The impact of the internalization of the values that were transferred to all 4.20 Society members was to obtain knowledge that was non-formal in nature. From non-formal education this makes the 4.20 Society make this community increasingly understand the meaning of differences in friendship and more how to address the many differences between friendships and more to respond to a sense of caring attitude among fellow humans. The second impact of the internalization

process was the work, where the works could be in the form of poetry, pictures or photographs, even video cinema that has a short duration that has a broad meaning towards acting out tangible differences of tolerance.

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