

'Morning Sen': Interaction, Habitus and the Importance of Uniform as Identity in Aviation College

Komunitas: International Journal of
Indonesian Society and Culture
9(2) (2017): 292-301
DOI:10.15294/komunitas.v9i2.10569
© 2017 Semarang State University, Indonesia
p-ISSN 2086 - 5465 | e-ISSN 2460-7320
<http://journal.unnes.ac.id/nju/index.php/komunitas>

UNNES JOURNALS

Nanik Rianandita Sarir¹

¹Sekolah Tinggi Teknologi Kedirgantaraan, Yogyakarta, Indonesia

Received: March 2016; Accepted: August 2016; Published: September 2017

Abstract

Uniform is a brand of identity. STTKD is a semi military aviation college which has a unique interaction as habitus among them and academic staff. This study examines of STTKD's cadets experiences by exploring how his uniform become his habitus and influenced his social and academic integration into higher education. This research found that by using Uniform, cadets provides professional and discipline, and to be a responsible individual who will demand of themselves, high standards of achievement. There are some unique interaction and habitus that found in this research, like: 'morning sen' as daily interaction between cadet and even academic staff, morning parade, and sweeping that every junior need to attend. Of all these interactions make cadets respect others.

Keywords

cadets; habitus; identity; interaction; uniform

INTRODUCTION

Clothing is a silent but visual marker of social identities and relationships. It has the ability to communicate multilayered messages that embody different meanings for different audiences simultaneously. It seems only logical that this would hold true for any individual genre of clothing. However, uniforms are commonly essentialized in scholarship as emblem of power, authority, and masculinity, most likely because they are readily connected to militarism and military history. In reality, uniforms are not only designed to serve a number of functions, their meanings can also be interpreted and manipulated by both wearers and viewers (Hertz

2010; Kim & Park 2011; Spencer 2007; Yang & Yang 2007).

Wearing uniform in STTKD is an identity as a cadet of STTKD. All cadets are required to wear the school uniform in a neat and tidy manner. This paper looks at the importance of a uniform in terms of habitus work to construct identity, and leadership matters. After the cadet graduates from STTKD their possession is to be an aviator.

Aviators have a high work ethic and never give up easily in the face of field work. They are easily recognizable because of they

Corresponding author

Jl. Parangtritis Km.4,5, Yogyakarta,1242, Indonesia

Email

nanditasari@yahoo.com

work in airport and they wear uniform. In addition, they are often associated with a variety jobs such as aviation security, check in counter, greeters, marshailer, pilot, flight attendant. All of them who work in the aviation field they wear uniform, uniform as an identity and it become alarms for them to wear uniform in which they have to be discipline on the attribute that they wear. If they forget to wear uniform or miss one of their attributes, they will get punishment.

Uniform is part of brand identity. Traditionally uniform's have been used to stand out and convey a consistency in a group, it also having uniforms distinguishes who is who in a work space.

STTKD's so obsessed with all college students which we call them cadets looking the same. Since the later part that STTKD has opted for strict uniform policies, where college students will wear an identical set of clothes. Often that extends to the style of hair that's allowed; what backpack, shoes, and even, in some instances, what stockings to wear. But by providing a blanket approach to campus uniform policies, campus risk repressing cultural identity and diversity. The hairstyle is commonly worn by the girls' cultural group and appropriately suited to the care and maintenance of their hair.

This uniform wears by the cadets as their daily routines. They have a habit which is become their identity in their daily life. STTKD's tried to justify its position by saying that all cadets have to comply with the rules around campus uniform to embrace their cadets' identity and diversity. Most of cadets are young college students which come from all over Indonesia from Sabang to Merauke, with their diversity which have different lifestyle and experiences it can make social space in campus. To avoid all diversity problems, STTKD's created identity for these cadets. A period of intense transition, this stage in a young persons life sees them surrounded by a number of often competing and conflicting influences i.e. within the fields of family, school, peer, media and physical culture. Indeed, researchers are now beginning to suggest that in order to understand fully the lifestyle experiences of

young people, it is essential to take account of the various social spaces that constitute their day to day lives (Hendry 1998; Mangahas 2010; Li & Liu 2008).

This is particularly significant in relation to the notion of embodied identity, when it is considered that the particular environments that comprise an individual's social experience can be seen to influence the body, and induce certain dispositions or habits (Laberge 1995). It is logical to propose, then, that the field of college, with which young people tend to have a great deal of contact during the period of adolescence, can significantly influence their construction of embodied identities.

The research uses a qualitative approach with the main data are interviews and observation. Informants are about 6 cadets who meet the criteria. They are: Komang, Aditya, Wisnu, Susan, Nazir and Yudistira. They are belongs to first, second and third grade. The first informan is Komang, 18 years old, a first semester cadet. The second is Aditya, 19 years old, a first senior cadet belongs to Ground Handling Department. The third is Wisnu, 19 years old, third semester cadet, Air transport management department. The fourth is Susan, 20 years old, talented third semester cadet from East Borneo. The fifth is Nazir, 21 years old, Cadet executive board, fifth semester. The last informan is Yudistira, 22 years old, Cadet executive board, fifth semester.

'Morning Sen': Interaction, Habitus Among Cadets in STTKD

In order to discuss how uniform and habitus influence cadets experience, researcher focused on the participant's knowledge about campus life. Having a demonstrable knowledge of the participant's college experience together with a clear understanding of his social capital and habitus is significantly associated with his ability to academically and socially integrate into his new environment. In this study social capital comprises social connections that shape the cadet's expectations and behaviour and also assists the cadet in gaining information on campus life. Habitus in this study refers to how a cadet

uses his/her past and present experiences to attend to the current situation. These experiences influence a cadet's expectations of campus and also his perceptions of reality. In this regard if a cadet's habitus is closely matched with the institutional habitus, a cadet would be more likely to successfully integrate academically and socially into his/her new environment which consequently will have a positive response to his/her first-year campus experience and academic performance.

Cadets were accepted through tests, both written and interview. It means that cadets are selected academically. The sample was largely purposive as the third year cadets had time to reflect on their experiences and would be able to provide the most detail with regard to how uniform had created an identity (Goetz & LeCompte 1984).

Cadets were also chosen as researcher felt that the third year cohort would have points of comparison from first year through to the beginning of third year, as a dominant habitus, how uniform become an identity. The sample comprised three females and three males, with an age range of 18-21. The age range reflected the diversity of the cadets' grade, with some cadets are having studied other degrees or having other work experience before returning to study. The information about the group activities based on uniform and daily routines can be seen in table 1.

There are credits for punishment, cadet's affair give maximum score 100 credits. Every credit has score 5 to 10. Cadets who get maximum score will be submitted to the department and will get an academic sanction.

Habitus is 'the way society becomes deposited in persons in the form of lasting dispositions, or trained capacities and structured propensities to think, feel and act in determinant ways, which then guide them' (Wacquant 2005, p.316, cited in Navarro 2006, p.16). First year aviation cadets were mentored into leadership character program in the orientation week and from there, they began to develop relationship within their colleagues and senior. The developing social

relation and opportunities for participation create habitus. Cadets wear uniforms for their daily routines in campus.

The bonds and friendships that cadets had begun to forge in the first weeks of their campus life then enabled interactions that fostered a sense of connectedness. This was important to allow cadets built social interaction on with peers in order to create a social force despite being junior cadets.

Habitus is created through a social, rather than individual process leading to patterns that are enduring and transferrable from one context to another, but that also shift in relation to specific contexts and over time. Habitus 'is not fixed or permanent, and can be changed under unexpected situations or over a long historical period' (Navarro 2006, p.16).

Cadets are expected to present and punctual for morning assembly, all lessons (including extracurriculars), talks and official College functions as these are compulsory school activities. By doing so, cadets will benefit from the holistic education provided by the College.

All cadets are required to register their attendance daily using the attendant list that they need to sign in every classes. Cadets who come late more than 15 minutes, they get physics punishment such as; push-up, squat-jump. The College reserves the right to bar a cadet from taking the College Examinations and not issue a testimonial if the student fails to fulfil the 90% attendance requirement for any of the above.

Absence from College must be covered by a medical certificate (for rebased attendance) or a parent's letter (counted as absent) to be submitted to the Civics Tutor by the next class. Failure to do so is tantamount to truancy and cadets will be subjected to disciplinary action. Frequent latecoming and absence may result in an adverse conduct grade which, in turn, will affect cadets eligibility for leadership roles, awards and scholarships.

The main gate will be closed at 8.00pm (unless informed otherwise). Cadets are not allowed to remain in the College after this time without permission from and without

Table 1. Group Habitus

No.	Habitus
1.	<p>Rules</p> <p>a. Line Up First grade cadets are not allowed to bring vehicle inside the campus, the one who bring vehicle should park outside campus. Start from the gate, first grade cadets should make a line and line up into two row. They walk together to their class.</p> <p>b. Greets senior and Lecturer (clause 7 verse 3) Greets senior and Lecturer, 'Morning sen' this is an interaction which become habits among the cadets especially for junior (grade 1).</p> <p>c. On Time Performance Every cadets should come on time for all activities; class, practice, and morning parade.</p> <p>d. Wears Uniform (clause 10) All cadets should wear uniform in campus environment no exception. Cadets who are not wearing uniform would not be served academically. They are not allowed to wear jacket except sick.</p> <p>e. Neat and Clean Performance (clause 9 verse 2f, clause 19) Every cadets should dress neat, their uniform's attributes should be completed. Male cadets are not allowed to keep nail, mustache and beard. They don not allow to wear earrings, necklace and ring. First semester male cadets have bald hair. Second semester and so on they may have 2 - 1 - 0 style hair cut. Female cadets with long hair should be twisted. Both Male and Female cadets are not allowed to have tattoo.</p>
2.	<p>Punishments</p> <p>a. Every senior cadets may come to campus by motorcycle as long as they wear helmet. The one doesn't wear helmet will be stopped in the front gate by security and they will get push up for 20 times. (clause 22 verse10)</p> <p>b. Male cadets whith long hair will be stopped by Police Cadets (Poltar) and they cut off the long hair.</p> <p>c. Cadets with incomplete uniform will be stopped by Police Cadets and asked for 20 times push up for each atribut item.</p> <p>d. Comes late into the class (clause 28) less then 15 minutes they have to push up for 20 times.</p>
3.	<p>Rewards (clause 36)</p> <p>a. Money : Cadets have to maintain achievement both on or off campus. The money that given to them as a reward for staying engaged and succeeding and more importantly keeps cadets connected to the next semester. STTKD gives money as reward to keeps them moving forward to their educational goal and for motivation.</p> <p>b. Scholarship : For cadet who have academic achievement, play a role in the community and won the competition that brings the name of campus. They will get tuition scholarship for one semester.</p>

Source: PERSUSTAR 2016

the presence of cadets respective lecturer-in-charge.

The cadets' life programme incorporates life skills, values and citizenship. Education to guide cadets in their personal, social and character development. The program-

me delivered via classroom lessons and outside classroom activities focuses on 2 major domains - Personal and Social Domain, and Academic and Career Education Domain. The classroom component, which is developmental, together with the experiential

learning activities aim to inculcate values in cadets and expose them to life skills in the following areas - intrapersonal and interpersonal skills, academic and career planning, character development and responsible behaviour through the activities conducted.

Such constant spiritual attitudes give a definite uniform character to changing behavioral patterns, and the attitudes manifest themselves through this character in external action. Temperament is an in-born habitus, a natural basic disposition of the soul such as cheerfulness or melancholy.

Pierre Bourdieu described higher education as a field—a space governed by relatively uniform rules and where individual institutions play a relatively uniform role in reproducing the class structure (Bourdieu 1990; Wacquant 1989) – i argue that an institution's organizational habitus (Horvat and Antonio 1999; McDonough 1997) makes particular organizations more or less accessible to students from disadvantaged backgrounds.

Unlike Bourdieu, Foucault's (1991) linking of 'modern disciplinary power' or 'bio-power' with modern institutions, although salient, tends to elaborate the invisibility and pervasiveness of power in the modern society without direct reference to how cultural processes are used to reinforce acceptable behaviours. Furthermore Bourdieu (1992) permits a theorising of the relationship between the individual and the social structure whereby his aim is to make possible a science of the dialectical relations between the objective structures and the structure dispositions within which those structures are actualised and which tend to reproduce them (p.3).

In STTKD senior plays big roles in disciplinary of all junior cadets. They help junior to keep straight in the rules. Every junior has to greet all senior that they meet as in interaction and respect to their senior. Aditya (age 19) who had already completed the first grade prior to entering the aviation degree, compared his previous experience with the support he received from semester one.

"I do respect seniors, they guide us, teach

us and they give us link to aviation world when we need it for on job training or else. Everytime I meet my senior I always salute them and greet them morning sen. Actually not only my senior but also the staff and lecturer"

Bourdieu seeks to develop a method and theory for the analysis of everyday life, where there is a dialectical relationship between agency and structure. He achieved this through his method of generative structuralism which is designed to understand both the genesis of social structures and of the dispositions of the habitus of agents who live within these structures" (Maher 1990, p.4).

Every junior cadets should greets all senior that they meet especially in campus. "Morning sen" the common words heard everyday. Komang (18):

"First I don't know why we have to greet senior like that. Is just like senior are snobby, but later on, I know why we have to greet them regularly. To respect and appreciate seniors because later in the world of work we also have to appreciate seniors. We are also taught etiquette on it.

Not only senior but all the cadets also have to greet all lecturer and staff in STTKD. Between juniors and seniors should educate each other, love and nurture. It starts when cadets were junior then it will be habit till they are graduated.

Uniform : A Sign of Identity in STTKD

Uniform is a set of standard clothing by members of an organization while participating in that organization's activity. STTKD is an aviation college, which all of the college student named *cadet*, half of the rules are adopted from the military rules. It makes the cadets have big responsibility and feel proud to uniform that they wear. There are differences between male n female uniform. As seen in the picture 1.

For all cadets are not allowed to highlight or dye their hair. Hairstyle must be neat and tidy. Jewelry, accessories or religious ornament in any form should not be worn unless can be hidden under the uniform.



Figure 1. STTKD's Uniform

Male cadets should be clean shaven, for junior cadets (1st grade) should be bald hair. For senior cadets must have short hair, tidy and not touch ears. No earring. It can be seen from table 2. The attribute and uniform that needs to be worn.

The use of uniforms and everyday activity is obtained by its own habitus, as Bourdieu discloses that the scheme acquired by the actor, obtained through experience in interacting with other individuals and the environment in which he is located (Bourdieu 1992, p.126-127 in Fashri 2007, p.88).

Related to the uniform there are some rules that they need to obey which makes them have great responsibility and make them more discipline. Advocates of uniforms have proposed multiple reasons supporting cadets' implementation and claiming their habits in college. A variety of these claims have no research supporting them. Some of these pros include the following: Advocates believe that uniforms affect cadet safety by: lowering cadet victimization, decrease gang activity and fights, differentiating strangers from cadet in campus buildings. Komang (age 18) reacted on her first week in STTKD

Reflected on her first weeks with other junior cadets; I do believe, like especially first year, it was definitely good to, you know, connect with other people. You know, you had the chance to actually sort of socialise and get to know people in that environment of having the same dream.

Yudis (age 22) discussed how uniform had created a 'safe space' (Wilcox et al p. 713) in which he could begin to tentatively broaden his identity through his sense of connection.

Wearing uniforms leads to decreased behavior problems by increasing attendance rates, lowering suspension rates, and decreasing substance use among the cadet body. Proponents also attribute positive psychological outcomes like increased self-esteem, increased spirit, and reinforced feelings of oneness among cadet to wearing uniforms. Additional proponent arguments include that school uniforms: encourage discipline, help cadets resist peer pressure to buy trendy clothes, diminish economic and social barriers between cadets.

For all cadets, the uniform was both a key signifier that they belonged to personal identity and leadership matters, as well as signifying that they were also embarking on their journey towards becoming a member of the broader aviation community. For cadets whom entering vocational disciplines such as aviation, there are limited opportunities to develop their professional identity whilst at college. Wearing the uniform began at the same time cadets commenced their involvement in leadership.

These days wearing uniform is common with the paramilitary organizations like police, armed forced, doctor, pilot etc. It helps them, stand out of the crowd so that they can be easily recognizable. The uniform not only make them feel proud but also have an imposing effect on others and with the presence of a person in uniform, can change the mood of people around. Wisnu (age 19) who had a dream to be a pilot

"The only thing I wanted to do was to be a pilot," he said. "Everything I did from then on was aimed towards getting this job. Anyway, uniforms show that you are part of an organisation. Wearing it says we're all in this together.i've ever join debate contest, I sat among others college students. I can feel they proud to sat next to me (hahaha) and ask a lot of question about us."

Table 2. Uniform and Routines

No.	Activities
1.	<p>Uniform (Pasal 10)</p> <p>a. Male Cadets Male cadets have two different uniform. The first is blue uniform, Blue uniform has light blue shirt and dark blue trousers, wears every Monday, Tuesday and Friday. The second uniform is for Wednesday and Thursday has White uniform.</p> <p>The attributes for Blue uniform are:</p> <ol style="list-style-type: none"> 1. Pet/cap with STTKD's logo and wears every Monday 2. Light blue shirt 3. Epolet 4. Sevrons 5. Wings 6. Name tag 7. Watch 8. Nylon yarn belt with STTKD's logo 9. Dark blue trousers 10. Black socks 11. Army Black leather shoes <p>The attributes for White uniform are:</p> <ol style="list-style-type: none"> 1. Light blue shirt 2. Dark blue Tie 3. Wings 4. Name tag 5. Watch 6. Nylon yarn belt with STTKD's logo 7. Dark blue trousers 8. Black socks 9. Army Black leather shoes <p>b. Female Cadets Female cadets have two different uniform. The first is Purple uniform wears every Monday, Tuesday and Friday. The second is Yellow Saffron Kebaya wears every Wednesday and Thursday.</p> <p>The attributes for Purple uniform are:</p> <ol style="list-style-type: none"> 1. Violet Hijab for those who wears it 2. Purple Uniform 3. Wings 4. Name tag 5. Watch 6. Nude stockings 7. Black leather heels shoes (min heels 5 Cm) <p>The attributes for Yellow Saffron Kebaya uniform are:</p> <ol style="list-style-type: none"> 1. Light brown Hijab for those who wears it 2. Kebaya Uniform 3. Wings 4. Name tag 5. Watch <p>Nude stockings Black leather heels shoes (min heels 5 Cm)</p>
2.	<p>Routines There are some special routines that held on STTKD</p> <p>a. Morning Parade (pasal 23) The morning parade serves to spread the renewable information and also to check the uniform completeness. All Junior have to attend morning parade, if they miss morning parade they will get punishment.</p> <p>b. Class Routines (pasal 17) Every lecture they have a special ritual, ie class report before the lecture begins and after the class ends. The report is done by the chief of the class and begins with "attention", all cadets have to sit straight with both hands on the tight. Then the chief greets the lecturer and starts to pray together before they begin the material. Sweeping (appendix 1) Sweeping is weekly agenda done by senior police cadet to check the completeness of the uniform, also to check the luggage of the cadets. If there are inappropriate things then they will be punished based on PERSUSTAR.</p>

Source: PERSUSTAR 2016

The sense of mutuality then extended to students developing confidence to deliver weekly industry updates to the uniform. While some cadets still felt that this was a somewhat daunting process, they felt the comfortable environment of the uniform made the task a little easier. When they have to be in public area, they are motivated by their uniform.

When students actively contribute to their own learning, their motivation and engagement is enhanced (James, Krause & Jennings 2010). Presentations also helped students developed 'socially recognised competences' (Wenger 2000, p.240) such as feeling confident speaking in public. There are some event that cadets join in public activities, kind of debate contest, seminars etc. Nazir (age 21) proudly wear uniform, it's kind of special to wear the uniform since the uniform adopt from the military uniform.

"The first time I wore the uniform, I wore it with pride; however, I wore it knowing that I was merely a cadet and not a real soldier. Nevertheless, I was representing my campus STTKD and proud of it. After the first month, I realized that there was an inherent awkwardness in wearing a military uniform. As how senior described, people would approach you. Some people would talk to you about the uniform. Others would stare at you or avoid looking at you at all (as if you possessed some kind of ugly disability). However, at the end of the day, I still wore the uniform with pride, plus I do really feel I have a great motivation speaking in front public. Furthermore, I now hold myself to a higher standard. Now, I am truly a part of STTKD; because of this, I must represent myself and my uniform to the highest standard. I continue to do this with pride, no matter the situation."

An important facet of creating a sense of belonging was wearing a uniform that mirrored that of a commercial pilot. Wenger (2000) argues that imagination allows newcomers to locate what they are doing to a trajectory across space and time to create new images of the self. Susan (age 20) said that the uniform helped her feel a sense of

belonging, but also that 'you are working towards a goal kind of thing.' Other students made similar comments, feeling that the uniform united them across the campus as well as setting them apart 'where you know, you're part of an institution, you're part of a community, that's how you recognise each other' (Yudis, age 22).

In this regard, the 'apartness' created by the uniform also cemented a sense of belonging, as students began to identify more strongly with their group through their continued involvement. Nazir (age 21) was initially proud of having to wear a uniform as he said that 'everyone kind of looks at you.' However, over time he had become more comfortable wearing the uniform and felt that it fostered a sense of belonging both to institution and the broader aviation community. It's kind of identity in the society.

Some cadets expressed concern that they didn't initially fit in, as they felt they didn't possess the appropriate knowledge to a company their changing identity. Aditya (age 19) indicated that initially he felt uncomfortable with the uniform, but as he continued with his involvement with the uniform, he found that it was an integral aspect of his identity; 'like without the uniform you probably wouldn't feel as much belonging but, like I said, I definitely feel comfortable wearing it now.'

The uniform also gave the cadet's endeavours an extended sense of their identity through envisioning their possible future self. The uniform developed cadet's self-awareness, as they connected to new identity trajectories that were located within the broader aviation community. Komang (age 18) discussed how wearing the uniform helped her to visualise her future as a ground staff;

"We're going to be going into a career where we need to wear a uniform all the time and developing that – just the habit of getting into a uniform, making yourself look respectable and presentable and everyone's there wearing the same thing; it of course helps to develop people as professionals, is all about identity."

In this way the uniform also helped the cadets to begin to feel a part of the broader aviation community, giving them the opportunity to try on their fledgling identity. Susan (age 20) indicated that 'looking the part' had helped her begin to feel like a professional and this in turn had helped her to feel as if she had already begun belonged to the aviation community. The uniform also created a sense of occasion for the weekly meetings, and inspired participation. Yudis (age 22) said that wearing the uniform helped ground his studies through reminding him that he was working towards wearing it in the 'real world'. Perhaps more importantly the uniform contributed significantly to the sense of mutuality, cadets felt that the uniform created a context for their aspirations as a future aviator. For Nazir (age 21), this meant that not only he felt he belonged to STTKD, but like Wisnu (age 19) and other cadets, wearing the uniform gave him the feeling that he's 'working towards something'. This uniform is an identity to the user.

Handley, Sturdy, Fincham and Clark (2006) point out that the development of identity provides a sense of commitment for those who participate.

Identity is therefore a process of becoming through accessing competence and experience (Wenger 2000, p.225-246). The groups who felt most strongly that the new uniforms were an attempt to impose a corporate identity (Rafaeli and Pratt 1993; Ritzer 1993; Bates 2010; Thornborrow & Brown 2009; Van Dijck 2013), at the expense of professional identity, were physiotherapists and occupational therapists, who had similar views on this issue. This was because the new uniforms represent the biggest departure for them.

There was a strong feeling that their sense of professional identity and pride had been damaged by being forced to wear the same as other professional groups:

"I've only just been qualified for about six months and I was looking forward to wearing the dark blue trousers and the white top - it actually represented occupational uniform in second grade (Wisnu, age 19)."

Institution saw their identity as being closely bound up with membership of a

profession as symbolised by the aviation uniforms. The airline employer is, for them, only the local Uniforms, identity and boundaries in airline employer. Thus, the assault on their uniforms was perceived as a deeply symbolic step on the path towards genericism:

They thought as well we'd be moving towards generic working, that we would lose our professions if we obey the rule especially uniform, that we would become aviator - trying to dilute the profession a little bit rather than specialise in what we do (Yudis, age 22).

Another cadet, Nazir (age, 21) articulated a sense of professional identity: We were easily recognisable, everyone knew us. Uniform make us known to everyone.

Through 'morning sen' habitus that built by the rules in STTKD makes cadets respect Senior and lecturer even staff academic of STTKD. This habitus is a good habit, it makes cadets have an attitude of appreciation and have good manners also. While uniform used by STTKD's cadets is an identity, which also an attribute uniformity for cadets so there will be no diversity among them.

CONCLUSION

STTKD is a semi-military based college with accentuate on discipline. STTKD is an aviation college in which cadets have to wear uniform as rules of STTKD. The management of space, time, and even physical appearance could be seen to represent a process of identifying the cadets. It is clear, uniform and habitus that found in STTKD play a key role in forming cadets' professional identity and maintaining pride in the profession. However, they also recognised the value and tradition. How cadets feel about themselves in a uniform is extremely important and it was clear that cadets wanted a uniform that made them feel confident in their appearance. This will help to portray a more realistic image to the public and to form positive professional identities.

For first year cadets in STTKD, finding their identity and feeling the habit can be

a difficult process. Without habitus, cadets are often less likely to engage with their degree and in turn persist with their studies. Wearing a uniform that reflected their future identity as professional aviators, also create context for their studies as well as reinforcing their sense of belonging through uniting cadets across the campus. These findings again indicate the importance of making both social and academic connections with the campus. The success of habit and uniform can perhaps be attributed to the peer led interactions through which cadets work together to create identity.

REFERENCES

- Bates, C., 2010. Looking closely: Material and visual approaches to the nurse's uniform. *Nursing History Review*, 18, p.167.
- Bourdieu, P., 1990. *Lecture on the Lecture, in Bourdieu, P. In Other Words: Essays Towards a Reflexive Sociology*. Polity Press, Cambridge.
- Bourdieu, P., and Loic J.D. Wacquant., 1992. *An Invitation to Reflexive Sociology*. University of Chicago Press, Chicago.
- Fashri, F., 2007. *Penyingkapan Kuasa Simbol (apropriasi reflektif pemikiran Pierre Bourdieu)*. Juxtapose, Yogyakarta.
- Foucault, M., 1991. *Discipline and Punish: The Birth of the Prison*. Penguin, London.
- Goetz, J.P., & Le Compte, M.D., 1984. *Ethnography and qualitative design in educational research*. Academic Press, Orlando.
- Handley, K, Sturdy, A., Fincham, R., & Clark, T., 2006. Within and beyond communities of practice: Making sense of learning through participation, identity and practice. *Journal of Management Studies*, 43(3), pp.641-653. doi:10.1111/j.1467-6486.2006.00605.
- Hendry, L.B., Kloep, M., & Olsson, S., 1998. Youth, lifestyles and society: a class issue? *Childhood: A Global Journal of Child Research*, 5, pp.133-150.
- Hertz, C., 2010. The uniform: as material, as Symbol, As Negotiated Object. *Midwestern Folklore volumes*, 32-33. pp.43-58.
- Horvat, E.M. and Antonio, A.L., 1999. "Hey, Those Shoes Are Out of Uniform": African American Girls in an Elite High School and the Importance of Habitus. *Anthropology & Education Quarterly*, 30, pp.317-342. doi:10.1525/aeq.1999.30.3.317
- James, R.K., & Jennings, C., 2010. *The first year experience in Australian universities: Findings from 1994 to 2009*, Melbourne: Centre for the Study of Higher Education, University of Melbourne.
- Kim, J., & Park, H.S., 2011. The effect of uniform virtual appearance on conformity intention: Social identity model of deindividuation effects and optimal distinctiveness theory. *Computers in Human Behavior*, 27(3), pp.1223-1230.
- Laberge. 1995. Towards and Integration of Gender into Bourdieu's Concept of Cultural Capital. *Sociology of Sport Journal*, 12(2), pp.132-146.
- Lester, J., 2008. Performing gender in the workplace: Gender socialization, power, and identity among women faculty members. *Community College Review*, 35(4), pp.277-305.
- Li, X., Chao, A.N., & LIU, M.Q., 2008. Research and application of LDAP in uniform identity authentication. *Journal of Computer Application*, 31.
- Maher, C., Harker, R. & Wilkes, C., 1990. In R.Harker, C. Maher & C. Wilkes (Eds). An introduction to the work of Pierre Bourdieu: The practice of theory. (pp.1-25). Macmillan Press, England.
- Mangahas, J., 2010. Uniform uniform exponential growth of subgroups of the mapping class group. *Geometric and Functional Analysis*, 19(5), pp.1468-1480.
- Moon, C.E., & Ogle, J.P., 2013. The "hybrid hero" in Western dime novels: An analysis of women's gender performance, dress, and identity in the Deadwood Dick series. *Clothing and Textiles Research Journal*, 31(2), pp.109-124.
- Navarro, Z., 2006. 'In Search of Cultural Interpretation of Power'. *IDS Bulletin* 37(6), pp.11-22.
- Rafaeli, A. and Pratt, M.G., 1993. Tailored meanings: on the meaning and impact of organizational dress. *Academy of Management Review*, 1, pp.32-56.
- Spencer, S., 2007. A uniform identity: Schoolgirl snapshots and the spoken visual. *History of Education*, 36(2), pp.227-246.
- Thornborrow, T., & Brown, A.D., 2009. Being regimented?: Aspiration, discipline and identity work in the British parachute regiment. *Organization studies*, 30(4), pp.355-376.
- Van Dijck, J., 2013. 'You have one identity': performing the self on Facebook and LinkedIn. *Media, Culture & Society*, 35(2), pp.199-215.
- Wacquant, L., 1989. 'Towards a Reflexive Sociology: A Workshop with Pierre Bourdieu'. *Sociological Theory*, 7, pp.26-63.
- Wacquant, L., 2005. *Habitus. International Encyclopedia of Economic Sociology*. J. Beckett and Z. Milan. Routledge, London.
- Wenger, E., 2000. Communities of practice and social learning systems. *Organization*, 7(2), pp.225-246. doi: 10.1177/135050840072002
- Yang, D., & Yang, D., 2007. Uniform boundedness for approximations of the identity with nondoubling measures. *Journal of Inequalities and Applications*, 2007(1), 019574.