

Sociocultural Change, Communication, and Learning in Central Java, Indonesia

Prudensius Maring^{1*}, Nawiroh Vera¹, Bintarto Wicaksono¹, and Yuliana Choerul Reza¹

¹ Faculty of Communication and Creative Design, Budi Luhur University, Indonesia

* Prudensius Maring, corresponding author. Email: prudensius.maring@budiluhur.ac.id

Submitted: 3 January 2024. Accepted: 21 March 2024. Published: 4 May 2024

Volume 32, 2024. pp. 794–812. <http://doi.org/10.25133/JPSSv322024.046>

Abstract

The assessment of village progress takes more into account economic and physical aspects and pays less attention to the sociocultural aspects carried out by the community. Socioeconomic pressures on village communities can hinder people's opportunities to learn about the culture rooted in the community. The research question is how to drive sociocultural change in villages through persuasive communication and social learning. This research uses a qualitative approach with data collection methods such as in-depth interviews and participatory observation. This research was carried out in Jabung, Central Java, Indonesia, at the end of 2022. The results of the study show the importance of revitalizing sociocultural values that are rooted in village communities, such as mutual cooperation [*gotong royong*], mutual respect [*unggah-ungguh*], acceptance and gratitude [*nrimo*], respecting ancestors, and respecting the value of life for all living things. The results of sociocultural revitalization are supported through persuasive communication approaches, social learning processes, and collective community involvement. Theoretically, this research shows a conceptual correlation between sociocultural change, persuasive communication, and the social learning process.

Keywords

Communication; community; cultural festival; learning exchange; revitalization

Introduction

Social and physical infrastructure opens up the mobility of rural residents towards cities or vice versa and encourages the entry of economic programs and activities into rural areas. Villages in Indonesia have experienced a change in status from Disadvantaged Villages [*Desa Tertinggal*] to Advanced Villages [*Desa Maju*] and Independent Villages [*Desa Mandiri*] determined based on the Developing Village Index [*Indeks Desa Membangun / IDM*] (Hamidi et al., 2015). However, the implementation of IDM focuses more on strengthening village autonomy physically and economically. It can be seen that from the 52 IDM indicators, there is only one indicator directly related to sociocultural aspects, namely the mutual cooperation habits of village communities; the rest is dominated by indicators of the availability of physical and economic infrastructure (Hamidi et al., 2015; Muhtarom et al., 2018). Villages on the island of Java are experiencing a process of adaptation to intense financial pressures, as seen through urbanization and population mobility from villages to urban. Migration into and out of the village, whether carried out by village residents or the presence of other parties in the village through economic activities such as tourism, always causes sociocultural changes in the village.

In terms of cultural dynamics, the Central Java region is unique because it is influenced by *Kejawen* culture [Javanese culture] as one of the ancestral beliefs of the Javanese people, which still exists today. However, it is starting to erode (Setianingsih et al., 2022). Apart from that, Central Java is also known as an essential region in cultural development, which is centered on the Surakarta Palace and Yogyakarta Palace [Javanese for *Kraton* or *Karaton*] and grew in rural communities as the basis of kingdoms in the past (Nadar, 2007; Qutrunnada, 2023). These conditions are the reason for researching sociocultural changes in the context of village population mobility. Culturally, Jabung Village in the Central Java region is a research location flanked by the Surakarta Palace and the Yogyakarta Palace, which are seen as symbols and centers of Javanese culture. Aspects of local leadership, persuasive communication approaches, and social learning are essential in encouraging sociocultural changes in open and dynamic villages.

In a broader context, sociocultural changes in rural society are constantly associated with change in a broader social space. External socioeconomic intervention may penetrate villages and transit new values into village communities (Bettencourt et al., 2015; Maring, 2020; Uslu et al., 2020). Interventions from outside of the village, such as spatial change policy, resource vulnerability, and economic and social inequality, may mobilize villagers into the labor force in rural areas through an urbanization process and cause poverty in rural areas (Lan, 2021; Rudiarto et al., 2018). The option for villagers to remain in and exit their village always has implications for changes in sociocultural values. Such circumstances bring about sociocultural contractions in rural areas. The initiative of revitalizing and restrengthening sociocultural values encounters significant challenges (Miles & Ebrey, 2017).

The existence of rural communities always correlates with social, economic, and political issues. Sociocultural values such as mutual assistance and harmony are rooted in rural communities (Agustin & Warsono, 2021). Since the 1970s, development ideology has positioned rural communities as the source of backwardness. Such a perspective has had broad implications for the direction of rural development. Thus, Rural communities are considered passive objects requiring assistance by applying appraisal methodologies carried out by bureaucrats, academicians, and development activists. Since the beginning of 1970, the

Rapid Rural Appraisal (RRA) method has been implemented in Indonesia. The RRA method is designed to quickly collect data about rural community systems and village ecosystems. It avoids the use of survey methods that are gender biased and fail to capture local knowledge of the community. Unfortunately, the RRA method does not involve local communities in the research process in rural areas (Sujarwao, 2021). The education sector also assisted in rural areas through community service programs.

When the development paradigm shifted into a bottom-up approach, social participation, and organization quality began to gain attention. Infrastructure development has opened up the relationship between rural and urban areas. Rural development programs and community-based education began to be implemented. Since the 1980s, designers and implementers of village development programs have started to apply more participatory methods such as Participatory Rural Appraisal (PRA), Participatory Learning and Action (PLA), and social learning (de Brún et al., 2016; Mascarenhas, 2021; Sujarwao, 2021; Wollenberg et al., 2005). Implementing the Law on Village of 2014 in Indonesia has changed the perspective of how people position villages and village communities (Santoso, 2021; Timotius, 2018). Education institutions began placing society as a source of learning by using more participatory approaches (Buys & Bursnall, 2007). However, it is apparent that the quality of villagers' participation remains lacking and that communications made by change agents are still commanding, controlling, and dominating in nature (Balit, 2012; Maring, 2022b). In contrast to the situation above, this research highlights sociocultural change initiatives in villages that involve collective community participation through economic activities such as village-owned enterprises [*Badan Usaha Milik Desa / Bumdes*] and cultural-religious celebrations in villages. A persuasive approach from local leaders can attract the participation of youth groups and women's groups to be active in village development activities.

More progressive policy changes in villages have improved the capacity of the population and local leadership (Bebbington et al., 2006). Initiatives revitalizing sociocultural values rooted in rural communities emerged (Uslu et al., 2020). Such initiatives contributed to the process of learning exchanges at the village level involving villagers, government officials, and non-government organizations. The lack of systemized learning materials sourced from villagers' experiences is an ongoing challenge. Additionally, external parties like government officials, bureaucrats, academicians, and activists are not yet fully willing to learn from rural communities (Maring, 2022b). In contrast to the conditions above, this research highlights local leadership initiatives as part of the village government in maintaining a balance between economic and sociocultural changes based on village communities. The village is a source of learning for university students and government bureaucrats from other regions about managing village-owned enterprises and creative houses.

This research shows that the experiences of the people of Jabung village in Central Java can be a source of learning for other parties from outside the village. This is stated by Agustin and Warsono (2021) from research in East Java, which shows that village communities can be a source of value for character learning based on local wisdom. Lestari et al. (2020) also stated the same thing based on research in South Kalimantan that learning with the community provides opportunities for other parties to learn from community experiences, learn by doing, learn to solve social problems, learn through social involvement, learn through habituation and social interaction in the village. This aligns with the educational trend of the Industrial Revolution Era 4.0, allowing learning to occur at different times and places. Such a process is relevant to the need for new literacy with a humanistic and communicative nuance (Sa'diyah et al., 2022). Thus, the results of this research also strengthen the view that villages can be a

social learning medium for universities. Therefore, the results of this research also reinforce the view that villages can become social learning media/laboratories for universities.

The elaboration above leads to the following research question: How do we drive sociocultural change in the village by using persuasive communication and social learning that extensively involve the villagers? These research questions show that sociocultural change is the central theme of this research, which is combined with persuasive communication and social learning processes. This research aims to show that sociocultural change always involves many parties with interests in a specific time and space context. Thus, ideas and agendas for sociocultural change must be communicated persuasively—participative, not dominating, willing to listen—to all parties and developed through a village-based social learning process so that change occurs together.

Theoretical framework

Conceptually, it is necessary to state the relationship between the three main concepts in this study, namely sociocultural change, persuasive communication, and the social learning process. The process of sociocultural change is a complex phenomenon that touches on changes in values, norms, social action patterns, social interactions, symbols, and cultural products (Akujobi & Jack, 2017). Sociocultural change in which society participates widely involves transmitting ideas and messages to bring change together. Transmission of ideas for sociocultural change requires persuasive communication through specific means, such as mediation, to influence the knowledge, attitudes, behavior, and decision-making of people involved in change (Miller, 2013). This communication strategy to influence other people can be applied through visual tools and language that are credible in suggesting other people behave in certain cultures.

The process of sociocultural change requires social learning mechanisms that open up opportunities for many parties to experience change together, reflect together, draw lessons together, and change together (Basu et al., 2017; Wollenberg et al., 2005). The integration of the concept of social learning in sociocultural change is in line with the view that interprets culture as all the signs and symbols obtained by humans through a collective learning process in their lives as members of society and everything that humans use to build their world or environment and adapt to it (Rachman, 2021).

The key concepts that inspired this article must be elaborated on, i.e., sociocultural change, persuasive communication, and social learning. First, sociocultural change is seen as changes in values, norms, patterns of social behavior, social interactions, cultural symbols, and products. The concept of social and cultural change maintains an extensive and inseparable scope as both are mutually associated. Social change occurring in a social structure may influence cultural change, while conversely, cultural change happening at the norm and value level may contribute to social change (Akujobi & Jack, 2017). This article emphasizes the process of driving sociocultural change instead of the result of sociocultural change.

By emphasizing the process relating to mobilizing change, it is, thus, necessary to present the concept of sociocultural revitalization. Sociocultural revitalization is a sustainable strategy for preserving and strengthening cultural values and local wisdom (Fitriasari, 2022; Musyawaroh et al., 2018). Sociocultural revitalization can be started by identifying and understanding sources of values, norms, and customs carried out by communities so that the creation of the

people is not merely economic calculations (Belfiore, 2020). In the present article, sociocultural change refers to efforts to undertake change that starts from reintroducing cultural values, collective reflection of sociocultural values, and applying sociocultural values in social activities.

Second, persuasive communication is a process that places the transmitted message as a knowledge-sharing strategy to generate behavioral patterns that satisfy commonly accepted values. Emphasis on the persuasive communication process refers to efforts to influence the knowledge, attitude, behavior, and decision-making of people involved in said communication. The communication strategy to influence others can be implemented using credible linguistic and visual tools to suggest that others adapt to a particular cultural behavior.

Persuasive communication includes the following: 1) content of the message to shape, strengthen, or change the responses of others; 2) specific methods that can influence the communication target; and 3) the communication process always contains a mediation element (Miller, 2013). The parties involved in persuasive communication have a target to obtain compliance from the other party regarding three things: 1) cognitive compliance, in the form of individual belief and knowledge about an object or an issue; 2) attitude compliance, in the form of individual attitude change regarding an object or an issue; and 3) behavioral compliance, in the form individual behavioral change, which is more open toward an object or an issue (The World Bank, 2010).

This is in line with new challenges in development, which require a participatory communication approach from practitioners and various government institutions (Balit, 2012). Persuasive communication is carried out rationally and emotionally to influence people's attitudes, opinions, and behavior (Khotimah & Mustika, 2021). The persuasive communication process requires the communicator's readiness to listen, not dominate, close the social distance between the leader and the community, and facilitate the exchange of knowledge and experience. Communication methods are one of the determining factors for success in carrying out social change involving key stakeholders (Valters, 2014). In this article, persuasive communication refers to the communication method applied by local leaders and community figures in delivering their ideas and designing changes with the public.

Third, social learning refers to a sustainable knowledge and information exchange and dialogical process aimed at developing thoughts hand in hand, exploring problems together, sharing experiences, and jointly seeking solutions (Basu et al., 2017; Wollenberg et al., 2005). In the current article, the social learning process relates to various joint learning mechanisms and collective religio-cultural ceremonies in the village involving multiple parties.

Research methodology

This research employed a qualitative approach using data collection methods, including in-depth interviews and participant observation (Creswell, 2013; Sugiyono, 2021). The field study applied the participatory action research model (López et al., 2023; Maring, 2022a), which is shown by: First, the researchers used observation and in-depth interview methods to obtain data about the revitalization of sociocultural values. Second, the researchers supervised university students' learning programs at Jabung Village. Third, the researchers

also had the opportunity to discuss and reflect with informants on their experiences of activities in the village.

Jabung Village is located in Klaten Regency, Central Java Province, and has a village population of 3,450 people (Statistics of Klaten Regency, 2022). Most of the residents are natives born and live in the village. Around 70% of the population of Jabung Village are farmers who cultivate rice fields and moorland, known as dry land farming. In Jabung village, there is also village treasury land [*tanah bengkok*], which the village government cultivates through village-owned enterprises, and some are under business contracts with private parties. Rice farmers consist of land-owning farmers, sharecroppers, and agricultural laborers. The rice fields owned by households in Jabung Village are generally less than one hectare. Culturally, Jabung village is located between the two areas of the Palace and the Prambanan temple as a symbol and center for the development of Javanese culture. Since 2023, Jabung Village has received a new status from the central government as an Independent Village [*Desa Mandiri*].

In-depth interviews were conducted at residents' homes and village offices to collect six categories of primary data, including 1) data on the condition of village communities consists of population, ethnicity, and mobility of village residents; 2) social interaction and relations data consist of data on experiences of cooperation between residents, mutual cooperation, and patterns of social relations between residents; 3) data on sociocultural aspects consists of cultural ceremonies, religious rituals, values and customs that apply in society, local wisdom, traditional symbols, traditions, and arts carried out by village communities; 4) data on village socio-economics consists of residents' livelihoods, land tenure, activities of village-owned enterprises, and village creative houses; 5) data about collaboration experiences with external parties, such as comparative studies from outside the village and student work practices in the village; and 6) data about social changes and challenges faced by village communities.

This research applies a qualitative approach and includes a thematic type of case study (Subedi, 2021). Considering that the central research theme is related to sociocultural change and the implementation of social, cultural and economic activities in the village, the determination of informants for this research refers to four main criteria, namely: 1) The informants involved are people who initiate and design village development programs and actively involved in the implementation of activities taking place at the research location; 2) The informants involved are people who live in villages and understand the culture that applies at the research location; 3) The informants involved are people who are actively involved in carrying out economic activities, social activities, cultural ceremonies or religious rituals at the research location; and 4) The informants involved have the time, are willing to share data/information, and share experiences in social life in the village.

Primary data sources were obtained directly from informants who met the above criteria through interviews and observation. This research involves key informants or primary informants and supporting informants. In carrying out this research, key informants or primary informants came from elements of the village government, aspects of community leaders, managers of village business entities, and women who were active in activities in the village. The number of informants in this research was eight: three key informants, five supporting informants, and village residents met during participatory observation. The key or primary informants comprised two men (WP and IH) and one woman (KN). WP is a formal leader who initiates programs and social change in the village. IH is a community figure who coordinates social and economic activities with other village residents. KN coordinates various socio-cultural and economic activities involving women in the village. Interviews

were also conducted with five informants who lived in the village and villagers outside the village. Informants interviewed at home were also willing to be contacted by telephone for further exploration and confirmation of data/information. The names of the informants have been disguised to maintain their comfort in social interactions in the village.

Apart from interviews, researchers also conducted participatory observations to see direct information such as the location of rituals, waste processing centers and creative houses, and cultural sites created by village communities. Observations were also carried out by attending mutual cooperation activities and cultural rituals in the village to observe the participation and enthusiasm of village residents. Research team members have been supervising student learning programs in Jabung Village since 2020, so there is an opportunity to observe the social dynamics of the community more broadly and in-depth. Through these observations, researchers also directly interviewed residents involved in activities in the village.

This research was carried out in Jabung Village, Central Java. The research took place from September to December 2022. The population of Jabung Village is 3,450 people, consisting of 1,674 men and 1,881 women, with a total of 1,350 households (Statistics of Klaten Regency, 2022). Most of the residents are natives born and live in the village. Around 500 residents work outside the village. In small numbers, immigrants from outside the village live in Jabung. Village residents live together and build harmonious social relations. Ethically, the researcher presented alternative options to include the name of Jabung village or disguise the village's name in publications. Still, key informants chose to include the full name of Jabung Village in scientific publications to benefit village development.

Around 70% of Jabung Village residents are farmers. Drylands in the village are village-owned lands [*tanah bengkok*] being managed by the village government. Wetland farmers consist of land-owning farmers, sharecroppers, and farm laborers. The households in the wetland areas of Jabung Village are typically less than one hectare. Some households only have a quarter hectare, so some family members become farm laborers. Land fragmentation brought about by the mechanism of land distribution in the family remains a severe challenge faced by villages in Java.

This research does not use special software in the analysis process. Analysis refers to four stages of qualitative analysis: domain analysis, taxonomic analysis, componential analysis, and cultural theme analysis (Sugiyono, 2021). Domain analysis occurs early, as seen in the six general categories of data mentioned in the previous paragraph. Taxonomic analysis is carried out by looking at the elements that make up the domain. Next is a componential analysis to look at the specific characteristics of each domain. The final stage is a cultural theme analysis to see the correlation between elements. The analysis stages above are visible in the direction of analysis in this article, which starts from first, collecting all categories of data; second, identifying and understanding the sociocultural values that grow and develop in village communities; and third, narrating the process of collectively revitalizing sociocultural values through persuasive communication and the social learning process. Fourth, discuss and analyze the correlation between sociocultural change, persuasive communication, and social learning.

Results

Sociocultural values rooted in the community

The people of Jabung possess sociocultural values that grow and develop in their social life. These sociocultural values are manifested in various ways and have varying transmission mechanisms. The Jabung community considers sociocultural values a strength supporting village development. The following passages present fundamental sociocultural values that grow and develop in the Jabung community in various forms and value transmission mechanisms.

First, values accumulated in the concept of mutual cooperation [gotong royong]. Mutual cooperation is a critical value that grows and develops in the Jabung community. Mutual cooperation is reflected in several values and customs applied in social life, such as cooperation, mutual care among residents, giving mutual attention, and mutual help in various social life events. Jabung community's culture of mutual cooperation is applied in many aspects of social life, such as agricultural activities, social activities, and community services, for both the public interest and the interests of the residents involved.

Regarding social life, mutual cooperation is applied in the following aspects: a) mutual cooperation in building houses in the village. According to this tradition, neighbors and relatives are invited to help install the house roof frames. The host would hold a communal feast to express their appreciation and blessing for installing the house roof frames. b) Mutual cooperation in agricultural activities is the tradition of planting together. The tradition involves collaboration in processing land, planting, cultivating plants, and harvesting the yield. This system experienced change as it was initially oriented toward planting activities, but it now includes the maintenance of irrigation channels. c) Mutual cooperation during family festivities [hajatan] and social activities such as community services for public interest. The tradition of mutual cooperation in the village, as stated by WP, the informant, is as follows:

"Jabung is almost the same as villages in the interior of Java. Because we are in the interior, our environment is automatically agrarian. Our source of livelihood is agriculture because it is far from the sea, and there are no fishermen. Our culture is an agricultural society, and our customs Agrarian people generally work together."

(WP, 50 years old, village government official, Jabung)

Second, values of politeness and manners are summed up in the concept of *unggah-ungguh*. Unggah-ungguh is a concept that refers to values of politeness and manners in social interactions among residents in the village, such as mutual respect and appreciation. Unggah-ungguh is manifested through the advice parents give their children or from older people to youngsters. These values are meant to maintain social interactions, mutual respect, and appreciation. Children should respect their parents, and youngsters should respect older people. The advice functions as a control since the older individuals giving the advice should be able to set an example as a role model to the younger ones.

Third, a series of religio-cultural ceremonies [sadranan]. This ceremony is held to maintain relations and respect the ancestors leading up to the fasting month. The ceremony is done

collectively by visiting their ancestors' graves, cleaning them, and delivering prayers. Religio-cultural ceremony contains multiple meanings and purposes, namely: a) a means to pray for departed ancestors; b) an opportunity to remind ourselves that all human beings will eventually experience death; c) a means to preserve the culture of mutual cooperation and maintain harmony between neighbors through a communal feast activity (communal meal ceremony); and d) a ceremony to respect all living things. The implementation of religio-cultural ceremonies and cultural festivals in a more planned manner, as stated by the informant who plays the role of village head, as follows:

"Sadranan is a local cultural custom, so we plan to prepare and implement it interestingly. We want the religio-cultural ceremony to become one thing that drives the progress of Jabung. That's why we asked village-owned business entities to make plans to implement awareness this year. This step is a pioneering step forward. We also organize cultural festivals better using village funds."

(IH, 52 years old, village community leader, Jabung)

Fourth, art and culture are developed through dances, songs, and music. The Jabung community preserves symbols of art and culture. The traditional art is performed by reciting guidance in each cycle of human life (Puspasari & Purwanto, 2016). Through traditional performing art, the young generation is presented with singing that reminds them of the philosophy of birth. When they become teenagers, they are then presented with singing that reminds them of the philosophy of mutual cooperation, while those aged over 60 years old are presented with singing that reminds them of the philosophy of leaving worldly desires and greed behind and getting themselves closer to the creator. Jabung Village has an art association that collaborates with surrounding villages to hold a festival at the district level. Traditional art helps preserve culture growing in the community amidst the influences brought about by other cultures (Suharjana, 2015). Jabung Village also boasts performance art as a heritage, signifying the history of civilization. Below is a table showing the central values rooted in the Jabung community and the value transmission mechanisms implemented by the community, as narrated above.

Table 1: Roots of Sociocultural Values and Mechanism of Value Transmission

Roots of sociocultural values in the community	Mechanism of value transmission rooted in the community
a. Mutual cooperation, collaboration, mutual assistance [<i>gotong royong</i>].	– Raising the house frames as a mechanism and media of collaboration and mutual assistance [<i>mungguh suwunan</i>]. – Tradition of planting together as a mechanism and media for collaboration and mutual assistance [<i>tandur</i>].
b. Mutual respect [<i>unggah ungguh</i>].	– Giving advice as a mechanism and media for transmitting cultural values [<i>wejangan</i>].
c. Acceptance, gratefulness [<i>nrimo</i>].	– Holding a ceremony as a mechanism and media for expressing appreciation and respecting ancestors [<i>sadranan</i>].
d. Respecting ancestors.	– Communal meal ceremony as a mechanism and media for sharing, collaboration, and gratefulness [<i>kembul bujono</i>].
e. Respecting the value of life for all living things.	– A feast is a mechanism and media for expressing gratefulness, sharing, and mutual assistance [<i>hajatan</i>].

Note: Analysis of interview results in Jabung Village, December 2022

Sociocultural revitalization through persuasive communication and social learning

The descriptions above explain the sociocultural values that developed in Jabung's social life. Nonetheless, according to the villagers, socioeconomic influences hinder the application of cultural values in their social lives. Currently, many members of the younger generation do not have a good understanding of village history and values. Information regarding the exemplary values the village's pioneers and ancestors lived by had been disconnected and has yet to reach the younger generation. The village's geographical location, which is not too far from the city, resulted in more mobility for the villagers. Accordingly, social and economic dynamics coming from outside of the village can easily affect social life in the village. The opportunity for villagers to learn and apply sociocultural values rooted in the village is disrupted.

In dealing with this issue, the village government facilitated community figures and village social organizations to identify social, cultural, and economic issues found in the village. Implementing the persuasive communication and participatory approach process produced Jabung Village's development program, oriented toward revitalizing sociocultural values and strengthening the village economy through cultural agrotourism. The socio-cultural value revitalization program is carried out based on the following agenda: a) exploring exemplary values of the predecessors by studying the village's history; b) raising the public's collective appreciation and awareness of cultural values developing in the village by way of holding religio-cultural ceremonies; c) strengthening publication and space for social expression; d) facilitating the process of learning exchange in the village.

The concept of change was communicated to the community through formal and informal forums available in the village. The social institutions in the village that are attached to the village administration structure, such as the neighborhood association (rukun tetangga - RT) and community association (rukun warga - RW), village representative body, village-owned enterprise (badan usaha milik desa - Bumdes), and other social institutions were persuaded to carry out change together. The initial awareness-raising process was directed toward social institutions and figures, as not all village residents were ready to carry out change jointly. In dealing with such a situation, the village administration had to communicate with the public continuously, engage villagers, and build collaborations with external parties. Such conditions and challenges are as stated by WP as head of Jabung Village below:

"Some of the residents are in their comfort zone. They feel content with the village's progress, so struggle is unnecessary. However, residents became interested after the activity was underway and there was proof of work. As a villager, my job is to carry out promotions and attract entrepreneurs to utilize village treasury or benthic land. I carry out these activities outside official hours to prevent disruption of community services."

(WP, 50 years old, village government official, Jabung)

The following is a narrative of four sociocultural revitalization agendas in Jabung village through a persuasive communication approach and a social learning process. As stated above, the four revitalization agendas are socialized to the community through informal, persuasive methods, providing evidence of work results to the community and involving the community at large in various activities. The following is the complete narrative.

First, exploring the exemplary values of the predecessors. This was done by tracking down the village's history, and it was also the first step to identifying the village's strengths and potential. This process was done openly by involving the community. Their predecessors' struggle and exemplary values were documented and turned into the village's history. It was then disseminated to the villagers in various village forums and published on the village's website. The exploration results were made into a source of learning for the public and the younger generation. The name of the first leader of Jabung, Mbah Bongsoi Kromo, has since been immortalized in the symbolic name of an art and cultural piece used in cultural festivals. Before the village system existed, Bongsoi Kromo was the first leader during the Kedemangan period. The names of other pioneers of Jabung were also memorialized in the names of public spaces in the village. Using the pioneers' names in the village constitutes efforts to transfer exemplary values to the broader public and the younger generation. Stories about these figures and their exemplary values were conveyed to the younger generation.

Second, encouraging collective appreciation toward cultural values by holding religio-cultural ceremonies. Efforts were made to bring about cultural appreciation by collectively holding religio-cultural ceremonies and cultural festivals at the village level. These efforts were aimed at revitalizing cultural values, opening up collective appreciation, and encouraging the public to actualize cultural values. The religio-cultural ceremony is intentionally prepared and organized as the village's collective agenda. Residents of Jabung who work outside the village are called upon to return to the village, and the village facilitates their attendance at the ceremony. Guests from outside the village are invited to attend the ceremony to appreciate the diverse meanings of the religio-cultural ceremony as described in the previous passages.

A similar pattern is applied through cultural festivals. Cultural festival agendas that were initially the agenda of the district level were urged to be held in Jabung Village while the community figures in Jabung Village agreed to serve as organizers of the district-level board of art. The village leaders understand that the momentum of cultural festivals can enliven sociocultural life in the village. Cultural festivals are held regularly every year through collaborations with other villages in the district and regency. The village administration prepares the events and urges residents to participate. The performers are facilitated to participate in practices. The village administration provides a budget for purchasing costumes in *bregodo* attire to symbolize traditional soldier uniforms. Wearing such attire is intended to message the villagers to respect their predecessors. It can thus revitalize the spirit and solidarity of villagers in preserving cultural values.

Third, it strengthens publication and space for social expression. Efforts to open up publication channels have been made through various means. The village administration has succeeded in developing the village website, which is open access and contains socioeconomic information, sociocultural agenda at the village level, and the village's socioeconomic dynamics. The village website is the product of a collaboration between the village and BLU through the "freedom of learning independent campus" program. BLU is the abbreviation for the name of the university that implements the MBKM program in Jabung Village. The village website provides services to the broader public and guests from outside the village wanting to visit and learn at Jabung Village. Guests visiting the village would, subsequently, serve as promotion media by sharing their stories about the lessons they gained at Jabung Village with others.

Efforts to open up the village's space for social expression have been made by developing a public space as a farmer's monument park. The park is called Kartosuhardjo, a village head

who had worked 50 years for Jabung Village. The naming of the village's pioneering figure in this public space is an effort to transfer exemplary values to the broader public and the younger generation. The village's public space has become a place for young people to express themselves and a stage for performing arts and cultural festivals. The village's public space contains symbols to give a memorable impression of Jabung. There is also a park of virtues in Jabung Village that BLCF established as an education foundation. The park provides space for families to socialize, and there is also an inscription containing values of virtues and human nature [Kebudiluhuran] (Djaetun, 2015).

Fourth, facilitating learning exchanges in the village and developing social networks. The village administration and residents of Jabung are aware that Jabung Village needs to compete with many other villages in the surrounding area, which have strengths in socio-culture and agrotourism. Two entry points can be considered as opportunities to achieve the village's objectives, i.e., 1) village leaders and initiators try to convince village administrators and social institutions to realize their strengths in socio-culture and agrotourism; 2) the village leaders and initiators try to build collaboration with government institutions, social organizations, and business people from outside of the village to achieve their objectives, to both support the agenda of revitalizing sociocultural values and strengthen their economy.

To gain support for sociocultural development, Jabung Village collaborates with social organizations such as WF to foster peace in public life and realize values of equality, empowerment, justice, and tolerance through the peaceful village program. WF is the name of a social foundation that carries out activities in Jabung Village. Similar collaboration is also implemented with BLU to instill virtues such as gratitude, responsibility, humility, and appreciation for all living things. The village administration also facilitates learning exchanges in the village. Jabung Village serves as a destination for learning for development officers and cadres from outside the village. The learning themes mainly include the management of the village-owned enterprise [*bumdes*], creative house, and managing the village's waste bank. Information about such a learning exchange program is distributed on the website, and former participants give testimonies. The reasons why students and guests from outside the village want to carry out learning exchanges in Jabung village are as stated by the following informant:

"One of the reasons other people want to visit and study in Jabung is because of the village's innovation. One of them is creative houses and village-owned business entities. There are no creative houses in other villages around here; in Klaten, only those in Jabung exist. We made this creative house because building a village is not just physical construction, such as making irrigation channels, smoothing roads, and building buildings. Through Bumdes and creative houses, we carry out waste processing activities, plant corn, collect electricity, and pay tax fees. So our focus is on developing human capacity."

(IH, 52 years old, village community leader, Jabung)

The village's close location to education centers like Yogyakarta and Solo has made Jabung Village a place where secondary-level and university students come to learn and practice their knowledge. Many higher education institutions in Central Java, Yogyakarta, and Jakarta, such as SWU, AJU, GMU, and BLU, collaborate with Jabung Village to implement the freedom of learning independent campus program. The process of learning exchange in the village also contributes to driving sociocultural change. Hosting learning exchanges for participants from outside the village also allows residents in Jabung Village to understand the learning process.

Consequently, the villagers can strengthen their understanding and apply cultural values daily. Below is a table presenting the sociocultural revitalization agenda through persuasive communication and social learning and the changes that occur.

Table 2: Sociocultural Revitalization Through Persuasive Communication and Social Learning Processes

Sociocultural revitalization agenda	Change from revitalization through persuasive communication and social learning
a. Explore together the history of the village.	<ul style="list-style-type: none"> – The community and young people have the opportunity to know the village's history. – The community receives information about the value of the example of their predecessors as village pioneers. – Public facilities and art tools are named after village pioneer figures so that they are easy to remember. – Local leaders use these results as a first step in understanding the potential and strengths of the village. – The exemplary values of predecessors are documented and disseminated.
b. Cultural/religious ceremonies and cultural festivals.	<ul style="list-style-type: none"> – Growing collective appreciation of cultural values and religiosity. – People are moved to participate and actualize cultural values. – Facilities and momentum to return home for village residents who have migrated. – Guests from outside the village attend cultural ceremonies and get to know the village. – Collaboration between residents at the village and village levels is established. – Cultural festivals open cross-district cooperation. – Traditional symbols and artistic tools are displayed and widely known. – There is regular practice to understand and appreciate the art of dance and song.
c. Strengthening spaces for social expression and publication.	<ul style="list-style-type: none"> – Build a social, cultural, and economic information website for the village. – Open space for social expression in the form of a village park and stage. – Typical Jabung symbols are presented in the village park. – Family socialization space is available. – Human values and noble qualities are displayed in public spaces. – Realized village collaboration with other parties from outside the village.
d. Social learning exchange in villages and build social networks.	<ul style="list-style-type: none"> – Jabung Village is a learning destination for students. – Jabung Village has become a learning destination for the community and government officials. – People are encouraged to be good hosts and receptionists. – People are willing to share their experiences with other parties. – Implemented village collaboration with private companies. – Village treasury land [tanah bengkok] is managed and provides added value. – Growing enthusiasm and excitement in village life. – Support educational and social institutions to implement the values of peace and equality.

Note: Analysis of interview results in Jabung Village, December 2022

Discussion

Sociocultural revitalization, communication, and learning

Conceptually, the description of empirical reality above shows the relationship between the three main concepts in this study, namely sociocultural change, persuasive communication, and the social learning process. Change is a phenomenon that cannot be avoided, so it needs to be addressed through sociocultural revitalization. Sociocultural changes that involve many parties require persuasive communication in transmitting ideas and messages to bring about change. Such a process requires a social learning mechanism that opens up participation from many parties. The construction of this concept is formulated in the following conceptual sub-statements: 1) Sociocultural revitalization as a creative action in facing changes that are difficult to stop; 2) Persuasive communication is a strategy to influence other parties to change together; and 3) Social learning is a collective mutual learning exchange mechanism.

First, revitalization as a creative action for facing sociocultural change. Villagers are supporters of and a means for the development of culture (Bettencourt et al., 2015). Jabung village has developed and is constructed in agrarian culture as reflected in the values, norms, customs, and behaviors of mutual cooperation, mutual respect, respecting ancestors and nature. These values are manifested in various social mechanisms, ceremonies, and customs in social life (Parji, 2016). The Jabung community's sociocultural values constantly develop and change. These changes may occur in aspects of values and norms as behavioral references and in social structures such as actions, symbols, and physical forms (Akujobi & Jack, 2017).

Jabung village's community experienced influences from its surrounding social and economic pressures. The varying experiences and mobility of the local villagers define the depth of their understanding and appreciation of the sociocultural values being developed. The opportunity to learn directly about their culture and outside cultures may result in options to pass down previous culture, modify old culture, and generate new culture through assimilation, acculturation, and enculturation (Winaja et al., 2019).

Sociocultural revitalization is a decision to modify or generate new values, norms, behaviors, and new customs. Communities choose sociocultural revitalization to revive understanding, knowledge, and implementation of sociocultural values. Such efforts can also be considered a strategy to preserve and strengthen cultural values and local wisdom (Fitriasari, 2022; Musyawaroh et al., 2018). The sociocultural revitalization undertaken by the Jabung community is an effort to revitalize their predecessors' exemplary values, raise collective awareness and appreciation of sociocultural values through ceremonies and cultural festivals, and open up social learning space through learning exchanges.

Second, persuasive communication as an approach to influencing others. Village development requires extensive public participation. Government institutions, bureaucrats, and development agents should be ready to develop good governance (The World Bank, 2010). The revitalization of sociocultural values in Jabung originated from the change proposed by local leaders with adequate comparative knowledge and experiences. Nonetheless, the idea of revitalizing sociocultural values is not forced upon the population. The notion of revitalization is disseminated and transmitted to the village administrators, community figures, and the public to develop a shared awareness of gaps in implementing socio-cultural values. A common awareness and acceptance of the issue serve as an entry point to formulate the agenda of sociocultural revitalization.

The above passages show the implementation of persuasive communication to carry out the change. As the messenger of change, local leaders promoted the message of revitalization as a common agenda. Change can be seen as a common idea for addressing sociocultural issues in the village. Revitalization agendas were promoted and communicated as common knowledge to undertake change. These efforts gained collective support and the decision to carry out change. The methods applied indicate efforts to influence the knowledge, attitudes, and behaviors of the people involved in communication (Miller, 2013; The World Bank, 2010). A persuasive communication strategy is applied in various formal and informal forums in the village and strengthened through credible and exemplary actions performed by the messenger of change.

This study suggests that a change agenda implemented through persuasive communication brought about the community's internal initiative and established collaborations with external parties. Such action can respond to development challenges requiring communication approaches that apply participatory principles employed by practitioners and government in various institutions (Balit, 2012). This study also aligns with the view regarding the significance of the messenger's readiness to listen, restrain themselves from dominating the public, and build close social distance with the public (Khotimah & Mustika, 2021; Valters, 2014).

Third, social learning as a collective mutual learning mechanism. The village's economic and sociocultural changes require collaborative networks with external parties. In its attempt at sociocultural revitalization, Jabung Village collaborates with social organizations and higher education institutions to develop values of peace, gratefulness, responsibility, humility, and respect for the values of life. The social learning mechanism contributing to sociocultural change is the learning exchanges with higher education institutions and government organizations from various regions. The process shows that the village community can be a learning source of cultural values for instilling the basis of human literacy in character education (Buys & Bursnall, 2007; Sa'diyah et al., 2022).

The current study reinforces the view that the social learning mechanism provides mutual benefits among participants for engaging in dialogs and exchanging knowledge (Basu et al., 2017; Wollenberg et al., 2005). Preparing learning exchanges in the village also opened up opportunities for consolidation and internalization of values of mutual cooperation, collaboration, and respect. Several aspects that support social learning through learning exchanges in the village are: first, alignment between external parties' need for learning themes and the experiences of the village community; second, ease of access to information via the village website and testimonies made by participants of the learning exchange program in the village; third, initiative of local leadership and innovations developed by the village; and fourth, strong sense of acceptance and willingness to mutually exchange lessons.

The processes and experiences in Jabung Village, Central Java, can be used as lessons in other areas. Based on research in East Java, Agustin and Warsono (2021) stated that village communities could be a source of learning based on local wisdom. Likewise, the research results by Lestari et al. (2020) in South Kalimantan show that other parties can learn from community experiences to solve social problems, get involved, and interact with village communities. This research also strengthens the view that villages can be a social learning medium for universities and other communities.

The points in the discussion above are issues or themes in various rural areas in Indonesia. However, this research still refers to a qualitative-inductive approach, which pays attention

to differences in spatial and temporal contexts, with further research elsewhere. The solution that can be taken is to use the findings of this research as an entry point and inspiration for designing studies or adopting a conceptual framework regarding village development, local leadership, participatory approaches, and the urgency of social learning mechanisms to drive sociocultural change together. Apart from that, the qualitative approach used in this research could inspire further studies. However, it still considers the characteristics and social contexts of different studies in other places.

Conclusion

Sociocultural values such as mutual cooperation, mutual respect [unggah-ungguh], acceptance and gratitude [nrimo], respect for ancestors, and respect for the values of life for all living creatures continue to grow and develop in village communities. The efforts made by the Jabung community to deal with the issue of sociocultural change are focused on revitalizing sociocultural values. Sociocultural revitalization is carried out through several means: exploring the village's history, cultural/religious ceremonies and cultural festivals, strengthening spaces for social expression and publication, social learning exchange in villages, and building social networks. These change agendas were achieved by implementing persuasive communication in conveying ideas, designing change with the community, and implementing the sociocultural revitalization program. Persuasive communication was applied in various formal and informal forums throughout the village to gain public support, and the credible and exemplary actions of the initiators reinforced it.

Sociocultural change requires joint experience and knowledge exchange mechanisms. Such a process aims to develop a common idea, explore issues, share experiences, and seek solutions. The village's choice of social learning mechanisms, such as collective traditional ceremonies, cultural festivals, joint village innovations, collaboration networks, and facilitation of learning exchanges, can drive sociocultural change in the village. For the village community, preparing for and welcoming visitors or learning participants from outside the village can reinforce the internalization and application of values such as mutual cooperation, collaboration, and respect. Conversely, visitors or learning exchange participants from outside the village can learn lessons from values developing in the village.

Methodologically, the results of this research refer to the principles of a qualitative-inductive approach, which cannot be generalized to other places. Similar research needs to pay attention to differences in spatial and temporal contexts in each study in different locations, even though there are similar issues or themes regarding sociocultural changes in the village, local leadership, participatory approaches, and the urgency of social learning mechanisms to drive sociocultural change together. This research approach can inspire similar studies in various rural areas in Indonesia while still paying attention to different social contexts in other places.

IRB approval

The Directorate of Research and Community Service, Budi Luhur University, reviewed and declared this research ethically feasible and does not harm humans and living creatures as research subjects (Certificate No. S/UBL/DRPM/000/007/08/22), which was published on August 31, 2022.

Acknowledgments

The author is pleased to thank the Budi Luhur University rector, the Budi Luhur Cakti Foundation Chairman, and the DRPM Budi Luhur University Director who funded this research. I also appreciate the Jabung Village government and the informants willing to share data and information. I would also like to thank the anonymous reviewers who commented extensively.

References

- Agustin, D., & Warsono, W. (2021). Budaya gotong royong pada pemuda dalam masyarakat multi agama di Desa Balun Kecamatan Turi Kabupaten Lamongan [Mutual cooperation culture among youth in a multi-religious society in Balun Village, Turi District, Lamongan Regency]. *E Journal Kajian Moral Dan Kewarganegaraan*, 10(1), 145–163. <https://doi.org/10.26740/kmkn.v10n1.p145-163>
- Akujobi, C. T., & Jack, J. T.C.B (2017). Social change and social problems. In E. M. Abasiokong, E. A. Sibiri, & N. S. Ekpenyong (Eds.) *Major themes in sociology: An introductory text* (pp 491–526). Mase Perfect Prints.
- Balit, S. (2012). Communication for development in good and difficult times - The FAO experience. *Glocal Times*, 17/18, 1–15. <https://ojs.mau.se/index.php/glocaltimes/article/view/224>
- Basu, L., Pronovost, P., Molello, N. E., Syed, S. B., & Wu, A. W. (2017). The role of South-North partnerships in promoting shared learning and knowledge transfer. *Globalization and Health*, 13(1), Article 64. <https://doi.org/10.1186/s12992-017-0289-6>
- Bebbington, A., Dharmawan, L., Fahmi, E., & Guggenheim, S. (2006). Local capacity, village governance, and the political economy of rural development in Indonesia. *World Development*, 34(11), 1958–1976. <https://doi.org/10.1016/j.worlddev.2005.11.025>
- Belfiore, E. (2018). Whose cultural value? Representation, power and creative industries. *International Journal of Cultural Policy*, 26(3), 383–397. <https://doi.org/10.1080/10286632.2018.1495713>
- Bettencourt, E., Tilman, M., Narciso, V., Da Silva Carvalho, M. L., & De Sousa Henriques, P. D. (2015). The livestock roles in the wellbeing of rural communities of Timor-Leste. *Revista De Economia E Sociologia Rural*, 53(Suppl 1), 63–80. <https://doi.org/10.1590/1234-56781806-94790053s01005>
- Buys, N. J., & Bursnall, S. (2007). Establishing university-community partnerships: Processes and benefits. *Journal of Higher Education Policy and Management*, 29(1), 73–86. <https://doi.org/10.1080/13600800601175797>
- Creswell, J. W. (2013). *Quantitative inquiry & research design: Choosing among five approaches*. Sage Publication, Inc.
- de Brún, T., O'Reilly-deBrún, M., O'Donnell, C., & MacFarlane, A. (2016). Learning from doing: The case for combining normalisation process theory and participatory learning and action research methodology for primary healthcare implementation research. *BMC Health Services Research*, 16(1), Article 346. <https://doi.org/10.1186/s12913-016-1587-z>
- Djaetun. (2015). *Memahami Hakikat Budi Luhur [Understanding the Essence of Virtue]*. Yayasan Budi Luhur Cakti, Jakarta.
- Fitriasari, E. T. (2022). The urgency of cultural revitalization in the Indonesia-Malaysia Border Region. *International Journal of Social Science*, 1(5), 569–574. <https://doi.org/10.53625/ijss.v1i5.1296>
- Hamidi, H., Setijonegoro, FX. N., & Tim. (2015). *Indeks Desa Membangun [Developing Village Index]*. Kementerian Desa, Pembangunan Daerah Tertinggal dan Transmigrasi [Ministry of Villages, Development of Disadvantaged Regions and Transmigration] (KDPDT). Jakarta.
- Khotimah, W. Q., & Mustika, S. (2021). Instagram and Aa Gym's persuasive communication during the COVID-19 pandemic. *Proceedings of the 3rd Jogjakarta Communication Conference (JCC 2021)*, 219–223. <https://doi.org/10.2991/assehr.k.211121.052>

- Lan, T. J. (2021). *Kemiskinan Desa-Kota: Sebuah Refleksi [Rural-Urban Poverty: A Reflection]*. Lembaga Ilmu Pengetahuan Indonesia (LIPI), Pusat Penelitian Kebudayaan dan Kemasyarakatan.
- Lestari, J. A., Abbas, E. W., & Mutiani, M. (2020). Production activities of Kampung Purun Banjarbaru as a learning resource on social studies. *The Innovation of Social Studies Journal*, 1(2), 139–147. <https://doi.org/10.20527/iis.v1i2.2091>
- López, J. S., Soria-Oliver, M., Aramayona, B., García-Sánchez, R., Martín, M. J., & Martínez, J. V. (2023). Combining participatory action research and emerging ways of collective action to promote institutional change toward social commitment: Groundings, strategies, and implications of an experience. *Journal of Community Psychology*, 51(3), 1435–1453. <https://doi.org/10.1002/jcop.22604>
- Maring, P. (2020). The strategy of shifting cultivators in West Kalimantan in adapting to the market economy: Empirical evidence behind gaps in interdisciplinary communication. *Journal of Political Ecology*, 27(1), 1015–1035. <https://doi.org/10.2458/v27i1.23757>
- Maring, P. (2022a). Conflict transformation and collaboration in developing social forestry in Flores, Indonesia. *Forest and Society*, 40–66. <https://doi.org/10.24259/fs.v6i1.13199>
- Maring, P. (2022b). Kelola Dominasi Melalui Inovasi Belajar Bersama [Manage Dominance Through Joint Learning Innovation]. In E. Moerdopo (Ed.), *Kontestasi Kekuasaan dan Raut Suram Ekologi: Catatan Populer Refleksi Antropologis [Contestations of power and the gloomy outlook of ecology: Popular accounts of anthropological reflections]* (pp. 185–196). Universitas Budi Luhur & Pusat Studi Budaya Luhur Nusantara.
- Mascarenhas, J. (2021). Participatory rural appraisal and participatory learning methods: Recent experiences from Myrada and South India. *RRA Notes*, 13, 26–32. <https://www.iied.org/sites/default/files/pdfs/migrate/G01399.pdf>
- Miles, A., & Ebrey, J. (2017). The village in the city: Participation and cultural value on the urban periphery. *Cultural Trends*, 26(1), 58–69. <https://doi.org/10.1080/09548963.2017.1274360>
- Miller, G. R. (2013). On being persuaded: Some basic distinctions. In J. P. Dillard & L. Shen (Eds.), *The SAGE Handbook of Persuasion: Developments in Theory and Practice* (pp. 70–82). Sage Publications, Inc.
- Muhtarom, Kusuma, N., & Purwanti, E. (2018). Analisis Indeks Desa Membangun Untuk Mengetahui Pola Perkembangan Pembangunan Desa Di Kecamatan Gadingrejo Kabupaten Pringsewu [Village Index Analysis building to know the village development in Gadingrejo District of Pringsewu District]. *Inovasi Pembangunan: Jurnal Kelitbangan*, 6(02), 179–190. <https://jurnal.balitbangda.lampungprov.go.id/index.php/jip/article/view/96>
- Musyawaroh, M., Pitaña, T. S., Masykuri, M., & Nandariyah. (2018). Sustainable revitalization in cultural heritage Kampong Kauman Surakarta supported by spatial analysis. *IOP Conference Series. Earth and Environmental Science*, 123, Article 012043. <https://doi.org/10.1088/1755-1315/123/1/012043>
- Nadar, F. (2007). The prominent characteristics of Javanese culture and their reflections in language use. *Humaniora*, 19(2), 168–174. <https://doi.org/10.22146/jh.v19i2.901>
- Parji, P. (2016). Socio-cultural values of Nyadran traditional ceremony in Tawun, Ngawi, East Java, Indonesia. *Sosiohumanika*, 9(2), 287–296. <https://doi.org/10.2121/sosiohumanika.v9i2.732>
- Puspasari, S. A., & Purwanto, D. (2016). Gending-Gending Tayub Gaya Grobogan: Studi kasus Kelompok Karawitan Madyo Laras [Grobogan Style Tayub Gending-Gending: Case study of the Madyo Laras Karawitan Group]. *Institut Seni Indonesia Surakarta (ISI Surakarta)*, 16(1), 12–26. <https://doi.org/10.33153/keteg.v16i1.1763>
- Qutrunnada, A. S., Nugradi, D. N. A., Dermawan, M. H., & Prihanto, T. (2023). Semarang Javanese Arts Center in Semarang with Behavioral Architecture approach. *Canopy: Journal of Architecture*, 12(1), 22–32. <https://doi.org/10.15294/canopy.v12i1.70950>
- Rachman, A. H. (2021). Different perspectives in defining culture. *Indonesian Journal of Social Sciences*, 13(2), 84–94. <https://doi.org/10.20473/ijss.v13i2.29918>
- Rudiarto, I., Handayani, W., & Setyono, J. S. (2018). A regional perspective on urbanization and Climate-Related disasters in the northern coastal region of Central Java, Indonesia. *Land*, 7(1), Article 34. <https://doi.org/10.3390/land7010034>
- Sa'diyah, M., Nurhayati, I., Endri, E., Supriadi, D., & Afrianto, Y. (2022). The implementation of Independent Learning Independent Campus: The new paradigm of education in Indonesia. *Journal of Educational and Social Research*, 12(4), 289–299. <https://doi.org/10.36941/jesr->

2022-0114

- Santoso, L. (2021). Construction of village autonomy regulation in achieving people's welfare: Critical Review Law Number 6 of 2014 on Villages. *Al-Daulah*, 11(1), 47-74. <https://doi.org/10.15642/ad.2021.11.1.47-74>
- Setianingsih, A. T., Drakel, J. K. A., Octavina, M. T., & Wisnu. (2023). Eksistensi Penghayat Kepercayaan Kejawan Di Tengah Arus Modernisasi [The existence of Kejawan's trust in the midst of modernization flow]. *The Indonesian Journal of Social Studies*, 5(2), 79-86. <https://doi.org/10.26740/ijss.v6n2.p79-86>
- Statistics of Klaten Regency. (2022, September 26). *Kecamatan Gantiwarno Dalam Angka 2022 [Gantiwarno District in Figures 2022]*. <https://klatenkab.bps.go.id/publication/2022/09/26/7a48cbe137c77f6cb4ad289c/kecamatan-gantiwarno-dalam-angka-2022.html>
- Subedi, K. R. (2021). Determining the sample in qualitative research. *Scholars' Journal*, 4(1), 1-13. <https://doi.org/10.3126/scholars.v4i1.42457>
- Sugiyono. (2021). *Metode Penelitian Kuantitatif, Kualitatif, dan R & D [Research Methods of Quantitative, Qualitative, and R & D]*. Alfabeta.
- Suharjana, B. (2015). Karawitan dan aspek penciptaannya [Karawitan and aspects of its creation]. *Diksi*, 16(6), 127-139. <https://doi.org/10.21831/diksi.v16i6.7065>
- Sujarwao. (2021). *Model dan Pendekatan Pemberdayaan Masyarakat: Sebuah Kajian Teoretis [Community empowerment models and approaches: A theoretical study]*. UNY Press.
- Timotius, R. (2018). Revitalisasi Desa dalam Konstelasi Desentralisasi Menurut Undang-Undang Nomor 6 Tahun 2014 tentang Desa [Village Revitalization in the Decentralization Constellation According to Law Number 6 of 2014 Concerning Villages]. *Hukum Dan Pembangunan*, 48(2), Article 5. <https://doi.org/10.21143/jhp.vol48.no2.1666>
- Uslu, A., Alagöz, G., & Güneş, E. (2020). Socio-cultural, economic, and environmental effects of tourism from the point of view of the local community. *Journal of Tourism and Services*, 11(21), 1-21. <https://doi.org/10.29036/jots.v11i21.147>
- Valters, C. (2014, August). *Theories of change in international development: Communication, learning, or accountability?* (JSRP Paper 17). Justice and Security Research Programme; The Asia Foundation. <https://assets.publishing.service.gov.uk/media/57a089c5ed915d3cfd00040a/JSRP17.Valters.pdf>
- Winaja, I. W., Prabawa, I. W. S. W., & Pertiwi, P. R. (2019). Acculturation and its effects on the religious and ethnic values of Bali's Catur Village Community. *Journal of Social Studies Education Research* 10(3), 249-275. <https://jsser.org/index.php/jsser/article/view/924>
- Wollenberg, E., David, E., Louise, B., Jeff, B., & Sonja, B. (2005). *Pembelajaran Sosial dalam Pengelolaan Hutan Komunitas [Social Learning in Community Forest Management]*. CIFOR and The East-West Center. <https://cgspace.cgiar.org/handle/10568/19317>
- The World Bank. (2010, January 1). *Communication for good governance* (No. 52617). <https://documents1.worldbank.org/curated/en/115971468155122128/pdf/526170BRI0Gove10Box345574B01PUBLIC1.pdf>