

Social Behavior of Social Prone Women Related to Norms, Ethics and Environmental Aesthetics in Prumpung

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Abstract

The purpose of this research is to describe how people's views and social behavior of Socially Prone Women (SPW) are related to norms, ethics, and environmental aesthetics. This research was conducted using a qualitative approach. The subjects used in this study were four SPW families consisting of children who went to school and did not attend school as well as mothers who worked as SPW, residents who live in the Prumpung, the head of the local neighborhood, and one elder who lived long in the Prumpung area. The data collected by conducting in-depth interviews with informants. Besides, researchers also made observations about the SPW family's daily life in the Prumpung. Although it has been written, the norms that have been made and agreed by the residents and the local neighborhood head remain ignored. It could be seen from the ethics that reflected or shown to the local community. Not a few of them show bad ethics such as using disrespectful clothes, littering and not obeying the rules made by the local neighborhood. Therefore, the neglected norms through ethics could lead to the destruction of the environment.

Keywords: *Environmental Aesthetics, Ethics, Norms, Social Prone Women.*

I. INTRODUCTION

Human is a perfect living compared to other living things. Human has intellect as a differentiator and has more skills compared to others. Because of this skill, human experiences development to their personality or behavior. The formation of behavior cannot happen by itself or without process, but it is formed because there is interaction conducted by a human to human or human to the environment. Initially, human interaction with the

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environment goes on in continuous conditions. Humans always try to adjust their lifestyles with environmental conditions. Human behavior towards the environment indicates by attitudes and wisdom of human actions towards nature, which is occurred in many traditions and customary laws that are obeyed by society.

Besides that, all humans want a good life, which is the fulfillment of their life needs, both physical needs, spiritual needs, and social life. Humans triggered to be able to fulfill various needs of life to maintain the lives of themselves and their families. Because of family needs, women are demanded to work outside their house to get activities that can increase family income. In fact, to get the fulfillment of life's needs, we are faced with difficulties, especially those experienced by women in Indonesia. As research conducted by Sugeng Haryanto, entitled *The Active Role of Women in Increasing Income*, concluded that women work to earn extra income used for spending on family needs. The use of family needs, among others, to meet basic daily needs, school needs and also for social needs such as social gathering and invitation (Haryanto, 2008).

That is not easy to do, because employment is limited besides the low education level. With the low education level, they do not have the skills to make them try to find a job than can earn money quickly. Many women in Indonesia finish their problems by the alternative way to fulfill their daily needs, one of which by working as Socially Prone Women (SPW). According to W. A. Bonger, as cited from *Social Pathology* book in his writing *Matschappelijkje Oorzaken der Prostitute* defines prostitution as social symptoms where women sell themselves by doing sexual actions as their livelihood (Kartono, 2011).

One type of profession that experiences a bad and stigmatized social construction that is categorized as society trash is a job as a prostitute. Compared to other kinds of work, prostitutes are the thickest jobs and conditions with pressure. Prostitutes are people who are thrown from the struggle for power so that they experience the misfortune and life that is cornered socially, culturally and politically. Almost like all of the study of prostitution shows that being a prostitute is the last resort accompanied by coercion from the people who live it . (Syam, 2010).

Most reasons that become the basis why women have a job as SPW is an economic factor, where they have come from a poor family. Poverty is a problem faced by many developing countries including Indonesia. Poverty is a condition that causes someone or society group in an area cannot fulfill their basic needs according to applicable values or norms (Talib, 2016).

According to the statistical data, it shows that around 75% of the total SPW are young women under 30 years old. They commonly enter the prostitution world at a young age, which is 13-24 years old and most are in 17-21 years old (BPS, 2009). Kompas.com, Jakarta, stated that the Central Bureau of Statistics (BPS) would filter through 106 location spots where tramp and beggar also SPW in all area of DKI Jakarta, in the midnight (Kompas, 2010). They, similar to most citizens, will become the target of national population census. Not only in Jakarta, but the same thing is also conducted in all areas of Indonesia. Tramp and beggar who lives under the bridge and another place will be census simultaneously.

Based on observations conducted by the researcher, in Prumpung area, East Jakarta, which is famous for the SPW. The researcher wants to see the social behavior of women in Prumpung primarily focusing on SPW. Where in Prumpung area, many immigrants work as SPW. Also, to see the social behavior, the researcher wants to find out how the views of the surrounding society towards SPW in Prumpung are related to environmental norms and aesthetics in the area, considering that they have lived in the area for a long time. These immigrants have lived in Prumpung area for a long time and have had a family and settled in the area. Not a few of them also have houses

and even rent out rent to other immigrants. Not only that, but researchers also want to find out what factors support the environment conducive to women's social behavior related to environmental norms and aesthetics.

Based on that background, the researcher only wants to know further about women's social behavior in Prumpung, society view towards women in Prumpung related to norm and aesthetics of the area, also what factors that support the conducive environment in women social behavior related to environmental norm and aesthetics.

1.1 Social Behavior

Human as a social creature means humans as a creature that have a dimension of togetherness with others. Psychoanalysis Theory, for example, states that human has social moral considerations (superego) when confronted with behavioral choices. Whereas humanities explain social reality as a living organism in the form of social theories about human life in the form of society (Latif, 2009). In every human being, two main factors determine his life, that are physical and spiritual.

The understanding of these two factors has significant influences on how people behave in real life. These two factors have different space and dimension. First, it is a thing easy sensed and seems in the form of behavior, but the second factor is only can be felt and determine the bad the good of a behavior (Saleh, 2012).

Social behavior or physical activities of someone is making a connection to others or vice versa to fulfill themselves or others according to social demands (Hurlock, 1999). In its nature, an individual has each uniqueness which differs one to another. It is what is known as an individual being. But some people consider attitude and behavior are the same; in fact, in some pieces of literature is stated that attitudes and behavior are different. Generally, attitudes tend to predict behavior if strong and consistent, based on direct experience of someone and related explicitly to predicted behavior (Kusuma, 1990).

Social behavior is a general term that includes actions, activities, responses, reactions, movements, and processes or it can be said that any response from an organism can be measured. Behavior as muscle activity can be observed generally or manifested external glands, for example, body parts movement or the appearance of tears, sweat, saliva and so on. Someone behavior can be driven by motivation. At this point motivation is the driving force of behavior (the energizer) as being a determinant of behavior. Motivation can also be said as a theoretical construct regarding behavior occurrence (Latif, 2009). Behavior is an individual effort to organize themselves, select and utilize and create an environment that supports their activities. Individuals choose, arrange and create a balanced social and physical environment to optimize the achievement of the activities carried out (Zimmerman dalam Ghufron & Risnawita, 2010). Behavior is also the result of interactions between personality characteristics and social conditions and physical conditions of the environment.

It can be concluded that social behavior is someone's activities that can be observed by others or research instruments towards a stimulant or situation faced and related to human society. Or it can be said that social behavior is the actions of all activities that directly related or connected with social values in society.

1.2 Norms, Ethics and Environmental Aesthetics

Norms or rules are rules governing human behavior in society. These provisions are binding for every human being who lives in the environment of the norm, in the sense that everyone who lives in the environment of the norm must obedient to it. Behind those provisions, there is a value on human behavior-based. Therefore, the

norm is an outside element of a provision governing human behavior in society, and value is an inner element or mental element behind the provisions governing that behavior.

In its relation to the environment, ethics is essential regarding ecological integrity, where we interpret ecology and responsible towards ecology continuity in its connection with all components of species and ecosystem in it. Ethics is the basis of spiritual attitudes from culture. Culture can be a group and a science discipline. Ethics in sciences is part that learns about the definition and formal system of thoughts and practices which determine and elaborate any responsibilities and duties in its interaction with other components (Marfai, 2019). The obligations existing in ethics based on the foundational values have contained and organized in religion or part of the value beliefs or myths of behavior.

Environmental ethics then refers to a formal framework that emphasizes the practice of linkages with relations between humans and nature (Keraf, 2005). In this context, the use of universal ethical values is accepted in all beliefs and religions that are associated with moral values that present human behavior in society. In this case, the dimension of religiosity gives colors to the interrelationship relationship between the environment and humans in social life.

Value is a rate that also becomes the basis of ethics perception in behaving. Value is determined and formed from surrounding conditions and communal or individual behavior. Thus, the value will be very related to culture and affected by cultural processes that happen in certain areas. The collection of perceptions of social life, diversity and culture influences values and shapes values. Values sometimes have very sharp conflicts between individual values and social values. Thus environmental ethics concerning this matter is not merely to understand and explore the values contained in each of the natural components individually, but also to further interpret the values in the framework of the system and common framework.

1.3 Environmental Education

Environmental education is a process to introduce values and concepts with the purpose of building skills and attitudes needed to understand and appreciate relations between culture and bio-physic environment. Environmental education also conducts behavior practices related to environment quality (IUCN, 2013). Environmental education does not only give knowledge about the environment but also improves awareness of the environment and its conditions. Through environmental education, individuals will be able to understand the importance of the environment and how the environment relates to economic, social, cultural and development issues. Therefore, if education is recognized as a conscious effort to shape human attitudes and behavior, then environmental education must be understood as an effort to lead individuals towards changing lifestyles and environmentally friendly behaviors (Hamzah, 2013).

Environmental education according to convention UNESCO in Tbilisi 1977 which also adopt the formulation of UNESCO stated that environmental behavior is a process that has purpose of creating world society that has awareness to environment and problems related to it also have knowledge, motivation, commitment, and skill to work, individually or collectively in finding alternative or giving solution towards to live environment problems and to avoid the occurrence of new living environment problems. Thus, that definition gives understanding to us that in environmental education, there is an effort that leads an individual to the change of lifestyle and environmentally friendly behavior.

From the elaboration of concepts above, it can be concluded that environmental behavior is a process where an individual gets environmental awareness and knowledge, skills, values, experiences, also a determination that enables them to act individually or collectively to face problems of the living environment now and in the future. It can also be said that environmental education is a complex process that includes not only events, but also approach that becomes a strong basis to develop society overall.

1.4 Environmental

The term environment has a broad meaning. In linguistics, it is related to many aspects of human life and another living being in general. The understanding in English is termed with “*Environment.*” The environment is interpreted as an area (region, etc.), which is included in it. In Indonesia Dictionary/*Big Dictionary of Indonesian Language*, states:

“Circles that enclose circles, all of which are enclosed in an area or surroundings nature, work as they should that can affect the livelihoods and lives of humans, animals, plants or other living things” (KBBI, 2009).

The opinion of environment experts about the understanding of the living environment, according to S.J Naughton and Larry L Wolf stated, all external factors which are biologic and physic that directly affect life, growth, and organism reproduction (Siahaan, 2004). An environmentalist (ecologist) Otto Soemarwoto stated the living environment is a total of all objects and conditions inside the space we occupy and affect life.

The conclusion of the explanation above is living environment as all objects and conditions, includes in it human and behavior in space where human exist and affect life also the well-being of human and another living body.

II. METHODOLOGY

This research uses a qualitative method. Qualitative method is also known as a new method, post positivistic, artistic and interpretive research (Sugiyono, 2010). It is called a new method because this qualitative method is no longer used as a research method. It is said that the post positivistic method, because the qualitative research method is based post a positivistic philosophy. It is said artistic because the qualitative research method tends to be artsy, less patterned. Then, it is said interpretive because this qualitative research method interprets research results based on data in the field.

This research is conducted on March 2018 until November 2018 to obtain any data needed by the researcher. This research was conducted in Prumpung area especially area Ss Alley, Rt.018/04 Rawabunga village, Jatinegara Subdistrict, West Jakarta. Those areas are inhabited by many migrants who work as SPW (Socially Prone Women) who have been a long time or newly working as SPW.

The research subject in this research is Four SPW families, a mother who works as SPW. Society who lives in Prumpung area. An elder who lives in Prumpung is. He is Mr. Soetrisno Usuep, aged 74 years old as the elder who is residents in that area and the only elder in that area who still alive.

This research data is sourced from primary and secondary data. The primary data in the form of direct observation of people who experience and know of cases of trafficking, in-depth interviews with several figures in

the field (key respondents), and experts. While secondary data in the form of literature, both from books, scientific manuscripts, magazines, newsletters, research reports, archived reports, and relevant documents.

III. RESULT AND DISCUSSION

3.1 The existence of SPW in the Middle of Prumpung Society.

With the presence of SPW in Prumpung area, it turns out that in addition to the negative impacts that have occurred, positive impacts are present in the society. The positive impact that arises is the existence of local residents who build rented houses and food stalls to fulfill the needs or lives of the SPW. And can open new economic opportunities, such as the emergence of a motorcycle taxi subscription used by the SPW to get to the location of work. Initially, not a few residents were unemployed or did not have jobs, but with the presence of SPW in this Prumpung area, some residents became motorcycle taxi riders who subscribed by the SPW. Furthermore, it will be continued by the writer below.

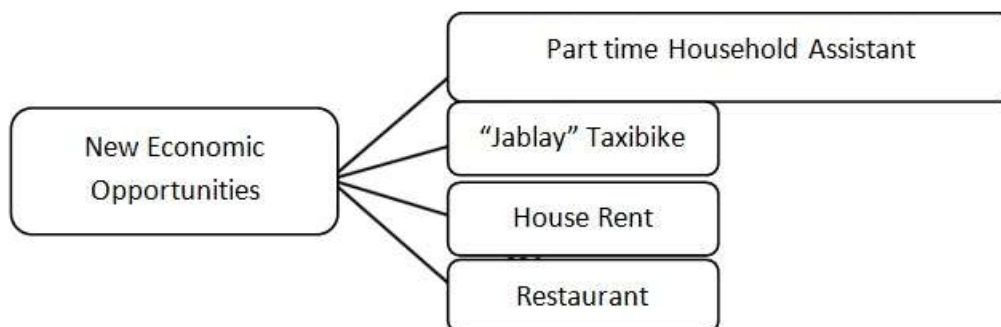


Figure 1

Research Result, 2018

3.1.1 Part-time Housemaid (PRT)

Actually, the presence of domestic housemaid in the life of SPW in Prumpung is needed by them. Many SPW need housemaid in taking care of and helping themselves to clean the house, washcloths, and look after their children at night when they work. Usually, the housemaids of SPW are their neighbors, Prumpung society. The reason they work as a housemaid for the SPW is to get more income and help the finance of the family. The work they do is only part-time because they do not work all day when the job is finished, they will go home.

Initially, the housemaid is needed to help the works of SPW as clean their rented house. The work they used to do is a sweep, mop the floor, also clean up the messy house. The housemaid usually works in a day when SPW is already awake from their sleep, but there is also housemaid who works at night when SPW leaves to work. After finished in cleaning up the house, they straightly go home — that kind of work that they do every day, that differs part-time housemaid with the housemaid in general.

The housemaid who works for the SPW is not only worked for cleaning the house and washing the clothes alone but also as a baby sitter for the children of SPW. This is because there are several SPW who have toddlers

who still need to be accompanied by sleep. Baby care is also conducted only at night when the SPW is working. Usually, their babies are delivered to housemaid by their mothers before their mothers go to work. After work, the mother will pick up her baby at the house of the housemaid.

3.1.2 "Jablay" Motorcycle Taxi

Motorcycle Taxi is a type of work that is now expanding in Prumpung area, especially after applying the innovation system on motorcycle credit purchases. Almost every local society has a motorcycle with the purchase of a credit system. Most residents use motorbikes by working side by side, which is a motorcycle taxi, but it turns out there are some residents who make motorcycle taxi as the primary job because of the absence of other jobs that they get.

Motorcycle taxi is exclusive employment for local citizen and migrants. This motorcycle taxi starts to developed since there are many SPW in this area. Most of the SPW does not have a motorcycle; it makes them use the service of motorcycle taxi to go to their workplace. And a motorcycle taxi is usually can be rented a whole night by SPW to help them get customers.

3.1.3 A dualism of Rented House

For Prumpung residents, having lands is an asset for them to get income. They use the asset by building a house for rent to be rented to migrants who come to their area. Many residents have lands that they use to build a rented house.

Now, land ownership is not only owned by residents only. There are some migrants that, besides having their place to live, have rented a house as a result of their work in this area. Not a few rented houses in Prumpung now are owned by residents only. Some residents can build a rented house in Prumpung. See the table below:

Table 1
Category of Rented House Ownership in RT 18/RW 04

House Rent Owner	The Number of House Rent Owner	Percentage
Native Residents	8 People	61,54%
Comer Residents	5 People	38,46%
Total	13 People	100%

Source: Research Result, 2018

Table A.1 is a data collection category of rented houses listed by the researcher when conducting research. In the research, it turns out that those who have rented houses are not only local people. When researching, the researcher found several rented houses where the owner is an immigrant. These immigrants have lived in Prumpung for years. Local people residents of Prumpung originally owned the land he bought.

3.1.4 Food Stalls: Get Around SPW Business

Beside rented houses that can be built and made as an economical source of the residents, food stalls or what usually called WARTEG (*Warung Tegal*) are many builds for SPW or people who rent. In this food stall, many kinds of food can be chosen. This food stall is equipped with other needs such as ice beverages and cigarettes. Before

we discuss further food stall, it is better for us to know about entrepreneurship. Of course, this is related to the food stall business as one type of business. Here the entrepreneurs see there are opportunities in Prumpung by the number of immigrants, especially SPW who want everything instantly and quickly.

The closeness of the SPW with the food stall owner is seen when SPW pays food by way of debt, and the food stall owner also trusts them. Because not a few SPW owed to the owner of the food stall because the money they got from working overnight was used up to play gambling. And when they want to eat, they usually owe money in advance, and payment will be made the next day when the SPW gets guests or customers.

3.2 Social Behavior of SPW in Prumpung.

Data obtained from research to social behavior of SPW in Prumpung is there are two types of behaviors. Those two types of behavior are social behavior and behavior that less social. The purpose of social behavior is behavior that grows from humans who in their childhood get enough satisfaction or inclusion needs (Sarwono Sarlito, 2008). He has no problems in their interpersonal relationships with others in his situation and condition. He can be involved in participating, but can also not participate, he can involve himself in others, may or may not, unconsciously he feels himself valuable and that other people understand it without showing himself. Other people will naturally involve him in their activities.

There are differences felt by residents. The residents think that life or activities before the SPW were okay; they felt comfort and peace. It is contrary to the situation after the presence of the SPW to Prumpung, and they felt uneasy because of the frequent commotion made by the SPW when facing guests.

Initially, the SPW made Prumpung area as the place to live only, not for work. They work around Cipinang, Manggarai, and Tebet to get customers, and usually, they date them in the park, cafe, and hotel at the side of the road. But over time the SPW has started to bring their customers to Prumpung for a date on their contract.

Practice in respecting others is also seen from SPW to the residents in Prumpung. There are many SPW who have and show respect to a resident in Prumpung. This can be seen when the SPW is walking and passing by residents reprimanded them politely. When they walk in front of the residents, they say "excuse me" to people. Not only that, when they mingled in buying vegetables (vegetable vendors), they talked and exchanged greetings. But there are not a few SPW who are ignorant and do not care about the local people. Usually, they are new immigrants who do not know Prumpung local people.

Respect for others is happening because there is politeness owned by each individual. This politeness refers to body capability or mind tendency to maintain attitudes, manners, and things that considered as feasible and good for society (Ya'qub, 1993). Through how to dress, how to behave, and look. Polite people try to act as good as possible as what can be accepted and respected by society. Politeness is art that occurs in the form of opinion and education results. The reason is the whole education will naturally emphasis politeness to people who involved.

In addition to respecting others, social behavior, helping each other, courtesy and gratitude, is also reflected in SPW social behavior with Prumpung residents and vice versa. This can be seen when there is an SPW who needs assistance when there are those who experience an accident. Some local people did not hesitate to visit the SPW who got problems. Mutual respect has many benefits in relationships. Not only guarantees comfort in getting along,

but this attitude of respect will also later come back to us. Whoever respects others; in fact, he is respecting himself (Ya'qub, 1993).

It is different from the behavior that less social, which is reflected in SPW in maintaining the surrounding environment. Many of them are often smoking in public when many children are playing in that area. They seem not to care to surround conditions. Besides, they only often to throw garbage to the river next to Bypass road in Panjaitan. So that the river seems full of garbages thrown by the SPW. Concerns sourced from the sincere heart without conditions. When people are willing to help and care to others but with conditions, then actually that people is stuck in concern without sincerity. Thus, someone concerns to others, even their own life will place them to the highest degree of humanity.

3.3 Society View towards Social Behavior of SPW Related to Norm, Ethics, and Environmental Aesthetics.

The norm is an outside element of a provision that regulates human behavior in society, and value is an inner element or psychiatric element behind the provisions that are governing the behavior. As for the various norms that exist which are, norms of decency, norms of politeness, religious norms, and legal norms (Kusuma, 1990). Ethical norms encourage humans for the good of personal morals. Ethical norms forbid human beings from being unkind because it is contrary to the conscience of every normal human being.

The illustration of the decency norm is seen in SPW who live in Prumpung, which they live by working as SPW. SPW who already has a family. The four informants that the researchers took were SPW who are married and have children. Their husbands support the work of their wives as SPW. This can be seen from the husbands who often accompany his wife to peddle themselves. Even their husbands accompany or supervise their wives when dealing with customers or guests. Ethical norms also have sanctions or threats of punishment for those who violate these norms and the sanction is the human feeling itself, which results in a sense of regret.

Besides the norm of decency, the norm of politeness is also seen when this SPW is in Prumpung. In the day when SPW is walking outside to get buying some food, sometimes they wear clothes that less polite. The costumes used are a stubby shirt and very short pants and not a few that SPW covered her body with just a bath towel. This is very disturbing to the residents. There is a norm of decency, which is the provision of life that comes from the association in society. The basis of politeness norms is propriety, habits, and compliance that apply in society.

Religious norms also reflected in the life of SPW in Prumpung. Religious life is life provision that comes from The Almighty that contains prohibition, commandments, and teachings. One example is prohibiting from committing lewd or adultery. As we know that work as SPW is work that is prohibited by religion. They all know that their work is prohibited by religion and is considered wrong by many people. They are working as an SPW is work that gets construction or a wrong view from the community. God has also forbidden humans to behave like that.

Initially, the residents accept SPW because they want to make Prumpung only for a place to live not to get money. But over time the society was irritated by the presence of this SPW because SPW has begun to bring customers and guests to rented houses. And not infrequently often cause a noise created by the SPW and its

customers. The society can only be silent, because at a time when the society had made a report about the noise that occurred to the local village office. However, that did not get any response from the local village.

The practice conducted by the SPW now can happen because of the loose legal norm. This can be seen when there are the police who come to Prumpung. Not infrequently, they have a mistress of an SPW in Prumpung and even come to play gambling in the area. Legal norms are made by the authorities and are forced to protect the public. Violators of legal norms may be subject to sanctions in the form of imprisonment or fines (Kusuma, 1990).

3.4 Conducive Factors of Social Behavior of SPW Related to Norms, Ethics, and Environmental Aesthetics.

The conducive social behavior is activities or actions that give serenity and discipline to society. To create a conducive environment requires an attitude of caring for the environment. The attitude of caring for the environment can be interpreted as a person's reaction to the environment by not damaging the natural environment. With an attitude of caring for the environment, it will create a safe, clean and beautiful environment.

In Prumpung area, some factors make the environment more conducive. Those factors can be seen from the social behavior of SPW and residents of Prumpung. Conducive of an area or environment depends on the people who occupy the area. Are they already obeying the norms, ethics, and aesthetics in their environment?

The presence of SPW in Prumpung initially make the life of local habitats just fine. But over time the existence of this SPW makes the lives of local people uneasy. This is because it is not conducive to social behavior that is reflected by SPW. As immigrants, SPW must obey the rules or norms made by the local society. As is the case, regulations must not bring a man or man who buries his mahram into a rented house and requires a guest to report 1X24 hours. And as explained before the SPW ethics or actions that littering at times. All the prohibitions have been written and made by the head of the local RT.

But in fact, almost all SPW brings their man customers to the house they rent. The rented house they rented was initially only for a place to rest and sleep in the morning until the afternoon. But now the function of rented homes has also become a place where they make money. Prostitution is practiced in a rented house. Because there are no rules in making environmental conditions that can not be conducive, if all the landlords apply the rules made like Pak Junaedi, then a conducive environment might occur because of SPW social behavior.

The policy made by RT should be done well. The policy for guests to report 1X24 hours and road portal closure after 12 midnight until 5 in the morning. Researchers see that only the closure of the portal is going well. While guests hope the 1X24 hour report is not conducted as it should. This can be seen when SPW who bring their guests at random to rented houses without permission from the RT head.

Not only that, the disposal of garbage at the river is still mostly done by SPW who live or contract on the edge of the river. They throw it away without manner to the river which is right at their doorstep. Even though they often get reprimands from residents and RT, they still do that. The reprimand was only a reprimand ignored by the SPW. Also though they know the cause of flooding in the RT.18 area is the amount of garbage at the river. When it rains, the water evaporates, and the stream is blocked by the garbage they dispose of and eventually floods when it rains heavily.

Therefore, to realize social behavior and a conducive environment, there must be awareness from residents to maintain their environment safe and pleasant. Not only residents but also as migrants, SPW should also participate in maintaining the cleanliness and beauty of the RT.18 environment by not violating the rules that have been made by residents and RT.

In this context, the use of universal ethical values is accepted in all beliefs and religions that are associated with moral values that present human behavior in society. In this case, the dimension of religiosity colors the interrelationship between the environment and humans in social life (Keraf, 2005).

IV. CONCLUSION

After the research, the researcher can draw a conclusion that environmental behavior in SPW related to the norm, ethics, and environmental aesthetics is SPW still ignores many norms in that area. Even though it is written the norms made by the residents and heads of the local RT regarding policies or rules that had been agreed upon to protect the environment of Prumpung from deviations. These norms are ignored, as seen from the ethics that they show to residents. Not a few of them showed bad ethics as explained in the previous chapter. Therefore, the ignored norms through the ethics they show can cause the realization of a beautiful and comfortable environment aesthetics is not happened by what is expected by all residents in Prumpung, both by residents and migrants (SPW).

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