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Research-based Advocacy Work: Immersion, Emik, and Solutions Mapping

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Abstract: This research aims to map, understand, and design comprehensively and integrally, the correlation between Advocacy Work (litigation and non-litigation) and Research, or RESEARCH-BASED ADVOCACY WORK. Factually-conventional, Advocates have been struggling, both in the Litigation Sector (court) and Non-Litigation (non-litigation) broadly, across fields and sciences, and contexts. However, it is evident that, Advocacy Work, has not been seriously based on Constructive and Contextual Research. Research uses a qualitative approach with Action Research Methods. Data collection uses in-depth interview techniques, observation, documentary studies, FGD, and research-based advocacy design. The results prove that: First. Research with decolonization methodological approaches, context of discovery, and local researchers should prioritize: (a) Immersion process, self-smelting clearly, surely, and thoroughly with the Local Community; (b) Emik process, in the process of self-smelting, the Research Subject will see the problem and its solution, based on the eyes of the Community. (c) The estuary of the Immersion and Emik Process is: together with the Community as a Local Research Subject, community-based Product-Knowledge was born in the form of Comprehensive, Integral, and Contextual Solutions. Second. Referring to the Results of research, then became the Based Design of Transformative Advocacy Service in Indonesia. Based on these findings, I as the Founder and Supervisor of National Board of Professional Organization Advocates PERHAKHI (Indonesian Legal Advisory and Consultant Association) encourages the implementation of RESEARCH-BASED ADVOCACY WORK among PERHAKHI.

Keywords: Advocacy, Research, Immersion, Emik, Solution Mapping

1. Introduction

1.1. Background

a. In fact, Advocacy Work, is often distinguished between Approaches: a) Litigation (court lines) and b) Non-Litigation (community lines, or non-courts). These two paths, essentially supporting each other are inherently, inclusive, integrative, non-collision, and sustainable. In this context, the choice of advocacy work on the Litigation Path, will be the last resort, if the Non-Litigation Path pursued with all its might, has been at an impasse.

b. In fact, Instrument: a) Immersion (Self-Smelting, integrally intact involvement in the context of research); b) Emik, looking at problems and solutions from local glasses; and c) Solution Mapping, is a Form of Qualitative Action Research. That being said, because basically, Mapping Solutions as a Consequence of the Findings of Self-Smelting completely, as well as looking at the Problems and Solutions of Local Glasses, placing the Researcher (subject) as the Instrument itself. It is in this context that meaning: inherent, integrity-holistic, and ongoing places the Researcher as subject-active Immersion, Emik, and Mapping Solutions, in the overall existence of the locus and research process.

c. In addition, putting forward the importance of Qualitative Methods with Phenomenological approaches, Immersion, Emik, and Solution Mapping as outlined earlier, illustrates how the DECOLONIZATION PROCESS of methodology is conditioned and realized factually. When, Subject-Researcher, is a "LOCAL AND INDEPENDENT HUMAN RESOURCES": sovereign, personal, creative, and sustainable, not INSTRUMENT and/or OBJECT (tooling the colonial product knowledge process alone).

d. In this context, we find, the meaning and importance of Correlation among: a) Non-Litigation Advocacy, with b) Qualitative Research Methods, when: Self-Smelting, Emik, and Solution Mapping, becomes the basic instrument, for the work of Non-Litigation Advocacy in a Sovereign, Independent, Creative, and Sustainable manner in the context of Decolonization Methodology for the Archipelago Context in Pancasila House.

1.2. Research Focus

1) Litigation Advocacy: Import culture, Anthropocentric-Colonial.
2) Non-Litigation Advocacy: Nusantara Cultural, Echo-Centric Pluralistic Nusantara.
3) Research-Based Advocacy in Indonesia.

1.3. Research Problems

1) How to Advocate Litigation: Imported, Anthropocentric-Colonial Culture.
2) How to Advocate Non-Litigation: Nusantara Cultural, Echo-Centric Pluralistic Nusantara.
3) How research-based advocacy in Indonesia.

1.4. Research Objectives

1) Mapping, understanding and exploring, how Litigation Advocacy: Import culture, Anthropocentric-Colonial.
2) Mapping, understanding and exploring, how Non-Litigation Advocacy: Nusantara Cultural, Echo-Centric Pluralistic Nusantara.
3) Mapping, understanding and exploring, how Research-Based Advocacy in Indonesia.

2. Litigation Advocacy: An Import Culture, Anthropocentric-Colonial

(Win-Lose Orientation, Survival of the Fittest) (Manoppo, 2021) [18].

2.1. Win-Lose Orientation: Survival of the Fittest

a. Seen in the dynamics and dialectics of Litigation, the Parties are conditioned to enter the arena or process of argumentation between: The Public Prosecutor and the Lawyers, as a representation of the Litigants, focusing on the Subject and Object of the Law (case); testing of Legal Evidence Tools; Testing of procedures and legal consequences that occur. Which process is under supervision, controlled and directed by the Panel of Judges to remain obedient to the track or path of litigable procedures.

b. The estuary of the process, only one, namely: WIN or LOSE. In order for this Orientation to have objective roots, it was addressed by Prof. Dr. J. E. Sahetapy, when the Win-Lose Orientation was faced with the importance of ANALYSIS OF SOBURAL CONDITION MECHANISMs in each Case. Analysis

of the mechanism of SOBURAL CONDITIONS, in question includes factors: SOCIO-CULTURAL-STRUCTURAL as a whole and integral. According to Sahetapy, everything that happens, there will always be 3 factors that affect, namely, factors:

i) Social. That in fact, proven Social Environment, will be a conducive climate, participate in stimulating (social stimuli) or encouraging the occurrence of certain behavioral expressions. Behavior, which was originally a personal-motive, was proven to transform into a social-motive.
ii) Cultural. Cultural Heritage, like it or not, will be a reference to our view of the position of the Parties to the Dispute, as really the subject of law, or to be instructed into a legal instrument.
iii) Structural. The litigated Parties must be in a certain structural order. Whether the choice of structural response is conservative, namely: considering the structural conditions faced as acceptable facts as they are, or progressive, where: structural facts must be questioned, "whether to be the source of social justice and/or social injustice."

2.2. Philosophical Basis: Anthropocentric-Colonial

1) According to Merriam Webster (Merriam-Webster, 2021) [19], the anthropocentric definition: (a) considers humans to be the most significant entity in the universe; (b) interpret or regard the world in terms of human values and experiences.

In this context, we get the idea that, anthropocentric philosophy, is the philosophical view that places man as the most significant entity in the universe. The consequences of this view on Government management and development are, various products of public policy of government and development, placing human orientation so high, and other creations marginalized or otherwise to say, ignored.

Public Policy Products of Government and Development are consequent to the destruction of SDA, Environment and Spatial Planning in such a significant way.

2) Anthropocentric-Colonial. Referring to the definition and understanding as stated in "Point 1)," anthropocentric practices are placed in the framework of the control of a group of humans over other humans across territory, ethnicity, religion, etc. Thus, this Anthropocentric-Colonial practice, can be referred to as a factor against double-victims, or a factor against double victims in society.

Imagine, what if "Win-Lose Orientation in Litigation, occurred as a result of the back of anthropocentric-colonial philosophy." This condition that we must be aware of and critical, because we still inherit the philosophy of law rooted in colonial heritage. That. Anthropocentric-Colonial philosophical views can influence the way our advocacy works, without us knowing it. In fact, in the extreme, we also preserve the legacy of this philosophical view.

2.3. Methodology: Context of Justification

Local human resources, both group, communal and social, tend to be conditioned as instruments, tools and tools only. Finally, methodologically, it must be realized from the beginning that the Anthropocentric-Colonial view emphasizes the context of justification. Context is only used to justify "Views and Theories produced from outside (import)."

In that context, our HR position, is nothing more like "bread-merchant." We are simply instruments or tools to pass on the "bread (product-theory, product knowledge and/or view)" produced elsewhere. Our context (read: Nusantara and/or Independent Indonesia) only justifies whether or not the product import from outside it. This is what we must realize fundamentally, existentially and contextually, that: is our position merely as "bakers?": instruments, tools, or mere justifications.

3. Non-litigation Advocacy: The Cultural Act of the Archipelago, Echo-Centric Pluralistic Nusantara

(Integration, Togetherness, Deliberation, Growing Together: *Survival of the Symbiotic*).

3.1. Decolonization Methodology: Context of Discovery

a. The main condition of the non-litigation advocacy: The cultural character of the archipelago in the House of Pancasila, is: Decolonization Methodology. Local People-based methodology. People and Local Communities, is SUBJECT RESEARCHERTIAN or LOCAL-RESEARCHER, COMMUNITY RESEARCHER. If previously, in the Anthropocentric-Colonial View, the people and local communities were treated only as objects of research, instruments and tools, then in the Echo-centric View of the Archipelago in The House of Pancasila, The People and Local Communities, is the Subject of Research. This can happen, when methodologically, conditioned to what is called the Basic Framework of Methodology: Context of Discovery. A local context, is a place or environment or spatial system, where Science, Science and Theory are discovered and produced. Local & Community Product Knowledge.

b. In the context of Decolonization Methodology and Context of Discovery, People and Local Communities are Subject Researchers. They are not just spectators and instruments. (Cheung, 1999) [10].

c. Stage presentation and testing of Research Results, not at academic pulpits (seminars and/or workshops), but community, social and cultural pulpits. All citizens are participants, without exception. They are the examiners, to measure, the extent of the phenomenological conscious experience track record narrative, presented by the Research Team, It has described objectively, comprehensively, dynamically and dialectically and continuously sedimentary information stored in collective-memories of local people and communities.
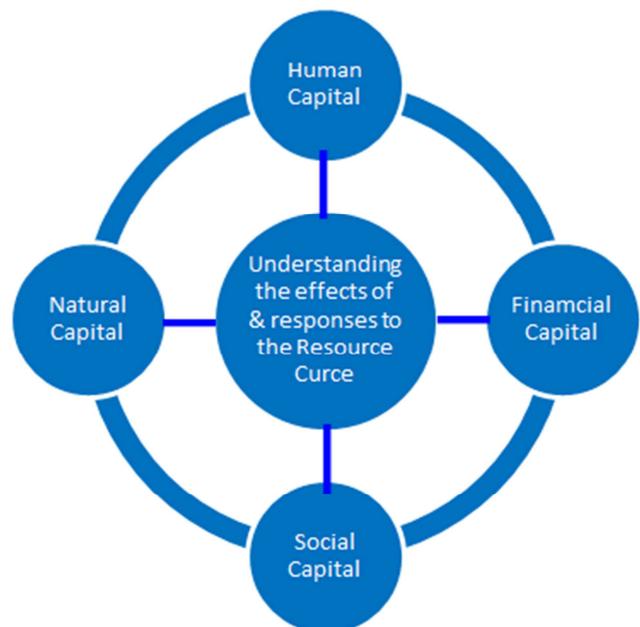
d. Decolonization-methodology, thus, is not merely a matter of technical needs and processes, but more fundamentally, the question of immersion and emik. Researchers are fully and completely immersed, into the aspirations of fighting and the tears of local communities and people who are phenomenological, recorded in the collective-memory of the local community. About cross-social solidarity, humanity, social-capital, human rights, culture, religiosity etc.

3.2. Basis Philosophy: Echo-centric Nusantara

Finally, methodologically, it must be realized from the beginning that the Echo-centric Nusantara view in Pancasila House emphasizes the character of Context of Discovery. The local context, is the space, time, and generation of local communities in which Local Product Knowledge is in the form of New Theories, New Sciences, identified, mapped, and co-formulated by local communities and professional researchers as subjects of qualitative research. (Tadjoeddin, 2007) [22].

Echo-centric-Nusantara philosophy in Pancasila House, based: multi-cultural, territorial, intermingling, integration and mutual support in an integral, and sustainable manner. In the context of Echo-centric Nusantara in Pancasila House, we find the Community Capital Framework, which is characterized by indications: natural capital, human capital, social capital, and financial capital as a whole whole. See the following picture (Vincent, 2020) [23].

Figure 1. *Community Capital Framework: This Development Framework, Inspired by the work of Emery and Flora. (Emery, M & Flora, 2006).*

3.3. Methodology: Context of Discovery. Local Human Resource Base Community as Independent-Subject

In that context, our Human Resources Position, is Subject Self-sufficient. They are like "Sovereign, Independent, Personal, and Creative Cooks" who are sensitive and responsive to the needs of the people and local communities. (Bourdieu, 1986) [7].

In this methodological perspective, Professional Researchers, based at Colleges and/or Research Academic Institutions, serve as part of a Research Team that engages and integrates the involvement of Community and Local Researchers as Local Research Subjects. Professional Researchers and Community Researchers are Partners and Research Teams that work inherently, integrative, sustainably support each other. (Miles, M. B and Huberman, 1984) [20].

Professional Researchers should be aware that, the Comuunity Product Knowledge Wealth recorded in the local community memory collective, is intellectual property and local Product Knowledge contains processed information, which is not owned by Professional Researchers. Therefore, we need instruments to explore, identify, map, and formulate this Track Record of Conscious Experience, known in Qualitative Research as information that is explored methodologically with phenomenological approaches. In this context, the Researcher is the Instrument itself, which plunges directly into the atmosphere of local community life, and from there together they identify, map and formulate their Social Problem Map Configuration, and search for the Answer. Local communities will feel that Qualitative Researchers are part of their lives (immersion, emik, intermingling and integration), not strangers. From there, the local community will speak as it is, about their Track Record of Conscious Experience as it is, as Local Information and Local Knowledge Products. (Bogdan, 1992) [6].

Qualitative Researchers, will be Facilitators in reconstructing the Track Record of Local Community Conscious Experience, as a rich Local Product Knowledge. That's what context of discovery means. This will place Local Researchers with Local Communities as Research Subjects, not instruments or tools. Local Researchers are "Cooks of Community and Local Product Knowledge" who are stored as invaluable information in their collective memory neatly. (Kathy, Douglas & Becky, 2014) [14] In the Context of Justification approach, Researchers and Local Communities, only used as a tool for the benefit of Anthropocentric-Colonial Researchers. Therefore, it takes Conversion of Research within the Framework of Decolonization Methodology for Local Product Knowledge.

Rooted in the Context of Discovery, Nusantara Advocacy Work in Pancasila House has a solid Basis and / or Performance Foundation in developing the Echo-centric Nusantara Philosophy Construct Design. (Albersteen, 2007) [2].

4. Results and Discussions: Research-Based Advocacy in Indonesia

4.1. Introduction

In chapter IV, we will focus on the results and discussions on research-based advocacy in Indonesia. In particular, the importance of Self-Smelting (Immersion), Emik, and Solution Mapping (part of solution) of the Research-Based Advocacy Framework. These concepts, within certain limits, we have alluded to in previous discussions in an inclusive manner. (Bebbington, 1999) [3].

However, for the sake of mastering the insights, skills and art of the application of both concepts in the context of Research correlation and Advocacy, we need to discuss them explicitly and in detail in this section as a summary of joint references. Hopefully it will further enrich the joint efforts to see the correlation between Social Research Work and Advocacy inherently, integrality and professionally for the archipelago in Pancasila House. So that Advocacy Work, is Professional, Sovereign, Independent, Personal, Creative, and Sustainable Work, based on Comprehensive Research Results. (Benjamin, 2013) [4].

4.2. Melting Self: Immersion

a. Klee et al. (Klee, 1998) [16] in their study of Research and Practice in Immersion Education: Looking Back and Looking Ahead in the context of formal education posit that, although much research on self-immersion programs has been done, a number of problems remain unresolved. Some examples include: what self-smelting program model is best suited to context differences?

For example, how can self-smelting education be carried out in a patterned manner starting from Elementary Education, continued to the middle and high school level? What is the best way to recruit, prepare, and supervise teachers who will play a role in self-smelting education programs? How can language and content be effectively integrated? (Carey, 1992) [8] How can the development of sociolinguistic competencies be facilitated in self-smelting arrangements? What instruments are in place to assess student content and language development? [1]

b. However, our discussion of Immersion in the context of social research, when the focus will take place not only in the dimension of in-class space, but especially the dimension of out-class space. Onto the social stage, when dealing with social issues factually and contextually.

Group immersion (Binnus University, 2019) [5] Therefore, we also discussed the concept of Group Immersion. Fused (plant) individuals in the group. Where the individual no longer sees himself as self-identity but social identity. In this context, a Qualitative Researcher, immerses himself into the social context of his study target community, when his Self-identity, transforms into the Social-Identity community of his study target. In the reality of diversity and/or multi-social

face, a Qualitative Researcher experiences the process of Blending, Integrating, Melting and/or Immersing Himself with his or her targeted community of study in such a way, so that the Researcher can identify, map and formulate the aspirations of the study target community according to the topic explored in a deep, objective and complete from the view of insiders, not external actors. (Human, 2013) [13].

4.3. Emik and Ethics

In this context, how important we explore the meaning of the concept of Emik and Ethics (Kompasiana.com, 2014) [17] related to the process of Self-Melting (immersion) as Qualitative Researchers. The concept of Emik (native point of view) for example, trying to explain a phenomenon in the target society of study, based on the point of view of society itself as a Research Subject. On the contrary, ethics is the use of the point of view of a distant outsider (in this case who is observing) to explain a phenomenon in society. That is, the indication of the performance of a Qualitative Researcher, will be measured at the level: Self and Emik smelting, in the process of identification, mapping, and formulation of the aspirations of local communities from their own point of view. Again, this happens, only when qualitative researchers are methodologically, on track in a complete, integral, and complete decolonization framework. (Carrie, 1999) [9].

4.4. Solution Mapping

a) The end result of Social Research (Solution Mapping) work is, Solution Map. From this perspective, the Researcher (subject), object and process research (mechanism), and research results, are part of the solution. The indicator is the Solution Map resulting from the Research.

b) Therefore, Identification, Mapping, and Formulation of Track Record of Target Community Conscious Experience or Research Subject, as an instrument and mechanism of Solution Mapping is the Basis of Factual Information and Contextual Argumentation related to Research Topics based on Immersion and Emik Processes. (Diver, 2014) [12].

c) Local Communities and/or Communities, as Research Subjects, whether they realize it or not, need a Solution Map, not a Problem Map alone. In the perspective of Decolonization Methodology, Solution Mapping, which places the Position of Local Researcher and/or Community Researcher as Research Subject, together with Qualitative Researchers as Research Team Partners, experiencing immersion and emik process, fully and completely. Final product in the form of SOLUTION MAPPING, as a form of Design and Design Local Product Knowledge Based Community as a solution to the aspirations of the liberation struggle. (Corbett, H & Swibold, 2002) [11] (Ross, 2019) [21].

d) There, we can understand now, why SOCIAL RESEARCH means so much its position and role, for

the Work of Advocacy. That is, Advocacy, obtaining a factually processed Information Base, in the form of Contextual Research Results, as an Argumentative weapon in order to Formulate Fundamental and Strategic Measures of Advocacy Service Work. Not opinion. Both on Shutter Litigation (Advisory), and Non-Litigation (Consultant). (Wallis, Joe & Dollery, n.d.) [24].

5. Conclusion

(1) It is proven that, The Performance of Advocacy Service Works, is highly correlated with Local Community-Based Social Research (People) as a Subject or Local-Researcher, Community Researcher. This condition will manifest as a consequence:

a) Call on philosophical views, Echo-centric Nusantara in the House of Pancasila: Intermingling, inherent, whole-integration, mutual support, and sustainable.

b) Where, The Local Community and/or People are subjected to the study: Local Researcher and/or Community Researcher in the dynamics and dialectics of methodology, namely: Decolonization Methodology.

(2) It turns out Organizing and Management of Social Research, as a Fundamental, Strategic, and Contextual Foundation for the Work of Litigation Advocacy and Non-Litigation Echo-centric Nusantara in Pancasila House, supported by strategic pillars, namely:

a) Hinting, so that Qualitative, Sovereign, Independent, Personal, and Creative Researchers in Melting and Self-Immersion (Immersion) and transforming from Self-Identity, into Social-Identity with Local Communities and / or People.

b) In the Process of Melting and Self-Immersion, Qualitative Researchers together with Local Communities and People, will look at research focuses and problems from the depths of local viewpoints (Emik).

(3) It is proven that dynamically and dialectically the Immersion and Emik Process through the Methodology Decolonization Methodology and Context of Discovery, will produce solution mapping in the form of Instruments track record of community and/or local people's conscious experience. This Community and/or Local People's Conscious Experience Track Record Instrument is a form of: a) Design of solution mapping processes (systems and mechanisms), and b) Product Map Solutions to legacy deposits of problems embedded in collective memory of local communities and/or people. (Kenneth, 2011) [15].

That is, the Track Record of Community and/or Local People's Conscious Experience is a Research Solution Map. But moreover, the solid foundation for the Design and Design of Echo-centric Multi-Face Nusantara Advocacy Work in Pancasila House.

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