
RESEARCH METHOD: ETHNOGRAPHIC METHOD FOR BEGINNERS IN INDONESIA

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Abstract

All social science research guidelines for ethnography during a pandemic have not provided researcher triangulation. The aim of this article is to add guidelines for the beginner ethnographic research during a pandemic in Indonesia. This paper refers to Olson's (2004) thoughts on triangulation of researchers using ethnographic methods. As a result, novice researchers must be able to socialize directly with the interlocutor even though they still lack of experience in research, and the weakness of cyberspace humans is in solitude surrounded by Covid-19. The case of seaweed farmers in Southeast Sulawesi is an example of how social phenomena are described and choosing the appropriate theory, method so that the data analysis technique is also appropriate. Researchers, before designing a research project, beginners first read this paper.

Keywords: The beginner ethnography, Indonesia, pandemic period, triangulation.

A. Introduction

Ethnographic research methods for beginners in Indonesia intended in this paper are data collection methods and data analysis methods. Ethnographic research methods for beginners are also required to socialize directly with the interlocutor, but during this pandemic, they are humans who still have minimal experience in research plus how weak the virtual world is in solitude surrounded by Covid-19. Even before the pandemic, we, educators on campus found it difficult to interact with students as interlocutors because they were not used to asking questions to the other person. Ethnographic research reports are required to be able to describe people's lives at a certain place and time, but for novice researchers in Indonesia they still need additional experience so that the ethnographic results are truly on target.

The author will not explain the definition of ethnographic research methods, since it had been brought by Malinowski (1961) until now there are very many definitions. Even in the 1970s (see Denzin and Lincoln 1970) North America has brought to a variation called qualitative research. Ethnographic research involves an interpretive and naturalistic approach to the social world in order to be scientific. Experts suggest that before publication the results of ethnographic research need to be validated through triangulation (see Wendy Olson, 2004), namely: data triangulation, method triangulation, theory triangulation, and researcher triangulation so that the social world that is revealed becomes scientific and the objectives and benefits of research can be achieved.

The general aim of social scientific research is to reveal the meaning behind social phenomena. While the benefits of social scientific research consist of two, namely: (1) theoretical benefits, and (2) practical benefits. Theoretical benefits mean that they can be used as a reference for further research and enrich or improve existing theories. Therefore, researchers seek to interweave theory with practice so as to produce improvements to the theory/paradigm. While practical benefits mean that research results can move the role of reason towards social transformation. That is, the results of the research can: 1) Open up the insights of the people being studied so that they are able to change their 'oppressive' environment (confine and shackle); 2) Forming the research target community to be emancipatory and rational. That is, people are able to satisfy basic human needs and manage power as an individual capacity.

Even novice ethnographic researchers must be able to weave theory with practice as a result of scientific work in order to produce an interpretation of phenomena in emic meaning. For this reason, researchers seek to understand various collectibles, personal experiences, ways of self-introspection, life stories, artifacts, historical, interactional in society and texts as well as shared cultural production. All these aspects must be obtained through in-depth interviews and participatory observation, so that they can describe the moments and meanings of problematic routines in the lives of individuals and groups.

Ethnographic researchers exert a wide variety of interrelated interpretive practice skills, in order to gain a better understanding of previous research reports. Each ethnographic research report makes the hidden social world clearly visible and can be used by stakeholders to improve the social world of the community concerned. Therefore, researchers used more than one interpretive practice in one study. Nowadays, in the era of the corona virus disease 2019 (Covid-19) pandemic, people's direct contact activities are limited so that conventional ethnography is replaced with cyber ethnography.

Social science experts have adapted research methodologies and data collection methods in the field for social science researchers dealing with the COVID-19 pandemic by compiling them from various sources. Information was collected from qualitative, semi-quantitative, and quantitative research methodological sources by adapting a collaborative document initiated by Debora Lupton as editor (2020). Lupton offers guides and sample papers in social science research methods that are currently available on the site <https://docs.google.com./document/d/lclGjGABB2h2qbduTgfqribHmog9B6PoNvMgVuiHZCl8/edit>. Also follow the research methods map in the Sage research methods database (<https://methods-sagepub-com.ezproxy.lib.uts.edu.au/>). The author has also explored a number of writings on ethnographic research methods during the pandemic including: Alan Fine Gary and Corey M Abramson (2021), Banhishikha, Ghosh (2020), Croteau Chantal (2021), Serrano, Samantha and Denise Martin (2021), Nascimento, Miryam and Agustina Checa (2021), Garner, Andrew (2021), Jocelyn D., Avery (2019).

All ethnographic research guidelines that have been provided by experts as mentioned above are complete, but in this article adding a simple technique for novice ethnographers refers to Wendy Olson, namely researcher triangulation. The hope is that the triangulation of researchers can make novice ethnographic researchers empowered and can penetrate social barriers to bring together the human heart and soul between themselves as researchers and those being studied who are both languishing because of Covid-19. This article is very important to be understood by novice ethnographers in Indonesia because during a pandemic like this, where everyone is concerned indiscriminately, rich and poor, highly educated, but the custom in Indonesia is that discourse on administration and technocracy is still hegemonic, full of rhetoric, and fails to sow and foster creativity and innovation. local. Instead of fertilizing local initiatives, the administration and technocracy often evaporate and make themselves bloated.

B. Discussion

The research method is one of the important activities in a research project or one of the formal objects in scientific activities. As a scientific activity project, it must explain the background which usually contains three reasons, namely: theoretical reasons, actuality reasons, and practical reasons. In the background, novelty and state of art are also formulated. In the scientific activity project, a literature review (library review) is also formulated with the following steps: a) Mapping the paradigm/approach that has been used in previous studies; b) Discuss critically the results of previous studies. Similarly, the framework of thought (theoretical framework or theoretical basis includes steps a) definition and explanation of key words, b) theoretical assumptions.

To make it easier for novice ethnographic researchers to map the paradigms/approaches that have been used in previous studies, researchers need to understand what paradigms are in the socio-cultural sciences, including: 1) Evolutionism Paradigm; 2) Diffusionism Paradigm; 3) Historicism Paradigm; 4) Historical Materialism Paradigm; 5) Comparative Paradigm; 6) The Cultural Personality Paradigm; 7) Functionalism Paradigm; 8) Functionalism-Structural Paradigm; 9) Cultural Materialism Paradigm; 10) The Paradigm of Symbolic Interactionism; 11) Interpretive Paradigm; 12) Symbolic Interpretation Paradigm; 13) Variable Analysis Paradigm; 14) Structuralism Paradigm; 14) Actor-Oriented Paradigm; 15) Post-Modernism Paradigm; 16) Feminism Paradigm; etc.

Mapping the paradigm/approach in question can determine qualitative data analysis. Data collection methods and data analysis methods are part of the paradigm. Thomas Kuhn in his book *The Structure of Scientific Revolutions* (1970), put forward his ideas about the development of science. The development of science occurs through a scientific "revolution" – the scientific revolution is a paradigm shift. In socio-cultural science, paradigm is understood as: Perspective = approach = theoretical framework = frame of thinking = conceptual framework = theoretical orientation, and etc.

Society and its culture are examined through a certain perspective/paradigm. Paradigms can be understood in the same way as formal objects or cultural frameworks. While the material object is the object or subject that is studied, is society. The implicit elements in society must be made explicit, so that: 1) they can be critically examined; 2) can know the advantages and disadvantages; 3) can be known logically; 4) the level of truth can be known. All of this is understood through research data analysis activities.

Methods of analysis of research data are activities: 1) classifying/grouping data; 2) determine the relationship: causal, correlational, and so on. The results of the analysis can produce a theory in the form of a statement about something that is proven to be true. These things are: 1) interpretation of the "nature" of the phenomenon under study; 2) the relations of the observed phenomena, the truth is logical and empirically representative. According to Granger (1920-2016) that there are three models of social science scientific research, namely: (1) the energetic model; (2) cybernetic models; (3) semantic models (Hermenutics, Semiotics, and Discourse Analysis)

1) Energetic Model.

It is called an energetic model because the problem of meaning is solved by assimilating information into energy whose dynamics are understood by imitating the dynamics of physics. Examples of its application in the social sciences are Marxism & Freud's Psychoanalysis. That is, based on real experience or empirical phenomena, another system of meaning is sought. In Marxism known building up & down. The sub-structure is the infrastructure which includes: 1) Production forces (capital, labor, means and means of production); 2) Production relations (employer-labor, producer-consumer). While the superstructure is called the superstructure, which includes: politics, culture, religion, ideology, and all social consciousness. The whole building below & above is a real representation of the Capitalist society in Europe. In Freud's Psychoanalysis: about the visible and the latent. For example: Oidipus Complex and Oidipus Elektra.

2) Cybernetics Model.

1) In the cybernetics model, the energy flow circuit is equated with the information flow circuit. This information is considered as such meaning; 2) This scheme is similar to a "feedback" system which is a flow of energy whose role is to support information; 3) The feedback mechanism (thermostat) explains the phenomenon of adaptation & homeostasis, like other functional systems in biology & mechanics.

3) Semantic Model.

(Hermenutics, Semiotics, Discourse Analysis); meaning that meaning is revealed based on semiotic analysis, generally used in ethnographic research.

Sample case

Determination of the research location on the basis of accessibility, community characteristics and there is a difference between expectations and reality invites the curiosity of researchers to reveal it. The author presents an example of a social phenomenon in villages where the community members have worked as seaweed farmers in Southeast Sulawesi (Sultra) since 2004. The production tools of seaweed farmers include: 12mm nylon rope, main buoy, small float, main stake, supporting stakes, katintin/boats, seaweed seeds, and workers with daily wages. The presence of seaweed farming activities has caused the community's economy to improve, there are a number of households that have been able to open a wallet bird business, every adult farmer's child is bought a private car by his parents.

The village that the author shows is Laea Boasing Village, South Poleang District, Bombana Regency. This village is where the government has built a warehouse for storing seaweed harvest for the people of Laea Boasing Village and its surroundings, since 2014. Since 2014, the Southeast Sulawesi (Sultra) government has collaborated with entrepreneurs who the Laea Boasing community calls Chinese entrepreneurs to build a Seaweed harvest storage warehouse in Laea Boasing village. The aim is to help the seaweed farming community in Laea Boasing Village and the surrounding villages not to be deceived by middlemen. The presence of a seaweed harvesting warehouse is expected to help farmers choose a better place to sell their seaweed harvest. The price of seaweed in the Haji Ndora reservoir is Rp. 16.000,-/kg. The selling price in the warehouse reaches Rp. 19.000,-/kg. In reality on the ground. 85% of farmers sell their crops to Haji Ndora, only 15% of farmers sell to Gudang. The condition of the community can be categorized as a Patron-Client relationship. By mastering the field, researchers will be able to determine the paradigm to be used. By determining the paradigm to be used, the entire research process will be controlled. Ethnographic researchers formulate research questions and research hypotheses as the first step. The formulation of research questions for the phenomenon of the Patron-client relationship of seaweed farmers and middlemen is as follows.

- a) What are the conditions that support the maintenance of patron-client relationships with seaweed farmers in Southeast Sulawesi?
- b) Are these conditions a social condition, or a cultural condition, or an environmental technological condition?

The hypothesis formulation for the phenomenon of the Patron-client relationship between seaweed farmers and middlemen is as follows.

Patron-client relationships in Southeast Asia persist because of three socio-cultural conditions: a) There are striking differences in the ownership of wealth, status, and power, and these are considered legitimate by those involved; b) The absence of social institutions that guarantee the security of individuals, whether it concerns their status or wealth; c) The unreliability of kinship as the only vehicle for seeking protection and self-improvement (Scott, 1972: 102).

The hypothesis above contains many main concepts which must be defined and operationalized (used as a guide to collect data). The concepts that need to be defined are as follows: 1) Social institutions that guarantee security; 2) Security status; 3) Wealth security. The unreliability

of kinship relations as the only vehicle for seeking protection and advancing identity. The main concepts that need to be defined: 1) Kinship relationship; 2) Vehicles for protection; 3) A vehicle for self-improvement. The various definitions above guide the researcher in collecting quantitative data: 1) who is the patron in the village? 2) 'high' socio-economic status indicators: a) houses (quantity, quality, model, materials, etc.); 2) land (amount, location, class, etc.); 3) livestock (type, amount, and so on). In the village lived 257 families. 157 are nuclear families, 100 are extended families. the total population is 771 people, consisting of 351 men and 420 women." In the village, 21 types of children's *dolanan*, 25 children's *tembang*, and 30 kinds of *parikan* have been obtained. Furthermore, qualitative data must be collected.

While the examples of qualitative data are: "The complete nuclear family consists of father, mother and children, while the extended family is the nuclear family plus several relatives of the inner family members, either from the father or mother." The data sources are: 1) Literature study: personal documents, archives, books, journals. 2) surveys: questionnaires, questionnaires; 3) Observation: involved, not involved; 4) Interviews: free, focused, structured: individual, group (FGD).

Based on the phenomenon or social field, the ethnographic researcher must choose the appropriate theory of social phenomena (see Fetermann, 1989). For the example above, the author chooses the thoughts of an expert as a guide during the research, namely James C. Scott's thoughts on Client Patrons in *The American Political Science Review*, (1972: 91-113) with the following steps.

Thoughts on Patron-Client are examined from the writings of James C. Scott, (1972). After the concept was found and then translated into Indonesian. The next step is to choose an explanation about Patron-Client James C. Scott that fits the phenomenon of seaweed farmers. Patron-client relationship is a special case of a relationship between two people that involves many types of instrumentalist friendship, in which a person of higher socioeconomic status (called a patron) uses his influence and resources to provide protection or benefit, or both. both to people of lower socioeconomic status (called Clients), the Client then reciprocates by providing general support and assistance, including personal services, to Patrons.

From this phenomenon, researchers formulate research questions or problems and hypotheses to be answered. The answer is by collecting a number of data, both quantitative data and qualitative data. The criteria for quantitative data are to show the size, number, and size. A tool to collect quantitative data, namely a questionnaire or questionnaire. Quantitative data relating to the social phenomena above are: (1) Who is the patron in the village? (2) What are the indicators of high socioeconomic status? These indicators can be measured by a number of economic ownership: (a) houses (amount, quality, model, building materials, etc.); (b) Land (amount, location, class, etc.); (c) Livestock (type, number, etc.) All of the above can be obtained through interviews via mobile phones.

While the qualitative data screening tools are interview guidelines and observation guidelines. Examples of qualitative data relating to patron-clients are relevant facts, which present, describe the situation, characteristics, nature of a phenomenon/phenomenon as facts in the field that represent field conditions. Facts are representations of reality which can be in the form of statements, pictures, films, and videos that show the patron-client relationship. Qualitative data that can be selected on matters relating to: (1) History: a) individual history, b) history of events c) history of institutions d) regional history, and so on. 2) Oral traditions: a) mantras, b) prayers, c) rhymes, d) songs, e) myths, f) legends, and so on. 3) Beliefs: a) outlook on life, b) cosmology, c) values, and so on. 4) Rites/ceremonies: a) religious, b) life cycle, c) livelihood, d) salvation, and so on. 5) Arts: a) performing arts, b) fine arts, c) film arts, and so on. 6) Discourse: a) conversation, b) texts, 7) Material culture: a) village, b) social building, c) cultural building, d) clothing, e) food, f) equipment, 8) notes regarding various cultural elements related to client patrons. The steps of quantitative data analysis are statistical analysis, such as: (a) frequency distribution, (b) correlation, and so on. Each data is analyzed by: 1) grouping the data; 2) data categorization; 3) determine the relationship between data categories; 4) determine the patterns. Qualitative data analysis such as: (1) diachronic - historical - causal analysis; (2) functional - structural analysis; (3) structural analysis; (4) hermeneutical/interpretive analysis, (5) phenomenological analysis, (6) pattern analysis, and so on. The results of data analysis: (1) answer research questions, (2) prove the hypothesis; (3) produce models on community development, community empowerment, and so on; (4) generate programs; (5) answer questions: about social, cultural, economic, political conditions, and so on; causes, origins, etc., patterns, structures, and so on; view of life, meaning, and so on. prove hypotheses about the relationship and/or correlation between symptoms. The conclusion of the research, after answering questions or proving a hypothesis, is of course finding new opinions that enrich the theory or showing data that is not readable by theory, then suggesting improvements to the condition of seaweed farming communities and the practices carried out by the government so far. Departing from these conditions, researchers make suggestions or recommendations in the form of models and programs. Conclusions do not contain research summaries from A-Z; but contains findings,

impacts/implications, and recommendations. Determine the model (analogy; parable; picture), namely the parable of the phenomenon under study. This model is simplistic, a model to make it easier to understand the symptoms), there is no wrong model but a model: appropriate / not in accordance with reality, productive / less productive. the results of the analysis / theory (theory) in the form of a statement about something that is proven true or "something" is: a) an interpretation of the "nature" of the phenomenon under study, b) the relations of the phenomenon under study contain truth: logical and empirical. representation: the presentation of the theory in the form of an exposition, which shows the context of the theory, and determines whether or not the theory put forward is accepted.

C. Conclusion

Ethnographic research methods for beginners in Indonesia are required to collect data from primary and secondary sources. Both sources can be in the form of quantitative and qualitative data. Quantitative data can be marked if it shows the characteristics of magnitude, number, and size, can be obtained easily through cyberspace. Data that is a bit difficult to obtain through cyberspace if you can't see it, such as: oral traditions, beliefs, Rites/ceremonies, Arts, Discourses, Material culture, Notes on various cultural elements related to Patron-Clients.

Novice researchers are humans who still lack experience in research, as well as how weak the virtual world is in solitude under the siege of Covid-19. They are also required to be able to describe people's lives at a certain place and time, be able to build concepts (concepts; key words) whose meaning must be clear and operational. All ethnographic reports show representations of people's lives woven with methods and theories in the form of presentations, so as to show the context and determine whether or not the truth of the theory used is accepted. With the support of the data, researchers can point out the weaknesses of the theory used, which needs to be refined, so that researchers can claim new truths, virtues, and beauty. If not, at least the researcher shows which data the theory does not read.

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