

Communication strategies in improving agricultural society's value and participation

Noviaty Kresna Darmasetiawan & Lanny Kusuma Widjaja

University of Surabaya, Surabaya, Indonesia

Huang Lijie

GuangXi University for Nationalities, Guangxi Zhuangzuzhiqu, China

ABSTRACT: This research was conducted following the research by Sonny (2008), which Javanese culture, a part of Indonesian culture, has been the philosophy of life and the attitude in life of Javanese people for years. The questions raised in this research were: (1) What is the communication strategy for improving the values of the agricultural society? (2) How can we improve participation in the agricultural society? (3) What factors are important in improving the communication strategies in improving the values and participation of the agricultural society? The research findings were (1) The communicator needed to be aware of what was needed by the agricultural society. (2) The level of participation of the agricultural society in Wedi and Tanjungharjo Village had different participation levels. (3) The belief and the clarity of the vision was the most important factor in the communication strategies in improving the agricultural society's value and participation level.

Keyword: Value Improvement, Society's Participation, Culture, Trust

1 INTRODUCTION

District of Bojonegoro is one of the districts in East Java that has the population of 1,473,045. Its vision is to "Create Bojonegoro as the center of food and energy barns that are productive, competitive, fair, happy, prosperous, and sustainable". In order to make it come true, the government of the district carries out the development of KADEKA Area (The area of Kapas Dander and Kalitidu).

The participants from every aspect of society are considered necessary to fasten up the process of accomplishment of the vision itself. Which is why, a good explanation regarding the matter is importantly needed to be given to the surrounding community (Jul-Chan & Colin, 2004).

Sub-district of Kapas in Bojonegoro has a local potential to produce Salak Wedi. This has been brought up to the sub-district especially in the countryside of Wedi and Tanjungharjo since hundreds of years ago. However, the existence of that particular Salak Plant will eventually become extinct if it is not being taken care carefully. Regarding to the issue, local government is very aware and has been trying so hard to maintain its population, aside of their effort in enhancing the quality of the plants, including the developing of its

farms to become *Kampung Salak* (Salak village) agrotourism destination, as well as the development of Micro and Medium-Sized Enterprises (UMKM) focusing on any processed products made of salak. The government's good ideas, in particular, needs to go along with the participation of the surrounding community of Wedi and Tanjungharjo area, both consisting of farmer group communities, tourism group awareness community, and business community of processed products.

People of Wedi and Tanjungharjo countryside are a society who believe in Javanese cultures in general such as *alon-alon asal kelakon* (despite its slow speed, everything will eventually be done perfectly). They also have a very strong kinship culture. As stated by Koentjaraningrat (Dimiyati, 2003), Javanese community is an ethnic group that has culture and values and customs about something, namely Javanese culture.

Javanese community is a society who always try their best to maintain social values in their daily lives, such as 1) Being fit to the degree of each party, and also respect each other's position; 2) Stating something that in an indirect way through "Sanepo" or figuratively; 3) Be respectful over one's personal things by pretending to be ignorant of other's personal problems; 4) Avoiding such speech or attitude

that indicates the inability to control oneself with harshness or direct opposition (Rachim and Nashori, 2007).

To face an agricultural society in a strong Javanese culture needs a perfect strategy of communication. Hamijoyo (2001), the strategy of communication is a thorough planning of one management which aim is to achieve the desired effect of the communication itself. The effect of communication in a development of an area is defined as a situation of communication which enables the emergence of conscious, critical, voluntary, pure and responsible public participation (Tahoba, 2011). This has also become the reason why questions as follow be proposed in the research; (1) How can the strategy of communication improve the values of agricultural societies?; (2) How to increase participation in agricultural societies?; (3) What are the factors that play an important role in improving communication strategies in its process in raising the values and participation of agricultural societies?

2 RESEARCH METHOD

This research was a descriptive qualitative assessment where the researcher understands their position during the period of collecting the data on the field, as well as the data interpreter (Moleong, 2011).

Sampling technique used in this research was purposive sampling, which is sampling technique from a data source with certain consideration (Sugiyono, 2013).

Data collection techniques used in-depth interviews, researchers collected the data by interviewing all relevant informants thoroughly; these sources consist of officials at the district, sub-district, village, and village community levels, which were supplemented by observation, which is a technique wherein the data were collected by observing the attitudes of research subjects, consisting of village officials and village communities, both groups of salak farmers, tourism conscious groups, as well as business actors. These actions will then be combined with observing the related objects.

Data analysis techniques used (1) data reduction, data were collected from the field in the form of results of in-depth interviews and observations recorded in detail and thoroughly, they were then summarized, the key points were chosen, focusing on the things that are important and sought the theme and the pattern. Next, (2) display data, after the data was reduced, the next step was to perform

the presentation of data. During the presentation, the form of a brief description, making the chart, the relationship between categories, and flowchart was done. In general, this study used narrative text approach. And the last step was (3) conclusion drawing/verification, a process wherein conclusion and verification about the related matter were made (based on Miles and Huberman in Soegiyono 2005).

3 RESULT AND DISCUSSION

The community of Wedi, as well as Tanjungharjo village, structurally has a somewhat different leader figure from each other. The people of Tanjungharjo village tend to be more passive, but have a very active village head who is willing to get involved in various activities, both at the village, sub-district and district levels. Because of this, what usually happens is the communication done often happens through the village head, which consequently, most of the time the information received by the community of the village tends to be late. As the impact, the improvement of the values that want to be done for the people of Tanjungharjo village is also somewhat less although the communication that was done has been very intense.

On the contrary, the figure of the formal leader of Wedi village tends to be less visible. The head of the village has his own business, where the Wedi Village is only led by an informal leader, named Mr. Kamituwo, on daily basis. Although they were only led by him, the community of Wedi Village is capable to make improvements of the values quickly, learn, and they can also make changes independently.

The growth of Wedi village is particularly visible in the effort of their community's participation to collect salak Wedi until it reached 5000 pieces and distribute them in a ta'jil event during the month of Ramadhan of 2017. This is an effort to promote the fruits as a local commodity of Wedi village.

In addition, the community of Wedi village also do the work of devotion called Gotong Royong to normalize the irrigation channel, so that the water can flow to the salak garden, and in a relatively short time, it can make a salak garden which was originally neglected to become a place that has an economic value by making it as an agrosalak tourism destination. Similarly, in Wedi village, where they originally had only 1 business actor who sold a processed product made of salak, it has now rapidly increased to 8 new micro businesses, including the small and medium-sized enterprises.

The communication strategies implemented in each region or society is quite varied, depending on the background of each member of the community, and the local environmental and social circumstances. This means that communication strategies for the improvement of the value can be rejected by the target community in certain areas because it is not likable or not in accordance with the circumstances, or expectations that one has (Tahoba, 2011).

The increased number of participation of Tanjungharjo villagers tends to wait for evidence and facilities, which are expected to come from their new village head, who will be involved in participating in actions to raise the value itself. This is different from Wedi villagers, who are not facilitated by the village head, but they have been actively moving themselves to participate and try to realize the vision they have known before, to realize their area as Salak Wedi Agrotourism Village. This is in accordance with the motto they have to make their vision come true; "From salak we move, from Wedi we innovate".

Based on Sumarjo and Saharudin in Ariyani (2007), there are three prerequisites for someone to be able to participate in development; the presence of self-awareness about the existence of opportunity, and their own willingness to take part in the development itself (positive attitude toward the target of participation) and the ability (initiative to act with commitment).

The opportunity of agropolitan communities in Wedi and Tanjungharjo villages to participate in development is influenced by certain factors, such as the availability of physical facilities and institutions, institutions, leadership, arrangements, and services undertaken by the government.

One's willingness and ability are the potentials of each individual and group actors. In fact, communication strategies play an important role in increasing the values and participation of agricultural societies.

Mulyana (2007) stated that participatory communication is a convergent communication model that seeks a mutual understanding among communication participants, especially in attention, understanding, and needs. This participatory communication approach is very effective in community-based development planning. In addition, this approach will be able to grow creativity and community competence in communicating their ideas, as well as in capturing messages delivered.

This model of participatory communication has not been widely used for communication in the agricultural community, but has been proven to be effective when it is used to communicate to compa-

ny employees, so that at any event aimed at communicating the vision, it should invite the community, building one's engagement, and follow the culture they have, such as *alon-alon asal kelakon*, then there should be understanding and empathy culture exist.

4 CONCLUSION

Conclusions that can be made in this study are: (1) in communicating the improvement of expected values, communicant need to have sensitivity to what is needed by agriculture society; (2) the participation rate of agriculture communities in Wedi and Tanjungharjo villages has different participation rates, where Wedi community has higher participation rate, this is because the values owned by the people in both villages are also different. (3) Trust and clarity of vision are the most important factors in communication strategy to improve the raising of the values and participation level of agricultural societies.

REFERENCES

- Ariyani, 2007. Penguatan Partisipasi Masyarakat dalam Program Imbal Swadaya di Desa Curug Kecamatan Gunung Sindur Kabupaten Bogor. *Tesis*. Bogor: Institut Pertanian Bogor.
- Dimiyati, 2003. Perbedaan Orientasi Tujuan Berprestasi Belajar Pendidikan Jasmani Antara Etnis Jawa dan Tionghoa. *Jurnal Psikologika* 8(15). Fakultas Psikologi Universitas Islam Indonesia.
- Hamijoyo. 2007. *Partisipasi dalam Pembangunan*. Jakarta: Depdikbud RI.
- Jul-Chan, C. & Colin, S., 2004. Leadership Effectiveness, Leadership Style and Employee Readiness. *Leadership and Organizational Development Journal* 26(4): 280-288.
- Moleong, L.J. 2011. *Metode Penelitian Kualitatif*. Bandung: Remaja Rosdakarya.
- Mulyana, 2007. *Ilmu Komunikasi Suatu Pengantar*. Bandung: PT. Remaja Rosdakarya.
- Rakhim, R.L. & Nashori, H. F. 2007. *Hubungan antara Nilai Budaya Jawa dengan Perilaku Nakal pada Remaja Jawa*. Fakultas Psikologi dan Ilmu Sosial Budaya, Universitas Islam Indonesia, Jogjakarta.
- Sugiyono, 2013. *Metode Penelitian Kuantitatif, Kualitatif, Dan Kombinasi (Mixed Methods)*. Edisi Keempat. Bandung: Alfabeta.
- Tahoba, A.E.P. 2011. Strategi Komunikasi dalam Program Pengembangan Masyarakat (*Community Development*): Kasus Program Community Development pada Komunitas Adat Terkena dampak

Langsung Proyen LNG Tangguh di Sekitar Teluk
Bintuni Kabupaten Teluk Bintuni Provinsi Papua
Barat. *Proceeding Seminar Nasional: Pengemban-
gan Pulau-pulau Kecil 2011.*