

Work Ethic In The Industrial Area of Bitung City North Sulawesi Province

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Abstract— Research on work ethics in the Industrial Area of Bitung City was survey research used for descriptive purposes with the aim of understanding and explaining social reality so that sociological anthropological relevance was achieved. This research took 590 local workers and migrant workers as the subjects, with the following criteria: Workers, who were considered successful and less successful, and workers who were not successful in economic life. The data collection techniques used was questionnaires and structured interviews, and it was used cross-sectional analysis to measure the comparison between the work ethic of Local workers and migrant workers. The results of the study showed that the work ethic of migrant workers was higher than the local workers. The measurement of work ethics level of these workers was done based on the elements of the work ethic such as hard work, diligent, respect the time and design the future.

Keywords— Ethics, work, industrial areas.

I. INTRODUCTION

Indonesia is a developing country that cannot be separated from the prospects of industrialization progress. Then the work ethics of the community needs to be maximally implemented in various sectors of the development, including the entire process of production. It will implicitly illustrate the quality of national development in terms of the quality of human resources. The purpose is to manage the entire production process, which requires a complex division of labor, which plays an important role as human resources as internal factors [1].

In connection with that purpose, then in the life of the Indonesian people as being actively developed, the internal factors, in this case, the work ethic of the community, are needed to achieve the expected goals. Specifically, one of the regions for the development of Eastern Indonesia is Bitung City, which is one of the cities in the North Sulawesi Province. This area is the center of the industry, which makes this city is known as an industrial city. It is clear that internal factors as said above are the work ethics of the community, have a significant influence on the progress of the development of the area. The work ethics of the Bitung City community, which is

meant in this study is about their working habits with the orientation to the hard work, thrifty, diligent, respect the time and design the future.

Based on various information data obtained, although the number of industries in Bitung City was higher than in other regions, particularly in an area of North Sulawesi Province, the population of Bitung City who worked in the industrial location was almost not much different from the other governmental regions or provinces. So it can be seen the work ethic of the community, which was categorized as local workers and migrant workers.

To examine research on ethics, the researchers argued that research on work ethics did not stop at its description only, but it needed to be focused on providing an answer, namely: First, was there a link between work ethic and industrialization; Second, how was the work ethic of the local community compared to the migrant community; Third, were there factors that influenced the development of the industrial work ethic; Fourth, the research needed to be conducted on communities in the industrial area of Bitung City, North Sulawesi Province, which was specifically imposed on local workers and migrant workers in the industrial area.

II. RESEARCH METHODS

The subjects in this study were workers in the industrial area of Bitung City. The analysis unit was local workers and migrant workers, while the observation unit was diverse individuals according to the diversity of attitudes and lifestyles of workers who worked in that industrial area.

The study, conducted in the Industrial Area of Bitung City intended to capture primary and secondary data. For this purpose, research was conducted by using data collection techniques: Administering questionnaires to a number of respondents, and structured interviews [2]. The data collection technique carried out through the questionnaire was to activate primary data collection, where the questionnaire was administered to a number of respondents (590 people) of 301 local workers and 289 migrant workers respectively.

In processing and analyzing data, this study used two approaches: quantitative approach and qualitative approach.

The quantitative approach intended is a descriptive approach to describe data obtained from the field [3]. Before the data were obtained, it was interpreted qualitatively, presented in the form of tables and percentages. Furthermore, existing data would be analyzed qualitatively. Primary data and secondary data collected, analyzed qualitatively and quantitatively is usually called triangulation.

This study employed a survey design by using a questionnaire to measure the level of work efficiency and the level of effectiveness. The process started by administering data with local and migrants workers in the industrial area of Bitung City. Then the survey process was continued by collecting data from local and migrant workers' respondents about how the work ethic, work ethic comparison and factors influencing the development of the industrial work ethic. The realization of respondents was measured by determining attitudes and behaviors towards work ethic, using a Likert Scale, namely; strongly agree; agree, no answer; disagree; strongly disagree.

III. RESULT AND DISCUSSION

The work ethic is the habits or customs that characterize the work behavior of local and migrant workers, with the elements of work ethic as follows: (1) hard work; (2) diligent; (3) thrifty; (4) respect the time; (5) design the future [4]. Based on the data analysis, the local workers and migrant workers respondents had the same understanding about the how meaningful the life is, not just live it, whereof 301 local workers, there were 233 respondents (77.40%) stated strongly agree and 29 other respondents (9.63%) were strongly disagree. Then out of 289 migrant worker respondents, there were 251 respondents (86.85%) stated strongly agree and only 6 respondents (2.07%) stated strongly disagree. The data from this analysis revealed that there were differences between local workers and migrant workers in terms of understanding how important life was and lived it by working hard. Likewise, the statement of strongly disagree between local worker respondents and migrant worker respondents had larger differences, where 18 respondents (5.98%) of local workers and 17 respondents (5.88%) of migrant workers.

Furthermore, there was a difference between local worker respondents and migrant workers in thinking that life was not just for fun or just for eating, where there were 132 respondents (43.85%) of local workers strongly agreed, 51 respondents (16.94%) stated agree and other respondents by 110 (6.97%) stated strongly disagree, and respondents who did not answer were 8 respondents (2.65), whereas migrant workers, who strongly agreed with 227 respondents (78.54%), 43 respondents agreed (14.87%) and only 19 respondents (6.57%) disagreed.

Furthermore, between the respondents of local workers and migrant workers, there was a difference in thinking that life was not just for fun or just for eating, where there were 132 respondents (43.85%) local workers expressed strongly

agree, 51 respondents (16.94%) stated agree and other respondents 110 (6.97%) stated strongly disagree, and respondents who did not have an opinion as many as 8 respondents (2.65). Whereas for migrant workers who strongly agreed with 227 respondents (78.54%), agreed 43 respondents (14.87%) and only 19 respondents (6.57%) disagreed. Respondents' opinions about the nature of work appear to be differences between local worker respondents and migrant worker respondents, where 218 migrant workers (75.43%) expressed strongly agree, 53 respondents (18.33%) agreed, and other respondents, who disagreed only 18 respondents (3.22%), while there were only 139 local workers (46.17%) stated strongly agree, 62 respondents (20.59%) stated strongly disagree, 51 respondents (16.94%) agreed, and 9 respondents who did not answer (2.99%)

Data analysis regarding awareness that by working hard they would get success found there were only 29 respondents (9.63%) of local workers who strongly agreed and 206 respondents (68.43%) strongly disagreed, and no answer was 7 respondents (2.32%). For migrant workers respondents, there were 212 respondents (73.35%) stated strongly agree, 56 respondents (19.37%) stated agreed and only 21 respondents (7.26%) disagreed. Besides, both local workers and migrant workers practiced living diligently working in the Industrial Area of the City of Bitung, it was found that there were 196 local workers (65.11%) respondents who strongly agreed and only 29 respondents (9.63) disagreed whereas no answer was only 9 respondents (2.29%). Likewise with migrant worker respondents, where there were 199 respondents (68.85%) stated strongly agree, 71 respondents (24.56) agreed, and 19 respondents (6.55%) stated disagree.

From the analysis of the work ethic, it was found that local workers and migrant workers who have the same concept of thinking about perseverance towards work was one element of hard work, where the results of the study found that there were 187 respondents (62.12%) of local workers and 201 respondents (69.55%) of migrant workers stated that they strongly agreed with this idea. Respondents who stated agree were local workers respondents of 89 (29.56%) and migrant workers of 77 respondents (26.64). Other respondents who disagreed, namely 18 local workers (5.58%) and only 16 respondents (3.80%) of migrant workers. Migrant workers had a higher percentage of respondents compared to local workers about thrifty lifestyles, it is seen from the results of this study where there were 211 respondents (73.01%) stated strongly agree and 61 respondents (21.10%) stated agree, and only 17 respondents (5.58%) disagreed. Comparing to the local worker respondents who stated strongly agree were 141 respondents (46.84%), 61 respondents (20.26%) stated agree, and there were 84 respondents (27.90%) stated strongly disagree.

Local workers and migrant workers generally realized that honesty was a praiseworthy attitude [5]. However, the percentage of local workers was higher than that of migrant workers. As can be seen from the results of the study, in which there were 206 respondents (94.55%) of local workers stated strongly agree, 51 respondents (16.94%) stated agreed, 37 respondents (12.29%) stated disagreed, and 7 respondents (2.32%) did not answer. There were 147 respondents of migrant workers (50.86%) who strongly agreed, there were 99 respondents (34.25%), stated that they did not agree with 19 respondents (6.57%), and there were 24 respondents who did not have an opinion (8.30%).

In connection with that, from the data obtained, there were differences between respondents of local workers and migrant workers in terms of respect for time. It can be viewed from the results of this study where there were 256 migrant workers (88.58%) stated strongly agree, and other respondents who strongly disagreed were 12 respondents (4.15%). There were 192 respondents (63.78%) of local workers who strongly agreed, and there were 17 respondents who strongly disagreed (5.64%). In general, respondents of local workers and migrant workers stated that the time should be used as effectively and efficiently as possible. It was found that there were 234 local respondents (77.74%) who stated strongly agree, 51 respondents (16.94%) agreed, no opinion was 7 respondents (2.32%), and the respondents who stated strongly disagree were only 9 respondents (2.99%). Similarly, there were 225 respondents (77.85%) of migrant workers who strongly agreed, 57 respondents (19.72%) agreed, and those who stated strongly disagree were 7 respondents (2.42%).

In line with these results, there was a respondent's acknowledgment of the need for time to rest, where 119 local worker respondents (39.53%) stated strongly agreed, 54 respondents (17.94%) agreed, 5 respondents (1.66%) had no opinions, and there were 123 respondents (40.86%) who stated strongly disagree, while from migrant worker respondents, there were 249 (86.15%) who stated strongly agree, then there were 35 respondents (12.11%) agreed, and 5 respondents (1.73%) stated strongly disagree.

The results of the study on the thrifty living showed that migrant workers had a higher ethic in the prospects of a thrifty lifestyle compared to local workers, in which there were 278 respondents (96.19%) stated strongly agree, and only a small portion of 11 respondents (3.81%) stated disagree. Then there were only 129 local workers (42.85%) who strongly agreed, those who agreed were 54 respondents (17.94%), and there were 21 respondents (6.97%) disagreed. The migrant worker respondents had a higher ethic and behavior related to the statement on the above label. Based on the results of the study, there were 265 migrant worker respondents (91.69%) who strongly agreed and only 4 respondents (3.11%) who stated strongly disagree. Then there

were 235 local worker respondents (78.07%) who stated strongly agree and there were 45 respondents (14.95%) said they did not agree.

Local workers and migrant workers have the same concepts of thought and behaviors regarding future designs. Where local workers there are 221 respondents (73.42%) who stated strongly agree, stated agree there were 63 respondents (20.93%), and who disagreed there were 11 respondents (3.65%). Then migrant workers there were 201 respondents (65.55%) stated strongly agree, there were 66 respondents (65.55%) stated agreed and there were 15 respondents (5.19%) said they did not agree. Migrant worker respondents are higher in ethos on the prospects of attitudes and behavior to design the future compared to local worker respondents. This is indicated by the number of migrant workers respondents (268 (92.73%) who strongly agree and only 21 respondents (7.26%) who strongly disagree. While there were only 95 local respondents (31.56%) respondents strongly agreed, then 53 respondents (17.60%) agreed, and 175 respondents (58.13%) strongly disagreed.

The statements about the need to consider tomorrow by designing a better future by working hard, saving money, persistent and resilient and sending children to school. In fact, there were 276 respondents (95.50%) who strongly agreed, and only 13 respondents (7.26%) who disagreed. Furthermore, local worker respondents out of 301 respondents, there were 218 respondents (72.42%) stated strongly agree, then there were 49 respondents (16.27%) stated agreed, and there were 34 respondents (12.29%) said they did not agree. The same applies to respondents' statements that even as workers, they are God's creatures who must obey all of His commands. The results showed that of the 590 respondents involved in this study, local worker respondents stated strongly agree as many as 251 (83.38%) and those who agreed there were 50 respondents (16.61%). Then migrant worker respondents who stated strongly agree there were 228 respondents (78.89%) and those who agreed were 61 respondents (21.10%).

Respondents opinion that the diligent behavior of worship was one way of carrying out religious orders, where the local worker respondents who strongly agreed were 282 respondents (93.68%) and 19 respondents (6.31%) agreed. Then there were 258 respondents (89.28%) of migrant workers who stated strongly agreed and there were 31 respondents (10.72%) who agreed. Then the data was also obtained that the level of agreement of respondents regarding the hard work was also a religious command that must be carried out. It was analyzed that migrant worker respondents had a higher ethic compared to local worker respondents. The results obtained for that where of 289 respondents migrant workers, there were 228 respondents (78.89%) expressed strongly agree, then those who agreed were 48 respondents (16.60%) 7 respondents (2.42%) disagreed. Furthermore, the local

workers out of 301 respondents, there were 210 respondents (69.76%) stated that they strongly agreed, there were 48 respondents (16.60%) who stated agree, and those who disagreed were 7 respondents (2.42%).

Furthermore, data was obtained regarding the respondent's acknowledgment that a thrifty lifestyle was a command of religious teachings that must be implemented. In general, migrant workers aware that a thrifty lifestyle was the imperative religious teachings. The results showed that there were 224 respondents (77.50%) who strongly agreed and 46 respondents (15.91%) agreed, there were 16 respondents (5.53%) who disagreed. Meanwhile, the local workers there were 202 respondents (67.10%) stated strongly agree, there were 37 respondents (12.29%) stated agreed, 33 respondents (10.96%) who disagreed, and 19 respondents (6.31%) had no opinion. Likewise a respondent's acknowledgment of honesty at work was a religious teaching must be practiced, whereof the 310 local worker respondents, there were 208 respondents (69.10%) stated strongly agree, there were 79 respondents (26.24%) stated agreed, there were 8 respondents (2.65%) did not express their opinion, and 6 respondents (1.99%) strongly disagreed. There were 192 respondents (66.43%) of migrant workers said they strongly agreed, 79 respondents (27.33%) stated they agreed, 7 respondents (2.42%) did not have an opinion, and there were 11 respondents (3.80%) strongly disagreed.

In addition, based on the data obtained on respondents' statements, the use of time to work according to applicable regulations, but for them there was also the use of time for other useful activities, because it was an order of religious teachings, while out of 301 respondents local workers who stated strongly agree were 191 respondents (63.45%), there were 89 respondents (29.56%) who stated agreed, there were 9 respondents who did not have an opinion, and who stated disagreed were 12 respondents (3.98%). Then from the migrant worker respondents, there were 195 respondents (67.47%) who stated that they strongly agreed, 67 respondents (23.18%) agreed, there were 11 respondents (3.80%) did not express their opinion, and those who stated disagreed were 16 respondents (5.53%).

In the end, the research results obtained are about the statements of respondents about good and commendable attitudes and actions need to be developed and maintained continuously for the sake of survival. Data obtained and analyzed that of 289 migrant worker respondents there were 175 (60.55%) stated strongly agree, there were 90 respondents (31.14%) stated agreed, there were 9 respondents (3.11%) did not express an opinion, and there were 15 respondents (5.19%) stated strongly disagree. Then local workers out of 301 respondents there were 166 respondents (55.142%) who strongly agreed, there were 102 respondents (33.88%) agreed, 19 respondents (6.31%) did not express their

opinions, and there were 14 respondents (4, 65%) stated strongly disagree.

Finally, the results obtained about the statements of respondents on good and commendable attitudes and actions need to be developed and maintained continuously for the sake of survival. The data obtained and analyzed from 289 migrant worker respondents indicated that there were 175 (60.55%) stated strongly agree, there were 90 respondents (31.14%) stated agreed, 9 respondents (3.11%) did not express their opinion, and there were 15 respondents (5.19%) stated strongly disagree. Then local workers, out of 301 respondents, there were 166 respondents (55.142%) who strongly agreed, there were 102 respondents (33.88%) agreed, 19 respondents (6.31%) did not express their opinions, and there were 14 respondents (4, 65%) stated strongly disagree.

Based on the above data, it can be said that in general, migrant workers and local workers are aware that all mindsets and patterns of good and commendable behavior need to be implemented and developed. This attitude and behavior were carried out by workers because it was perceived as a praiseworthy attitude. That is why they continue to maintain and develop it to keep their lives in the industrial area of Bitung city, and as citizens of the communities where they live.

This section describes the existence of local workers and migrant workers, a description of the work ethics of local workers and migrant workers as well as a comparison between the work ethics of local workers and migrant workers based on the results of data analysis. The discussion is as follows:

Local workers, discussed in this study are workers who come from the Bitung City area of North Sulawesi Province, with their following characteristics:

1. Generally, those who work as drivers, dockers, and traders, have a low level of education, some did not finish elementary school, junior high school graduates, and only small numbers who have a high school diploma and some college graduates, but their work are as traders. For the employees in the mayor's office, port, navigation, customs, factory industry, are generally high school and university graduates. So they are classified as workers who hold positions in their work.
2. Generally, those who were accepted as workers in the industrial area of Bitung City was because they applied to the company by themselves, to the office, to labor organizations, learned to be a driver, and conducted a trading business in the category of street vendors and shop traders.
3. For the workers as dockers, wholesale workers at factories with wages as casual laborers, reserve drivers, honorarium employees at companies, their way to consume food every day is very simple and importantly they already full; while

for those who hold position in an office or company eat food by paying attention to balanced food/menus.

4. Competition in work is not as visible as taking additional hours of overtime work;
5. For those with low education, the types of work taken were generally as laborers at the port, security guards, blue-collar workers at companies, cooks, cleaning service, parking attendants at companies and offices. As for those who have a high level of education, have a position as Head of Division, Section Head. Managers, labor organization leaders, driver organizations, and leaders of the street vendor organizations.
6. The status of workers is mostly daily / monthly or non-permanent workers and a small number have become permanent workers, for example, in-office staff, companies.
7. The wages received are based on Regional Minimum Wage (UMR) provisions for workers in private companies, and for civil servants, port employees, navigation employees, customs officers, and other office employees under the law / applicable government regulations.
8. For workers with low levels of education, some have very modest houses and rented houses, but those who have a high school education degree or above have simple houses, some even have luxury houses.
9. Workers who work as laborers at the port and honorarium employees in the company, sometimes have a narrow way of thinking, for example, they directly get angry with uncontrolled emotions when there is a problem, and frequent fights that must be resolved legally.
10. In general, local workers come from villages so that they have high cooperation attitude and actions, but on the physical strength only.

Migrant workers are workers who come from outside the Bitung City, with the following characteristics:

1. In general, they have a high school education up to tertiary education, and only a small proportion of them who accomplished a junior high school and below are permanent workers and daily / monthly workers. They were accepted not because they applied to companies, but the companies that were looking for them as workers. Only a few of them applied because they had special expertise. They applied to the company through calls in the mass media, after being accepted then they were posted in which company or what industry;
2. For workers as civil servants by applying for their own or mutations from the government, some have a place to live in the City of Bitung, housing contracts, and some commute daily. However, transportation and housing costs are borne by the workers themselves.
3. Some workers that companies looked for as laborers were determined by a six-month or one-year contract system, so

these workers must sign an employment contract. However, the expense of travel and all facilities/infrastructure of residence is supported by the company, such as several main managers (PT. Aneka Gas, P.T. Sinar Mas Group, Head of Navigation, Head of Customs and Excise office, Head of P.T. Port IV Bitung, P.T. Indofood, P.T. Bimoli, P.T. Witicko, and head of ADPEL office.

4. If the contract period is over, the workers with contract status are considered no longer bound by an agreement with the company, but if the person wants to work again, he can apply himself either as a day laborer or as a permanent worker;
5. The type of work carried out most were certain positions in the office or company (manager, head, head of the division, assistant manager, section head, head of administration, deputy mayor, secretary of the city, and mayor's assistant. For those with low education levels, generally work as casual laborers, drivers, and street vendors.
6. Status ¹¹workers in general as permanent workers, and a small number of workers in the field as non-permanent workers;
7. Wages received are the same as local workers, which is determined by the minimum wage for private workers, but for civil servants and port, employees are determined under government regulations or applicable laws.
8. The settlement proposal by the company that is for daily workers in a very simple category, the infrastructure provided is very simple as well, while for the head of an office, assistant, deputy mayor, and manager of the company, it was provided official housings with the type of Real Estate with complete facilities covering luxury needs such as official car.
9. In general, these migrant workers have children who have attended school, starting from elementary school age to college. Some workers have even sent their children to the post-graduate level.
10. Ways to think broadly and critically in handling any problems that arise both among workers and with the communities in which they live, are handled in an adult manner, think and behave wisely;
11. Almost all of these workers come from and live in cities, so sometimes the urban way of life is manifested, namely individualist attitudes;
12. It is clear that work competition such as taking extra hours or overtime hours, increasing performance, achievement, and so forth.
13. In consuming food, those who hold positions in work pay attention to the menu of healthy food, and for port workers and other honorary staff, the way to consume food is the same as local workers.

14. The quality of work can be relied upon by the office or company.

IV. CONCLUSION

Based on the description above, it can be concluded the following points: (1) The work ethic is not a value that is owned by a person since he was born, but is a product of social learning obtained from the environment, in which how a person was raised or also one's culture in the place of residence; (2) Local workers and migrant workers who worked in the Industrial Area of the Bitung city, were generally religious people by actualizing their observance of faith through work every day; (3) Migrant workers, in general, had a higher work ethic than local workers, appeared from hard work, persistent, thrifty, besides the patience in accepting the trials and temptations of life and never felt desperate. All the problems faced were solved together. They had character to do a good job and be happy; (4) Local workers and migrants who were married and had children in general, the education of their children was getting better, meaning that there were those who could send their children to the higher education, even to the postgraduate level; (5) The orientation of the cultural values of the workers continues to show that there is a change in mentality that is: first They consider that everything happened in human life is designed by the Almighty God, and humans are only required to strive, so human success should depend on God. Second, given the nature of work, where local workers and migrants thought that work was for living and worshipping. Third, most of the local workers and migrants were not oriented to the past but oriented to the future, and (6) Indicators of work ethic (hard work, persistent, resilient, saving, respecting time, designing the future, simplicity) owned by workers local and newcomer. They tried to improve their welfare, not because of a religious obligation, but because of economic needs.

Based on the conclusions above, there are several suggestions: (1) Local government should be able to facilitate non-formal education facilities for those who cannot continue their higher education levels so that they are ready to compete in the labor market with the capital for skills acquired in non-formal education. ; (2) Bitung City government should be able to pay attention to the aspirations of lower-class people, especially the dockworkers, drivers, street vendors, so that in taking policy, they can cover and realize it later for the common welfare: and (3) Local government should conduct counseling to the community to increase awareness to attend higher and better formal education.

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