

**SOCIAL IMPLICATIONS OF EARTHQUAKES  
ON THE WORK ETHIC OF TRADERS  
AT MANONDA PRESIDENTIAL MARKET, HAMMER CITY**

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**Abstract**

*This study aims to investigate the work ethic of traders in public markets after experiencing the socioeconomic impacts of the earthquake. The social implications of the earthquake include the capabilities that arise in response to the impact of the earthquake, the adaptability to the challenges faced, and the dynamics in the social relations of traders. The results of this study reveal facts that explain the social implications of the earthquake on the work ethic of traders in the Inpres Manonda Market, Palu City. After experiencing the impact of the earthquake; 1) the traders created a social environment and production activities as a unity of functions in the management of the trading business 2) strengthening work orientation with the belief that work is a gift from Allah SWT, 3) applying the principle of flexibility in the use of capital, 4) each trader gave strength to the construction of group roles as a safeguard from price pressures and competition.*

*Keywords; Impact of the earthquake, Social implications, work ethic.*

**1. Background.**

Earthquakes are the most powerful natural disasters in terms of damage to the human environment. Several earthquakes around the world have been declared the most devastating in terms of damage to the physical and social environment. At the end of the century, in 1976 in China and 2004 in Aceh, Indonesia, earthquakes with a magnitude of 8-9 scalarichter took the lives of millions of people, completely destroying the basic infrastructure of cities and bringing economic life to a standstill.

The heaviest stress of the earthquake's aftermath is the loss of life of loved ones (cessation of generations), destruction of property, poor health, as if life is starting from zero. While other natural disasters, such as flash floods, blizzards, tornadoes, etc., hit only certain parts of the physical environment of a community, earthquakes cause extensive damage to almost the entire physical environment through which they travel. Tsunamis, floods and fires are all incidental consequences of earthquakes, each taking its own toll. For those who have experienced it, at the first moment of impact, life feels like it's over, everything they own is gone and even the public facilities for basic needs in the

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vicinity are at a standstill. Hope for survival depended on the nature of Allah swt as well as the help of outsiders, both institutionally and personally, who had empathy.

The earthquake that struck Central Sulawesi, precisely in the area along the active fault line of Palu Koro in early September 2018, which was later called the PASIGALA earthquake, covering Palu City, Sigi City around it, and Donggala City around it. The 7.4 magnitude earthquake tsunami and liquefaction destroyed much of the city's basic infrastructure and utilities, deteriorated health, claimed 7,000 lives and left many missing. Shopping centers, public markets, primary production lines connecting villages and towns were destroyed. Despite the realization of human frailty, non-technological mitigation experience, weak urban development management, the social effects of the PASIGALA earthquake have cut off the life expectancy of the affected people.

Returning to human nature as a creature that undergoes an evolutionary process, the impact of the PASIGALA earthquake does not mean holding back that evolutionary energy. According to Darwin's theory, humans have what is called a "Strugel For Life". Whenever nature suppresses humans by limiting their food supply and sense of security, the evolutionary spirit will continue to motivate them to seek survival tips to continue a generation. Observable facts after almost 4 months after the emergency response phase, community activities began to rise on all fronts. Along with the echoing slogan PALU KUAT PALU BANGKIT, the evolutionary energy encourages people, especially survivors, to spur their activities, especially in the economic sector.

The dark side of the earthquake's impact seems to have been enlightened by a new hope for a change of fortune. People's markets have been bustling even 2 months into the emergency response period. Business actors began to rise to start production activities, the flow of goods and services transactions was increasingly dynamic. At the very least, they capitalized on the remaining assets to become active capital in turning their business wheels.

Which side is interesting to observe here becomes the research issue? This study takes a special focus on the activities of traders in the people's market, which looks very dynamic. During the emergency response period, the merchants were already selling their goods beside the ruins of the market building, the bumpy road, and some tilted electricity poles that tended to threaten their lives. It can be said that the presence of a psychological atmosphere, articulated as work ethic, has created a strong drive for them to succeed in their business. It was captured in the initial observation that there is something that drives the work ethic of the traders in the public market so that it has a strong tendency to dynamize their trading activities. If seen linearly, there tends to be an implication of the earthquake on their work ethic, triggered by one of two circumstances: firstly, the existence of a collective consciousness to ground the spirit of each individual to rise from the pressure of the social effects of the earthquake, or; secondly, the existence of values that have long underpinned their motivation to achieve success in business.

## **2. Problems**

This study raises only one main issue, namely how the implications of the earthquake became a driving factor in the work ethic of traders in the public market. This series of studies will then reveal the work ethic of traders in the public market after experiencing the socioeconomic impacts of the earthquake. The social implications of the earthquake include the capabilities that arise in response to the impact of the earthquake, the adaptability to the challenges faced, and the dynamics in the social relations of traders.

## **3. Research Objectives.**

This study aims to determine the work ethic of traders in the public market after being stressed by the social effects of the PASIGALA earthquake. These social effects include the consequences of the damage that caused disruptions in various social conditions; health, crime, minimal functioning of government services and social organizations, and others.

## **4. Research Benefits.**

The benefits of this research are;

- 4.1.** The results of this research are contributed to the development of social studies of seismicity using a sociological perspective.
- 4.2.** Provide input to the government and other parties to encourage efforts to maximize community activities in entrepreneurship development, especially for affected targets.

## **5. Methodology**

This research is qualitative in nature. The data of this research is more likely to expand the explanation of the meaning, values, actions, individuals and groups that are the content of the work ethic of the people's market traders who are the object of research. The explanation also includes the background of the social effects of the disaster that resulted in pressure on the survival of these traders. This research targets people's market traders as the population. One or two people from the population representation were used as informants. Through group discussions during the initial observation, it was decided who among the traders would be trusted by the group to represent them as research informants. This consideration was based on the informant's knowledge capacity and experience in relation to the knowledge of cultural values and community social patterns. Also, consideration was given to recruiting research informants from individuals who have their own characteristics in the performance of their trading businesses.

Data collection techniques were conducted through two processes; Observation and Interview. Observation was conducted to obtain an overview of the social background of traders in the market environment. This was necessary to identify ethnic groups, types of merchandise, and calcification of sales infrastructure. At the same time, it also obtained an overview of the capital capacity of the traders designated as informants. Interviews were conducted with informants to obtain in-depth data on the values underlying the work ethic of the traders, as well as their tips for dealing with the social effects of the earthquake. The research was conducted around the Inpres market area in Palu, the capital city of Central Sulawesi Province.

## **6. Literature Review**

### **6.1. Work Ethic.**

The basic understanding of work ethic is closer to the word ethics, in the form of mental and social values that activate the creative energy of each person so that they have the ability to make changes. The level of activeness of creative energy will greatly affect the strength of each person's ability to make changes. According to Anoraga (2009), work ethic is a view and attitude of a nation or people towards work. If individuals in the community view work as a noble thing for human existence, then the work ethic will tend to be high. Conversely, the attitude and view of work as something of low value to life, then the work ethic will automatically be low.

Sinamo (2005) argues that work ethic is a set of positive behaviors rooted in fundamental beliefs accompanied by total commitment to an integral work paradigm. According to him, if a person, an organization, or a community embraces a work paradigm, believes in, and is committed to the work paradigm, all of that will give birth to their distinctive work attitudes and behaviors. That is what will become the work culture.

Gregory's (2003) view that history proves that the country that is currently a developed country, and continues to race with high technology / information basically starts with a very strong work ethic to succeed. So it cannot be ignored that work ethic is a part that deserves attention in the success of a company, large and well-known companies have proven that a militant work ethic is one of the impacts of the company's success. A person's work ethic is closely related to his personality, behavior, and character. Each person has an internal being that formulates who he is. Furthermore, internal being determines the response, or reaction to external demands. The response of internal being to the external demands of the world of work determines a person's work ethic (Siregar, 2000: 25).

According to Geertz (1982:3) Ethos is a fundamental attitude towards self and the world that life exudes. The attitude here is described as the principle of each individual who has become his belief in making decisions. In line with this view, Usman Pelly (1992: 12) says, work ethic is an attitude that arises from one's own will and awareness based on a cultural value orientation system towards work. It can be seen from the statement above that work ethic has a basis in cultural values, which from cultural values form the work ethic of each person.

Work ethic can be defined as the concept of work or work paradigm believed

by a person or group of people as good and right which is manifested through their typical work behavior (Sinamo, 2003).

According to Toto Tasmara, (2002) Work ethic is the totality of his personality and the way he expresses, views, believes and gives meaning to something, which encourages him to act and achieve optimal charity so that the pattern of relationships between humans and themselves and between humans and other creatures can be established properly.

## **6.2. Social Construction Theory Approach.**

Work is essentially a cultural process that will or will not urge individuals to direct their actions towards society. Therefore, work only becomes a real action to the extent that it flows in the subjective interactions of members of society. For Berger, society is a human product, rooted in the phenomenon of externalization. Human products (including his own world), then outside himself, confront the product of the product as a facticity that exists outside himself. Although all cultural products originate from (are rooted in) human consciousness, the products cannot simply be absorbed back into consciousness. Culture is beyond human subjectivity, becoming its own world. The human-produced world acquires the nature of objective reality. All human activities that occur in externalization, according to Berger and Luckmann (1990), can undergo a process of habituation (habitualization) which then experiences institutionalization.

Working to produce something is an objective reality, because it affirms a goal beyond individual subjectivity. Farming, trading, drivers, employees, a series of objective activities contain absolute value in the level of benefits that establish individuals to always exist in their social world. According to Berger, the objective reality is absorbed by individual experience after undergoing a process of habituation (habitualization). This is called the objectivation process where the individual's subjective actions transform it into life struggle energy and provide reinforcement that ensures the fulfillment of one's life welfare in their social environment.

In the view of social construction theory, work ethic contains two substantial sides. First, subjective actions directed towards society through the process of interaction in the absorption of the meaning of life's struggles, that everyone will always depend on the resources and capacities of others. It is an essential value that is built together with members in the group. Secondly, the strong and weak capacity of individual subjective action to process the objective world of work determines the absorption of benefits in stages obtained by individuals and their social environment, such as family and community.

## **7. Results and Discussion.**

### **7.1. A Glimpse of Manonda Inpres Market**

Over time, as the city, its population and its needs evolved, the Inpres Manonda Market continued to grow and became more and more congested, making it very difficult to organize, with the streets around the market filled with irregular vendors. Fish sellers are mixed with kitchen utensil sellers, daily goods sellers, chicken sellers and others. Efforts to improve and organize the market

continue, but it is always difficult because traders try to compete at all costs, trying to get the easiest place to be found by buyers, so they are often crowded out of the way.

### **Number of Traders Based on Location**

<b>Location</b>	<b>Number of Traders</b>	<b>Note</b>
Jalan Kacang Panjang	220 People	At any time the number of traders will change if there is a curbing of street vendors in the Manonda Palu Impres Traditional Market.
Spinach Street	200 People	
Kunduri Road	130 People	
Inside of the Market	765 People	
So, the total number of traders at the Manonda Palu Impres Market in 2019 was 1,315.		

*Source: UPT Pasar Traditional Impres Manonda Palu, data processed 2022*

The number of traders according to this data is quite large if it is assumed that the average trader has a household, then the number of 1,315 traders may be greater than the number of households in one kelurahan in the city. The data recorded in 2019 shows the condition of the population of traders operating in the post-earthquake market area. This is despite the fact that almost 50% of the market's infrastructure; buildings, roads, was damaged, and only a small portion was repaired by the city government within a year of the earthquake and liquefaction disaster.

## **7.2. Coping with the Impact of the Earthquake**

Most of the traders in Pasar Impres Manonda live in the vicinity of the market in the form of their own houses, boarding houses or rented houses. Some of them live in the liquefaction-affected area of Balaroa village in West Palu. Approximately 80% of them were temporarily in evacuation camps with relatives, some even lost their families and property, protecting themselves together in tents. From several reports, it was found that the main problem of the evacuees, especially those with trading backgrounds, was a proper place to live for them to raise their families and fix their stagnant trading businesses.

Some of them experienced damage to the facilities and infrastructure used in the trading business; selling places, processing tools, and transportation facilities. The damage to these facilities and infrastructure prevented them from running their trading businesses, except for starting with emergency facilities and equipment, such as tents, tables and plastic mats for selling. Nevertheless, their business began to operate in the first week after the earthquake. Visitors have started to arrive to buy kitchen supplies and household appliances.

From several informants, it was obtained that some of the evacuees had repaired their damaged houses with makeshift repairs. They had to leave the evacuation camps to immediately support their abandoned trading businesses. This emergency step must be taken considering that they must consolidate their remaining assets, as far as possible still used as capital or facilities that support their trading business, especially a place to store goods and a place to select selling goods.

It seems that the damage to the selling facilities has not weakened their enthusiasm to start their trading business. In a makeshift place, they sell their produce

without feeling restricted by the lack of facilities. The most important thing for them is that visiting buyers can reach their selling place. Previously, they had built a place to live that was conducive to organizing trading activities such as securing stock, sorting goods and restoring energy. This is part of the tips to prepare themselves to run their trading business at the beginning of the disaster emergency response.

Market conditions are stagnant. The supply of crops was limited, especially vegetables, spices, nuts, fruit and others. In the aftermath of the earthquake, connections to agricultural production areas were hampered, especially by the severely damaged roads and the uncertain climate. During the rainy season, most of the roads to the producing villages were inundated with mud and potholes, tripling the distance traveled. This results in the supply of secondary crops and foodstuffs such as maize and sweet potatoes not going as smoothly as it should. Suppliers of agricultural products from neighboring villages did not dare to speculate on bringing their goods to retailers in Manonda market for fear of being hampered by the time-consuming return journey. As a result, many suppliers are not doing business. This affects the inventory of goods in the hands of retailers, often not meeting the needs of customers.

The flip side of the earthquake's impact on retailers is that there is an increased supply of goods but less buyers. Many types of vegetables, such as cabbage, carrots and beans, as well as tomatoes and onions, were supplied from areas that were not affected by the earthquake. Under normal conditions, retailers' stocks would have been sufficient to meet the needs of consumers, but due to the lack of consumers buying goods due to difficulties in purchasing power, stocks became large and prices tended to decline.

The problem faced by retailers is the decline in buyer visits, unlike before the earthquake. In addition to declining buyer interest, this is also due to low purchasing power affected by the degradation of livelihoods, which on average have experienced productivity and income constraints. It is almost certain that buyers are dominated by employees with fixed salaries, who are estimated to make up only 20-40% of the level of customer visits at the Impres Manonda market. Under such circumstances, the stock of goods absorbed from retailers also ranges from 20-40% of the total stock of produce in the Manonda Impres Market.

This research has looked at the condition of trade transactions, especially crops, which have not provided significant profits judged by the success of a trade business. Under normal conditions, the profit of a trading business, especially crops, is obtained from the price margin that consumers will pay. The less the inventory, the higher the price should be in order to increase the profit. Likewise, stock should be increased to serve more customers. This ideal condition of trade transactions is difficult to achieve when the community is in a disaster emergency response condition. As has been pointed out, in this phase of almost six months, communities affected by natural disasters are still dependent on external food aid. In addition, people's interest in shopping and purchasing power declined. As a result, there is very limited cash flow from visitors to exchange for food consumption goods, especially crops. Therefore, it can be estimated that the retailer's profit obtained from buyers does not reach the maximum income value.

What can be seen in the way retailers overcome the problem of low profit margins from the sale of produce can be observed from the fact of their experience in preparing merchandise. First, they study what goods are most needed by

consumers. Secondly, traders tend to use the tactic of selling low prices when taken in large volumes. Third, traders sell the basic price to speed up stock reduction. Fourth, traders create groups to agree on the retail price range of the merchandise.

The above description has illustrated how the retailers in Manonda Market are making every effort to overcome the obstacles to running their business. They experienced a fairly rapid adaptation process. This tendency is based on three factors: first, the traders immediately create a social environment to consolidate the remaining assets they have in the form of capital goods and support from the family environment; second, integrating the social environment and the production environment into a unified chain of business activities. Third, carefully controlling the ability of inventory to serve consumer interest and purchasing power.

### **7.3. Outlook on Work.**

The facts show that traders in Manonda Market have maintained the continuity of their activities after the earthquake. Although the earthquake had caused their activities to stall and even completely stop. Thanks to their persistence and fortitude, these physical and mental sacrifices have become the main capital so that their businesses can be restored in a relatively short time.

It's common for people to be passionate about something that makes them feel at home in one life choice. Life experience teaches people that their vision of things will greatly influence their actions to make a choice. Faced with any pressure, a person's view of the world if it has been solidified in action, then his choice of something will always be difficult to change. Such is the life experience of the retailers at the Impres Manonda Market, who have re-established their choice to work as produce traders, as they did before the earthquake and liquefaction disaster. In times of difficulty, the challenge of changing their livelihood choices is quite difficult, but they managed to get through this difficult period because a world view has solidified their choice to return as traders.

Some of these research notes detail the lived experiences of traders in Pasar Impres that reflect their views on work or are more oriented towards the character of their work as traders. Views that have influenced their choice to return to their work after the earthquake. Based on the facts, the traders succeeded in restoring their trading businesses after being hit by the earthquake, which had brought their activities to a complete halt and some even lost their jobs. The success in restoring their trading businesses is among the evidence of their improved work ethic, which is influenced by the following outlook on life;

First, work is a door to sustenance determined by Allah SWT. Belief in this must be built in every person by making every effort to move activities, while realizing that the gift of Allah SWT must be grateful by increasing religious obedience. The symbolization of religious obedience can be seen from the willingness of each trader to contribute part of their profits to the mosque construction fund. In addition, there is a strong determination from most traders to work as hard as possible to set aside their profits for hajji savings in order to fulfill the fifth pillar of Islam. These are examples of religious views influencing the work ethic of traders to the extent that they were able to restore their businesses;

Secondly, trading by providing basic human needs, especially food from crops, essentially addresses the "need to find goods" or practically called consumers



looking for sellers, based on the logic that basic needs will move people to look for supplies. Traders have understood the various situations of consumers who will fulfill their needs inevitably have to go to the seller. The daily need for foodstuffs certainly cannot be delayed, so the initiative is always directed from the actions of consumers.

Thirdly, starting a trading business can be done by running a small-scale activity, automatically using small capital or even no capital. This lays the foundation for the trader's belief that nothing becomes big if it does not start small.

The facts have made it clear that the business conditions that have moved dynamically after the earthquake and liquefaction, and therefore the traders in Pasar Inpres Manonda Kota Palu have achieved accumulated income to meet the needs of their families, are driven by their increasingly strong work ethic. The value energy that energizes this work ethic is a perspective on the character of the work they are engaged in, which Max Weber's theory refers to as elective affinity, containing a synergy between the desire to trade and a supportive social environment; religion and social space.

#### **7.4. Social Relationships and Community Roles.**

Every existence of a person in a social relationship, he has a personality value that is complementary to the personality of other people who are also in certain social relationships. From the experience of social relations between individuals, it moves cumulatively to create a social world that marks the pattern of their social relations. This is where the existence of each person in a social group is a means of self-disclosure as a member of a group. This construction gives symbolic meaning to traders as a group of people who have justified themselves as part of the lives of people who have trading activities or sell goods that have their own social space.

Collective self-expression as traders is enshrined in a social process that forms a feeling of mutual recognition, mutual acceptance, because of which they can cooperate with each other, but also compete with each other, as long as they have the same feeling to forever be part of group life. The social process is based on the actions of each person to construct their social world, namely the merchant group. There are consequences that they must accept and live with during their trading activities. In the end, they always become established in interpersonal and group interactions, because each of them has the responsibility to maintain their identity, especially to act positively to protect and secure their job position as traders.

The sustainability of their social world is created by each person's awareness to fulfill group commitments. It is manifested in action in the form of role and material value so that the coexistence of their respective occupations becomes secure and enduring. They must contribute that value to the life of the group so that the social relations between them are meaningful and useful.

Information from informants illustrates their readiness to fill the role space available in the group if at some point other group members are not active. A trader is willing to sell merchandise belonging to other traders, only experienced among them in the same group identity, is a value injected by each person in social relations. This action was recorded by the observer as a group habit, a kind of joint

responsibility for the risk of loss experienced by group members. In praxis, the group gives its members a sense of security to continue their trading activities.

It was observed that there was always cohesiveness among traders, especially in the supply of stock, so that their work had a collective nature. A trader can sell even in the absence of stock, because he gets supplies from other traders or sells goods from other traders. This is none other than a consequence of their existence in the group; when they choose to work as traders of crops, especially food, they have declared themselves part of the in-group of the trader community.

They are without exception, whether traders with large capital or small capital and even without capital can carry out work as traders on their readiness to sell together as a consequence of the ingroup action of the trader community. Based on observations that the stock of goods of large capital traders is more sold by small-scale traders in large quantities. So traders with large capital are also in a joint responsibility relationship for all the risks experienced by small-scale traders.

Factual conditions show that working as a produce trader strengthens their social interactions to prevent vulnerability to exploitation. The dependence of big traders on small traders is reciprocal rather than exploitative. There is a balance in the exchange between them, when small traders spend more on the stock of large traders in sales, while the need for stock of goods for small traders is limited according to the capacity of the means of sale owned, it causes their dependence on the stock of large traders is not dominant. In addition, among small traders there is also often an exchange of goods that are reciprocally sold to fellow small traders.

The social relationships formed through the process of role exchange in trading activities are also a safety factor for each group member. This is because, through this exchange, they can understand the problems faced by all group members, and then they must automatically be involved in solving problems, especially those related to prices and stock capabilities.

Some informants' accounts reveal a mechanism to protect traders from being pressured by price games that may be speculatively conducted by group members. There was a commitment among them to divert some of their stock to other traders for sale. As is customary in the community, if trader A asks trader B for part of his stock to sell, then trader A must give him a fraction of his existing stock, and vice versa for the exchange between group members as mentioned above.

The merchant community as it has been formed is a means of determining their success. In the social constructionist approach, the choice of occupation as a trader finds its momentum in the group's habit of transferring goods to be sold together. The process of objectification at the individual level becomes a kind of strong impetus to always take advantage of the existence of the group as a safety instrument from the speculation of group members' deviations in the game of prices and stocks of goods. There is a process of institutionalization in the form of collective action that becomes a reference for all group members to comply with the norms of trading activities that they construct in their social relations.

## **8. CLOSING**

### **8.1. Conclusion.**

- a. The earthquake has caused the business conditions of the traders in Pasar

Inpres Manonda Palu to stagnate. However, the social implications of this disaster strengthened their work ethic to restore their trading activities. Within a short period of time, trading activities began to pick up. The choice to work as a trader became an attitude that was supported by the social environment, talent and the risks they were accustomed to.

- b. The social effects of active work as a trader in Pasar Inpres Manonda Palu have provided productive employment for disaster survivors, although most of them have done it before. The opportunities are more conducive to dealing with the difficulties of finding a job after the disaster. Even more than that, they managed to accumulate adequate income from this work.

## **8.2. Suggestion.**

- a. The government of Palu City in particular needs to expand the capacity of the Inpres Manonda Palu market to provide opportunities for more retail traders, especially produce traders. Capacity development of the people's market includes building warehousing facilities and unloading and distribution areas which are the main facilities of a wholesale market. It is necessary to build a wholesale market facility at Manonda Market in Palu, to improve the flow of unloading and distribution of goods from the wholesale market to supporting markets around Palu City.
- b. It is necessary to develop market management organizations that can develop trader networks for access to capital and inter-island or inter- regional export cooperation.

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