

# 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



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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, Ulfyah, 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. (Risya, 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 (LKPDDes), village medium-term development plan (RPJMDDes),





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).

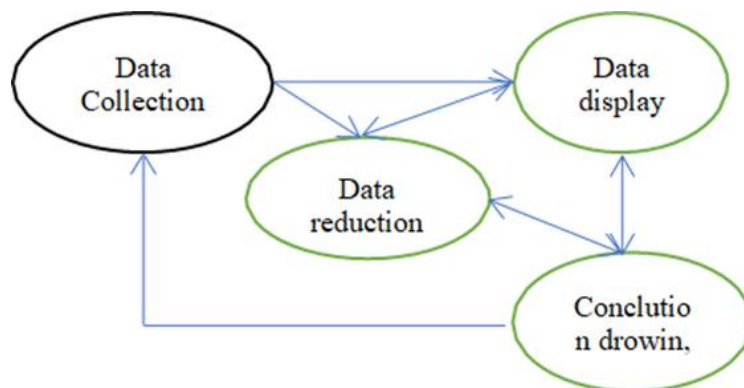
The researcher explores the layout of the Pantar building and interprets the reality of Laong Pantar. The atmosphere of Laong Pantar, the cycle of actors gathering and communicating, and the messages exchanged on the pantar directly impact the hopes, desires, and motivations of the community. The village 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.

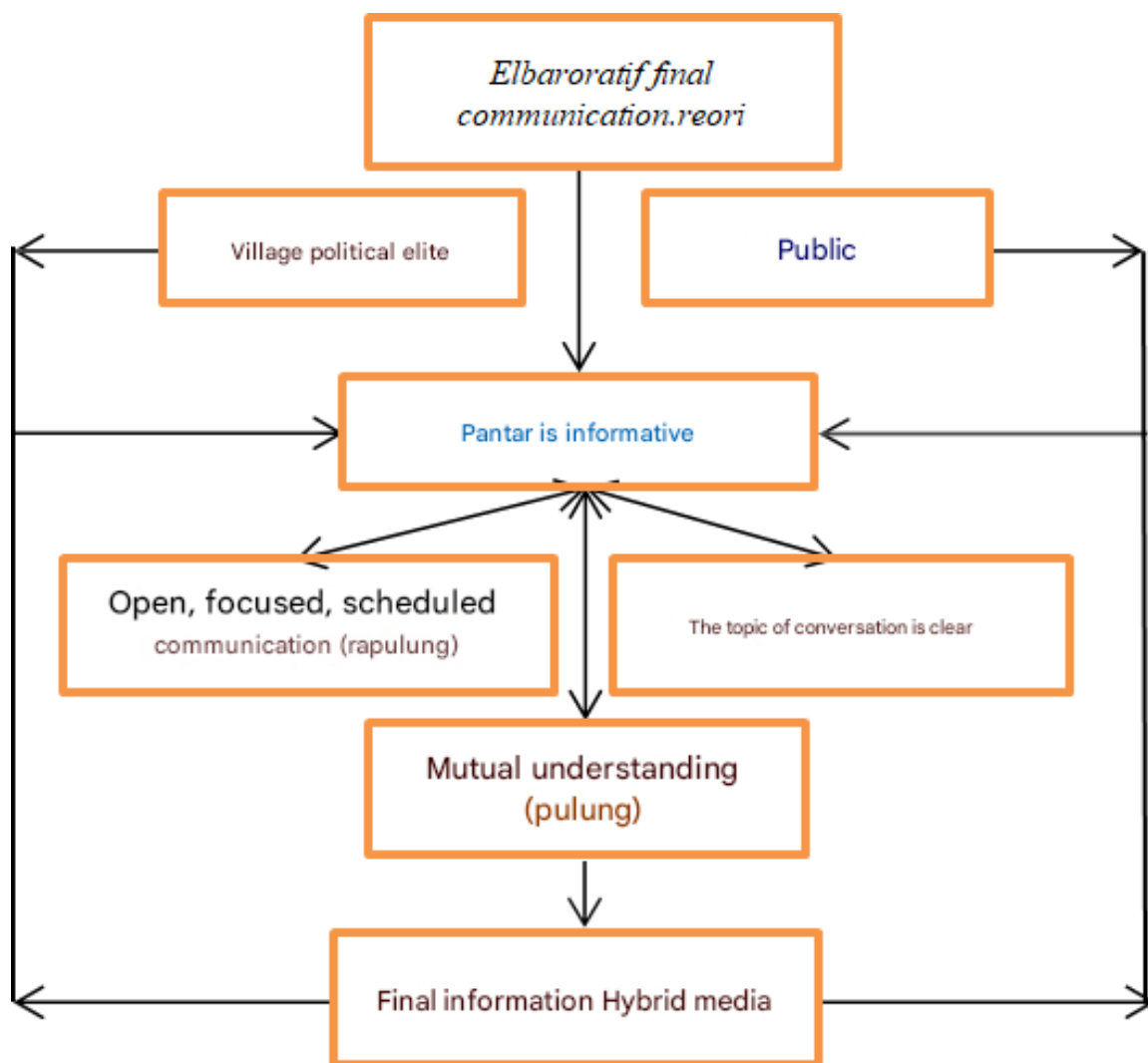
Olat Rawa Village and Ngeru Village border the North. Serading Village borders the South, Moyo Mekar Village borders the West, and the East is bordered by Lopok Village. The classification of developing villages/sub-districts with a village area of 37.69 km<sup>2</sup>/3,769. Ha. The population is 3243 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 m<sup>2</sup> (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.





**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



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 Calabrese (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.





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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