Keloris Puri Kelorina Participatory Communication Model to Empower Ngawenomboh Village

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Abstract

This research focuses on participatory communication model in community empowerment in Ngawenomboh Village, Central Java. Keloris as the program implementer is involved in cultivation, production process and cooperation with Moringa production and distribution partners for healthy processed products. The research method uses a qualitative descriptive approach through interviews and observations. Through dialogue, polyphony, and carnival keloris managed to build relationships based on mutual respect and cooperation towards achieving common goals in empowerment. The intense and open participatory communication can result in strong collaboration, increasing the success of community empowerment efforts. Therefore it needs to be strengthened to achieve better changes.

1. Introduction

The participation of the community and the concern of community groups to work together with the government to carry out community empowerment are synergies in overcoming problems in rural areas. Organizational culture have a significant effect on community performance (Krisprimandoyo, 2020). The characteristics of Ngawenomboh Village, Kunduran District, Blora Regency, Central Java, mostly work in the rainfed agricultural sector.

Thus, most of the paddy fields are harvested once a year, Ngawenomboh Village is an area with low rainfall and often experiences drought in the dry season (Kabupaten Blora, 2021) This results in a low economic level that has an impact on the fulfilment of community nutrition. On the other hand, the geography of Ngawenomboh Village, Kunduran District, allows Moringa cultivation to flourish into yard fence plants that have not been utilised optimally because the people of Kunduran village still consider Moringa mystical. In fact, if Moringa is managed optimally, it can be a solution because Moringa has economic value and contains high nutrition.

This phenomenon led a group of people who called themselves the Keloris Moringa activist community to establish an Indonesian moringa information and development centre called Puri Kelorina. Conducting community empowerment activities to utilise moringa as a healthy processed product in Ngawenomboh Village, Kunduran District, Blora Regency, Central Java The involvement of the people of Ngawenomboh Village, Kunduran District, and Blora Regency is the basic capital for the sustainability of community empowerment in utilising moringa as a healthy processed product.

Community empowerment activities carried out by Keloris are based on local wisdom, carrying out socialisation and community empowerment activities, and utilising moringa to improve the community's economy and fulfil daily nutrition. By establishing an information and development centre for Moringa Indonesia, "Puri Kelorina," in Ngawenomboh Village, Kunduran District, Blora Regency, Central Java, it became the centre of community empowerment activities. Community empowerment efforts through the use of moringa as a healthy processed product are gradually able to improve the economy and nutrition of the people of Ngawenomboh Village, Kunduran District, Blora Regency.

The subject of development in the form of the local potential of human resources is to know the problems of the community itself, while natural resources are wealth that is used to lift the socio-economic welfare of rural communities (Endah, 2020). Increasing the capacity of the community by exploring local potential, both physical and non-physical, is important, especially for the people of Ngawenomboh village. With its abilities, it can improve the socio-economic life of the community (Endah, 2020).

To determine the potential of an area, it is necessary to identify local potential. Keloris Puri Kelorina is studying and empowering local potential in the form of natural potential in the form of moringa in Ngawenomboh Village, Kunduran District, Blora Regency, Central Java. Empowering the community through local potential, namely the utilisation of Moringa plants into healthy processed products, requires partnership and collaboration with community groups. The embodiment of the partnership or collaboration is community participation in empowerment activities. Communication is considered as an important tool to raise the awareness and performance (Poernomo et al., 2021). The participatory communication approach between Moringa and the community uses the principle of dialogue or convergence communication, better known as dialogical. The goal is to summarise solutions to common problems to reach mutual agreement. Participatory communication, or convergence, is two-way, i.e., every participant has the same right to speak or be heard (Tufte & Mefalopulos, 2009). The nature of participatory communication refers to the concept of participatory development communication, which is not only limited to attending various meetings but rather taking ways of dialogue for decision-making (Rahim S. A, 2004).

This approach is a relatively new step in developing communication strategies that sees the elements involved in the communication process (source and receiver) as having equality in position and role. (Mody, 1991), in his writing, said that since the 1970s, a lot of communication studies have been carried out on this approach. (Riley, W.B. and Chow, 1992) states that most development communication approaches are characterised by emphasising community participation at the grassroots level. A participatory approach is based on the idea that the community is a source of information that can shape itself and its surroundings using all of its economic, social, cultural, and political potentials. The space and opportunities for the community to be fully involved are open enough to hold a central position in making changes for the success of development.

The participatory approach is based on the spirit of togetherness (communality) in

articulating and perceiving things in thoughts, attitudes, The idea of togetherness guides the communication process so that everyone can share and discuss the meanings of messages in order to reach a state of harmony and shared meaning. and actions, including ways of solving problems together. The idea of togetherness guides the communication process so that everyone can share and discuss the meanings of messages in order to reach a state of harmony and shared meaning. In a participatory approach, all problems faced are common problems, so how to solve them also needs to be thought out together. Because communication activities occur in the public sphere, it allows everyone to access information and open dialogue equally. In (Narula & Pearce, 1986) terms, the development strategy is seen as an alternative to previous communication perspectives.

These two paradigms complement each other and are important in gaining a comprehensive understanding of community empowerment in utilising moringa. The material paradigm gives us a solid empirical basis for objectively understanding moringa's properties and uses. On the other hand, the non-material paradigm helps us figure out the subjective factors that affect how people think, act, and understand Moringa. By combining the two, researchers can look into the material and non-material parts of moringa empowerment together, which leads to a fuller and more complete picture of the issue.

At the core of good communication integration is participatory communication. Participatory communication is a type of communication that sees people as active participants in the humanist process by putting them in charge of how they respond to any stimulus that comes up in the environment that they live in (Hamijoyo S. Santoso, 2005). The individual is not a passive being that only moves if something moves. The individual is a dynamic being who is the subject of every action he takes. Participatory communication in development is an instrument to generate community participation. This communication strategy focuses more on encouraging the community to actively participate in the process of planning the right communication programme from the beginning. In empowering the Moringa community, Moringa carries out cultivation activities, production processes, production partners, and Moringa distribution partners to produce healthy processed products such as moringa tea, moringa powder, moringa capsules, and other derivative products (Kelorina, 2024). This empowerment activity is characterised by an interactive process and two-way communication between the keloris and the community that sees everyone as a source of information.

Exchange of information, experience, knowledge, and points of view between individuals and groups. Participatory communication is a communication process in which two-way or dialogical communication occurs, resulting in a common understanding of the message conveyed. (Rahim S. A, 2004) proposed four concepts related to participatory communication that will encourage the building of empowerment, namely heteroglacia, dialogical, polypony, and carnival. Related to this phenomenon, the author examines and analyses how the participatory communication model of Keloris Puri Kelorina empowers the community of Ngawenomboh Village, Kunduran District, Blora Regency, Central Java, to utilise moringa as a healthy processed product.

2. Research Method

This study used the qualitative descriptive research method. (Sotari, Dajaman. & Aan, 2011) revealed that qualitative research is carried out because researchers want to explore some phenomena that cannot be quantified that are descriptive, such as the process of a work step, the formula of a recipe, notions of a diverse concept, the characteristics of a good or service, images, styles, the procedures of a culture, the physical model of an artefact, and so on. In addition, (Sugiyono, 2012) also suggests qualitative research as a research method based on the philosophy of postpositivism, used to examine the conditions of natural objects, where researchers are the key instrument, data collection techniques involve triangulation, data analysis is inductive or qualitative, and qualitative research results emphasise meaning rather than generalisation. According to Ritzer (2004), in conducting research, adherents of the social fact paradigm tend to use interview or questionnaire methods. In this study, data were obtained from various sources, using various data collection techniques, and carried out continuously until the data was saturated. In accordance with the characteristics of the data needed in this study, the data collection techniques carried out are: interviews, participatory observation, and documentation. To obtain credible and measurable data, researchers determine the specifications and number of informants or sources of information as follows: founder of Keloris: 1 person, Keloris: 4 people, and volunteers or participants: 2 people.

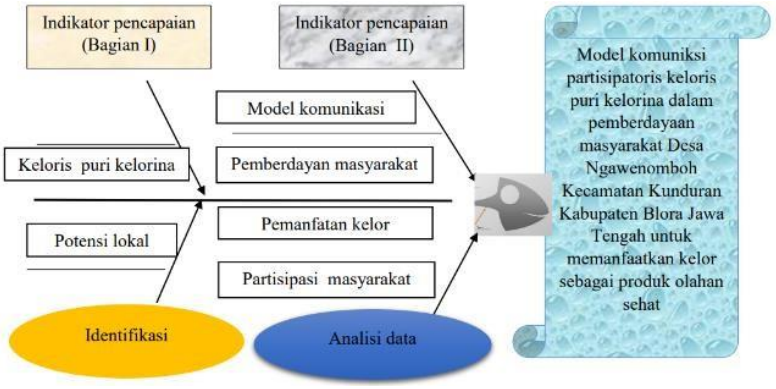


Figure 1. Number of informants

3. Results and Discussion

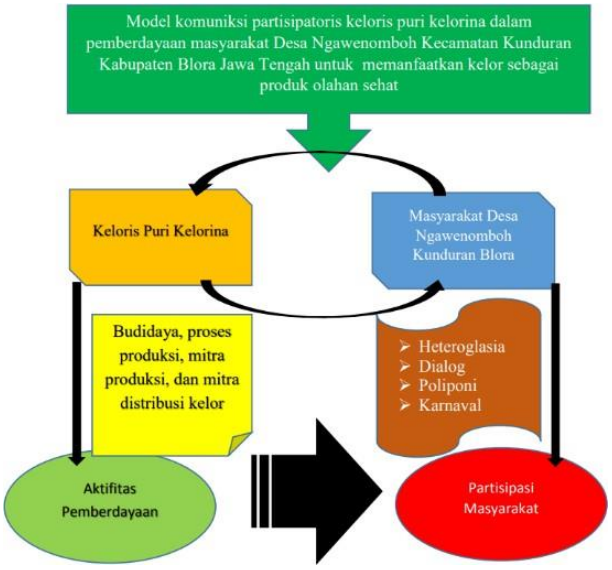


Figure 2. The Participatory Communication Model of Keloris Puri Kelorina

Community empowerment, carried out by Keloris for the people of Ngawenomboh Village, Kunduran Blora District, emphasises the pattern of community participation as a solution to overcome poverty gaps and development inequality and is able to improve the quality of human life. To empower the community through local potential, namely moringa, effective communication between moringa and the people of Ngawenomboh Village is needed. The participatory communication approach is to use dialogue or convergence communication, also known as dialogical. Participatory communication is the main tool for strengthening community participation in various empowerment activities carried out by the Keloris, the

people of Ngawenomboh Village. Through inclusive, open, and joyful communication, people's diversity can be valued, differences can be united, and participation can be enhanced. This contributes to community empowerment and creates a better climate to achieve empowerment goals.

In some cases of community empowerment, the findings of (Muchtar, 2016) on the application of participatory communication in development in the Indonesian journal Makna, Volume 1, Number 1, March 2016, said that participatory communication does not work as expected, the principle of development that is "top down" is still thick, many programmes do not really meet community needs, and the level of participation is low. This phenomenon is anticipated according to the theory of (Rahim S. A, 2004). There are four concepts of participatory communication in an analysis tool to determine the level of community participation. The four participatory communication approaches are as follows: First, heteroglasia means that empowerment activities in the community are based on the diversity of various groups and different communities with various variations in economic, social, and cultural factors that complement each other. The background of the people of Ngawenomboh Village is relatively homogeneous; the characteristics of rural communities have not been so prominent; the difference is that the majority are farmers; their still homogeneous livelihoods as farmers, socio-cultural backgrounds, and religions are almost the same. However, indicators of heteroglacia include the diversity of groups and communities in responding to empowerment in the form of cultivation activities, production processes, production partners, and moringa distribution partners. Communities are grouped by organisation; associations consist of elements of village government, village community institutions, farmer organisations, religious organisations, and other stakeholders. The diversity of organisational backgrounds, on the one hand, contributes to empowerment activities; on the other hand, it has hampered empowerment programmes.

There is an imbalance in participation in moringa cultivation activities; women's groups participate more in moringa cultivation activities. Because of the nature of the "rorot" artisan's work, women are better suited to sorting Moringa leaves than men are. However, Keloris is always open to anyone who wants to participate and approach all communities in society. No matter how small, the potential for diversity in the form of economic, social, and cultural differences can provide participation in identifying various problems and solutions that are relevant to the whole community. Living a peaceful and respectful life between citizens who are different economically, socially, and religiously and have different organisations and associations shows a high level of tolerance. This can be a strong basis for

building participatory communication based on dialogue, listening to each other, and working together to achieve goals in community empowerment activities. Harmonious and conducive socio-cultural life in Ngawenomboh Village, Kunduran sub-district, can create an environment that supports participatory communication.

The spirit of mutual assistance and cooperation can be the foundation for Keloris in strengthening communication and community involvement in community empowerment. Through an inclusive and responsive participatory communication approach, sustainable empowerment can benefit all citizens. Heteroglasia refers to the diversity of community backgrounds that can encourage synergy between groups to increase community participation. However, the facts show that diversity can also make communication difficult because of differences in views and understandings between groups. According to conflict theory, Dahrendorf saw that each element contributed to social disintegration. Dahrendorf distinguishes the groups involved in the conflict into two types: Quasi groups and interest groups In the context of the community of empowerment beneficiaries consisting of pseudo-groups,collections of power holders or positions with the same interests were formed due to the emergence of interest groups, while the second group, namely interest groups, was formed from broader pseudo-groups. These interest groups have a clear structure, organisation, programme, objectives, and members. This interest group is the real source of conflict in the community, in this case community members who are members of organisations in the village. However, according to Pierre van den Berghe (1963), heteroglasia Heteroglasia, or conflict, can also be good for community participation by, for example, keeping people together, making alliances with other groups, and giving people who were previously alone a chance to play a part. This means that the diversity that leads to conflict can also be good for community participation. Heteroglasia in society at large can have both positive and negative effects. or theteroglasia or diversity of the people in Awenomboh Village can increase community participation and enrich communication.

Second, dialogue: In the process of community empowerment activities in Ngawenomboh village, Kunduran District, dialogue is a substantial strength. Transactional communication occurs when the sender (sender) and the receiver (receiver) of the message interact with each other intensely so as to arrive at meanings that are mutually understood and shared. The people of Ngawenomboh Village have a forum for regular meetings in the form of social gatherings, PKK meetings, and jamiyah tahlil once a week. The forum is used by keloris to dialogue with the community about empowerment programmes. Also utilising the village crumb forum to socialise the use of moringa as a healthy processed product. The meaning of the dialogue indicator is that the moringa and the community know and respect other

speakers or other voices as subjects, no longer just as objects of communication. In the dialogue indicator, interaction occurs between listeners and speakers during the socialisation of community empowerment programmes utilising moringa as a healthy processed product. However, researchers see that dialogue indicators are still low due to culture; people are not used to public speaking and do not have the courage to express "unek-unek" in front of many people. However, Keloris still conducts socialisation interspersed with education about the benefits of moringa in improving the economy and improving community nutrition.

This provides mutual benefits, both for Moringa and for people's minds. In the dialogue, there is a sharing of knowledge and experience with empowerment stakeholders to identify problems, analyse and determine solutions to problems that occur, and evaluate. In accordance with dialogue indicators, Moringa has conducted discussions, socialisation, and education in the community regarding community empowerment programmes for utilising moringa as a healthy processed product. Dialogue is not only carried out in formal forums but also in relaxed conditions in the garden, in warkop, and others. The highest form of dialogue is one in which voices that do not converge misperception or separate and escalate into openness, clarifying each other, and not masking each other. The intensity of scheduled and unscheduled dialogue in the community affects openness and mutual understanding between citizens.

Third, polypony is the highest form of dialogue in which voices that do not merge or separate and increase become open, clarify each other, and do not cover each other. Polypony is an ideal form of participatory communication in which the differentiation or diversity of voices is realised collectively so that they reinforce each other. In the polypony indicator, researchers saw obstacles in the programme delivery process due to low dialogue. The long acceptance of community empowerment programmes for utilising moringa as a healthy processed product is due to different perceptions. Thus, the communication process in this indicator becomes hampered and requires a long time due to the lack of common meaning. Communication is not entirely smooth because there are several obstacles. The emergence of differences of opinion will cause disharmony between the implementing parties of the programme and several beneficiary community groups. Even so, Keloris still conducts persuasive communication with community groups. Polypony reflects the relationship between mutual acceptance and mutual reinforcement between groups as the goal of participatory communication. Openness and intensity of communication are key to achieving polypony.

Through open communication, different groups can better understand each other and

clarify each other's perspectives. This can help create stronger support and collaboration among such groups. This is in accordance with the theory of symbolic interaction, which holds that individuals or units of action consisting of a certain set of people adjust or match their actions to each other through a process of interpretation. (Ritzer, 2014). The main step of community empowerment activities in utilising moringa as a healthy processed product is participatory communication that reflects mutual acceptance, strengthening relationships between groups in community empowerment activities. In this context, participatory communication aims to create an environment in which different groups can interact with openness and mutual respect. With openness and high intensity of communication, different groups in Ngawenomboh village can better understand each other's perspectives, thus creating stronger support and collaboration in achieving common goals. Openness in participatory communication between the Moringa and the community plays a key role in achieving polypony. By communicating openly, groups can share information, views, and expectations without fear or prejudice. This paved the way for the creation of a better understanding of the differences and similarities among the groups and moringas. With mutual understanding and respect, groups can work together and collaborate more effectively. This collaboration allows them to bring together resources, expertise, and interests to achieve greater goals. Strong support between groups can also increase the chances of achieving success in participatory efforts.

These four carnivals are concepts for development communication, bringing all variants of all rituals such as legends, comics, festivals, games, parody, and entertainment together. Carnival indicators of participatory communication are communicators; in this case, keloris perform informal activities interspersed with humour. Community members are encouraged to participate in the carnival freely. This is the opposite of something serious and authoritative. The language and style of carnival indicators are based on the unmediated experiences of audiences, using common vocabulary and smelling their experiences. This indicator creates interpersonal relationships and tightens the sense of kinship and brotherhood with each other. Related to the carnival indicator, Keloris uses language that is easily understood by all people when socialising with society. Not only through socialisation, Moringa also uses media to convey messages. The use of media also varies, such as print media, social media, and direct meetings, according to needs. The social media used also varies according to the interests of each audience. Instagram social media is used by @kangdudi to publish programmes and education about the use of moringa. Instagram is used to target millennials as well as social media-savvy groups. And Facebook is used to target adult women and housewives. Social media is quite effective for conveying messages

because of its role as an intermediary to disseminate information quickly. Carnivals show that fun informal communication, such as joking and sharing humorous stories by Keloris chances, in which Keloris chances and the community are free to learn the skills, methods, and information that are best for them through socialising activities, discussions, competitions, and other events where everyone has the same amount of space and chances, can increase community participation. Through entertainment and gaming activities, people can feel more involved and contribute to a process or event. Carnivals can also help create a more relaxed and welcoming atmosphere. The keloris and the community are free to learn the skills, methods, and information that are best for them through socialising activities, discussions, competitions, and other events where everyone has the same amount of space and chances. According to constructivism theory, (Thobroni, 2015) gives humans the freedom to find what is cool and provide what opportunities are needed. Through the construction of the reality of communication that is informal in nature, fun is built between the keloris and society, such as joking and sharing humorous stories, being able to find new things to seek happiness by joking, and humour programmes. In the end, through the free construction of activities, it can lead to community participation in empowerment programmes.

4. Conclusion

As part of activities to strengthen the community in Ngawenomboh Village, Kunduran District, Blora Regency, moringa is grown and processed with the help of production partners and moringa distribution partners to make healthy finished goods. It can be concluded from the discussion above that the heteroglasia or diversity of the people of Ngawenomboh Village has a level of diversity that can be a valuable resource in community empowerment efforts. Although the majority of people have relatively homogeneous backgrounds in livelihoods and religions, the diversity of groups and communities supporting empowerment programmes opens up wider opportunities for participation. Dialogue, as the key to success between the moringa and the community, is a key element in carrying out empowerment activities. Container communication meetings and forums become a means of understanding and respecting each other's views and thoughts. Despite cultural barriers, keloris efforts to provide information and education continue to strengthen mutually beneficial communication.

Polypony represents a higher level of communication where differences of understanding and views are accepted collectively to strengthen relationships between groups. Despite the

barriers to understanding, Moringa still conducts persuasive communication to achieve better understanding. Openness and intensity of communication are key to achieving polypony. While the carnival approach, or relaxed approach, and humour in communication can increase community participation, Keloris uses a variety of media, including social media, to convey messages to various community groups. Carnival creates a friendlier atmosphere and gives people the freedom to contribute. In its overall context, participatory communication in Ngawenomboh Village is a strong foundation for successful community empowerment. Through dialogue, polypony, and casual approaches such as carnivals, Keloris manages to create respectful relationships and work together to achieve common goals in empowerment programmes. Open and intense participatory communication can result in strong collaboration, which in turn can increase success in efforts to empower the community of Ngawenomboh Village, Kunduran District, Blora Regency, Central Java, to utilise moringa as a healthy processed product. So, this practise of participatory communication needs to be strengthened so that the community of Ngawenomboh Village and other places can see long-lasting positive change. This can be used as an example of how participatory communication can help empower communities.

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