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IMPLEMENTATION OF THE LAONG PANTAR MODEL IN VILLAGE GOVERNMENT IMPLEMENTATION IN SUMBAWA REGENCY

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Abstract:

The high intensity of formal communication, Long Pantar communication between village political elites, and the community results in a decrease in trust. A high level of uncertainty in a relationship causes a decrease in the level of intimacy of the communication content, resulting in a high level of reciprocity (feedback). (West & Turner: 2013: 150). This type of research is descriptive qualitative, natural observation. Data collection uses observation, in-depth interviews, structured interviews and documentation. The results of the study show that the Laong Pantar implementation model desired by the political elite and the community is the elaborative final communication model. The motives for disagreement among political elites are habitual or accustomed to formal communication. This is due to a decline in trust in one's own culture, along with increased workload and political motives. The motives for understanding among elites include a desire to adopt one's own culture, a desire to improve the quality of elite relations with the community, and a desire to encourage community participation, as well as a decline in trust in formal communication. These motives include community understanding, a desire for love of one's own culture, a desire to combine formal and informal communication, a desire for cultural innovation, and a desire for participation. The motives for disagreement among the community are due to the perceived mediocrity of laong, a lack of communication, and a perceived casualness (underestimating one's own culture). Santrifugal motives are more dominant than santripetal motives.

Keywords: Laong Pantar, Village Political Elites, Formal Communication

INTRODUCTION

Conceptually, good communication is communication that can be accepted by all parties, creating a common understanding between the two. Darma, Y., & Putra, S. R. (2020). The reality is that any form of communication has obstacles. The biggest obstacles to communication are at the source, the recipient, in addition to the message channel or media. Masdar et al. (2009) emphasized that good communication is a transformative process of conveying information evenly, precisely, accurately, and openly, ensuring the use of existing resources can be utilized as best as possible for the benefit of society. (Masdar, et al., 2009). (Utami, P. (2023).

The implementation of formal communication in village governance still falls short of the expectations of some village political elites and the community. The impression arises that formal communication tends to separate itself from community communication habits. There is a growing desire among the community and some village political elites to implement the Laong Pantar model in village governance.

The Laong Pantar model refers to a general description of communication activities that develop above the Pantar model, including a free, democratic communication atmosphere, free from







pressure, equal status between the communicator and the recipient, and rapid message transfer. In general, the Pantar communication model focuses on who conveys what (the sender), to whom (the audience), the media, and the effect (Lasswell, 1948).

The Laong Pantar tradition, passed down through generations by the rural communities of Sumbawa, has served as the primary means of communication for social matters, from the traditional village phase to the current village phase. The traditional village phase is characterized by groups living in mountain valleys in small groups (jempang). A jempang consists of five to ten families, and the distance between each jempang is fifty to one hundred meters. The traditional medium of communication at that time was called bakao, or shrill shout.

In village life, the bakao method has been gradually replaced by batamong. This method utilizes the services of young children and teenagers. The conversations are more complex, covering everyday life topics such as food and drink, work issues, children's problems, education, politics, law, economics, and government.

The application of the Laong Pantar model in the implementation of village governance by some village political elites and the community is believed to be able to address the confusion of information in the community, increase community participation, emphasize participatory communication practices, and harmonize formal and informal communication efforts (Downs, Ulfiyah, M., Saripah, S., & Syarifudin, E., 2023).

Optimizing the function of Laong Pantar in the implementation of village governance as a form of recognition, love for one's own culture, and strengthening the function of Laong Pantar as a medium for socializing values, instilling social values. The value of illa nobakalako (ashamed to be a useless person), illa bola (ashamed to lie), the value of mutual respect or mutual respect, religious norms, norms of politeness, and moral norms. (Risyda, 2018) (Dewantara & Nurgiansah, 2021b), the glue of social relations.

Based on the content of the Laong Pantar conversation, it includes gesa pantar (a phrase used in Laong Pantar). It is called gesa pantar because the conversation is humorous (gesa). The main actors in Gesa Pantar are people who have the ability to joke (Gesa). Laong Pantar is a form of directed conversation, with slightly wild updates. Thus, Laong Pantar becomes a space for sharing information and social guidance. Sutaryo (2005). Pandaleke, T. F., Koagouw, F. V., & Waleleng, G. J. (2020).

The importance of Laong Pantar for rural Sumbawa communities. Those who do not participate in Laong Pantar even once feel something is missing. They feel they are out of touch with information, distant from their neighbors, less enlightened, less able to exercise social control, less entertained, and less able to cultivate relationships with other neighbors (Mulyana, 2007: 6).

It is called pantar communication because communication activities take place entirely on a pantar. Pantar refers to a simple structure made of bamboo and wood, two and a half meters long, one meter wide, and half a meter high. The Pantar building, inseparable from the residents' homes, is deliberately provided as a communication medium, a means of exchanging verbal, direct, explicit, and frank information in a low-context culture (Edward T. Hall, 1996).

Since the village government system was established, the communication habits of village political elites have begun to change from those of the village head, village staff, and members of the village consultative body (BPD). What was once openly critical has now become laced with negotiation (Verdeber, Mulyana, 2005), accommodating the interests of campaign team supporters and close family members of other political sympathizers.

Important documents such as the village revenue and expenditure budget (APBDes), village government administration report (LKPDes), village medium-term development plan (RPJMDes),







and village government work plan (RKPDes) are deliberately stored in the village office, making it difficult for the public to access information. This reality contradicts the principle of public information transparency as stipulated in Law No. 4 of 2008. All public information is open and accessible to citizens, excluding information that is excluded. All information must be obtained quickly and on time, at low cost, and in an easy manner. This inconsistency invites dialogue between communities, village political elites looking for loopholes to cover up weaknesses in formal communication.

In the run-up to the village head elections, particularly in Kakiang Village, Moyo Hilir District, in September 2022, the idea of implementing Laong Pantar (a traditional house) has become a hot topic of discussion in every village hall (pantar). In the mornings, afternoons, and evenings, residents enjoy spending their free time sitting on the pantar, exchanging thoughts, ideas, and concepts on a wide range of topics, including the implementation of Laong Pantar in village governance.

Behind the issue of implementing Laong Pantar in village governance, there are a handful of village political elites and community members who disagree with the idea of implementing Laong Pantar in village governance. Those who oppose it believe that implementing Laong Pantar in village governance will increase the workload of village government officials, village staff, and so on. This discourse is considered impossible, given that hamlet and village deliberations already exist. The Village Consultative Body (BPD) already exists, a forum for community outreach. Considering Laong Pantar is noisy, and in passing, the Pantar space is integrated with residents' homes, Laong Pantar is insignificant and does not produce village political decisions.

The party that agrees to develop the narrative: "that the implementation of Laong Pantar in the implementation of village government opens up space for participation, encourages the development of participatory communication, encourages openness of public information, making participatory communication a goal." (Morisson: 2013: 201).

From the perspective of communication science, Laong Pantar or pantar talks involve two or more people from the community, village elites, religious figures, predominantly speaking on pantar for social matters, as a source, as a recipient, as a media, the main media for pantar communication is mutual sarungan (news) for government affairs, it is dominated by formal communication (intracultural) (Oetzel, 2009), the village government acts as the message giver, the community as the target group or audience.

Efforts to implement Laong Pantar in the implementation of village governance are directed towards an elaborative movement in which information sourced from the community and government is processed openly in an open, democratic atmosphere, becomes a joint agreement, and is disseminated jointly within the community, through the media of saling sarungan. This approach allows for a return to the democratic, dialectical, and transformative communication habits of village political elites. Government messages or information are not solely conveyed through billboards, banners, and notice boards, but are also reinforced through the use of "sarong" (sarong-scarf) media. Another desired outcome for the community regarding the implementation of Laong Pantar is the creation of a space for self-concept development (Manggola, A., & Thadi, R., 2021). Kurmia, N. (2005).

METHODS

The research title determines the type and nature of the research. Considering that this research seeks to identify the Laong Pantar model in village governance, the researcher explores the strengths and weaknesses of Laong Pantar from the subject's perspective. How do the subjects







understand, describe, and understand the experiences and knowledge of Laong Pantar in detail, as communicators, message sources, message recipients, and media and data instruments? (George Ritzer, 1992:39).

The researcher explores the layout of the Pantar building and interprets the reality of Laong Pantar. The atmosphere of Laong Pantar, the cycle of actors gathering and communicating, and the messages exchanged on the pantar directly impact the hopes, desires, and motivations of the community. The village political elite's motivations for implementing Laong Pantar in village governance, or conversely, what are the community's motives for rejecting the implementation of Laong Pantar in village governance? The researcher interacts with the community based on meaning.

Therefore, this research is descriptive qualitative. (Lexy J Moleong in George Ritzer, 1992). This research is a naturalistic observational study. Conducting in-depth, complete, comprehensive and holistic research on the social reality being studied. Danny L. Joergensen in Andi Mappiare, (2013. Collin.1997:115).

Method of Collecting Data. Research methods relate to scientific procedures for obtaining data in accordance with the objectives and purposes of the research. This research data was obtained through:

- Direct observation. This method begins with the researcher observing, reviewing, recording, photographing, or documenting inter-communication events to obtain relevant data (Sutrisno Hadi, 1994:36).
- Interviews. Researchers communicate directly, interact, or meet face-to-face with informants, or communicate through available communication media such as mobile phones.
- Documentation. This method requires the researcher to photograph the field events and activities of Laong Pantar.
- Questionnaires. This method requires the researcher to formulate several important questions, which will be given to key informants and comparison informants.

Data Examination and Data Analysis Techniques. Data analysis, data processing, and data interpretation refer to the process of processing research results, starting from compiling, grouping, reviewing, and interpreting data in patterns and relationships between concepts and formulating them in relationships between other elements so that they are easily understood and comprehended. Data analysis begins with formulating and explaining the problem before entering the research field and will continue until the writing of the research results. Schatzman and Strauss 1973 in Creswell (2018: 338), claim that qualitative data analysis includes grouping things, people, and events and the traits that characterize them (Nasution, 1988). All data obtained from sources are analyzed using the interactive analysis technique of Miles and Haberman (1992) with the following data analysis components.



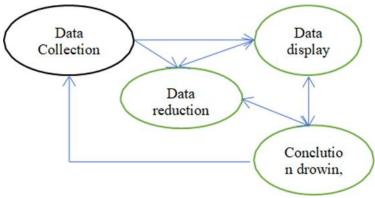


Figure 1. Analysis Techniques

RESULT AND DISCUSSION

Kakiang village government is headed by Mr. Aminolah, assisted by a village secretary, Mr. Heri Kuswanto, S.Pd. The Chairman of the Village Consultative Body is Mr. M. Jabal, S.Pd. Kaking Village is located in Moyo Hilir sub-district, Sumbawa district. The distance of Kakiang village to the capital of Moyo Hilir sub-district is three kilometers, to the capital of Sumbawa district, thirteen kilometers, with the Village code (PUM) 52.04.09.2002. Coordinates longitude 8.533362, latitude 117517238 with the following boundaries.

Olat Rawa Village and Ngeru Village border the North. Serading Village borders the South, Moyo Mekar Village borders the West, and the East is bordered by Lopok Village. The classification of developing villages/sub-districts with a village area of 37.69 km2/3,769. Ha. The population is 3243 people inhabited by 995 heads of families. With a ratio of 1,580 men, 1,644 women. Consisting of six hamlets, Kakiang A Kakiang, B hamlet, Untir Podong hamlet, Kemang Kuning hamlet, Pengenyar Selatan hamlet and Pangenyar hamlet. The village's main commodities include rice and corn. The area of rice fields is 1,306 Ha. Fields of three hundred and two (302) Ha, plantation land of eighteen (18) Ha, livestock land of fifty-one 51. Ha. Pond one 1. Ha. So far, the Kakiang village government has distributed 2,500 certificates to the community. The village land area is 2,495 m2 (0.24 hectares).

Laong Pantar Model. Field data obtained from seventeen informants indicated a shared desire to implement the Laong Pantar model in village governance. One informant implicitly stated, "The appropriate Laong Pantar model to implement in village governance is the Pantar Informasi model." The Pantar Informasi model refers to a platform where stakeholders can analyze, discuss, and confirm the accuracy of information and communicate it to the community through a collaborative process.

The following is a statement from Mr. Ofitra Budiman Budiman, S.Pd., a resident of Kakiang A hamlet, Kakiang village.

"Whatever form the Laong Pantar model planning takes, our community desires that it maintain openness, equality, and community participation. The simplest model we desire is an information pantry. An information pantry is a place where the government and the community exchange information, where we, the community, obtain information. This means we want to maintain our ease of access to the Pantar space, as usual. The village government will manage the relationship. The village political elite, as the party ultimately responsible for the planning model, understands the strengths and weaknesses of Laong Pantar." Interview results, Monday, February 5, 2024.







Howard Giles emphasizes this with accommodation. Accommodation refers to a person's ability to adjust or adapt to all possibilities, including language use, understanding the communication context, the identities of others, and their abilities. Howard Giles Sitorus, K., Dedih, D., & Purba, A. B. (2022).

Mr. Ofitra Budiman's view aligns with those of (Hall, 1976; Hofstede, 2001; Ting-Toomey & Takai, 2006), who emphasize customs and traditions as the primary components that distinguish membership in one group from another (Hall, 1976; Hofstede, 2001; Ting-Toomey & Takai, 2006). These democratic, participatory, dialectical, and open components of the Laong Pantar tradition are what the village political elite and the community want to adopt in their village governance.

The interactive, bottom-up Laong Pantar model in village governance concerns the Laong Pantar heritage. The implementation of this model was triggered by the village government's communication culture, which was deemed problematic due to the intensity of meetings and the unpleasant experiences within the communication environment. Domination, information cooptation, and the delivery of information whose accuracy was difficult to verify were all aspects of the instrument being co-opted.

The implementation of the interactive, bottom-up Laong Pantar model in village governance is an effort to achieve clarity and confidence in their identity (Phinney, 1993). The following quote from Dr. Muhamad Khadafi's statement regarding the Laong Pantar model emphasizes:

"The development of Laong Pantar in any form must maintain the Laong Pantar heritage that characterizes Laong Pantar. A democratic, open atmosphere, equal positions for communicators and communicators, and a bottom-up and interactive environment." Interview, Thursday, July 11, 2024. In a democratic, open, and interactive atmosphere of synergy, communicators will easily collaborate in building relationships with other individuals (village government) and negotiating identity (Ting-Toomey, 1988). Brown and Levinson (1978) specifically stated that identity as "self-conception is formed based on self-categorization into certain social groups and social roles" (Imohari & Cupach, 2005, p. 197).

In addition to open communication, equality, and the absence of dividing barriers between rulers and those ruled, Laong Pantar also has the value of illa bolla (shame to lie). The interactive implementation of Laong Pantar, buttoup, opens up space for community self-conceptions, honest speaking, and shared responsibility for what they agree upon. The village political elite internalizes the varying degrees of emphasis as owners of culture and as community group identity (Ting-Toomey and Takai, 2006).

A culture benefits when it is realized collectively, with a shared sense of responsibility, among its members. It is a complex framework comprised of patterns of tradition, beliefs, and traits acquired through social interaction, shared experiences, and shared meaning.

The implementation of Laong Pantar in village governance provides a space for the internalization of illa values, which become more meaningful in judging right and wrong. Without this, it is difficult for a message to transform a society, especially if the message is intended to create a new culture (cultural reproduction).

Alkatiri, J. (2014). Below, we can illustrate the Laong Pantar model, which is effectively applied in village governance. Imohari and Cupach (2005) state that the salience of identity significantly influences whether a social interaction is interpersonal, intracultural, or intercultural. An interaction is interpersonal if the social exchange focuses on individual and relational characteristics, intracultural if the focus is on culture but with similar characteristics, and intercultural if the focus is on different cultures and characteristics.





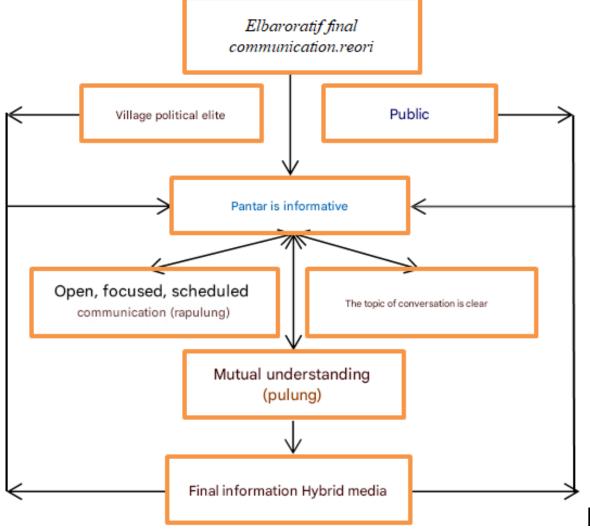


Figure 2. Image of the Laong Pantar model desired by village political elites and the community.

The Laong Pantar model, which is effective and efficient in village governance, is an elaborative final communication. It emphasizes centralizing the dialogue process, ensuring a complete and final conclusion, supported by qualified human resources, and emphasizing the availability of a representative, noise-free, and free communication space, with actors in an equal position.

Actors serve as message sources and message recipients, mediating the message (mutual sarong). Emphasizes the rapulung process, with final communication at pulung (mutual understanding). Satumpu ape is an instrument for clarifying messages, combining cultural communication identities. (Imahori & Cupach, 2005, p. 198). The integrity of communicators can be seen from facial expressions, attitudes, and social distance and power (facework theory).

The elaborative final communication model is the antithesis of the theory of trust degradation. The more intense the actors meet in a democratic, open, and equal communication atmosphere, the greater the trust between communicators. The more people involved in the communication, the less likely individuals are to distort or withhold information. The more complete the discussion, the greater the trust between communicators.







Motives for Disagreement Within Village Political Elites. Communication, as a purposeful message delivery event, cannot be separated from motives. Motives motivate the communicator to achieve their goals. These motives are known as disruptive or centrifugal motives. They are called disruptive motives because they are entirely rooted in personal desires.

The primary goal of communication is to reach a common understanding. The communication process must contain elements of shared meaning to facilitate an exchange of ideas or understanding between the communicator (message sender) and the recipient (message recipient). Notification or message exchange, Onong Uchjana Effendi, Rosady Ruslan (2010:82).

Before delivering a message, a recipient must first understand who they are communicating with. They must understand the characteristics of the audience and the media commonly used to minimize communication disruptions.

A common motive for communication is to convince the other person to change their attitude in accordance with the communicator's intent of the communicator. Motives for communication depend heavily on the purpose of communication. Disagreement or opposition shown by someone toward a conversational partner usually stems from an assessment of the other person. The most extreme assessment is viewing the other person as inferior. Other motives for someone to communicate are debate motives, pleasure motivation, Bajari, A., Rachmiatie, A., & Venus, A. (2019).

Rubin (1988) emphasized that interpersonal communication motives are consciously chosen reasons. When someone communicates, these motives are relatively stable, meaning that the reasons chosen for communication align with their own desires as the communicator. (R. B. Rubin & Rubin, 1992).

Motives stem from this conscious nature. Many individuals reject the implementation of Laong Pantar in village governance. These include political motives, those to secure group interests, colleagues, additional work, and so on. Mr. Heri Kuswanto, S.Pd., the village secretary (Sekdes), when asked for his views on the proposed implementation of Laong Pantar in village governance, stated the following:

We disagree with the plan to implement Laong Pantar in village governance. Our communication pattern in village governance is to absorb community aspirations, suggestions, input, and criticism through hamlet deliberations, which ultimately lead to village deliberations. Tu sapeno bowat lamin tu tambah ampo ke Laong Pantar, adding more work by implementing Laong Pantar. As far as I know, the communication pattern between the village government and Laong Pantar has always been this way, best done in an open space, in its own way: noisy, unfocused, unclear conversations, aka marempa (picking and choosing here and there). Quote from a statement by Mr. Heri Kuswanto, S.Pd. April 2, 2024, at 10:00 WITA.

Mr. Heri Kuswanto, S.Pd., understands the implementation of Laong Pantar from one perspective. Understanding the weaknesses of Laong Pantar, he sees the positive side of the Laong Pantar tradition. Mr. Heri Kuswanto, S.Pd., as explained by Morissan (2010: 88), has problems from a cognitive and behavioral perspective. He feels comfortable with formal communication, reluctant to interact with the community.

Mr. Heri Kuswanto fears establishing open communication regarding government affairs with people with diverse personalities. They have different thoughts, ideas, concepts, and interests.

Uncertainty is reduced when someone establishes relationships with others. (Charles Berger: 1975). This uncertainty is reduced due to one's ability to understand another person's character and interpret messages from the sender's perspective.

Mr. Heri Kuswanto, S.Pd., as a cultural inheritor, views Laong Pantar as frivolous and deviating significantly from formal communication. This statement contrasts with his habits before







becoming village secretary, where he enjoyed talking on the phone with people he knew. This finding contrasts with Griffin's view, which states that deviations arise with people he has just met. (Geriffin: 2011: 125).

Mr. Heri Kuswanto, S.Pd.'s negative prejudice toward his own culture stems from a fear of public judgment regarding his abilities when dealing with them in specific discussions about village governance, which would require him to sacrifice his own culture. The desire to break away from one's own culture, violating norms, values, and rules within society (Baumeister & Leary, 1995; Cacioppo & Patrick, 2008; Hold, Lunstad, et al., 2015). The feeling of not belonging, as an irrational or centrifugal motive, is very real and manifest in the form of conscious recognition.

Everyone has the right to determine their own rational motives. Motives can be defined as the outcomes a person desires to achieve while considering others in a situation of interdependence. The actions that consistently occur during a relationship reflect a person's motives toward another person or group. The basic criteria for motives are behaving productively to fulfill personal needs and the motive to satisfy the needs of others, as seen in the relationship (Reis, 2021). When a situation of dependency persists, its repetition can lead people to become united, so they will continue to strive to achieve common goals.

In terms of formal communication, most village political elites feel frustrated with the unilateral implementation of formal communication in village government. This contrasts with the Laong Pantar culture, where the public freely and directly assesses a person's abilities during the communication process. Given the flood of judgment in Laong Pantar, both the communicator and the receiver must maintain a healthy attitude and behavior during serious discussions that directly touch on public affairs. Both the receiver and the communicator must be mentally prepared.

Failure to do so can lead to public prejudice against the village government. Prejudice leads to underlying reasons for the community's prejudice against the leader. To avoid negative prejudice, a leader must maintain a neutral stance. This contrasts with Sally Tirtawinata, C.M.'s view that individuals from different groups display prejudice without any underlying personal reasons. Sally Tirtawinata, C.M. (2014).

Negative prejudice against one's own culture is seen as a centrifugal motive or a motive to disrupt norms, values, and traditions. Ancok and Suroso (1995) stated that prejudice arises when an individual from an outside group acts negatively, which is then generalized to all members of the outside group. Conversely, if an individual from one's own group acts negatively, this negative behavior will not be generalized to members of the group.

From a psychological perspective, Mr. Heri Kuswanto is still not ready to integrate Laong Pantar culture with formal communication. J.W. Powell states that acculturation can cause psychological changes caused by cultural differences that come into contact and influence each other over a long period of time (Azis & Wahyuningsih, 2019).

According to social judgment theory, any statement agreed to by a person constitutes a range of acceptance that will determine their attitude. The extent of acceptance reflects the range of acceptable positions on an issue. The scope of rejection determines the level of rejection, which in turn determines the level of involvement of a person. The more difficult it is to persuade, the more difficult it is to persuade. Sherif and Hofland (1961) stated that the rejection demonstrated by Mr. Heri Kuswanto, S.Pd., indicates the level of involvement in withholding information about village governance from the community.

Village political elites, as the primary actors in organizational communication, understand organizational communication as a process of creating and exchanging messages within a network







of interdependent relationships to address uncertain or changing environments. Goldhaber (1986) Fatmawati, I. (2022).

The application of Laong Pantar in village government is indeed something new. "Silent Language," Edward Hall. (Gito Saputro & Rangga, 2015) (Akhmad, Mustanir, and Ramadhan 2018). At the very least, political elites can play a role as mediators and inspirers in fostering community confidence in preserving and maintaining their own culture.

In contrast, Mr. Heri Kuswanto, S.Pd., as village secretary, has no intention of building relationships with the community. He appears to be motivated by a desire to conceal important information from the village government, a desire to prioritize the interests of groups, those closest to family, relatives, and so on, in order to gain recognition. (Van Lange & Rusbult, 2012) Pratama, A. Y. (2023).

From the aspect of cultural conflict, conflict has occurred within cultural owners because they feel comfortable within a formal communication culture, at the micro level, rather than among owners of different cultures. Alexander Grewe, Devano, M. H., & Astuti, M. (2024). Regarding the disagreement between Mr. Heri Kuswanto, S.Pd. and other village elites, Dr. Dianto emphasized.

Conflicts and disagreements among cultural leaders are very likely to arise, especially when they directly impact power and government policies. Many interests need to be safeguarded, including those of political supporters, families, and relatives. This can be seen in the distribution of direct cash assistance (BLT), the Family Hope Program (PKH), and other forms of assistance.

Dr. Dianto's view confirms that the intensity of communication between political elites with different authorities can lead to conflict. Dr. Dianto's view aligns with research findings, as conveyed by the head of the Village Consultative Body (BPD). The following is an excerpt from an interview with Mr. H.M. Jabal, S.Pd.

During Mr. Erfan Darisman's administration, we were very at odds. I often offered advice that the community's rights should not be compromised and should be expressed openly. I always said in public that we would implement the BPD chairman's suggestions, but in reality, this was not done. I felt bored and underappreciated. When people asked me questions, I told them to ask the village head directly, and they got angry. I was yelled at, but I understood. We explained what was wrong, but we did not. Interview Saturday evening, April 27, 2024

Berger and Calabresse, West, and Turner, "increased uncertainty leads to lower satisfaction in communication" (Berger and Calabresse, West, and Turner, 2013: 153-155). This can lead to intact conflict. According to Stoner, organizational conflict includes disagreements over the allocation of scarce resources or disputes over goals, status, values, perceptions, or personalities (Wahyudi, 2006: 17). Indeed, the Village Consultative Body (BPD), as a partner of the village government, felt frustrated and shocked because all input, suggestions, and criticisms, whether submitted in person or by letter, were not responded to by the village government (village head).

Motives of Political Elite Understanding. The understanding within the village political elite regarding the implementation of Laong Pantar in village governance shows a fairly positive trend. This trend points towards equitable reciprocal exchanges and altruism, where political elites and the community can mutually benefit.

The community receives clear information, can participate, and the village political elite receives favorable assessments for future political steps. They help each other and accept assistance proportionally, driven by fairness, not by individual benefits. (Reis, 2021).

The elected village head, Mr. Aminollah, the head of the Village Consultative Body (BPD), along with other BPD members, hamlet heads, and heads of neighborhood associations (RT/RW), share a common understanding and agree with the plan to implement Laong Pantar in village







governance. This elite consensus indicates uncertainty regarding the implementation of formal communication in village governance. In an effort to reduce information uncertainty, the concept of participatory communication between the elected village head, Mr. Aminollah, and the head of the Supreme Audit Agency (BPK), Mr. H.M. Jabal, S.Pd., the hamlet head, head of the neighborhood association (RT), and community association (RW) is committed to promoting the implementation of Laong Pantar in village governance. He stated that most political elites already recognize their emotional and mental limitations, which can affect them. (Miller-Day, 2004).

In an in-depth interview with the village head of Kakiang, Mr. Aminollah, when asked about his readiness to implement Laong Pantar in village governance, emphasized, "As the elected village head, I strongly agree with the plan to implement Laong Pantar in village governance. Laong Pantar makes it easier for me, as a village official, to understand the community's desires and expectations. We can sit down and relax without barriers, and the community can freely express its hopes. Those who could not attend can attend. I will allocate a budget for the implementation of Laong Pantar in village governance." Interview results, Monday, April 20, 2024.

Mr. Aminollah's statement, as the elected village head, indicates that during his time as a member of the community, he has experienced a decrease in uncertainty regarding the implementation of formal communication. Information is difficult for the community to access. Berger and Calabresse (in West and Turner, 2013: 153-155) emphasize that high levels of uncertainty can increase information-seeking efforts regarding others' behavior. High levels of uncertainty in a relationship lead to a decrease in the level of intimacy of communication content. High levels of uncertainty also result in a high level of reciprocity.

When asked about Mr. Heri Kuswanto's views, Mr. Aminollah stated the following quote: "Differences in views are normal. What is clear is that as a village government leader, I will encourage the implementation of Laong Pantar in village governance. I will convince the village secretary, Mr. Heri Kuswanto, that this method will actually help our government performance, at least in terms of building participatory communication in the village." Interview results, Tuesday, April 21, 2024.

Mr. Aminollah's statement demonstrates strong reciprocity (feedback) regarding the unilateral implementation of formal communication in village governance. In this regard, Mr. Aminollah is quite responsive, a democratic, visionary leader, and is responsible for the sustainability of the Laong Pantar culture, a formal communication culture.

His open discussions with subordinates further demonstrate Mr. Aminollah's democratic stance to resolve differing views. Differences in understanding between individuals trigger individuals to inform others and seek support from others (Rubin, R., 1992).

Regarding the implementation of Laong Pantar in village governance, Mr. H.M. Jabal, S.Pd., the head of the Village Consultative Body (BPD), also expressed a similar view. The following is an excerpt from an interview with Mr. H.M. Jabal, S.Pd.I strongly agree with the idea of implementing Laong Pantar in village governance, and I will soon discuss this with the elected village head and other BPD members. Excerpts from an interview Saturday, April 27, 2024.

In this case, the elected village head and BPD chairperson both feel uncertain and dissatisfied with the limited implementation of formal communication. The BPD chairperson indirectly acknowledges his own weaknesses and limitations in socializing government programs and conveying information openly to the public.

These two central figures will use their inherent authority to build effective, interactive, and democratic communication with fellow BPD members and foster appropriate relationships (Schutz, 1966). Bajari, A., Rachmiatie, A., & Venus, A. (2019).







According to the theory of information uncertainty, "similarities or similarities between the communicator and the receiver will reduce the level of uncertainty. Increased uncertainty will reduce interest in interacting, and conversely, decreased uncertainty will increase interest." (Berger and Calabresse, West and Turner, 2013: 153-155).

Mr. Hermansyah, Head of RT 07, Untir Podong Hamlet, when asked for his views on the planned implementation of Laong Pantar in village government, confirmed this. The following is an excerpt from our interview with Mr. Hermansyah.

"If we agree with Laong Pantar being implemented in village government, it is different from hamlet meetings and village meetings. It feels different when we sit on a chair than on a pante. I am not used to sitting on a chair." Kapeno (most) people give tokal pang bungkak (choose to sit in the back) rarely know de lasung tokal pang angkan (few want to sit in the front) lamin no pasila (if not invited) Beda ke Laong Pantar tudatang diri tau, tutokal baliok, barangkang, nyaman tu parasa (different from Laong Pantar we come alone, sit in a circle, facing each other, and we feel very comfortable). Interview Results Wednesday, May 14, 2024, at 17.00.

The head of Kakian A hamlet (head of hamlet), Mr. Agus Salim, confirmed his agreement with the plan to implement Laong Pantar in the implementation of village governance as referred to below. "I most agree with the implementation of Laong Pantar in village governance, as it is a habit that continues from childhood, adolescence, to old age, we feel a sense of comfort." Interview, Friday, April 19, 2024.

Overall, the village political elite responded positively, evaluating the Laong Pantar culture in terms of comfort, tranquility, openness, equality, and the provision of sufficient space for community participation. Calabresse, West, and Turner emphasized that increased interaction between communicating parties will reduce uncertainty (West and Turner, 2013: 153-155).

If the motive is linked to Rogers' perspective, this motive is called an inclusion motive. The inclusion motive is a motive to maintain relationships with fellow political elites and the community, while encouraging community participation to enhance the community's oversight function, which was previously neglected. Rogers (2003).

In general, the motives of village political elites in promoting the implementation of Laong Pantar in village governance are: increasing community participation, encouraging transparency of information on village governance, in an effort to achieve organizational performance, and minimizing individual interests in the workplace. Riggio (1990). Machin, S. E., & Khoiruddin, S. Understanding and disagreement confront two different perspectives on a problem or object. In conflict terminology, disagreement is referred to as latent conflict. Dr. Suparman, when asked about the possibility of conflict in the implementation of Laong Pantar in village governance, emphasized: In any case, conflict always exists; differences in understanding, ideas, and thoughts are subtle forms of conflict. When elites agree on the discourse of implementing Laong Pantar in village governance, the conflict is invisible; it is only felt by those who disagree. The effects on those in conflict vary; they can be disappointed, and their relationships strained. Disagreement over the discourse of implementing Laong Pantar in village governance is a concrete example of conflict. Realistic. Results of a telephone interview, Tuesday, August 11, 2024, at 6:00 PM.

Motives for Public Disagreement. Society, as a collection of individuals with varying characteristics, is consciously bound by norms that serve as standards of behavior. Other traditions, not directly derived from religious teachings, receive approval from community members from a perspective of understanding. The rejection of the Laong Pantar policy in village governance is astonishing.







Can such an approach be considered a deviation? Considering that behavior and judgment are two different things. Behavior is tangible, while judgment is intangible; cultural owners may have different perspectives on understanding the culture itself.

This is evident in the differing statements, responses, and assessments offered by Nurul Aini when asked for her opinion on the discourse on implementing Laong Pantar in village governance. The following is an excerpt from Nurul Aini's statement.

I disagree with the plan to implement Laong Pantar in village governance. Laong Pantar is not suitable for village governance. Our conversations, especially as women, revolve around daily issues and household needs. Our conversations are disorganized, we jockey for words, and we freely dip in and out of conversations. Discussions about village governance are merely passing, with some responses, but they end there, and so on. Interview, Monday, May 27, 2024.

As a member of the community and a free individual, Ms. Nurul Aini does not really care about discussions about Pantar, nor does she care about village governance issues. When asked again if she had ever received any assistance from the government, Ms. Nurul Aini answered as follows:

During my time with my family and children, we have never received any assistance from the government. The village government should pay attention to our small businesses, as laundry entrepreneurs. They should at least inquire about our business development, opportunities for financial assistance from the Sumbawa Regency government, and so on, but the village government never asks. Previously, my husband and I had proposed to the village government, but in fact, none of them paid attention. We finally got bored, we tried our best, even though my husband was a little sickly and suffered from diabetes. When we gathered on the neighbor's porch, the RT and RW heads advised me to be stubborn, but that was just a suggestion to me, so the result was just a normal conversation, a normal concern. Tuesday, May 28, 2024.

Nurul Aini's motive for rejecting the implementation of Laong Pantar in government administration is more likely due to a decline in trust in the Laong Pantar culture. Nurul Aini interprets Laong Pantar as merely ordinary, noisy communication, ordinary stories. Her opinion differs from Suriasumantri's (2007) view that cultural values are the soul of culture and the foundation of all cultural manifestations. Suriasumantri (2007), Arifin, H., Hamidsyukrie, Z. M., & Ilyas, M. (2023) argue that cultural values such as illa malu (fear of God), takit ko nene (fear of God), kangila bowat lengge (shame of doing evil), honesty, social responsibility, and justice are no longer internalized properly, leading to a decline in trust in the Laong Pantar tradition. Nurul Aini's confidence in her own culture declined because she learned much from past experiences, hearing neighbors' complaints and suggestions from members of the Village Consultative Body (BPD), hamlet heads, and neighborhood associations (RT/RW), which were not responded to. These stories flowed while sitting together on the porch. Edwin H. Sutherland calls this differential association, where deviant behavior is learned through interaction and association with others.

This research finding aligns with James S. Coleman's concept of social judgment, which states that social judgment is more influenced by individual factors than environmental factors. According to Albert Bandura, cognitive deviations result from direct observation, learning directly from the social environment through observing and acquiring knowledge and skills directly, as a result of observing others. Albert Bandura (Yanuardianto, 2019) further emphasized that most of the learning an individual acquires in their environment comes from observing something and then doing it, or vice versa. Albert Bandura (Yanuardianto, 2019). Khoiriyah, D., & Thohir, M. (2023).

Albert Bandura's opinion can be found in research as part of the cognitive divide between those who reject and those who accept or support the discourse on implementing Laong Pantar in







village governance. Some say that formal communication channels face many obstacles, even though informal communication channels are an exception, as people consume information through different channels.

Things that are not found in formal communication can be found in informal communication, and vice versa. In fact, numerous communication studies have concluded that informal communication always plays a role in organizations when formal channels are ineffective. Davis's "Grapepeet" at the "Jason Company," a leather manufacturing company, is the most significant "grapepeet" ever preserved. The results support how quickly rumors spread verbally, sometimes by phone or in person. Ulfiyah, M., Saripah, S., & Syarifudin, E. (2023).

Nurul Aini, Jayanti, Susana Afriliana, and Fatimah differ in their understanding and interpretation of Laong Pantar. Muzafer Sherif defines it as a form of social judgment. How someone observes the communication process, how they convey messages, how they respond to messages, and how they behave during the communication process are forms of social perception, where references are stored based on previous experiences. Internal references or reference points significantly determine how someone responds to a message (Morissan, 2013).

We have deliberately not included the results of interviews with Jayanti and Fatimah because they are substantially similar. All three believe that the implementation of Laong Pantar in village governance opens up space for community participation in direct dialogue and discussion with the village head and government officials. Village BPD members semi-formally. This method is believed to meet the need for information on many things from the village government, maintaining a balanced cycle of information exchange. Altman and Taylor in Stephen W. Littlejohn, Karen Afos (2009).

CONCLUSION

The decline in trust between village political elites and the community in the two communication cultures has resulted in the concept of a communication model resulting from cultural assimilation.

- 1. The Laong Pantar model is intended to be an elaborative final communication mode. Elaboration involves communication actors, elaborates on ideas, thoughts, concepts, and the media used to convey messages.
- 2. The reasons behind the village political elite's reluctance to implement Laong Pantar in village governance are as follows: Habit: Some village political elites feel comfortable and accustomed to formal communication. They lack trust in implementing Laong Pantar in village governance. They also believe it increases the workload of the village government, in addition to political motives.
- 3. The reasons for understanding among political elites and the community regarding the implementation of Laong Pantar in village governance are as follows: They want to develop and adopt their own culture in village governance. They want to maintain relationships and improve the quality of elite-community relations. They want to encourage community participation in every stage of policy communication in the village. They also believe in decreasing trust in formal communication.
- 4. The reasons for understanding among community members. Motives include love for one's own culture, participation, and cultural innovation.
- 5. Motives of societal disagreement. Motives of devaluing one's own culture. Motives of noise, casual communication, and wild exchanges of messages (aka marempa).





EBSCO

Clariva

6. The most dominant motive in the discourse on the implementation of Laong Pantar in village governance is the centrifugal or positive motive.

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