

# **HABITUS OF INDONESIAN YOUTH IN GETTING INVOLVED IN COOPERATIVE**

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## **ABSTRACT**

The condition of Indonesian youth, according to a 2013 report from an interagency research cooperation project between the ILO, World Bank and UNICEF, young people entering the labor market face numerous challenges in Indonesia. Both rural and urban youth suffer very high rates of unemployment, and unemployment spells are long in duration for many. The existence of youth cooperative in Indonesia is expected to answer the issues related to employment opportunities. This research is aimed at mapping the tendency of the youth's cooperative practice and identifying social processes which the youth does when getting involved in cooperative in order to improve welfare of youth. Pierre Bourdieu's theoretical approach of habitus and social transformation were used to analyze this research.

The result shows that the cooperative practice of Indonesian youth is still far from the ideal one. For example, Student Cooperative (Kopma) still becomes a place for students to practice to be an entrepreneur and some of the graduates finally become successful entrepreneurs. Another positive contribution is through the business management which enables them to recruit employees, both from students (part-time) and from the society (full-time). However, Kopma has not been able to achieve its goal to create cooperative generations. Meanwhile, the social aspect of youth in getting involved in cooperative can be seen from the involvement of the youth in the organization of youth cooperative. From such involvement, youth reproduces new knowledge and habitus in order to create new social practices and 'new habitus' in cooperative.

Such 'new habitus' brings an implication, i.e. the welfare aspect of the youth is still dominated by individual level instead of collective (group) level. Such thing occurs due to the fact that there is a variety of demography and socio-cultural characteristics of youth, the rationality of youth in cooperative, and the capacity of youth in establishing cooperative network among cooperative youth. Besides, the government policy has not shown any synergy between government programs and the initiation program of cooperative youth. Such thing brings an implication to the program output which does not focus on improving the welfare of the youth, especially the financial independence of the youth.

Keywords: Habitus, Social Practice, Youth Cooperative

## I. Introduction

The conditions of the Indonesian cooperatives can be inferred from the data on the number of national cooperatives (Ministry of Cooperatives and SMEs, 2014): there are 209,488 units, 147,249 units are active while 62,239 unit inactive. The current number of cooperative members nationally is 36,443,953 people. As many as 530,830 people work in cooperatives. The data shows that in terms of quantity, the cooperative in Indonesia is large. However, in terms of quality, studies on the utilization and the contributions of the cooperatives are needed. One of the interesting aspects to study is the contributions of the Indonesian cooperatives in the creation of employment opportunities, especially for the youth. This is because the number of youth in the Indonesian employment data is quite large and is part of the working-age population. In the Indonesian employment (ILO, 2014), the working-age population (age 15 and above) is predicted to increase up to 194.4 million in 2019. The Indonesian labor force is predicted to increase up to 129-131 million while number of workers is expected to reach 120-123 million. Meanwhile, the unemployment rate in Indonesia is predicted to remain the same or slightly increase up to nearly 6 percent in 2019. The history of high unemployment among the youth requires policies that support the transition from school to the workplace in order to facilitate the outcomes reached by the youth and to avoid structural problems.

Study about cooperative and employment from CICOPA (Roelants,2014) shows that the report estimates that cooperative employment, both full time and part time, involves at least 250 million people in the world according to official data from 74 countries covering 75% of the world's population. 26.4 million of these people work *in* cooperatives, as employees (15.6 million) or worker-members (10.8 million), while 223.6 million producers organize their production together *within the scope of* cooperatives. The great majority of cooperative employment is to be found in the G20, where it makes up almost 12% of the entire employed population. On the basis of an analysis of data from a limited number of countries, cooperative employment appears to have remained, by and large, stable over the years and to have shown particularly strong resilience to the global crisis which flared up in 2007/2008. In

spite of their still comparatively modest figures, worker cooperatives and social cooperatives have experienced a very significant surge in employment. It should also be strongly emphasised that work and employment have attained a profound societal meaning in today's world.

The problems of cooperative's contribution to employment opportunities and the youth's economic independence can be observed, among others, from the current condition of the Youth Cooperative under the higher education institutions in Indonesia. In general, the Youth Cooperative (Kopma) aims at serving the students' needs, both in terms of study and daily life. Consequently, it leads to the emergence of a variety of businesses such as mini markets, cafeteria/cafés, telecommunication kiosks, savings and loan units, courses/training, etc. In this condition, several *Kopmas* in Indonesia have developed rapidly at national level, as is the case with UGM Yogyakarta's Kopma, UNIBRAW Malang's Kopma, UNSOED Purwokerto's Koperma, etc. However, *Kopmas* also face both internal and external challenges, especially the policies that will determine the future of *Kopma*.

Another aspect is that the Kopma alumni in Indonesia mostly work in non-cooperative institutions, which may not be the alumni's wishes. A study by Djohan (2011) shows that the conditions of the cooperatives often "force" the alumni to work outside of the cooperatives. Many cooperatives are unhealthy in terms of finance, management, and identity, and therefore are unattractive to the Kopma alumni. On the other hand, many "established" cooperatives are dominated by the older generation who, overtly or covertly, "closes doors" for the young generation. This reality shows the "dead-end" faced by many Kopma cadres in their effort to continue their commitment in cooperative activities. Subsequently, they prefer "free-falling" into the non-cooperative world.

This research aims at mapping the tendency of youth cooperative practices and identifying the social processes that the youth carry out in cooperative activities, so as to improve the welfare and economic independence of the youth. The problems raised include, *first*, the career profiles of the Indonesian cooperative youths after their involvement in the Youth Cooperative (Kopma) and *secondly*, the characteristics

of the Indonesian youths' cooperative practices in relation to employment opportunities and economic independence.

## II. THEORETICAL FRAMEWORK

In this research, the cooperative youth and the youth cooperative are positioned as the social actors who practice cooperative activities in order to show the reality construct in relation to the roles of cooperative, employment opportunities, and economic independence to the youth. The conceptual framework uses the Bourdieu theory on social *habitus* and practices. The concept of *habitus* is offered by Bourdieu as an interpretive framework to understand and assess reality as well as generate life practices in accordance with the objective structure. Moreover, Bourdieu stresses the importance of understanding a social practice as the realization of social investment return on capitals owned by the actors (social capital, economic capital, cultural capital, and symbolic capital) in a certain field.

The *habitus* (Fashri,2007) can be characterized as, *first*, the cognitive and affective dimensions that arise on the disposition system. Disposition itself refers to three different meanings: 1) disposition that is understood as the result of controlling actions, 2) disposition as a way of being, and 3) disposition as predisposition, a tendency of intent, or both. Dispositions are formed from the individual practices with the experience of the actors, the interactions with other actors in an objective structure. Therefore, disposition is the tendency in perceiving, feeling, and thinking, which is internalized by the individual due to the objective condition of the actor. *Second*, the *habitus* is the structured structures and the structuring structures. In other words, the *habitus* is the dialectic of internalization of externalities and externalization of internalities (the realization of actions based on the inner feelings). *Third*, the *habitus* is a product of history, the accumulation of the results of socialization and learning by an individual or a group. The influence of the past is not fully realized and is considered something natural or normal and is always reproduced. Fourth, *habitus* works at the level of awareness and language, beyond the reach of introspective observation or control by the actor's desire.

Bourdieu uses the concept of agency to demonstrate the ability of social interaction in building structure as well as the fact that it is also influenced by the surrounding structures. Interagency social interactions are structured in a field. In the field, empirical interagency relationship is driven by *habitus* and a variety of capitals. The relationship between a field and *habitus* can only take place when the prerequisites for entering the field is in accordance with the predisposition of *habitus*, which can be obtained through history and reflexive thinking.

The concept of *field* supposes the present of assorted of potency owned by individual or group in its position is individual. Not even as power of arena but also is struggle domain for fighting over positions in it. Understand concept of *field* means correlating with capital. Bourdieu gives theoretical construction to capital as follows: “...capital is a social relation, i.e an energy which only exists and only produces its effects in the field in which it is produced and reproduced, each of the properties attached to class is given its value and efficacy by the specific laws of each field.” The type of the capital is classified 4 (four) type that is first, economic capital includes production equipment (machine,land worker),materials (earnings, object and money) which easily endowed in next generation. Second, cultural capital is the whole intellectual qualification which can be produced through formal education and also family heritage. Third, social capital refer to social network which owned by actor (individual or group) in its relationship with other party which has power. Fourth, all kind of prestige, status, authority and legitimate position accumulated as a form of symbolic capital (Fashri,2014.)

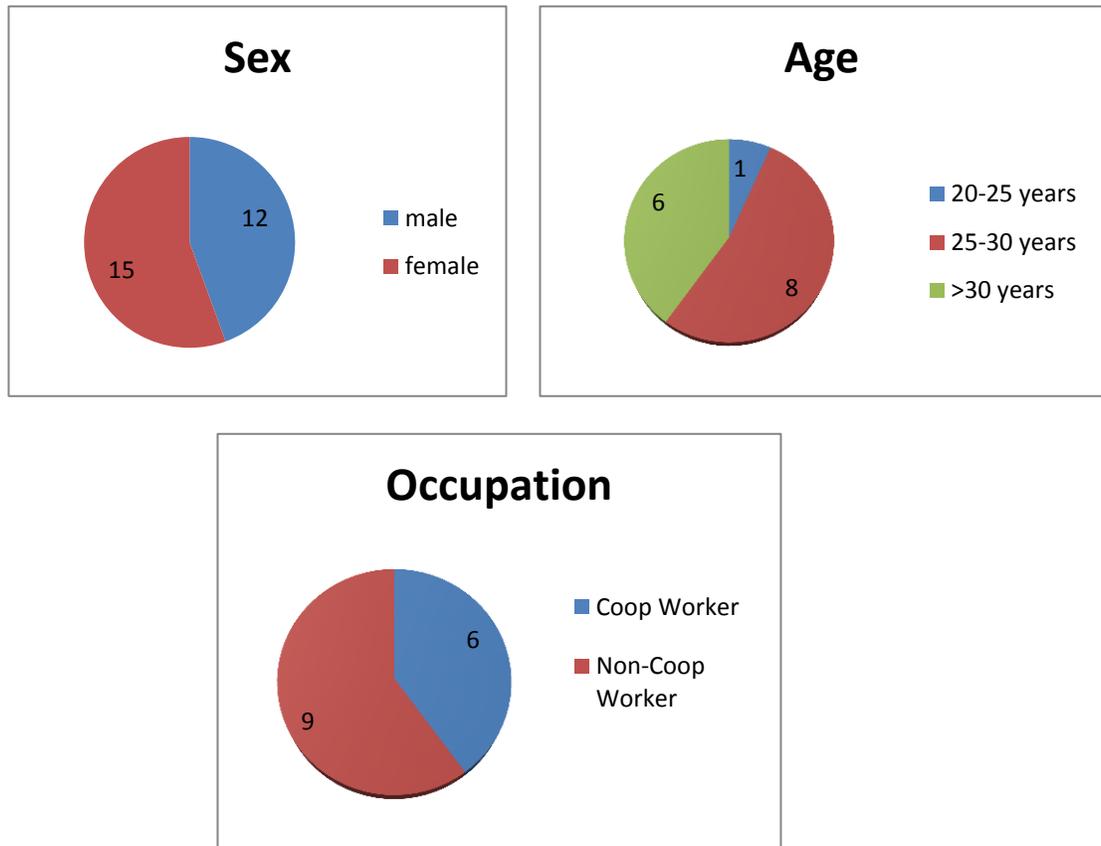
### **III. RESEARCH METHODOLOGY**

#### **Setting and Participant**

This research uses the qualitative descriptive approach using the case study method. The analysis unit in this research is the individuals and the group of cooperative youth. The cooperative youth is the alumni of youth cooperatives in Yogyakarta (Kopma UGM and Kopma UAD), Central Java (Kopkun Purwokerto), and East Java (Kopma Unibraw). The three locations are representatives of the youth cooperative

activists in Indonesia. Illustrating informant profile can be shown by following picture:

Picture 1. Informant Profile



Sources: Primary Research Data,2015.

### Data Sources and Data Analysis

There are two data sources in this research. *First*, the primary data source. It is the source of the primary data, which were obtained from field study. They are the results of in-depth interviews with the research informantts, field observations, as well as field documentation. *Second*, the secondary data source. The secondary data source of the research is the documents and notes that are in accordance with the research's objectives. The documents and notes used as the secondary data source are made up of territorial monographs, journals, previous researches, documentation, reference books, and the Internet. The data analysis technique is in the form of research or case study focusing on

the designation of meaning, description, purification, and placement of data in context. The data analysis includes the following.

- (1) The research referred to the theoretical proposition of selection of cases examined in focus and in depth for later case description development. The data sources at this stage are the observation of participants and the initial interviews.
- (2) At this stage, the researcher determined certain categories in the list of category identification; later the patterns in each category were described. If there are similarities, the patterns will be paired, but if there are contrasts/differences, the contrasting patterns will be explained based on the existing categories.
- (3) In the analysis of chronological events, the researcher will organize the results of category identification from the previous process, which then will be observed from the aspect of time, through the tabulation of the frequency of different events and by observing the complexities of the different events. In this process, an analysis is done on the results of observation on the participants and from the second stage interview.
- (4) At this stage, the researcher has integrated the three analyses to be observed and for their “red threads” be adjusted in order to generate a “structure construct” of a social situation or the research object. The fourth activity and the field activity are carried out simultaneously into a cycle of research, from which a conclusion is then inferred.

#### **IV. FINDINGS**

##### **A. Knowledge Construction of Youth About Cooperative and Cooperative Practices**

Youth cooperative in Indonesia becomes one important part in the process of cooperative movement. Despite of cynical opinion from public to cooperative development in Indonesia, youth cooperative is capable to give positive role according to the capacities in the youth cooperative institution like Student Cooperative (Kopma.). As an organization, the existence of Student Cooperative

(Kopma) experience dynamics that impact to continuity of Indonesia cooperative either as economic institute, social and also movement. Djohan (2011) stated that the cooperative arrangement is managed by the Government in Letter of Cooperative General Director No.2255/XI/81 concerning Cooperative among young generation, which was then followed by letter of General Director BLK No.1149/VI/81 concerning assistance of Cooperative among young generation. In this letter, youth cooperative is grouped into 5 (five) categories i.e. Student Cooperative (Kopma), Scout Cooperative (Kopram), Pesantren Cooperative (Kopontren), High School Student Cooperative (Kopsis) and Youth Cooperative (Kopda). All group of this primary cooperative are under KOPINDO (Indonesian Youth Co-op) as its secondary cooperative. Government arrangement for young generation especially student in the past did not make them quit to do activities until the reformation event moved by student. The policy is very limiting for student that pushes to them look for 'way to get out' of campus. At that moment, between the years of 1980-1985 many Kopma like Kopma UNIBRAW (1978), Koperma Unsud (1978), Kopma UNS (1981), Kopma UGM (1982), Kopma Unand (1982) and so on were born.

Progression and development of cooperative which is moved by youth ideally can be played by Indonesian Youth Co-op (Kopindo). Djohan (2011) argued that in its status as secondary cooperative, main function of Kopindo is giving service to its member with principle of subsidiarity. That is activity that has can be done by its member may not be done by Kopindo and what is not able to be done by its member must be done by Kopindo. Besides, Kopindo is also obliged to guard its member spirit to stay in its corridor as cadre institution. In its development, Kopindo is

utilized as 'bridge' for political, economic and social positions like what have been proved by some former official members. However, not all Kopma's activists have such pragmatic thinking because there are still some youth cooperative who have idealism to develop economic social institute based on assessing and principal of cooperative in society).

Youth cooperative becomes one of portrait of youth majority in Indonesia. Naafs and Ben White (Pemuda Journal, 2012) stated that youth is key actor in the most of economic and social change processes in Indonesia. This youth experiences a 'transition period to adult or maturity'. For male and female youth, dimension becomes focus at enjoying 'youth period'. To become 'successful youth' in the friends' perception is no less importance although it possibly hinders smooth and successful transition . Equally, male and female generation considers education and job as part of the steps to realize their future, but they are also interested in following life style and present youth ambition.

This research is finding explanation about youth understanding concerning cooperative as economic charitable organization and also as a form of youth activity in the cooperative. In this research, researcher compared youth who became cooperative Student (Kopma) and the alumni of kopma who work in cooperative sector and non-cooperative sector. Its consideration is on difference of assumption about cooperative meaning for them.

This following table describes the data about youth understanding on cooperative:

Table 1. Youth Understanding of Cooperative

INFORMANT BASED ON OCCUPATION	SUMMARY RESPONSES
A. Work in Cooperative	Cooperative is an organizational system society with ideology to correct social system.
	Cooperative is good system for the prosperity of Indonesian society but it has not been managed well and it is not optimal.
	Cooperative is business that has real social impact.
	Cooperative is strategic organization because it is able to answer ideal function of fair development system and problem of everyday-life.
	Cooperative is an institutional economic form that answers need and interest of its member.
	Cooperative is form of economic ideology dialogue and practice.
B. Work in Non-Cooperative	Social institution in finance that prioritizes prosperity of its member
	Cooperative becomes organizational to develop member s' talent and enthusiasm
	Cooperative becomes 'space' of the member to run business and help member to get capital.
	Cooperative is a culture in the society
	Cooperative is one of main pillars of Indonesian economics
	Cooperative is institute of member for member and familiarity
	Cooperative work along to fulfill need of society

Source: Primary research data, 2015.

The data indicated that there is equality between opinions of informant who works in the cooperative and non-cooperative sector. It is seen in the understanding that cooperative is public economic charitable organization which aims to give prosperity to its member. Different idea is found on the understanding concerning the forming of organizational or instituting cooperative that is for informant who works in the cooperative sector. There is aspect of tangent ideology and real self of temporary

cooperative for those who work in the non-cooperative, which is more seen by real practical form of cooperative in the society.

This research finding is in line with Djohan (2011) who stated that cadres of youth cooperative which have been tested in the field, were improperly accommodated by cooperative movement after finishing from Kopma or finalized the study that make the cadres wasted. Consequently, they look for their own way to get place in the government bureaucracy, private sector and to be entrepreneur. The condition does not change the pattern of Kopma development which is generally for the orientation to develop service to its member and to give opportunity to its activist to learn to be entrepreneur or to do business practically to prepare them to work with society after graduating and no longer active in cooperative.

Next aspect of this research finding is the role of youth cooperative in the society. Researcher performs careful data collection to get equal opinion of youth cooperative who works in the cooperative and non-cooperative.

The data can be shown in following tables:

Table 2. Role of Youth Cooperative

INFORMANT BASED ON OCCUPATION	SUMMARY RESPONSES
A. Work in Cooperative	Shallow understanding of youth concerning cooperative made condition of Cooperative in Indonesia experienced status quo.
	Youth only play small part in the management of Cooperative in Indonesia.
	Youth still make Cooperative as the place for practice with the status as student.
	Youth ideally begin to understand ideology and the practice of Cooperative economic which in Indonesia still requires consolidation
B. Work in Non-Cooperative	The ideal role of youth in cooperative are strengthen through cooperative business and regeneration
	Cooperative is only as business entity and added value for Curriculum Vitae.
	The quality of human resource has declined and understanding of human resource concerning ideology and cooperative spirit affect at decreasing cooperative management.
	Cooperative becomes ambiguous between cooperative activity and corporation.
	Youth cooperative is not professional in conducting its cooperative activity.

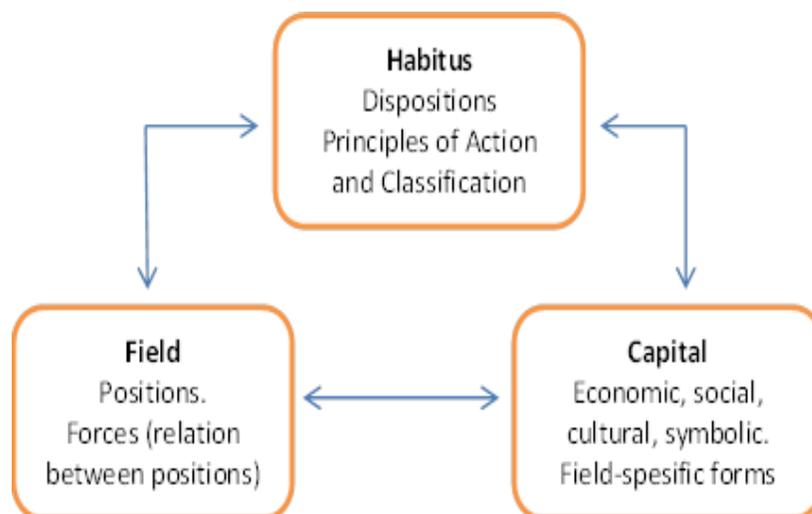
Source: Primary research data, 2015.

The data above indicated that in general, the opinions of informant concerning role of youth cooperative have not shown strategic role. This made initial purpose of youth activism in the cooperative still become part of students' activity so that the practice of cooperative management is still at learning level. The informant who works in the cooperative stated that ideal type of cooperative role is expected to professionally obtain the beginning of ideology and the practice of economic cooperative in Indonesia.

## B. Cooperative Practice of Youth in Indonesia

The concept of habitus by Bourdieu in the previously discussion tried to decompose every day social practice along with accompanying principles of regularity . Equally, habitus can be supposed as former mechanism for social practice which operates from within actor x'self. Bourdieu ( in Fauzi, 2014) showed that habitus, the product of history, individual produces and collective practices and hence history, are in accordance with the schemes engendered by the history. Based on this understanding, Jenkins (Fauzi, 2014) explained further concept of Bourdieu habitus that habitus can be divided into 2 (two) aspects. Habitus is owned by individual characteristically where he or she got individually through experience and socialization. Whereas collective habitus as collective phenomenon refers to a class. Both aspects are useful for individual in adapting with the community and community conforming to individual. The illustration can be seen in the following:

Picture 2. Social Practice



Picture above showed the relationship of habitus, related to domain and capital and it aims to explain social practice. The characteristic of capital is attributed to scheme of habitus as guidance of action and classification and domain as place to operate its capital. While domain is always orbited by objective power relationship based on the types of capital which are coupled by the habitus.

Discussion concept of habitus at this research indicated that youth cooperative has typical 'cooperative habitus' which is different from other cooperative generation (senior generation). First phase of this habitus cooperative is obtained from beginning period of youth as a student entering world of campus or university which for initial phase is orientation concerning organization of cooperative. Second phase is active participation of cooperative or position of cooperative cadre which finally send them to certain position such as official member staff or part of cooperative management. Third phase is cooperative collegiate in which some of them have job orientation or professional experience including selection to work in the cooperative and non-cooperative sector. Social processing in rising with habitus of this cooperative is the most dominant and strategic on system pattern of cooperative education and cadre process in the organization of student cooperative (Kopma).

The concept of field in Bourdieu's framework is a space where there is general consensus that works autonomously with its own law and order. At system of cooperative domain, cooperative performs a dispute, struggle or fighting for mutual predominating, either between individuals and also between groups of based on accumulation of capitals owned (economic, cultural, social, symbolic) to get social dominant position. This position is determined by the many capitals owned by social actor in the cooperative. Explanation concerning capital owned

by informant who either works in the cooperative and also non-cooperative sector can be illustrated in following table:

Table 3. Capital of Youth Cooperative

Type of Capital	Informant Responses	
	Work in Cooperative	Work in Non-Cooperative
Economic Capital	<ul style="list-style-type: none"> <li>• The place of business (land, tools/equipment)</li> <li>• Fund deposit (money)</li> <li>• Private transportation</li> <li>• Private communication device</li> <li>• Private equipment works (for example notebook)</li> </ul>	<ul style="list-style-type: none"> <li>• The place of business (for entrepreneur)</li> <li>• The condition of office (for office worker)</li> <li>• Fund deposit (money)</li> <li>• Private transportation</li> <li>• Private communication device</li> <li>• Private equipment works (for example notebook)</li> </ul>
Cultural Capital	<ul style="list-style-type: none"> <li>• Cooperative basic knowledge (ideology, principle and identity)</li> <li>• Cooperative management skill (technical/applicative)</li> </ul>	<ul style="list-style-type: none"> <li>• Entrepreneurship knowledge</li> <li>• Basic knowledge and practice based on professional and science background</li> </ul>
Social Capital	<ul style="list-style-type: none"> <li>• Partner or colleague relationship when in cooperative student (Kopma) or another organizational youth cooperative</li> <li>• Friendship or alumni of the same campus /university</li> </ul>	<ul style="list-style-type: none"> <li>• Friendship or alumni of the same campus or university</li> <li>• Business partner (for entrepreneur)</li> </ul>
Symbolic Capital	<ul style="list-style-type: none"> <li>• Individual achievement performance profile in the cooperative</li> <li>• Institutional achievement performance profile</li> </ul>	<ul style="list-style-type: none"> <li>• Individual achievement performance profile according to background of science or professional</li> </ul>

Source: Primary Research Data, 2015.

The aspect of cooperative capital above as according to Bourdieu framework analysis includes economic capital (production equipment and material), cultural capital (knowledge/information, experience, etc. which stands in social position), social capital (network and

relationship) and symbolic capital (accumulation of other capitals which can produce symbolic power). Those capitals can be converted each other depend on need at one particular domain especially in observing youth cooperative profile.

The discussion about the relation of youth condition and job acquirement in Indonesia can be shown in the research survey above. Naafs and Ben White (2011) indicated that most young people look for job at 'informal network' and not through process of formal registration and selection procedure. Although formal qualification is required, it is not enough to pass the selection and in the end they more likely obtain job by personal connection and based on ethnical class privilege or identity in the job access negotiation. One of other important strategies committed by the youth to look for job access is by doing current migration or mobility reaching all social classes and gender.

Discussion about aspect of capital which is owned by youth cooperative and habitus at previously showed aspects of individual. Youth cooperative is capable to transform understanding about cooperative knowledge in activity practices and manage business (economic resource) in daily life. While in collective aspect, group of youth cooperative as alumni student cooperative (Kopma) is capable to organize youth for example to do activity of cooperative promotion in local and national society according to cooperative achievement performance that their manage. That condition indicated existence of contribution from 'new habitus ' that does not only have internal orientation (youth cooperative) but it can extend to give benefit and added value for prosperity of local society and national. According to opinion of Collet (2009) that depending on their habitus, some agents promote transformation of the social structure, while others oppose it. There universality is no inclination to reproduce social structure during these periods of momentous change.

Another aspect is cooperative educational practice when the youth still become the member of Student Cooperative (Kopma). It has made a successful education which is responded and internalized well by youth cooperative especially for those who work in the cooperative. Youth cooperative who works in cooperative sector continue to improve cooperative understanding in accordance with the principle and cooperative identity so that they're able to do transfer of knowledge in new generation of cooperative either in the community of university (student) or society. The form of that response (Puspitasari, 2013) present in 'reproductive behavior' of new knowledge which obtained by individual cooperative in organizational group of cooperative through practice of education. Reproductive behavior was carried out because of awareness process in cooperative educational practice to answer problem faced by individual cooperative. In this case, the form of knowledge reproduction is in the form of cooperative knowledge ideally and business (economic) practice making process of habitus reproduction. This then gives capacities at the individual cooperative to do pattern of action 'new habitus' as result of educational cooperative continuity. This explanation gives reference for next discussion about opportunity and economic independence implication of youth cooperative.

### **C. Opportunity and Economic Independence Implication of Youth Cooperative**

Previous discussion had shown difference of selections which is committed by youth cooperative after becoming student cooperative (Kopma) alumni. In the field of cooperative movement in Indonesia, youth cooperative especially those who work in the cooperative are able to open various accesses to continue doing productive economy activity in the cooperative. The existence of the accesses become capital for cooperative to later show potency of cooperative development in the place works. The aspect of other potency is one type of cooperative that can be developed further in Indonesia. The

potency of cooperative consumer in Indonesia is big considering the product of market to develop cooperative in Indonesia. Equally, this condition really gives opportunity for youth cooperative to act and develops itself in cooperative. This research finding concerning job opportunity or youth career in the cooperative can be shown in following table:

Table 4. JOB OPPORTUNITY OR YOUTH CAREER IN COOPERATIVE

INFORMANT BASED ON PROFESSION	SUMMARY RESPONSES
A. Work in Cooperative	Work in the cooperative is considered professional than working outside cooperative.
	There is big opportunity when there is cooperative business integration with society.
	There is opportunity when there was no intervention of politics for cooperative development
B. Work in Non-Cooperative	Job in the company is more promising than in the Cooperative.
	It is very prospective because data number of cooperatives in Indonesia is quite high.
	Cooperative does not have not promising job opportunity which is visible from the national cooperative contribution that is still 2 (two) percent.
	There is prospect to work in organizational and business management.

Source: Primary research data,2015.

The data above showed problem that come up in relation with opportunity working or career in the cooperative for youth in Indonesia. *First*, cooperative is considered unable to give prospective future for youth. There is pragmatic opinion like this symptom in the cooperative. This is caused by capitalist hegemony that raise question concerning ability of cooperative to give prosperity. *Second*, the pattern of network between cooperative activists is considered weak. Actually some cooperatives in

Indonesia had the turnover of Billion even Trillion of rupiahs such as KSP Kodanua, KSP Setia Bhakti Wanita. In addition, there are many cooperatives with classification of A that has asset of 3 Trillion to 20 Billion rupiahs. However, they have not yet made synergy with student cooperative or youth cooperative to developing its capability. The big cooperative often prefers to take personnel from 'outside circle 'or not from cooperative young people with reason of professionalism. Whereas, student cooperative activist actually have the capability by having been tested in student cooperative (Kopma). For example, Kopma UGM with its annual turnover of 7.6 Billion (Rupiah) was proof of its official member ability to manage business. Besides, Kopma Unibraw, Kopsoed and UNS in the middle region and Kopma Unisba other Kopma all around region of Indonesia could give image of reliable generation Kopma in addition to understanding of adequate Cooperative that may become added value. *Third*, character of inherited leadership in fact was not fully instituted in the cooperative movement. Awareness of the seniors to give opportunity to learn to the younger generation is very minimum or possibly this opportunity is but not informed and organized well. While according to Suroto (Smith, et al,2005) generally, youth cooperative have not been significantly involved in developing cooperative policy, although in some co-operatives they have created their own forum to meet their needs. This problem becomes challenge for cooperative to re-find spirit with Cooperative 'post pass' in the student cooperative (Kopma) and to have the orientation to move the cooperative forward.

One of attempts to overcome the challenge is by developing entrepreneur cooperative. Current research on the direct effects of entrepreneurs 'cooperatives on with businesses (Goler,2011) suggests that entrepreneurs 'cooperatives have a special potential

to boost the self-employment opportunities of their members and a tendency to favor labor-intensive production processes. They can stabilize businesses and turnover of independent trades people or professionals because they contribute to some risk sharing between members. Risk sharing and innovation gained from cooperative helps to maintain and increase the number of jobs available. It also stabilizes employers' potential to pay decent wages and fulfill additional responsibilities towards their employees, such as provision of social security. The form of creative attempt for cooperative development for youth which works in the cooperative also happened in one of the Kopkun's management activity (Purwokerto, Indonesia). It does not only have orientation on the member of accomplishment but also in extending the benefit of existence of cooperative in the local society and national level.

Then, discussion concerning job opportunity or career of course does not get out of earnings side which will be received by youth who works either in the cooperative or non-cooperative. In general, there is no difference of significant earnings because payment system in Indonesia follows government ordinance that is using regional minimum wage (UMR). Specially for young people who works in the cooperative showing form of creativity for the agenda of striving equivalent earnings improvement with professional manager in the company like the one related by one of the research informant, Herliana (32 years):

*'... I work in the cooperative as form of personal commitment to realize laboratory field work that the cooperative can go forward and succeed. Then my friend and I continue striving for creative work for Cooperative business development which finally result to induction at earnings improvement and prosperity personally and also organizationally (collectively).'*

The opinion gives image that young people who works in the cooperative having different challenge with those who work in the non-cooperative. There is ability to open opportunity for progression and cooperative development. They also strive for effort in cooperative management corridor that is not the same as corporation.

Knowledge capacities and management which are owned by youth cooperative, according to Aurelio Parisotto's, ILO Senior Economist (Roelants, all, 2014) is access to safe, productive and fairly remunerated work and not just about earning an income. It is an important means for individuals and families to gain self-esteem, a sense of belonging to a community and a way to make a productive contribution. The form of laboratory field work which is committed by cooperative which works in the cooperative is not only done in business context but also to perform cooperative promotion activity in the society. In addition, the effort to minimize negative stigma about cooperative in the society is expected to raise new young cadres in the society.

## V. CONCLUSION

In general, the result of this research shows practice in cooperative still faces constraint in organizational management and business cooperative. Problem concerning management cooperative in practice faces constraint especially in basic understanding about value and principle of cooperative which affect the existence and growth of cooperative in public. The majority of youth cooperative or cooperative activists, after finishing their tenure (case at Student Cooperative (Kopma), they do not have career at cooperative sector. This thing happened because there is no system guarantying *sustainability* to make them stay active at cooperative sector.

*Habitus* become source of action, thought and representation owned by individual including youth cooperative in Indonesia. Habitus of youth cooperative is result of accumulation of learning and individual or group (collective) socialization. There is a kind of cultural unconsciousness which sticks in habitus of youth cooperative which from a generation to next generation and continuously produced practice of daily life included in the relation with their economic job or activity. In a rapidly changing situation in Indonesia especially in the life of youth, this objective condition of social environment will be unequal for new generation. As noted by Bourdieu (in Fashri, 2014) theory of habitus gives facility for actor to improve, to be free and autonomous. Creative role of actor is still appreciated by theory of habitus which is tightly balanced by objective possibility.

Social mechanism of habitus and social practice obtained by youth cooperative from education activity and training at time of their position when becoming member or official member of Student Cooperative (Kopma). This condition had implication to the individual reproduction of knowledge of youth cooperative and in their daily life social practice. The form of habitus can be separated as two aspects called 'new habitus'. *First is* habitus for implementing value and principle of cooperative according to type and social environment of job. *Second, is* habitus which raises existence of capacities improvement (knowledge and skill) of individual for economic activity in accordance with the type and social environment of job.

Social practice of youth in cooperative activity shows existence of habitus development in social arena in the form of social institution and social interaction

which rises form of strategy in utilizing and managing youth capital. Arena (field) is in the form of cooperative institution and organizational of youth cooperative included by referring to existing program. Strategy is in the form of social objective interaction between youth cooperative which also involving power structure i.e. government and university. Habitus covers pattern of thought, history and hope to the action of youth especially in cooperative and capital becomes object and also service which is owned by youth to support social interaction with other youth cooperative.

Economic independence context and prosperity of youth cooperative indicate that independence performance is still at individual level and not group (collective) level. This condition is caused by complexity background as demography characteristic (age, education, etc.) of individual youth cooperative so that independence performance at the individual level can be seen from salary as according to the type and position of job either in the type of cooperative job or non-cooperative. Interesting aspect is on sharing practice to overcome limitation and constraint of youth cooperative who work in the type of cooperative job. The form of social practice is committed through same task and obligation between youth cooperative for example role sharing to do socialization about cooperative implementation according to principle and ideal type of cooperative in public or community. Sharing information and doing activity together is also used to accumulate capital and organize individual and group of youth cooperative. These conditions are expected to increase role and contribution of youth cooperative to work in cooperative professionally so that social practice form of youth cooperative can go forward and sustain for a long-term.

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