

Exploring the Communication Process for Rural Community Development

Desideria Cempaka Wijaya Murti¹

Abstract: Daerah pedesaan secara global memperlihatkan adanya keragaman dalam jumlah penduduk, struktur sosial, lokasi dan tujuan. Namun secara umum desa dilihat sebagai daerah miskin yang terkendala pelayanan bagi masyarakat (publik dan swasta). Setiap organisasi yang membantu pengembangan masyarakat desa menghadapi tantangan seperti cara pikir masyarakat, kepemilikan tanah, birokrasi pemerintahan lokal, pendidikan yang rendah dan sebagainya. Tulisan ini mengkaji arti penting proses interpretasi bagi suatu organisasi dalam mendefinisikan makna masyarakat bagi mereka dan peran penting penyesuaian bersama antara organisasi dan masyarakat dalam rangka mengelola pembangunan desa. Tulisan ini akan memaparkan konsep pembangunan desa yang dikembangkan melalui proyek ESSV (Energy Self Sufficient Village) di Indonesia.

Keywords: *interpretation, village community, village development, community partnership*

Indonesia's vast stretches along the 7,102,623 km², equivalent to the length of Dublin in Ireland go to Ankara, Turkey, and the number of the island of 17,504 islands making geographic constraints become a significant limitation. Thus, the 'homework' of Indonesian government in rural development is challenging. One of the rural developments 'homework' is in rural electrification, as

¹ **Desideria Cempaka Wijaya Murti** adalah dosen Program Studi Umu Komunikasi, FISIP, Universitas Atma Jaya Yogyakarta.

in 2000 the ratio of rural electrification is still 57.65% (Soerawidjaja, 2002).

One of the government programs which synergistic with various parties, is a micro-hydro energy development program. The program is conducted in collaboration with private sector organizations, non government organizations, rural organizations, as well as foreign parties. Micro-hydro energy development program is very useful to develop hydro energy or water to rural communities which are remote and far from the city for the supply of transmission. Although micro-hydro energy is currently only able to supply 6.6% of the power producer, but micro-hydro are the forefront of energy development in rural communities because it makes rural people able to independently develop micro-hydro system and gain power independently or commonly referred to Self-sufficient Village.

According to data of IBEKA (People Centered Economic and Business Institute) in 2008, which has built 64 villages to have electricity on their own, independent rural development project has the energy dependence by 70% to the social approach, and 30% to technical and mechanical requirements. This shows how the social approach to the community has a crucial role in rural development. Communication as an approach to rural community becomes a vital tool, especially in the case of rural Indonesia who is anthropologically, is a collective society that consists of many communication activities.

The interaction occurs between organizations and rural communities, the organization is IBEKA (People Centered Economic and Business Institute). Since 1980 IBEKA has been working with local and foreign governments to build the remote villages of Indonesia. Until now IBEKA been successfully promoting more than 64 villages across Indonesia, to produce their own electricity, and improve the welfare of the community. Moreover, IBEKA able to develop people to sell electricity they

produce to the State Electricity Company '(PLN), so that they can have much cash to carry out rural development in the village.

Meanwhile, this research will diagnose the interpretation process that took place between organizations IBEKA with villagers of Cinta Mekar in the framework of enactment theory. To do the research required an accurate diagnostic tool to see and evaluate the communication that is already underway. Therefore, this study has conducted a qualitative method in examining the interpretation of the organization.

In Griffin (2003:272) it is stated that Clifford Geertz has initiated an interpretive approach to see the activity of an organization. Adopting an idea inspired by Geertz, the study of communication process in community rural development will take the interpretive path. Interpretive approach, according to Crotty as quoted by Hidayat (2002:7), included in constructivism. In constructivism, social science is a systematic analysis of the actions that have socially. This analysis is done through direct inquiry to the social actors in their natural setting every day. The purpose of inquiry is to gain an understanding of how social actors create and maintain their social world (Hidayat, 2002:3).

The idea of constructivism itself can refer to personal cognitive constructivism and socio cultural constructivism. By taking thought Cobb (Suparno, 1994:47), then the personal cognitive constructivism can be combined with socio cultural constructivism in order to obtain a complete understanding of the subject of research. The construction process can be viewed as a process of active formation of individual knowledge and also as a process of enculturation in community practice. In line with this, by quoting the opinion of Suparno (1997:47), it can be argued that by combining the knowledge construction process is not only a purely individual construction, but there are socio cultural components included in the construction process. In other words can be argued that individual socio-cultural component is an integral part of knowledge.

The challenge in rural community development, related closely to the information system approach from the organization to the community. Therefore the theory closely related to information system approach in communication study which, according to Karl Weick of exciting the attention of Lundberg (Pace, 2005) is how the study of organizational communication will bring the individual in a new experiences through the wonders of paradoxical about the areas which we think has been known previously . Recent theoretical understanding of organizational communication in organizations themselves according to Pace (2005:79) is a system that adjusts and sustains itself by reducing the uncertainty it faces. Communication own organization is performing and interpretation of messages between the communication units that are part of a particular organization. In the organizing process are important steps according to Weick (Pace, 2005), as in the theory of Information Systems Approach to Organizations, namely (1) Stage acting out or enactment is a process to collect a part of a number of experiences to consider further. In this process the members of organizations create their environment by re-define and negotiate a special meaning for an event.'; (2) Phase selection is a process of inserting a set of interpretation into the part that was assembled, therefore rules and communication cycles are used to determine the appropriate reduction in obscurity; (3) Phase retention is the storage segments that have been interpreted for the future, this process enabled the organization to store information about how the organization provide a response to various situations.

The various stages are mutually affecting one another, such as retention of knowledge to guide the organization in the process of characterization and selection of the organization. In the process organization, there are important theories that emerged the theory of organizational culture. Smircich and Calas (Pace, 2005) states that culture can be tested as assessment basis points, or a metaphor, and when viewed externally, the culture is

something that is brought into the organization. The emphasis is on cultural forms such as rituals, stories and so forth.

METHODOLOGY

The primary data about the subjective experience of individual has been done with depth-interview technique (depth interviews). According to the history of interviews in the social sciences, Andrea Fontana and James Frey shows that interview revealed three main forms, which are structured, unstructured, and open-ended, the researcher choose open-ended interviews which allow for changes or modifications to the instrument interviews during the research process. In this technique contained art to ask questions and listen to the answers the informant. In qualitative research, this technique is not neutral, because when the interviewer tried to build the reality of the situation, the interview will produce basic understanding of the situation he built. Instruments used in order to use this technique are the self-researcher or interviewer himself with the tools in the form of interview guidelines or schedule an interview. This Schedule contains a list of issues that will be revealed by the researchers (Minichiello et al, 1995).

Qualitative data analysis technique has been used in a coding system development technique. Coding system is about organizing the data according to conceptual themes that are known by the researcher. These codes come from the stories of respondents, research questions, and theoretical framework. The key used to develop a coding system is to create a list of words that will be conceptualized into categories and then linked with the general framework (Minichiello, 1995:255).

The research has been done by interviewing the key person of the village and the organization leader of organization as key person of organization. The village is located in District Serang Panjang Cintamekar Subdistrict Subang, West Java Province. Cinta Mekar Village has an area of 191.55 hectares, mostly rice fields with an

organization to empower themselves. A community is a group of people who have a sense of belonging among one member with another member in the group and convince each other among the members of the group (Mc Millan and Chavis, 1986). This shows how the development of individuals within a community will give effect to the community, the more individuals who thrive in that community the more growing possibility for the community. IBEKA see that individuals who experience a change and improved quality of life will affect other individuals in the community; (2) Structural empowerment or ability for communities to empower themselves. Communities that have characteristics of high collectivity will possess a particular structure in their society. The structure that is able to empower themselves will be able to help accelerate the development process of society, because the structural capability already exists in society. So that changes made in the structural process will not make too much friction in the process of implementation; (3) Objective outcomes or results obtained in accordance with the goals and objectives of development itself. The purpose of the organization or community development programs also requires attention in measuring the success of a community development program.

Program evaluation in accordance with long-term outcome or short-term that have been identified previously, for example by holding meetings with community and discuss the results of the size of the preservation of a program in accordance with the elements that are already identified by organizations such as (1) awareness or understanding from the community about technology and organizations; (2) consolidation within the community or unity and compromise within their own communities so that people can deliberate on a variety of things for the common good; (3) the ability to organize themselves in society so that the organization can be efficient and help increase the awareness of society to unite and organize for the betterment and welfare.

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owned or known by IBEKA as local resources. From the definition of community that the community is the people who are bound in a similar geographic region and engage in social interaction and have one or more of a psychological bond with each other and with the place they live (Christenson and Robinson, 1989). With the community's ability to know the ins and outs of the place and culture rooted in the community, so working with community residents who know exactly the area itself is a necessary strategy in rural community development.

Setting objectives which is to create social transformation is essential in the implementation of a program by the organization. Community development refers to the social transformation (Biddle and Biddle, 1965). IBEKA identify competence in terms of education, economic prosperity, in terms of social organization, and the ability of communities to become independent.

The process of identifying community from IBEKA about its partnership also led to the orientation of the main objectives. This orientation in organizational communication can be included in the selection phase, where this selection phase requires the selection of an interpretation device. It could be argued that the interpretation IBEKA practically oriented to the fulfillment of basic needs and meaning of the outcome in social transformation can be measured through this interpretation, "villagers of Cinta Mekar able to meet their basic needs"-leader of IBEKA, Jakarta.

Determination of priorities in the principles of an organization is the organization's process in selecting what is important for the organization, and what is valuable to the organization. Value to the organization cannot be viewed solely in terms of finance or financial, but also assessed in the contribution of a program for various important aspects in the surrounding environment. For example, by carrying out community development programs, the local wisdom of a village will be maintained and the environment surrounding the micro hydro village preserved especially in case of the flow of waters. The process of education in these priorities are

socially interpreted the value contributed by the organization as a high social value.

Community development process also has another definition by Huei (1976, in Christenson and Robinson, 1989) is a community development in a process of local decision making and development of programs designed to make the community a good place to live and work. To design a program for the life and welfare of the community, a sustainable program is essential. This is seen in the managerial processes that need to be established so that the managerial system that can be sustainable and help the community to become independent.

Learn from Other Mistakes and Make Collective Memory

In the process of strategy development, benchmarking IBEKA also did a lot of learning for their organizations or by reference to the theory and implementation process. IBEKA learned from government programs or companies that are often not well targeted, sustainable or not sustainable, and there is no social change toward a better community life. The process of identification are between the idealism of an ideal community development and community development process in reality, to create an organization in determining its policy direction and guiding the organization not to make the same mistake as his predecessor.

Identification of errors or error analysis was mentioned by Karl Weick in the retention process (Griffin, 2003:269). Karl Weick explains how an organization is like a reproductive biology in the universe, where the processes within the organization is determined on how the memory system of the organization or system memory organization. Memory that is interpreted by the organization leads the organization in response or what changes would he make, to do something better ahead. This memory is also not only kept by the individual alone, for example, only remembered by the executive director, but a collective memory that is used by all persons who are members of the organization. Collective memory of what has been

done by governments or companies in community development are implemented in the strategy of IBEKA. Weick also explains how some level of collective memory in an organization is going to stabilize the people within the organization to work together. That is why IBEKA also carry out the education about this comparison is on the organization and the village community which can stabilize the commitment to improve community development program.

IBEKA then made a series of strategies in community based development program. The strategy was divided into two important parts of the grass-roots strategy or strategies based on the mobility of local communities and strategy that combines the management of organizations and society itself.

Grass roots strategy that is owned by IBEKA is based on the action or proposed action plan which will result in the implementation of programs that have been planned. However those two things are not done by IBEKA because that meant the grassroots village itself is a community, so that the subject of this strategy is that community and not IBEKA. Communities should implement the process of planning and implementing of programs.

The goal of IBEKA is to help the community be able to plan and implement their programs independently and do something that could help improve welfare. For this reason there were trainings which were conducted by IBEKA. This process can also be interpreted as a process of internalization of the community, or the process of entering into the implementation of organizational culture community. Smircich and Calas (Pace, 2005:91) states that culture is something that is brought into the organization. However, the organization itself is meant is Cinta Mekar villagers who bring in the values and principles from IBEKA into the organization. According to Louise (1985: 74) organizational culture is a set of understanding organizational culture or the meaning of which is owned jointly by a group of people. In the training and facilitation at a meeting with the villagers, there is the process of delivering meaning and understanding IBEKA on concepts and strategies of

community development itself, so that the community has the same understanding and the same meaning that community development requires the participation of grassroots communities and mobility, so that people approve this concept and implement this strategy in accordance with the purpose IBEKA itself.

In this implementation, community may have its own views which may be different or same with the organization. If the views of that community (local vision) similar with the implementation of the organization they will continue it, but if there are different or even contradictory to the local view of the contradictions or different things that will be included in the issue or issues will be discussed. Issues will be a direction for the next strategy, which in the implementation process for the strategy allows the opening of a new substance. The new strategy would be directed at practical vision for the future of the community itself.

This process is entered in a Functional Perspective in Group decision making theory is analyzed by Randy Hirokawa and Dennis Gouran (Griffin, 2003: 232). In organizational communication is the decision making process that is analyzed the problems, or in this case IBEKA analyze different issues or contradictory about the concept of grass-roots movement in community development with rural communities, and then determine goal setting or goal to be achieved, for example social change what you want emphasized here, and then search for alternatives or other means in this case IBEKA mention about a new strategy, which this new strategy will be conducted in accordance with a practical view of the community in the future. In his book, Seitel (1998:351) explains that in order for an organization to be accepted by the community, there are three things to be demands to be done. First is to know the response of society and what people know about the organization. The second is to inform the community or local community organization perspective. While the last is a negotiation between the organization and the local community in order to reach an agreement so there is

While the long term is to achieved (1) Value added in the integration between the organization and the community such as loyalty, environmental awareness, etc; (2) Maturity of the people in thinking about public interest and common interest; (3) Community education and community creativity

The implementation of community development programs (1) The discovery of data or the source of the program, location and condition; (2) Social survey to meet the community leaders or village board and scientific research on the potential of natural resources such as rivers and others; (3) Planning Program IBEKA internal organization and planning of funding; (4) Adequate social preparation, so that development activities can classified as activity-based "society". Preparation includes IBEKA approach to community leaders and prominent community organizations that can be useful to the process approach to society in full; (5) Seeing business and community willingness to own and operate electrification system which relies on the community by utilizing the village potentiality; (6) Improving technical skills and managerial personnel manager of the village organization, for example with practical training and facilitation of good managerial material; (7) Increasing public awareness about the technical issues and rules that already exist within government for example by holding meetings with community and socializing processes or procedures that exist in various community development programs; (8) Shaping catalyst bodies and community empowerment, which strengthen and accelerate the growth of programs such as the formation of the committee for residents who wish to contribute actively in the process of decision making and planning in greater detail, for example issues meetings, technical meetings, and etc; (9) Providing training and support for engineering and managerial activities for institutions and individual villages. The aim is that there is a process of independence from the village; (10) Disseminate information, opportunities and assistance for traditional institutions, rural institutions to understand and

implement a system that relies on community development. Organizations can also take advantage of community leaders and civil society organizations to disseminate to the public this; (11) Establishment of enterprise organization to manage the profit of micro hydro program; (12) Support policies and subsidies from government (central and local); (13) Simplification of licensing and regulation.

The Diffusion of Innovation

In the process of community development, the most challenging is how to bring advance technology and knowledge to low-educated rural communities. For that Rogers (1995) have analyzed the diffusion of innovation theory. Diffusion of innovation leads to the process by which innovation is communicated through certain media or certain channels over time to members of a social system. Rural development of Cinta Mekar for example, the process of communicating the innovation which is micro-hydro technology and the concept of community partnership is introduced through the medium of direct communication either interpersonal or interpersonal, communication in rural organizations distributing the information in a hierarchical process from village to village heads, and the RT (families unit), as well as in public with communication through village meetings.

An innovation is an idea, practice, or object that is accepted as something new by an individual or a social sphere. According to villagers building a society that has played a large fund and capital through micro-hydro technology is new information and many residents had never heard before, that's why the main idea here is working with PT HIBS to have a micro-hydro in the river, then sell electricity to PLN and money played in the cooperative village institutions need a process of socialization in the village. Diffusion of innovations involves both mass media and interpersonal communication channels (Rogers, 1995:409), this can be identified among others by communication in meetings, meeting in private

communication (interpersonal) in house to house visits, mass communication with an appeal and a call in the event village and organizational communication in village or with IBEKA

Difussion of Technology

The theory of diffusion of innovation according to Rogers is almost similar to the understanding of communication theory according to Lasswell (1948) which has a fairly well-known communication models namely: SMCRE (sender-message-receiver-channel-effect) or sender, message, media/channel, receiver, and effect.

Depths of adoption are described in more detail by Rogers is Innovator, Early adopters, Early Majority, Late Majority and Laggards/avoiders. Innovator, someone who likes new things, usually innovators have important positions in society or usually a leader who has influence on society. According to the research of this character are owned by the village head, village head and prominent women who currently serve as the cooperative management.

Early adopters are someone who is quick to accept an innovation. They are someone who always considered a critical thinking decision after he had decided a decision then that decision is completely and firmly believed to be applied. Characteristics: the paragon (opinion leaders), people who are respected, in the high access. According to the research of this character are owned by members of the youth organization who take responsibility as operator for the Micro Hydro in the future.

Early Majority is someone who is intelligent, open to new things but not too critical thinking and consideration. Characteristics: full consideration, high internal interactions. According to research, these characters are owned by the village authorities such as Chief of Sub village, Chairman of families unit, and citizens who work as labors or who will get help and follow the village meeting.

Late Majority is someone who is always followed with suspicion / skeptics always think about the difficulties of something innovative, they belong to people who are late to the emergence of an innovation. If it is a lot of people uses these innovations and proven to be good and safe to use then finally he participate using these new innovations. Characteristics: skeptical, receive due consideration of economic or social pressure, too careful. Examples are community members who have negative thoughts towards micro-hydro programs and have a fear that their fields will run dry because the water is used for micro-hydro. There are also people who had just become members of the cooperative for fear of loss at first.

Laggards/avoiders are someone who is closed to new things. Characteristics: traditional, isolated, limited insight, not opinion leaders, limited resource. They are citizens, including people who want to help shape their funds in the form of direct cash assistance only and does not want his help given to the needy, but were divided equally to anyone.

Diffusion of this innovation was specifically lead to processes that have been passed by IBEKA that brings innovation to the village of Cinta Mekar. Therefore, the diffusion of innovation has become an important connection with the process through which the village and carried on by the organization to achieve the community development programs.

CONCLUSION

Overall, this communication of audit results can be concluded that the community development program conducted by IBEKA in the village of Cinta Mekar is in conformity with the strategy to be implemented, namely a strategy that can achieve the desired results. The organization also has the right to implement its program and involve the community both individually and structurally, which

causes the key resource person were able to explain in detail what organizations do and what is being done by the community with constancy, constancy or consistency of message from each resource persons. As a whole also can be seen how the placement of the approach and communication strategy conducted in accordance with community needs and not to impose the will of the organization about what is good for society, but to listen to public opinions about what is good for the community itself, so that the organization is able to adapt to the society.

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