

EMPIRICAL STUDY OF THE DYNAMICS CONTRIBUTION OF PUBLIC COMMUNICATION BASED ON LOCAL WISDOM TO DEVELOPMENT

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ABSTRACT

Communication is one of crucial indicators in development, especially to build consensus and facilitate knowledge sharing to achieve positive change in development initiatives. One form of development communications that emphasizes the ability of communicators is public communication. In short, public communication can be interpreted as a strategic interaction to channel information, ideas, programs, presentations, data, propaganda, and many other contexts of development messages to the masses, the public or a specific audience. In this research uses qualitative approach with literature study as tool to collect data. From this study it is found that the experience of developing a geopark tourist area in Pangandaran, West Java, can be used as the first best practice as it's articulation of local wisdom in public communication during development process showed significant effect. In this study also shows various phenomena of successful communication integration based on local wisdom and the development process in the economic field using social media, such as the Government of Kutai Kartanegara Regency, Purwakarta Regency, Sumenep Regency. It can be concluded that the use of local wisdom-based public communication is considered capable of supporting development in terms of economic, social, or cultural

Keyword: Communication, Public Communication, Local Wisdom, Culture, Development.

ABSTRAK

Komunikasi merupakan salah satu indikator penting dalam pembangunan, terutama untuk membangun konsensus dan memfasilitasi berbagi pengetahuan untuk mencapai perubahan positif dalam inisiatif pembangunan. Salah satu bentuk komunikasi pembangunan yang menekankan pada kemampuan komunikator adalah komunikasi publik. Singkatnya, komunikasi publik dapat diartikan sebagai interaksi strategis untuk menyalurkan informasi, ide, program, presentasi, data, propaganda, dan banyak konteks pesan pembangunan lainnya kepada massa, publik atau khalayak tertentu. Dalam penelitian ini menggunakan pendekatan kualitatif dengan studi kepustakaan sebagai alat untuk mengumpulkan data. Dari penelitian ini ditemukan bahwa pengalaman pengembangan kawasan wisata geopark di Pangandaran, Jawa Barat, dapat dijadikan best practice pertama karena pengartikulasian kearifan lokal dalam komunikasi publik selama proses pembangunan menunjukkan pengaruh yang signifikan. Dalam penelitian ini juga

ditampilkan berbagai fenomena keberhasilan integrasi komunikasi berbasis kearifan lokal dan proses pembangunan di bidang ekonomi dengan menggunakan media sosial, seperti Pemerintah Kabupaten Kutai Kartanegara, Kabupaten Purwakarta, Kabupaten Sumenep. Dapat disimpulkan bahwa penggunaan komunikasi publik berbasis kearifan lokal dinilai mampu mendukung pembangunan baik dari segi ekonomi, sosial, maupun budaya.

Kata Kunci: Komunikasi, Komunikasi Publik, Kearifan Lokal, Budaya, Pembangunan.

INTRODUCTION

Every development influenced by many significant indicators during its process and communication is one of them. This is understandable since communication is able to build consensus and facilitate knowledge sharing to achieve positive change in development initiatives. Based on the experience of FAO and other agencies, communication for development has reached a stage where it can have a tangible and beneficial effect on many development programs. (Enghel & Noske-Turner, 2018; Mefalopulos, 2003; Torkayesh & Torkayesh, 2021). For example, through communicating with the community and obtaining information about their needs, attitudes, and traditional knowledge, development planners can identify and formulate appropriate development programs. In other words, through communication, the beneficiaries of development will become the main actors for the success of the development program by providing valuable information through communication. The communication approach is also invaluable for improving coordination and teamwork to manage development programs, and for obtaining institutional support.

To achieve effective communication during development process, development planners must accomplish strategic efforts. The strategic efforts themselves may have a continuum of easy to very difficult degrees, depending on various variables underlying the conditions of the communicant, message, media, environment and most importantly the communicator himself. One form of development communications that emphasizes the ability of communicators is public communication. Public communication can be interpreted as a strategic interaction to channel information, ideas, programs, presentations, data, propaganda, and many other contexts of development messages to the masses, the public or a specific audience. This information can be from government, private, and political parties and is usually carried out for a specific purpose. In short, public communication also plays crucial parts in development process.

Public communication as an effort to pave success in development is often also designed through certain approaches, for example by taking the local values of the community as manner of determining strategic development plan. The method is in accordance with the mandate of Law Number 6 Year 2014 related to villages which suggest the government to develop development strategies in accordance to the character possessed by the community in the development target area, both in terms of culture and local wisdom values. The law also mandates that the implementation of development carried out in the village can be done by maximizing local wisdom and existing natural resources. It can be said that public communication that utilizes local wisdom is considered one of influential determinations in the success of development. However, as sides of a coin, it could also face some failures, especially if the results are not as expected. Based on this, this paper aims to discuss of the dynamics of success and failure of public communication based on local wisdom found through literature review and research results over the last five years and. The paper will also try elaborate a model of public communication that is considered relevant to the development based on local wisdom.

The Concept of Public Communication Based on Local Wisdom as One of the Strategies of Development Actors

Public communication is considered effective, and successful, if both communicator conveys and communicant comprehends mutual meaning over a message or information sent. According to Haryanto and Juniari, (in Rengkung et al., 2021), there are several principles of public communication that can be implemented by the government in order to build success in communicating with the community, they are including:

1. Based on openness.
2. Direct communication with the public.
3. Active engagement from the communities in policy construction and delivery.
4. Positive exposure to the government and the achievements achieved.
5. Conflict avoidance by carrying out coordinated cross-departmental interactions on an issue.
6. Neutrality towards the government.

Setra et al (2021) said in their research that public communication usually contains information, invitations, ideas. It occurs in public places, generally related to social events where previously an agenda has been set, and there are individuals who are given the task to deliver the agenda by carrying out special functions in the social activity, either before or after the agenda. Public communication can also be interpreted as a program that is planned to establish direct relationships with the community. The influence of continuity between the sender of the message and the recipient of the message has a big role in achieving public communication. The process of sending messages that are not optimal will affect the quality of public communication itself. Not only that, poor public communication may also jeopardize the message conveyed to the community, causing the message delivered or be comprehended incompletely.

Public communication is usually related to culture, one of which is local wisdom (Kartika, 2016). According to Nelly and Permana (2022), local wisdom is the stages and results of human culture that are used as well as utilized as manyway possible to survive from any troubles and problem based by its owner. Meanwhile, Mungmachon (in Ranum, 2018) describes local wisdom as a knowledge that is obtained through the continuity of their life side by side with nature. This can relate to the accumulated culture of the community and is passed on as way to survive for its next generation. In addition, Dianto (2022) revealed that local wisdom is directly related to certain cultures, in especial it describes and defines the people in their lives. Tambunan (2022) futher complements the view of local wisdom by defining it as ideas, ideas, or perceptions that are usually wise, have wisdom values, have positive values which are certainly understood and carried out by the local community. Local wisdom is usually passed down from generation to generation in the community. To know the value of local wisdom in culture, it is important to understand the positive cultural values in that area. In other words, local wisdom is a method developed by a group of people that is obtained in depth and from generation to generation from the environment where they live.

Communication and local wisdom are related to social development. According to Paiva (in Fakhrizal, 2022), there are two dimensions to social development. The first dimension is related to the increase of human skills which can be used to provide the needs and welfare of themselves and society. Second, related to the renewal and development of community institutions which also influence the way of the community to ensure that human needs can be met at all levels. This is perceptible because human needs and the availability of natural resources often intersect. Azzasyofia et al (2020) explained that there are approximately seven strategies that can be used to achieve social development, First, the human capital strategy, which tends to support investment in knowledge and skills. Second, the social capital and community empowerment strategy that involves the community to be able to contribute to socio-economic projects with an emphasis on investments that support social development. Third, decent work strategy by mixing the influence of different social investments to spread profitable, active, and maximum employment. Fourth, micro-enterprise strategy that focus on microfinance to support small businesses among the marginalized ones. Fifth, the approach of the assets mobilizes investment in financial through individual empowerment programs (IDAs) strategy and other savings programs. Sixth, social protection strategy by making various efforts to protect family livelihoods as well as being oriented towards community welfare. Finally, social planning strategy which consists of a macro-social development strategy that bridges several national-scale social developments. All in all, public communication based on local wisdom boasts potential opportunity to maximize targeted goals of development.

RESEARCH METHODS

This research uses qualitative approach with descriptive method. It is used for describing in detail about a situation or event described related to the object under study. In other words,

qualitative research is research that intends to understand the phenomenon of what is experienced by the research subject, such as behaviour, perception, motivation, action, etc., holistically (whole) and in a way description in words and language in a particular context natural by utilizing various natural methods. (Moleong, 2012).

Data collection technique used in research by doing literature/library studies, documents, and other written sources that have relation to data requirements and information on this research. Data analysis refers to steps used by Miles and Huberman (2007) which consists of three streams of activities simultaneously, including: data collection; data reduction; display and withdrawal conclusion/verification.

RESULT AND DISCUSSION

Best Practices of Public Communication Based on Local Wisdom

Some of the best practices in the development process that accentuating public communication based local wisdom can be found in several cases they will be elaborated more as follows. First experience that can be used as best practice is coming from the development of geopark tourist area in Pangandaran, West Java, . As we all know, the Pangandaran area is an area that has various natural potentials, especially in the tourism sector which support people's lives as well as considered as source of regional income. The Pangandaran community continues to support or maintain cultural values, so that Pangandaran area is still preserved for its natural and cultural sustainability. Some of the local cultures that are still being carried out are *Uga Local*, *Cijulang*, *Babad*, *Hajat Leuweung*, *Hajat Laut*, *Cacagan*, Sheikh's Kite tradition and Bababrit (Bakti et al., 2018). This local wisdom possesses potential attraction that may attract more local and foreign tourist. However, although policy makers such as the government have collected data on cultural activities in Pangandaran district and stimulate them to be used as tourism attraction other than beach tourism, there has been no real movement until now.

Related to these conditions, development actors in the community, namely the culture and tourism enthusiasts have been actively conducting public communication to promote the government's agenda by establishing friendships with local communities, mostly done through meeting session and discussion. This is done to build the local community comprehension toward tourism potential in their respective regions. The pattern of public communication is carried out by making effective use of social media such as uploading photos on Instagram and Facebook, as well as attending traditional rituals in each Pangandaran sub-district. In addition to communication as mention earlier, tourism activists also use social media-based messaging applications such as *WhatsApp* to convey information related to Pangandaran's tourism potential. It could be concluded that the public communication used two movements namely through social media and at the same time applied local wisdom such as maintaining culture to support tourism and using friendship groups with traditional elders as well as deliberation with local communities in the area. The public communication done showed positive impact in increasing social development, especially in the Pangandaran economic field.

Similar phenomenon of the successful integration of public communication based on local wisdom in the development process in the economic field using social media is also can be found in Kutai Kartanegara Regency, East Kalimantan. The regency government is proved to be success in using public communication by combining modern technological sophistication with existing local wisdom. The Kutai Kertanegara Regency Tourism Office have been utilizing new media through www.visitmyborneo.com and www.visitingkutaikartanegara.com.. The message conveyed in the websites contained information that were sourced from the local wisdom of the residents of Kutai Kertanegara. The main reason of website's deployment is to introduce the regency's local wisdoms that are used to support development, especially to improve the economic level of both the community and the region. In other meaning, the use of websites, that are intensified by the Tourism Office, is proven valuable to support economic development, starting from the introduction of local wisdom, information providence on the availability of employment opportunities, as well as stakeholders contact details who can provide tourism service in East Kalimantan (Hidayat & Sugandi, 2020). Hidayat (2020) stated that public communication in Kutai Regency is more than just an effort to introduce local wisdom that supports tourism. In fact, it is the optimum way to preserve and inherent the regency's local

wisdom to the future generations, such as introducing party or traditional ceremony through the website. To compliment that, the website even uses “schedule communication strategy”, that is by making a continuous announcement of calendar event that is or will be carried out in the regency, so that that people who are interest in attending or involving in the agenda can prepare themselves. The website is also used as and attempt to conserve the regency’s culture of procedures, lifestyles, and norms. Some of the arts displayed, such as the ornamental motif of the tiger and the tree with the colour of lime, soot and red rust in the past, are characteristics of traditional elders. In addition to that, there are also many other local wisdoms that are displayed through the website. In summary, the use of a combination of new media with local wisdom is considered quite significant in improving the economy in this area. This can be proven by increasing the number of tourist visits through *the website*.

Another success stories come from the Purwakarta Regency. It also combines modern technology-based public communication with local wisdom. This is indicated by the launch of an application called *Ogan Lopian* by the Department of Communication and Information of the Purwakarta Regency. This application is used as an easy access to provide services in many fields, such as gathering complaint reports, finding job vacancies, providing health and security information and many more (Nugraha et al., 2020). The name *Ogan Lopian* was inspired by the puppet story which became a philosophy in the regency’s public service. This application contains several menus such as tourist destinations, questions, or complaints, or related to health and security. This application also displays several puppet logos and uses the Sundanese regional language. The Department of Communication and Information of the Purwakarta Regency stated that they wanted to maintain or restore Purwakarta civilization by combining a contemporary touch. The direction of communication used by *Ogan Lopian* as public communication is two-way communication. Through *Ogan Lopian*, the Office of Communication and Information of Purwakarta Regency hopes that this existence can be used as a support for both political, social, and economic aspects.

Last example of best practice in public communications based on local wisdom is in the Sumenep Regency. This time, the role of local wisdom-based public communication by development actors is also reflected in the regency’s vaccine program. As commonly known that the vaccines program is aimed to support the community to be more protected by the virus and make it easier for people to be able to carry out daily activities in meeting economic needs, however the program seems to be unpopular among the Sumenep Regency communities. Therefore, the regency government took several public communication strategies to succeed the program such as the involvement of influential development actors, such as religious leaders. Zuhdi & Ikmal (2022) explained in their research that the Sumenep Regency’s efforts to increase public trust in vaccines are carried out by utilizing policy makers or people who are considered to have closeness to the community. The local government appointed several village heads as well as *kiai* (muslim leader) figures in the Batang-Batang sub-district to participate and then serve as role models for the community. This strategy was taken since people still believe in local wisdom such as religious values, especially when the values are delivered by *kiai* figures. The public communication through *kiai* figures is considered able to help increase public confidence in wanting to implement vaccines, so that it can help economic recovery. In addition to the *kiai*, the regency’s government also provides some assistance that can be used to support the welfare of the community when the economy declines. The regency’s public communication is considered effective when the government does not only use digital media, but uses media that are close to the community, namely traditional or local-based communication.

To sum it up, the regencies above had provided factual proves that public communication combined with local wisdom boast potential influence to guarantee the success of the government development plans.

Learning from Failure: Reflections for Formulating Public Communications for Future Development Strategies

Yet, success has always been side to side with failure. We cannot deny that one of the dominant approaches that are still adopted by the government is the top-down system, in which this system refers to instructions from superiors to subordinates. This system tends to explain

that the government is bluntly considered to know what the most correct and appropriate thing to do. This approach usually contains a command. In this perspective, the linkage between the government and community is limited, so that the community sometimes does not have the opportunity to participate. It can be interpreted that in this approach the government takes solemnly to decide on actions that hypothetically are able to improve the welfare of the community and sometimes it causes some resistance from the local community.

As stated by Aelst et al. (2017), when public communication and the political system are interrelated, the efforts made must be properly considered and measured. This is because the message given to the public has the power to influence or even be able to provide a propaganda regarding any issues that can effect, on the political system. The power of issues, ideas or ideas simultaneously may not necessarily affect the system. Messages that do not fulfill the purpose of the common interest will not be able to change a system. Sometimes messages can be accepted and left alone. In addition to that, a message must consider the differentiation of characters or criteria possessed by the targeted community so that it can be accepted by the community. Sometimes these criteria can be influenced by the level of education and experience of the community. In addition, the message is not only seen from how strong the message is, but also who is the communicator and how the message is delivered. Therefore, the failure of designing appropriate public message through faulty development actors may lead to the unsuccessful development process.

Irhamdi (2017) presents examples of residents of North Lombok Regency (KLU) to illustrate the above phenomenon. Irhamdi found that the KLU community still adhered to traditional practices handed down by their ancestors, namely the traditional Eid procession. This procession is the implementation of Eid celebrations approximately one day after Eid al-Fitr. Traditional Eid is carried out in a way that is still traditional and different from the usual Eid al-Fitr. The implementation of this traditional Eid has received a lot of attention. For some people, Traditional Eid is an activity that is not useful, it even tends to be extravagant because it involves no small amount of money. Accordingly, some Muslims who also live in KLU, traditional Eid activities are a form of practice that is classified as *shirk*, considering that the celebration activities are based on traditional and local knowledge. In short, this is then considered inappropriate acculturation based on Islamic values and the government agrees on this.

Thus, for more than three decades, several political communicators who were selected by the government to stimulate changes to local community's perception toward the ritual has been facing failures. The government even tried to intensify public communication to persuade the public to be wiser in the traditional Eid activities. Borrowing several hands from public communicators such as "mobile preachers/ *dakwah keliling*", the KLU government is aggressively campaigning through political messages that give instructions so that people can stop implementing a culture that's considered unbecoming and draining the local community's economy. However, public communication efforts carried out by the preachers still cannot influence the concepts used by the community.

Thus, the failure in the public communication carried out by the KLU can be identified to be rooted from the belief of the Bayan community group's *Wetu Telu* Islamic guidelines. This belief is still present among KLU local communities. It is found that the ideas conveyed by the preacher as a public communicator related to traditional Eid culture is perceived as way to eliminate syncretism of the Bayan community group. This is then because local values in traditional Eid are considered to still have important values to be maintained and as evidence of the existence of the Bayan community.

Based on the success and failure stories above, the authors would like to draw on several important notes that can be used by future development planners in designing a suitable model for public communication based local wisdom. **First**, public communication actors are required to master a comprehensive understanding of the complexities of the collective aspect of society. Emphasis on deep control of the complexities of society, especially on the political aspect, will enable communicators to formulate the right formula to influence a social system. **Second**, these communicators must be able to design information and educational messages that are integrative. This seems important so that the group's common goals through socio-political unity can be achieved in accordance with the ideology adopted by the community. If a public messenger does

not care about the state of political psychology in the community, then this will hinder the purpose of public communication itself. Or it can be concluded that public communication often fails to bring about political influence due to the lack of understanding of a messenger related to the state of political psychology in the area. In summary, future development planners should exhaustively recognize the local community before carefully design the integrative message for their development targets.

CONCLUSION

In essence, public communication is considered important in the delivery of information, ideas, ideas, or policies in development program. There have been various public communications, ranging from traditional, modern, to a combination of both. The use of local wisdom-based public communication is considered capable of supporting development in terms of economic, social, or cultural. and can be used traditionally or combines it with modern technology. Both are used according to the conditions in each region and have a positive impact. Although there are still several records that show the dynamics of local values and the failure to acculturate them into development in general, development in Indonesia still requires public communication based on local wisdom to support development and preserve culture, even to introduce it abroad.

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