

# A study of hadhramis communication strategy among local political economy in Aceh

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## A study of hadhramis communication strategy among local political economy in Aceh

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### Abstract

The purpose of this paper is to discover the Hadhramis communication strategy from the local perspective, and to analyze the Hadhramis involvement on the local political economy in Aceh, Indonesia. This quantitative study utilized the theory of political communication, communication strategy, and political participation. As a result, the Hadhramis' communication strategy in Aceh is not strong enough. In conclusion, the communication strategy of the Arab descendant of Aceh is interwoven through the organizations created by them.

**Keywords:** Qualitative analysis, Hadhramis, Communication Strategy.

## Un estudio de la estrategia de comunicación de hadhramis en la economía política local en Aceh

### Resumen

El propósito de este documento es descubrir la estrategia de comunicación de Hadhramis desde la perspectiva local y analizar la participación de Hadhramis en la economía política local en Aceh, Indonesia. Este estudio cuantitativo utilizó la teoría de la comunicación política, la estrategia de comunicación y la participación política. Como resultado, la estrategia de comunicación de Hadhramis en Aceh no es lo suficientemente fuerte. En conclusión, la estrategia de comunicación del descendiente árabe de Aceh está entrelazada a través de las organizaciones creadas por ellos.

**Palabras clave:** Análisis cualitativo, Hadhramis, Estrategia de comunicación.

### 1. INTRODUCTION

Hadrami Arabs who had come to the archipelago before the 18th century were fully assimilated to the local population. As a product of assimilation, many of its offspring use local names rather than Arabic names. While those who came after the 18th century, fewer did assimilation. Arab Hadrami migrants, most of whom belong to the Sayyids (descendants of Prophet Muhammad SAW) and the Mashaikh (descendant of the Prophet's companions) from this period only married his own fellow class. This is mainly done by families of the Sayyid / Alawiyyin family. As explained by Lodewijk Willem Christiaan Van den Berg (1886/2010) the daughters of a Sayyid should not marry men who are not the Sayyids. The most powerful tribe cannot marry the daughter of the Sayyids with the lowest rank.

However, a Sayid can marry anyone he likes. For the conservative Sayyids, it is forbidden to marry off their daughters (Syarifah) with non-Sayyid men (Shaykh and native).

As explained by Muhammad Hisham, only the men can continue the title of Kesayyidan, not Syarifah. Therefore, the man sayyid may marry well with the woman sayyid/ syarifah or non-sayyid. Conversely, if any woman sayyid/ syarifah who is married to non-sayyid, will be regarded as on mere or violation. And those who commit offenses must be severely punished, among others. He must leave the village, be considered dead, killed or assumed to have never existed in the world. This condition is still valid in Aceh. Women of the descendants of Hadramis cannot marry non-Hadrami men, in contrast, many of Hadrami's descendants marry local women.

In the first era, Hadrami was instrumental in stabilizing the first Islamic kingdom system in the archipelago, such as the erection of Samudera Pasai (Mid-13th century AD) in North Aceh with its first king Sultan Malikus Shaleh who converted to Islam because of his meeting Syekh Ismail, a Sharif of Mecca and the Islamic kingdom of Demak in Java with the first king named Raden Fatah (Djin Bun), who is the son-in-law of Sunan Ampel and the son of King Majapahit. Later, Ki Ageng Pamanahan, the son of Ki Ageng Ngenis, who is still a descendant of Raden Fatah, continued his struggle by establishing a new Islamic kingdom, the Mataram kingdom, with its first king, Sutawijaya or better known as Panembahan Senopati.

## 2. LITERATURE REVIEW

Strategy, in essence, is planning (planning) and management (management) to achieve a goal. But to achieve this goal, the strategy does not function as a road map that only shows direction (Effendy, 2007). While the strategy is the overall conditional satisfaction about the actions that will be carried out to achieve the goal (Arifin, 1984). Communication strategy is a blend of communication planning and communication management to achieve a goal. To achieve these objectives, the communication strategy must be able to show how operationally tactical must be done, in the sense that the approach (approach) can vary at any time depending on the situation and conditions (Effendy, 2007).

Giving Limitation of the notion of communication strategies as a design made to change human behavior on a larger scale through the transfer of new ideas. Communication strategy is the best combination of all elements of communication ranging from communicators, messages, channels (media), recipients to influences (effects) designed to achieve optimal communication goals (Canggara, 2014). According to Sri Sumantri, the political meaning is the institutionalization of inter-human relations institutionalized in various political bodies, both political superstructure and political infrastructure. Paul Anthony Samuelson said Economics is the study of humans in their daily life activities to get and enjoy life (<https://www.zonareferensi.com/pengertian-ilmu-ekonomi>).

The term Hadhrami refers to the people of Hadhramaut, Yemen. In this study, it refers to the Hadhrami Arabs from Hadhramaut, Yemen who claimed the descendant of Prophet Muhammad S.A.W. through his grandson Husain, the son of Saidatina Fatimah r.a. The Sayyid or the Sadah, the plural of Sayyid, is a title of respect used by the descendant of Prophet Muhammad S.A.W. According to the New Encyclopaedia of Islam. Sayyid is a title of respect used for the descendants of the Prophet through his daughter Fatimah and Ali bin Abi Talib. However, it is also used as a general title of address like sir, monsieur, and mister. Sayyid is an Arabic word means lord and master.

It is a title of respect used to indicate descendants of the Prophet, Muhammad. In present, many people used it as a proper name. Sayyid means a prince, lord, chief or owner; one who is eminently by virtue of his personal qualities, his possession or his birth. Ethno-nationalism is regarded as very important and also an unforeseen challenge for modern countries, especially Indonesia as an archipelagic country and covering various ethnic areas. The purpose of this paper is to examine Hadramis's ethno-nominalism, beginning with the importance of the conceptual framework, the concept of the former nation and of nationalism. The study of the state, including the origins, concepts, and definitions of Hadrami nationalism. The next objective is to analyze the local political role of the Hadrami in Aceh.

### 3. METHODOLOGY

This research uses a qualitative approach, which is collecting data from the literature related to phenomena being discussed, and then analyzing it. This literature in the form of books, documents, journals and internet sites related to the problems studied. In this case, the literature used is related to strategy, communication strategy, politics, economy, political economy, political participation, nationalism, and local politics. The literary approach is usually used by historical science. Political science can also use the method of literature. In the first stage, the researchers use the content analysis method and collect all the materials that the authors discuss. Then make notes on the collected material. These notes are then called bibliographic notes. Furthermore, the data obtained from the references are analyzed descriptively. Where the process of data analysis is done after the authors reduce the existing data. The reduction is an analysis that sharpens, categorizes, directs, data in such a way that the final conclusion can be drawn. The authors also interpret the data that has been reduced, so that the data can be explicitly designed into a research result, where the results have been written down in conclusion.

### 4. RESULTS AND DISCUSSIONS

Arab communications in Aceh is very related to the Arabic identity. They are still strong in the tradition of fellow Arab descent only interact. But there is still a small number of interacting with the



*natives*. Communication and interaction with the local population only build when activity in the market and in employment only, outside of the event they more weave communications fellow offspring. This turned around as whatever happened in the history of Aceh, where many works past the Arab descendant of Aceh and very strong relationships and communication society of the descendants of the indigenous population. On the other *hand* when viewed from Arab nationalism Aceh globally ethnic nationalism has occurred since the 1960s, often in the form of movement of ethnic minorities against countries that there is (Braisted, 1954).

In modern countries, the outbreak of the *country's* multi-ethnic in the Balkans as Yugoslavia and the decline of the Soviet Union in 1991 led to the existence of the back and the rise of nationalism. Many political scientists observe this State decreases the return of nationalism as well as the rebirth of nationalism. This is particularly associated with *ethnonationalism*. This gives the effect of the downturn *on* the country of other third world countries, especially in Southeast Asia, such as the Philippines and Indonesia as well. Where both countries this question back, it is the existence of ethnic minorities from the ethnic majority in the dominant. The minority member of the parallels is often disadvantaged in relation to the dominant ethnic culture because they have to rely on those who have the same language and culture to run daily affairs (Arifianto, 2008).

Because of the freedom to do your everyday life someone basically good and hard to replace or remove reliance on

cultural/ethnic minority person to attain that good, this dependence can lead to a certain inequality and if special measures are not done well balanced-unbalanced. In recent decades occurred the tension between nationality and nationalism, ethnonationalism, which resulted in the existence of multiculturalism, which emphasizes that these Nations are covered by the General multi-ethnic State and also ensures their equivalent status (Blaskett, 2006). The politics of ethnicity and nationalism can mean political impact against ethnicity and national identity. This, in turn, can indicate the use of ethnicity and nationalism in the power struggle of the leaders and the party, leading to ethnic politics: microanalysis of the process by which the State creates groups and ethnic conflict and their State, generate analysis macro national Formations (Ballard, 2008).

Ethnic-nationalism refers to the nationalism which is based on the uniqueness of the human being, and therefore imply an exclusive form of citizenship based on members who have the same ethnic identity (Bertrand, 2002). Ethno-nationalism can also refer to as cultural nationalism that emphasizes peoples as communities (ethnic) commonality of culture (Bowen, 2007). Race and ethnicity became predominant only with the rise of modern nationalism. For example, the Ottoman Empire was the multi-ethnic racial-ethnic difference in religion, only Muslims, Christians, or Jews. This change of nationalism (Bowen, 2005). More ethnic nationalism refers to the past, to nature and ancestors (through history together). In a community like that, because of the demanding offspring together, and closed only citizenship is acquired by blood and Rite birth in accordance with the

law is sanginis. According to primordial and perennials, ethnicity tended to assume that, given the condition of primordial ethnic humane, and that countries that historically ancient, however. The State, the party, bureaucracy, and politics are largely regarded as a public expression of ethnic and cultural identity that already existed previously (Drake, 1992).

In the theory of ethnic conflicts, the ethnic criterion is an outstanding source of contention among the people. Historical ties and distinctive linguistics are considered as the main reference points for individuals. When the pattern of social relations between the two groups such that the ethics of social tension and conflict results, demands to expand the influence of the ethnic group that is generated (Calhoun, 1993). Israel-Palestinian conflict clearly shows that areas along a common history and memories can be a unifying and not a side splitter. Living together in the same area and under the same Government, or even share economic and legal system, it may fail to integrate diverse communities into one country, as evidenced by the political reality in Canada, Belgium, former Yugoslavia, and Czechoslovakia (Brown, 2001). In the context of nationalism, the basic premise of conflict theory is that of competition between groups raises demands for control systems distribution (Brubaker et al., 1998).

Similarly the case in Indonesia, who have Arab lineage (Hadrami) in Aceh province, where the ethnic culture and typical Hadrami, and also languages, have reemphasized that this is the lineage that exists in Indonesia into the sovereignty of Indonesia and at

the same time against colonialism for the sake of national Indonesia nationalism. Thus, the ethno-nationalist movement is a heavy challenge to democracy. Groups that mobilized along ethnic lines following a State and is a political institution. They hope to recognize boundaries and create a new community in which they represent the majority (Bertrand, 2002). Based on the interview with Said Nasir Al-Habashi, he said that: We often communicate our fellow in custom events in the family and other descendants of the other fellow. As for the nationalism is already balanced, not to the Arabs and not to Aceh. (INF 1). The above expression is clearly strengthened, that the communication strategy of the Arab descendant of Aceh much started from the event which was held at the Arab custom or tradition.

On the agenda of their particular event which had the name their culture, so communication that leads to political expediency as well as other social and economic carried in ceremonial occasions. Hadhramis struggle in the area still is ideal against the unity of Indonesia. When seen from the efforts of Arab descent who are in the motherland, their role in supporting the independence of Indonesia not only reflected from the statement but coupled with the effort raise arms against the colonialist Netherlands. They are also strong in keeping national unity first. Many merchants-merchants that Arab economic advance in the motherland, both from before independence the nation up to achieve independence. As said by Abu Kazak:

Communication is more intertwined in our internal organization as having the Organization of incomes and family history study of

Forbidden Sayid in Aceh. Arab nationalism is enormous for Indonesia, seen our struggle not just for Islam, but also for the independence of the Republic of Indonesia. Arab Indonesia which in the Center and in the area kept the integrity of Indonesia (INT 2). The interview above shows the role of the Organization of Arab descent internal is one container and a communication medium between the line in terms of the interests of the social, economic and political. Although these organizations formed not explicitly invite the citizens of descent to discuss political and other problems, because these organizations focus on documenting the existence of Arab citizens in Indonesia, at the moment this happens, logging many of the citizens are descendants of communicating about a lot of things.

Without ignoring the ethno-regional nationalism where Arab descendants live in the regions of the archipelago, Hadhramis always maintaining a balance between political, economic, communication, nationalism, and ethnonationalism, although in fact they internal communication more supportive fellow organization of descendants. Politically, the nationalism of Indonesia Kingdom is the ultimate choice for the descendants of Arabs, following in the footsteps of their predecessors who history has long been fighting for the independence of this nation than burned. But communication strategy that they use more internal communication patterns leads to fellow Arab descendants only. Socially, Hadrami in Aceh is very social with the Acehnese themselves, their activities as usual in all things. A sense of Indonesians is huge, they no longer get carried away with Arab nationalism, where their lives in Aceh are part of the citizen's unity of Indonesia.

HADRAMI here do not accentuate their Arabic descent exclusivism, and when compared with the choice as to whether they are more likely to love Arab or Indonesia? They tend to choose Indonesia. Although there are still some still choose the Hadrami half Arab and Half to Indonesia. But in general, the data in the field found that Hadarami Aceh prefers and siding where they are located. This balance is the appreciation of Arab descent against Indonesia and locals, so it does not engender negative things towards Arab areas so as to affect their social life to inflexible pieces with the dominant ethnic communities where they live. Based on the interview with Said Lukman, he told that: There is a bevy of Rabita, just that I am not directly involved in society. Maybe there was in Banda Aceh. However, it cannot be too move (INF 3).

The interview above explains that the other organization is the Rabita, owned by the descendants of Arab Rabita was in Aceh, Lhokseumawe has diversity in activities, there are engaged in the religious, social, culture, field Arts, field sports and economics. On the basis of activities, there is also behind without a person to become a member of the organization. When someone like in the field of Arts then he will select organizations that have activities that he wanted.

#### 4.1. Local Political Economy Participation of Hadhramis

Some experts give different definitions of political participation. Herbert McClosky gives the sense of political participation is voluntary activities of citizens through which they take part in the

selection process a ruler, and directly or indirectly, in the process of forming public policy. Participation as a concept in the development of the community, the use in General and broad. In the great dictionary of the language of Indonesia's participation is a matter of contributing to an activity (participation) (Departemen, 2005). Political participation is an important aspect in an order of democracy and is the characteristic presence of political modernization.

In General in society the traditional nature of political leadership more determined by the party's elite rulers, the involvement of citizens in decision-making affecting participated, and affect the life of the nation was relatively very small. Citizens that consists only of simple societies tend to be less factored in political processes. While participation in the dictionary of Sociology is any process of identification or become a participant of the process of communication or joint activities in a specific social situation. The following result of the interview with Syarifah Roziah, he said that:

There is also involved in local politics, but a little bit, because we do not understand the ways of communication to influence others to our interests and because historically we are more into rituals (Da'wah) religion (INF 4). Hadrami in Aceh are living like the people of Aceh, there is no discrimination against individual pressure and their communities from the local residents, whether in communication, social, political and economic. So that this condition makes it easier to integrate into the social community. Not only is it social, but political choices also experience freedom for the descendants of Arabs. They

can participate in practical politics when they want, from running as a member of the local legislative and the province.

Most Acehnese still looking Hadrami as the exclusive community of exclusive however, this does not become obstacles for Arab descent to participate in politics. Hadrami have equal rights in politics with other Acehnese, both in choosing or selected. Political opportunity at the local level, still not optimally used by the Hadramis, in general, they pick on local elections to donate his voice. However, they are not enthusiastic to get involved actively to run in the legislative and Executive as representative of his group. Next Nasir Al-Habashi also said:

We do not take care of the politics, we are not good at in communicating political space, because we just want to call people to Islam. Politics does not fit anymore, many people entered politics for personal gain and economic interests alone. (INF 5). The lack of desire to become public figures in terms of politics due to several factors. One of the factors is they cannot and unwilling for political communication, for example, communication skills for both campaign and others. Furthermore, they do not want to be considered looking for Fortune or seek an income for life from political parties. Political means are not allowed as a means of communication and in an effort to seek personal gain. As for Hadramis, engaged in practical politics as well as will do the cheating against the citizens, both financial fraud or cheating in other things. Still the presence of the assumption among the Hadrami that involvement in practical politics endangering yourself.



The next factor is the role of rituals in the community. Where the community is seen still in Aceh Hadrami Acehnese as a descendant of the Prophet, then a religious and moral responsibility for the hadrami to preach. Hadrami descent still in Aceh as Dai, then it is not the ideal nature of them to engage in practical politics at the local level or the provincial. The next factor is the political affairs will not be held liable. In this case, they consider politics as the main thing, so there are no benefits to engage in practical politics.

From the results of observations made in the field, suggesting that Arab descendants in Aceh are more likely to busy in the real of the economy, which works well in government regional offices or self-employed gives many benefits to society, ranging from benefits are economical, mental benefits of spiritual, cultural, social benefits when compared to concern themselves in political affairs. In addition, the existence of a local Arab Organization is also beneficial to the development of the villages, namely start from: provides information on the problems and needs of the community of Arab descent, giving data about job vacancies, accelerating development target the area where the existing Arabic descent communities, assisting local governments in the development of socialization of the village, as a partner of Government, reduce unemployment, increase the skills of the public issue, and increased social welfare both in the short and long term.

## 5. CONCLUSIONS

This research concluded that the communication strategy of the Arab descendant of Aceh is interwoven through the organizations created by them. Local organizations have the following characteristics: an organization that was established by the Arab community both in scope and in the urban area of the village is the local organization of the Arab element itself. Viewed from its form, local organization varied enough as Assembly ta'lim/ investigations/ yasinan, (gathering) of the citizens of the area, gathering a certain Arab tribes, the gathering of youth, the gathering of indigenous youth, the mosque, the Assembly (regular social gathering), community finance institutions, arts, gathering a bevy of sports, the Indigenous Congress, family ties.

Naming in the on-premises organization using a particular name for example Rabita and Organization of the income and the study of family history Forbidden Sayid in Aceh which has activities bringing together Arab descendants and youth they are there, whether that is still a student and lectures on college campuses that exist in Aceh, to be built and directed by senior those from districts and villages. As for ways of communication through the organization based on the needs and aspirations of the community as a bevy of investigations, tribal ties, family ties and clan groups, gathering groups, arts and sport, and custom. These organizations tend to be adaptive to local capability by maintaining and preserving the social values of their local culture, traditions, and customs as well as local resources.

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