

The Communication Role of Agents of Change in Binus Bangun Desa in Pasirmulya Village, Bandung

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Abstract—The purpose of this study was to examine the role of agents of change in social changes of Pasirmulya Village community, Banjaran Sub-District, South Bandung Regency, changes in the mindset of the community in utilizing the existing potentials in Pasirmulya Village, challenges and obstacles to social changes in Pasirmulya Village. To examine the role of change agents, this study employs Theory of Structuration while for changes in social conditions of the community, this study uses Sociocultural Evolution Theory. As a method, this study uses a qualitative approach with Miles and Huberman Interactive Analysis Model approach. The results of the research and discussions: First, reformation in the field of agricultural innovation is also a reformation in other fields. Second, the social changes that occur in Pasirmulya Village community are not limited to changing their mindset, but have reached out to broad empowerment. Third, the challenges faced include the assumption of the people who look cynical about what has been done by the village head, fear of accepting failure, so they do not want to try before there is an example of real evidence, there is fear to try because imagining the failure and costs they will incur

Keywords— Agent of Change, Communication, Village Development, Community Development, Binus Bangun Desa

I. INTRODUCTION

Village development is of concern to the government in the national context. Various opportunities are owned by villages other than as agricultural centers, for example as agrotourism destinations. The potential of Pasirmulya Village to be developed as a tourist destination is very promising. If this village succeeds in becoming a rural coffee agro tourism, in the future it can be used as a pilot project for nine other villages with diverse potentials. It is because usually the success of a village will bring snowball effects to the surrounding villages and this model of transmission of success is good for the economic growth of this area and its surroundings. Villages that have beautiful natural potential, exotic community traditions and the natural wealth of coffee plantations all blend together as wealth and captivating local wisdom for tourist destinations. However, viewed from the existing infrastructure, Pasirmulya Village has not been able to be developed into rural tourism.

In addition to the uniqueness of the coffee harvest, the expected rural tourism area will require various facilities to support it as a tourist destination. Facilities that should exist in a tourist village area include: transportation, telecommunication, health, accommodation and others. Especially for accommodation facilities, tourist villages can provide lodging facilities in the form of homestays so that visitors can feel the rural atmosphere of genuine coffee farmers. This village can put forward the traditional lifestyle of coffee farmers for local and foreign tourists who are interested in coming here. Pasirmulya Village has a unique natural wealth of coffee with certain species known as Puntang Coffee, namely coffee varieties that are known to be rare throughout the world as an extraordinary attraction for tourists who like the beauty of nature, traditions and culture of local people and exotic natural scenery.

Binus Bangun Desa (BBD) is an action-research activity which is basically a problem-solving effort to overcome poverty in remote villages in Indonesia. The problem solving approach carried out by the research team is as a facilitator and done through Community Development activities. Community Development is a structured activity to deal with social needs and empower community groups [1]. The role of the facilitator in empowering the community is very important. A community worker (facilitator) must deal with various issues such as evaluating staff performance, building an effective team, helping an organization to set its goals and objectives, deciding on a location that embodies responsibilities within an organization, ensuring a good communication among different people, dealing with various conflicts and tensions and ensuring that appropriate authority is obtained before certain decisions are made [2].

Bina Nusantara University in BBD program conducts planning strategic programs. Strategic programs are programs intended for coordination, communication and control tools, which are to ensure that everyone in the organization moves in the same direction [3]. The most basic concept in BBD program is a participatory approach so that the pattern of participatory communication is very suitable for this activity. To enable the implementation of a participatory approach in overcoming poverty problems, a community empowerment process needs to be carried out. Participation is the exchange of information from both parties, they are people and

organizations. In this process, the community identifies the problem and provides a solution to the problem [4]. Referring to this background, the research questions can be formulated as follows: (1) what is the role of the agent of change in the social change of the community of Pasirmulya Village, Banjaran Sub-District, South Bandung Regency; (2) what social changes occur in the community of Pasirmulya Village, Banjaran Sub-District, South Bandung Regency; (3) what challenges and obstacles are there to social changes?

The purpose of this study was to examine the role of agents of change in the social changes of Pasirmulya Village community, Banjaran Sub-District, South Bandung Regency, changes in the mindset of the community in utilizing the existing potentials in Pasirmulya Village, challenges and obstacles to social change in Pasirmulya Village community. To examine the role of agents of change, this study uses Theory of Structuration which states that an activity is not produced by social actors, but rather it is created continuously and repeatedly over and over again through a way and in that way they express themselves as actors [5]. Inside and through activity, agents create conditions that allow this activity to take place.

Theory of Structuration focuses on repeated social practices which are basically a theory that links agents and structures. Thus, it is very clear that in an effort to influence or invite community members to move towards change, efforts are needed repeatedly and of course it will take a long time [6]. Meanwhile, to examine the changes in social conditions of the community, this study uses the Sociocultural Evolution Theory proposed by Sahlins and Harris in Supardan, stating that sociocultural systems and components separate from the system usually change from a component or subcomponent, and this change causes changes to other components [7].

Sociocultural Evolution Theory was taken because it relates to what happened in Pasirmulya Village, Banjaran Sub-District, South Bandung Regency that is indeed undergoing the process as referred to in the theory, namely the occurrence of changes beginning with one component in this case is the village head to another component or from one sub-component to another sub-component, namely to the community addressed in this reformation.

Previous research, including research conducted by Cheryl et al. (2005) [8], states that: "The local and regional benefits were believed to include new job opportunities and improved incomes for area residents, enhanced economic stability for communities that had often been almost totally dependent on agriculture, population stability and reduced out-migration,". It is clear that with the use of local resources it can provide many benefits, including the opportunity to get jobs (even though they still remain in agricultural work) and the income is of course better for the villagers, and there is also the possibility that the economic stability which is largely dependent on agriculture can still be maintained, which in turn will also have an impact on the decreasing desire of the population to do boro (working outside the harvest season to other regions which gives the possibility to become laborers in other regions who are harvesting).

Efforts being made to develop agriculture in villages, if they only rely on conventional agriculture, of course it can cause various problems. This situation can be seen in the

research conducted by Rodriguez et al. (2009) [9], that "...conventional agriculture systems of production often lead to environmental degradation, economic problems and even social conflict". Therefore, if rural development is through economic development, in this case is the development of agricultural economics, certainly it cannot be separated from the use of agricultural technology which in turn will be an excellent support for the sustainability of rural development whose economy is based on the agricultural sector.

II. METHODOLOGY

This study uses a qualitative approach because the researchers try to search, understand, explain the symptoms and the relationship among the symptoms studied from certain components. The data analysis technique uses Miles and Huberman Interactive Analysis Model [10], as illustrated in Figure 1.

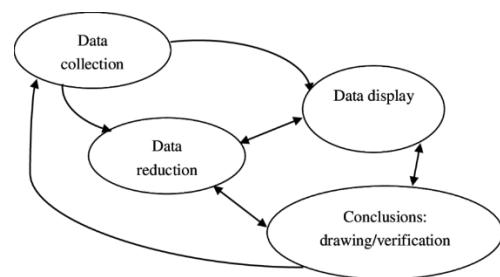


Figure 1. Chart of Miles and Huberman Interactive Analysis Model

The research procedure based on Figure 1 is: (1) Data collection phase, at this phase, the researchers conduct the process of collecting data using predetermined data collection techniques; (2) Data reduction phase, at this phase, the researchers conduct a selection, focusing attention on simplifying, abstracting, and transforming rough data that emerged from written records from the field; (3) Data display phase, this phase is the presentation of data from the information that is arranged which gives the possibility of drawing conclusions and taking action; and the last is (4) verification/drawing conclusions phase, this phase is the final phase, in the form of drawing conclusions from the data that have been displayed.

Data collection techniques use the following methods: (1) observation, which is used to observe the results in the form of physical conditions of what have been implemented/realized by the facilitator in order to reform the community about technology-based agriculture and its supporters. Community activities in practicing technology-based agriculture. Other activities that support the implementation of reformation the community of Pasirmulya Village, Banjaran Sub-District, South Bandung Regency; (2) interviews, which are used to interview village heads and wives as the main agents of change, village officials, residents of Pasirmulya Village, Banjaran Sub-District, South Bandung Regency; (3) documentation, documents are used as secondary sources, in this case documents can be used as a way to cross-check information that has been obtained from

other sources, for example from interviews; (4) triangulation, which is a technique that combines several data collection techniques and existing data sources.

Data objectivity test is done by using the following techniques: (1) triangulation of sources, namely by checking data about the condition of the community from oral sources (informants) such as village heads, village officials and other supporting sources with written sources (e.g. village monograph data); (2) informant review, namely by checking the results of research by informants.

III. RESULTS

In this study, 3 parts are described; they are the role of agents of change, the social changes occurring in the community of Pasirmulya Village, Banjaran Sub-District, South Bandung Regency. Efforts made by village heads as the main agent of change in Pasirmulya Village, there have been many roles conducted.

The main role made by the agent of change is that village heads as the main agents of change are the first person to spark the idea of technology-based agricultural innovation. To realize the goal of such reformation, village heads have 2 target in broad outline, they are:

First, Physical Sector. The physical sector which is the target for reformation includes many things, such as: (1) Village Infrastructure, of which the first initial concern is the road as access to transportation between one village and others, earthquake resistant houses, signs of evacuation of natural disasters; (2) Irrigation techniques, including by conserving blumbang (water reservoirs) and also pumping water from rivers to be streamed to canals that have been built to meet the need for water; (3) Diversification of agricultural crops, by the following stages: (a) Food crops, the attempt is to improve the side of simultaneity of cultivation, planting techniques, and efforts to breed rice plants to get new varieties of rice; (b) horticultural crops (season fruit), seasonal horticultural crops cultivated in Pasirmulya village such as coffee; (4) Livestock Diversification, there are several types of breeding based on the type and size of livestock, they are: (a) large animal farms, including cattle farm in which breeding uses artificial insemination; (b) small animal farms, including goat breeding carried out by karang taruna desa by crossing several local types of goats with superior varieties, goats breeding, and poultry, such as ducks to take their eggs, manila ducks, tongki (crossing manila ducks) and native (local) chickens and various other poultry. (5) Internet network, the design of village ITC development plans is intended for the interests as follows: (a) for the benefit of village government, (b) for the benefit of society in general, (c) for educational purposes, (d) for commercial/economic purposes, (e) for the benefit of the police/security.

Second, Non-Physical/Community Empowerment sector. The non-physical sector which is the target in the reformation of Pasirmulya village includes: (a) Reformation in the field of village administration; (b) Trainings, (c) Youth Activities (Karang Taruna); (d) PKK activities; (e) Education.

It was found the fact that in carrying out the reformation, the village head as the agent of change was supported by various parties, including: (a) Village apparatus, not all

members of the village apparatus were involved to support the implementation of the reformation carried out by the village head. Among them are the young villagers and concurrently positioned as treasurers of PNPM and treasurers of Karang Taruna; (b) Village Owned Enterprises (BUMDes), the role of BUMDes is related to the implementation of the partnership program, which is primarily in handling the problem of longan planting. BUMDes management is a creative team of the village head in realizing the implementation of village reformation activities; (c) National Community Empowerment Program (PNPM), the role of PNPM in this regard is from the aspect of empowerment, that is training activities whose funding sources are primarily from PNPM; (d) Karang Taruna, the role of Karang Taruna is as a driver of youths to be active. This activity is in the form of the mobilization of young men and women in making souvenirs. This souvenir making is a complement to the reformation made by the village head because in the future there will be a goal for the realization of Pasirmulya Village as an agro-education village and agrotourism. (e) Family Empowerment and Welfare (PKK), the role of PKK in the reformation activities carried out by the village head is in the form of implementing PKK programs related to agriculture. (f) the Wife of Village Head, her role is supporting the agent of change as the driver of the mothers in empowering their lives. The steps implemented include motivating mothers through the 10 main PKK programs, of course, especially programs that support agriculture. The wife of the village head also motivated PKK mothers who collaborated with PNPM and Karang Taruna to hold trainings for mothers.

Social changes that occur in Pasirmulya village are: firstly, changes in the mindset, these changes include: (a) changes in the mindset of the community in utilizing the existing potentials in Pasirmulya village, (b) the change of mindset of the community, especially the educated young generation, who have graduated from undergraduate education but they want to stay in the village to develop themselves in the village, (c) the use of internet technology is increasingly bigger in the community of Pasirmulya village, so they can quickly follow the development of the world, (4) changes in the mindset of the community that annual crop planting will be more promising if we are able to manage it well.

Secondly, changes in behavior/habits include: the awareness of the community to work in their own village. Starting from the youth, the effort was made to take care of the village enterprises (BUMDes) until the housewives/mothers participated in developing the business at home in the form of home industry and planting plants in their yard. This awareness will eventually make the habit of the people who fill the grace period to wait for their harvest time to do boro, this is because they already have a busy life outside their rice farming.

Third, changes in economic conditions, these changes occur through: (a) trainings can be utilized by people who want to develop themselves. In addition, the trainings are also carried out for the housewives/mothers so that they are able to create home industries, (b) the community has started to use the yard to the maximum for planting a variety of plants, (c) the community is getting used to cattle farming, which they previously raised buffalos for reasons of tradition. Because it provides many benefits, the welfare of the community is getting better, (e) as an innovative village, and the village of

agro-education, many visitors come, this also has an impact on empowering youth through youth organizations. This karang taruna gives a lot of contributions in the form of souvenirs making which will later give a characteristic of Pasirmulya village.

Some obstacles and challenges faced in the reformation of Pasirmulya village are as follows: (a) From a political view, from the political process in the village, there are traumatic traces, competitions and of course certain parties who do not like what the village head has done as a former rival in the election of the village head; (b) In terms of culture, when it comes to inviting people to change habits, it requires time, because a change may occur, of course, as it is a process; (c) Many young people go to the city either because of economic burdens or better education; (d) Human resources are not all educated, so their ways of thinking also vary, and this too can eventually become an obstacle to ask them to participate in the reformation; (e) There are still people who act as provocateurs by giving assumptions about activities such as karang taruna activities.

The steps taken in order to overcome the problems of obstacles and challenges include: (a) The creation of a meeting forum, wherein the meeting forum discussed various things to overcome the problem of miscommunication, involving RTs, BPDs and so on, this also as a medium of socialization to introduce and invite citizens to a reformation; (b) Providing actual evidence to citizens to be able to invite them to a reformation; (c) Giving motivation to the community, so that they finally want to accept the reformation made by the village head, even though it takes a long time.

IV. CONCLUSION AND RECOMMENDATION

Based on the results of the research and discussions, some of the following conclusions are summarized: First, reformation in the field of agricultural innovation is also a reformation in other fields, by holding trainings that provide a lot of knowledge and ability of citizens in managing their village. This reformation is not limited to farmers, but the wives of farmers also feel the results of this reformation, by being driven by the wife of the village head as a supporter of activities that have been carried out by her husband. Second, the social changes that occur in Pasirmulya Village community are not limited to changing their mindset, but have reached out to broad empowerment such as behavior change which includes the awareness of the community to work in their own village. Economic changes include creating a home industry. Third, the challenges faced include the assumption of the people who look cynical about what has been done by the village head, fear of accepting failure, so they do not want to try before there is an example of real evidence, there is fear to try because imagining the failure and costs they will incur.

Some recommendations that may be expressed based on these conclusions are as follows: First, recommendations for the people of Pasirmulya Village, so that in the end they will not depend on the village head, while we know that the position of the village head has a limit. If this continues to occur, it could be possible that the reformation that has been done by the village head at this time, can stop, cannot continue with the changes in leadership in Pasirmulya village. Second, based on the positive results obtained by the Pasirmulya villagers with the adoption of technology-based agricultural innovations, there is nothing wrong if the people outside Pasirmulya Village want to follow what has been done by the people of Pasirmulya Village. Hence, it is expected that in the end prosperity can be evenly distributed throughout Banjaran Sub-District area in particular and people in all parts of Indonesia in general. Third, for South Bandung regency government, it would be wise if support and motivation are strongly given to Pasirmulya villagers who wish to create a village capable of being a national food buffer. Such support and motivation can be in the form of more funding than is usually given, or in the form of building a connecting road from Pasirmulya Village to other villages. Eventually, the access of the transportation route to Pasirmulya Village is better and smoother, because after all, after Pasirmulya Village becomes known, it will eventually become the destination of both agro-tourism and agro-education visits. If the transportation line is good and smooth, it will support the activity.

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