Communication Pattern in Social Organization of Kampung Cempluk Tourism As the Realization of Campus Ring Village

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Abstract
The villagers are experiencing social problems such as shifting values, land transfer, complex regeneration of youth in agriculture, and land gentrification that make the community increasingly cornered. The firm conception of knowledge about the village plays a role in seeing the people as a lagging community. The presence of actors who parade the communication into symmetrical communication. Submission of Cempluk's, shared workload, which is also a form of behavior as a form of integration can also use such as turn work. Based on its characteristics, the social wisdom of the Cempluk community. This communication process occurs in various activities such as tahililan (communal feast for event), prayer, or PKK (Family Welfare Program) meetings. Furthermore, this study shows that the process of transforming knowledge about Kampung Cempluk is directly conveyed through social routines. This social routine encourages the community to collectively agree on the Kampung Cempluk Festival (CVF), where social organizing is carried out in the movement process. The study results show that villagers who are known as disadvantaged groups can pattern complementary communication into symmetrical communication. Submission of concepts by village movers triggers a collective spirit among them and direct action in maximizing the implementation of CVF, and then increases social relations with other stakeholders such as university students, lecturers, and sponsorship.

Keywords: communication patterns, kampung cempluk festival, social organizing, tourism.

INTRODUCTION
Social space is a social relationship that creates activities in fulfilling goals [1]. So that gradually forms the behavior of society as a form of social representation. In this study, network patterns and interactions between rural and urban communities will form a new social space so that they are in a state of adaptation.

With the emergence of the conception of the village space, it will color the dynamics of social problems and the independence of the community in solving its problems. With social norms and values formed and agreed upon together, social bonds will be developed in the direction of community goals, and this is to support people's lives in it, both physically and spiritually [2].

The more members of the community feel close to each other, the more common the tendency to develop a reciprocal attitude. These relationships can be found in family relationships, neighborly relationships, military, vocational, religious, and social societies. Reciprocal behavior as a form of integration can also use sharing behavior and exchange behavior, which was obtained through the behavior of shouldering the shared workload, which is also a rule of sharing behavior, such as turn work. Thus, during the establishment of connectivity between the village community and the city area, there is an adjustment of values, norms, and reciprocity [3].

The villagers of Kampung Cempluk, located in Kalisongo Village, Dau Sub-district, Malang Regency, are included in the sub-urban group because it is directly adjacent to the elite housing Dieng area. In urban areas, the sub-urban areas are often interpreted as transitional areas [4]. This area is often referred to as the village area of the city, and the Kampung Cempluk included in the area. If perceived from the environment, this area is both urban and rural area, and from a community perception, the sub-urban area is a community that has a rural nature and urban nature as well. Based on its characteristics, the sub-urban area is part of the city that shows the condition of the village and the city simultaneously. So, on the one hand this region shows the nature of urban, and on the other hand, it also shows rural nature [5].

The social problem in Cempluk communities is the occurrence of social class meetings through residential spaces between the immigrant...
population and the local population, especially coupled with the presence of students as the target of the market. So, what happens is the way of thinking of local people who position students as market objects. As a result, they do not give opportunities to students to play a role in social activities such as gotong-royong (mutual cooperation), local rituals, kerja bakti (community service), sholawatan (blessing to the prophet), and local art routines. As a result, the community indirectly views students as market objects, increasingly discriminating against themselves as villagers in the suburbs.

To overcome the discriminatory view of the existence of the village, youth groups and residents jointly conduct campus activities. It is a paradigm of village development that seeks to involve students as agents of organizing and facilitators in developing cultural barns as local assets [6]. In 2015 local youth and students established the Kampung Cempluk Festival as a ceremonial form of change in the community. The festival is a symbol of the expression space of society. Changes that occur contribute to the transformation of attitudes and values built-in every layer of society [7].

The community response after the Kampung Cempluk Festival is relatively good. Many circles of the community are involved as sponsors, such as PT. Bentool, the local tourism office, non-governmental organizations, and the Ministry of Villages as a form of assistance for the village innovation grant competition of IDR 75 million to support the activities of the Cempluk Village Festival (CVF) in 2019. Seeing many positive responses, the local people are increasingly eager to make development and change. They no longer think that students are a market but can be involved in developing villages. So, the position of the village is no longer at a disadvantage and discriminated area but also as an area that can capture opportunities for stimulation provided by urban areas.

As it progresses, new social problems resurface. There is suspicion from the local community related to the transparency of the budget that the mobilization group has managed. The community claimed that the budget allocation lacks transparency, there are many budget misappropriations, and it is still covered up. In addition, the residents of RW 01 and RW 02 neighborhoods mutually seized the location of CVF until now are still unresolved. RW 01 community wants the CVF location to be set with accessibility considerations or affordable to the general public. While RW 02 thinks that the location is worthy of CVF because it can be encouraged by the strength of the local community that is compact and organized. The most urgent social problem is the lack of organization between mobilization groups, such as Karang Taruna (youth organization), art groups, microeconomic actors, and sponsors. Their readiness internally lacks direct communication, so the effect of the implementation of CVF only capitalized on determination and spontaneity. Based on the problem, this paper will examine the social organizing conducted by the driving actor in the tourism of Kampung Cempluk to be able to realize the campus ring village.

To sharpen the analysis of the case raised, the author uses the concept of communication patterns in conducting social organizing in a community to mobilize Kampung Cempluk Tourism. The emphasis of the analysis is on how exactly the mobilizer positions communication as a foothold to move members of the village community so that they can reach a collective agreement in carrying out the maintenance of the Kampung Cempluk Festival activity.

**MATERIAL AND METHOD**

The descriptive qualitative research method is the proper method in capturing and deepening the information of the research subject, including in communication science [8]. Knowledge acquired through a performance material process can be assessed as equivalent to knowledge generated through theoretical and model analysis [9]. This research reveals social realities that are by social context and are empirical.

The focus of research is the scope used to limit studies and determine a more viable research place. Both establish focus effectively by determining the criteria for inclusion and exclusion to obtain incoming information [10]. The research is located in Kalisongo village dau district of Malang regency. The focus emphasized is on communication patterns by driving actors in conducting social organizing.

A qualitative approach is used in this study because this approach focuses on the analysis or interpretation of the communication pattern during the mobilization actors conduct social organizing when promoting the Kampung Cempluk tourism concept in Malang City. This approach allows for analyzing the communication process that occurs in various activities [11].
Communication patterns as the instrument of community social organizing

Simply speaking, communication is the process of conveying a message from a communicator to a communion [12]. Communication is a systematic effort to firmly formulate the principles of information delivery and the formation of opinions and attitudes [13]. The object of communication science study is not only the delivery of information, but also the formation of public opinion and public attitude in social life and political life plays a very important role. Even in his particular definition of communication understanding, the communication can be defined as the process of changing the behavior of others (communication is the process to modify the behavior of other individuals) [14]. While according to Croonkhite [15], to understand the communication process, there are several approaches to communication stages as described below:

1. Communication is a multidimensional interaction, namely related to the character of the communicator, the message delivered, the media to be used, the communion that becomes the target of communication, and the impact that will be caused.

2. Communication is an interaction that has a dual purpose or purpose. Communication, when applied correctly, will be able to prevent and improve relationships while creating a pleasant atmosphere and creating harmonious relationships, both interpersonal, between groups, between nations, and so on.

3. Furthermore, communication is also related to the community or association that emphasizes togetherness and equality. Where a specific community is awakened because of the existence of the same, be it the similarity of opinion, religion, nation, or purpose. They can constantly walk together because of the communication between them.

Based on the above understanding, communication can be emphasized as the process of delivering messages from speakers or communicators to communion who use the media. It was to cause the effect of the delivery of the message either changes or formation of attitudes, communication functions, communication objectives, communication processes to communication patterns. The importance of communication in social organizing becomes a fundamental foothold in mobilizing community members in carrying out collective actions. So it takes a communication pattern that can mobilize interests and mobilize members. Communication patterns are defined as the relationship patterns of two or more people in sending and receiving messages so that the message in question can be understood. Tubbs and Moss [16] say that the pattern of communication or relationship between two or more people is divided into three:

1. Complementary relationships are based on differences between the people involved. The opponent will follow one form of behavior. For example, the dominant behavior of one participant brings subject behavior to another.

2. Symmetry. The extent to which people interact is based on similarity. Dominance meets dominance or obedience to obedience.

3. Parallel is a relationship pattern that is a combination of complementary and symmetry.

The dimensions of communication patterns consist of two kinds: concept-oriented patterns and socially oriented patterns with different relationship directions [17]. Communication patterns or relationships can be characterized as complementary or symmetrical. In complementary relationships, one dominant form of behavior of one participant brings submissive behavior and the other. In symmetry, the degree to which people interact is based on similarity. For example, dominance meets dominance or obedience with obedience [16]. Communication is patterned according to a specific role and a particular group in society, education level, geographic region, and other characteristics of social organizations. On an individual level, communication is patterned on the level of expression and interpretation of personality.

Data Analysis

This research analysis emphasizes communication patterns during social organizing in a community in mobilizing Kampung Cempluk Tourism. How exactly the mobilizer positions communication as a foothold to move members of the village community to reach collective agreements, build networks, and strategy communication approaches applied by the driving actors.
RESULT AND DISCUSSION
The Efforts of Making Actors Conduct Social Organization in Kampung Cempluk Tourism

Communication that takes place in organizing Kampung Cempluk tourism village is communication-based based on a common purpose. Although the mobilizer seeks to use rationalistic communication, they always relate the village’s condition to urban village areas, such as poverty issues, marginalization, and slum areas, and so on. In the initial stage, the mobilizer initiated a discourse about the village community that must be independent and anticipates the influence of globalization, especially the behavior of the city under the students. Gray Croonkhite says that communication is an act of interest duty in the process of social interaction [15].

Ongoing communication will result in an exchange of information or messages ending in a pseudo-agreement [18]. Through this analysis, the mobilizers of Kampung Cempluk tried to conduct a process of communication with its members, both with citizens, traders, Karang Taruna, and other parties involved. The discourse below is the establishment of Kampung Cempluk tourism village that can be a place to inspire potential villagers and collaborate with students.

Step by step, the mobilizer actors realize that they do not have to legitimize their position as villagers. The pattern of communication, in the beginning, seemed to be on complementary status, namely the debate between the driving actors and citizens and other parties who have not yet agreed. However, the driving actor performs a more intense intensity of communication. To be more convincing about the realization of the tourism discourse of the Kampung Cempluk, the mobilizer actors approached the groups of youths who fall into the category of village movers.

The youth group that serves as a mobilization place is a place of youth associated with a sense of togetherness [19]. There is a trait and mutual trust between members of the group in cooperation relationships. They also mingle in the routine activities of the citizens, namely, the activities of the people of Kampung Cempluk, such as youth groups of Karang Taruna, local classical art groups, and tahilian/selametan (communal feast for death commemorating or celebrate events) as a religious activity.

There is an attachment to strengthening their internal group to achieve orientation with these circumstances. Because according to Fathy [20], the social bond arises from the thought that members of the community cannot individually overcome various problems faced. From these circumstances, there needs to be a principle of togetherness and good cooperation between group members to overcome the problems at hand.

The attachment built is formed after a bond to animate the nuances of the village. The bond can be a group that regularly meets on a particular schedule. As well as activities in Kampung Cempluk, for example, tahilian (communal feast for death commemorating or celebrate events) activities that are routinely followed by gentlemen and held every week by alternating houses to the house of the residents of Kampung Cempluk.

As Tubbs and Moss said about communication, he considers an instrument to equalize perception or view [16], thus leading to a collective agreement. The ongoing communication to socialize the Kampung Cempluk tourism village concept is carried out in several routines of residents. In other words, communication takes place at a time when the momentum of the activities of citizens is regular.

The youth group in question is a Karang Taruna of Kampung Cempluk as a committee in various activities, such as the committee of Kampung Cempluk Festival, the gymnastics committee each week, and greening activities and Kerja Bakti (community service) that they routinely hold. In the implementation of the Kampung Cempluk Festival, Karang Taruna as committee executioner, assisted by students who live in dorms in Kampung Cempluk village and students who conduct community service programs (KKN). With the involvement of the students emerged a new network that has a social relationship between the citizens of Kampung Cempluk and students.

Some parties disagree on the establishment of Kampung Cempluk, which is a common challenge for community empowerment. The strategy is to play two types of communication, namely direct and indirect communication. Direct communication is done in public or like a person communicating verbally [21]. In contrast, indirect communication is trying to gain legitimacy by getting encouragement from public figures. They are positioned as a communion that can subdue less-than-agreeable members. In comparison, the driving actor plays the role of explaining technically the whole concept underneath.

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The process of subjugating in achieving legitimacy has given a symbolic emphasis. Society is encouraged by the concept and technical explanations but encouraged by the conception of knowledge from community leaders [22]. The role of village members is helping to socialize and reassure the community. Awareness of the local community of mobilizer actors involves internal parties by involving village elites who are oriented in the hope of support to the community. This strategy is carried out so that the village’s elite also plays a role in developing the potential of the community.

The village’s elites in question are the chairman of RT (neighborhood), the head of RW (community), the head of the village, the village head, and the village staff. Tubbs and Moss [16] presented communication symmetry as a condition of communication characterized by similarity of purpose and minimal differences between group members who belong to it. The extent to which people interact is based on commonality. Dominance meets dominance, or compliance with obedience so that the communication pattern will quickly reach an agreement and take action collectively. In this context, the communication that takes place is not one-sided. There is a dialogue that considers each other the best ideas to reach a point of mutual agreement. In this case, obedience to an agreement has reached the truth on a community scale.

Communication is the process of social interaction that becomes a stage of communication approach that can convey the message well [23]. Communication is a multidimensional interaction related to the character of the communicator, the message delivered, the media to be used, the communion that is the target of communication, and the impact that will be caused [24]. In this context, the communication between the village mobilizer and several parties involved make an agreement that correlates with the occurrence of social impacts. Both impact the community, stakeholders, and citizens in the Kampung Cempluk area. The impact is increased trust, network, reciprocity, cooperation, and excellent understanding of Kampung Cempluk tourism.

Furthermore, in addition to building social relations with village elites, mobilizing actors also maximize networking and generate cooperation outside the village, such as local and central governments, companies, and universities in Malang. For example, during the art event of the Kampung Cempluk Festival, they require sponsorship funds ship company, and the driving actor tried by applying for funding on a proposal that was then submitted.

The driving actor considers contributors from companies to be the primary source of funds. These contributors are usually obtained from contractors in elite housing who are considered to have the potential to withdraw funds because Kampung Cempluk and elite housing live side by side. For the cooperation, the company has performed mandatory social responsibility to the community in the corporate environment. With this, there has been good interaction and communication to minimize the friction between Kampung Cempluk and the company. In addition, contributors also come from companies engaged in media, such as Malang Post, Radar Malang, and UB TV.

The mobilizer of Kampung Cempluk tourism is located in communication-related to the community or association that also emphasizes togetherness and equality. Where a specific community is indeed awakened because of the existence of the same, be it the similarity of opinion, religion, nation, or purpose. They can constantly walk together because of the communication between them. The concept said by Gray Croonkhite seems very noticeable in the process of deliberation between the mobilizer and the members inside [15]. The diversity of parties from various circles is not an issue. Instead, they exchange opinions and give each other information to have a dialogue in reaching an agreement. The presence of volunteers and supporters in it, certainly becomes an amplifier of social ties. How exactly they have become a vision to realize the implementation of the CVF.
Asymmetric communication pattern is undoubtedly an advantage in the process of social organizing [25]. Because starting from the communication conducted by the driving actor, gradually able to produce a form of knowledge about Kampung Cempluk tourism. Until finally directly able to multiply social relations with some stakeholders or sponsorship.

In addition to the companies that contribute to Kampung Cempluk for its cooperation program, academics such as universities are also heavily involved in helping Kampung Cempluk develop its village's potential. This is done to realize the Tri Dharma (the three pillars) of higher education, namely education, research, and community service. The University of Brawijaya, for example, has engaged students and lecturers to conduct research and community service programs as a form of contribution to the education of its students. The program is conducted in the form of an internship program with discussions and interviews with the community.

Then the results of the discussion were developed with academic studies that can provide benefits for Kampung Cempluk. For example, institutional strengthening with the legality process of Cempluk Village Arts and Culture Community incorporated in 2019, initiated by the University of Brawijaya based on discussions that have been conducted in the form of problems of the lack of structure and community-owned AD/ART (memorandum/articles of association). The issue of community AD/ART in the field also impacts the licensing and legality of the community formally. Although it has been established for ten years, the Art and Culture Community of Kampung Cempluk does not yet have a legal basis in the form of community deeds. This causes the existence of The Art and Culture Community of Kampung Cempluk not to be legally recognized in the eyes of the law. The absence of legal recognition causes this community to have difficulty accessing various assistance and activities held by the government and private sector, such as sponsorship applications, funding assistance, or mentoring.

So at that time, students of the University of Brawijaya tried to provide a service program to help the legality process of The Art and Culture Community of Kampung Cempluk for legal entities. Thus, students can increase the institutional capacity of the community. The involvement of students as volunteers in the activities of the Kampung Cempluk Festival lies in the ability of creative ideas that help organize the event well. As is the case when submitting proposals is assisted and involves a lot of students because the human resources (HR) of the youth of Kampung Cempluk are still minimal in the administrative process required when submitting proposals. So that the role of students, in addition to helping the proposal submission process, also provides education to Karang Taruna (youth organization) in Kampung Cempluk. They hope that in the future more can be independent.

In addition, to build a network against outside parties, the mobilizer actors also build networks by forming a social relationship with village founders in Indonesia, namely The Kampung Nusantara Network or better known as Japung Nusantara. The network is currently in the form of a community or community of village activists used as a medium of sharing and strategy discussion in floating the village's potential. In addition, through the network, village activists cooperate when there is an obstacle or problem from its members. So, the network provides benefits in the form of help village activists in solving problems over creative ideas from other village activists.

The social organization carried out by the village mobilizer is located in the process of movement. How exactly the village community is known as lagging, far from the development of the city area and the values of the city structure. Instead, they can display complementary communication into symmetric communication because of the delivery of the concept given by the actors driving the village, triggering a collective spirit between them.

Friction during the process of formulating Kampung Cempluk tourism is a common thing. Mobilizing actors utilize public figures to convey understanding to the general public. While the rest of it requires technical explanation, then that’s where it requires comprehensive communication.

In its development, it turned out that the people who initially counter became subject to the conception of Kampung Cempluk tourism. The researchers’ findings show that the communication process conducted by the driving actors is overseen by the social wisdom of the Kampung Cempluk community, as in tahilian activities, sholawatan, PKK meetings, and other activities. Hence, the process of transforming knowledge about Kampung Cempluk is delivered
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through the communication of social routine lines. It is why the community finally collectively agreed about the existence of the Kampung Cempluk Festival (CVF).

Routine Maintenance Strategy of Kampung Cempluk

Kampung Cempluk Festival, better known as CVF, is an annual agenda conducted by Kampung Cempluk in September. CVF has been running for ten years and is constantly experiencing people's creative ideas annually. During the CVF activities, there are partners of Kampung Cempluk involved in contributing, both from the academic circles of universities, the government by conducting mentoring, and companies as supporters of additional funds for the event. During this time, the partner played an essential role during the CVF, both before and after the event activities. For example, private parties (companies) provide grants through the sponsorship program, a government as a protector and assistance during the event, and campus academics who contribute to the substance and technical. So, the social relationship is the establishment of a network between the parties.

Through the network between the Kampung Cempluk and partners that have been built, there is trust in it, from the government, academics, and private sector, as well as the Kampung Cempluk itself. Information hosted by networks to interact eventually has contributed to the rise of trust among them [26]. This assumption explains that in the process of communication, the message and the action performed are correlated. The volunteers no longer consider the certainty of whether the activity was held. Instead, they think about the opportunities that would otherwise be in the can. In this context, communication becomes essential to maintaining the social bonds they have built.

The background of CVF art activities eventually formed a social network between partners and Kampung Cempluk, and the level of communication becomes the determinant of maintaining social networks [20]. Cooperation does not necessarily exist but can arise when previously created a shared identity, the exchange of the two, and repetition of an interaction.

Communication between Kampung Cempluk and partners can occur because the element of cooperation they do produces a positive impact on both. This symmetric communication pattern indicates the similarity of capital they have to each other [25]. Either in the form of materialist capital or non-materialist capital.

Kampung Cempluk can get financial assistance and creative ideas from various partners they have established with a balanced communication pattern. At the same time, partners such as private parties (companies) can benefit from the familiarity of their products through the community website displayed for its cooperation with Kampung Cempluk at CVF events. In addition, partners from academic parties such as students get media and a place to conduct learning by applying the Tri Dharma of higher education, research, and community services.

Volunteer Involvement in Kampung Cempluk Festival

Kampung Cempluk Festival (CVF) activities involve many parties, one of them is volunteers who want to help the committee in the implementation of the event. Volunteers come from among students who study at universities in Malang, such as Brawijaya University, Malang State University, Muhammadiyah University Malang, National Institute of Technology, Merdeka University, and other universities in Malang. They are hard-spoken about community service that is implemented as a volunteer position at CVF events.

At first, the volunteers involved are students who live in the dormitory or have rented a house in Kampung Cempluk. As time went by, many volunteers from the community in Malang Raya were involved and joined the committee of CVF. Now, the committee not only students who live in the dormitory or have rented a house in the neighborhood of Kampung Cempluk but also from various college students who live in the dormitory or have rented a house outside Kampung Cempluk.

Volunteer involvement in the CVF committee there are various background causes. They are involved the majority because there is a KKN (community service) or Internship program from its campus required to perform community service. In addition, most of the students who involve themselves as volunteers in the CVF committee are intended voluntarily, meaning they sincerely take the initiative to assist the committee in implementing CVF. Another reason is that they want to do social life and social learning, which they do not find in campus life. Therefore, there is positive reciprocity encouraged by students for their involvement as
volunteers in CVF activities. In the form of knowledge and experience, they gained both the learning to socialize with the community and find something new in the community with various educational backgrounds and help the economy of the people of Kampung Cempluk.

In communication analysis, communication is also related to the community or association that emphasizes togetherness and equality [27]. They can constantly walk together because of the communication between them. The success of the driving actor is not only able to change the communication pattern that was originally complementary until it turned symmetric. Furthermore, the capacity of actors is also crucial in maintaining trust, cooperation, and social attachment through the intensity of knowledge transformation [4]. The strength of this knowledge planting eventually reaches the scope of students who are around it.

Symmetric communication patterns are getting more substantial during the communication between the driving actor and the student. Because they understand each other what is meant by community development, especially in Kampung Cempluk in the context of tourism, they also often have regular discussions during the formulation of CVF concepts each year. Such as the concept of disability, cultural barns, exclusive social spaces, and others.

CONCLUSION
During the implementation process of the Kampung Cempluk Festival (CVF), the communication pattern began with the role of the driving actor in transferring knowledge about the Kampung Cempluk tourism village. With the presence of symbolic assistance from the government, the concept of a tourism village is readily accepted. Although there are some cons, in this case, communication is still complementary. There is still a phase of subjugating against those who do not accept CVF. But the capacity of this mobilizer actor has a robust strategy for infiltrating the concept of CVF. First, the actor entered into the routine activities of citizens, such as yasinan, sholawatan, arts, and other activities. As well as the approach to students and sponsorship, the actor was able to convince by explaining the concept of CVF interestingly and plausibly. Both in social activities have a coffee together, regular discussions of campus, and other social activities.

The transition from complementary communication patterns to symmetric communication patterns is due to the way CVF concept delivery approaches in social activities of the community and sponsorship and students. This communication pattern is a pattern of communication that will be maximal in conveying messages when taking place in social interaction in general. Communication in the community, providing rationalization, and technically clarifying CVF has indirectly led to a pattern of thinking that initially rejected the tourism village, becoming accepting of CVF. So they quickly build collective agreements, cooperation, and social attachments. The intensity of this symmetric communication pattern is well maintained for stakeholders and actors.

Along with the social process comes social networks and the presence of stakeholders. It means applying a good communication pattern in social organizing will build a balanced communication pattern. It is where the agreement will be built together and carried out concretely, namely the implementation of CVF. The results of CVF implementation strengthen the value of cooperation, social care, and social reciprocity. In order to explore the form and influence of communication patterns on social mobilizing, especially in strengthening edutourism networks, further research related to how the forms and transitions of complementary communication patterns to symmetric communication patterns in the formation of edutourism-based community empowerment networks need to be investigated further.

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