



## VILLAGE COMMUNITY EMPOWERMENT IN IMPLEMENTING THE REVITALISATION OF LOCAL CULTURE "CLEAN VILLAGE"

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Article info	ABSTRACT
<p><b>Corresponding Author:</b></p> <p>Endrizal <a href="mailto:rizalpiliang84@gmail.com">rizalpiliang84@gmail.com</a> Institut Seni Indonesia (ISI) Padangpanjang</p>	<p>This paper discusses community empowerment in supporting local cultural revitalisation. The purpose of this paper is to see what concrete efforts are made to empower the community of Jorong Balaigurah in implementing the revitalisation of local culture "clean village". This empowerment was carried out in Jorong Balaigurah, Agam Regency, West Sumatra Province. Empowerment time is determined for 3 months, from August to November 2023. To obtain empowerment data, observation, interview, and document-tation techniques were used. As an approach used in this Empowerment is a descriptive approach. The results of the Empowerment show the following. First, concrete efforts to empower village communities in implementing "Clean Village" in Jorong Balaigurah include: first, Community Empowerment Plan, identification of potential Jorong Balaigurah community groups, identification of local wealth, optimal community empowerment efforts, socialisation of empowerment; second Bersih (1) gotong royong (2) Local wisdom values, (3) Cookery, (4) Costs, (5) Revitalisation of Local Culture, concrete efforts to revitalise local culture in implementing "Clean Village" in Jorong Balaigurah is by conducting cultural coaching to young gene- rations with the label regeneration or regeneration of gotong royong culture;</p> <p><b>Keywords:</b> Empowerment, Local wisdom, Revitalisation, Local Culture</p>
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### INTRODUCTION

Balaigurah is one of the Nagari in IV Angkek District, Agam Regency. The Balaigurah community has a lot of local wisdom. One of the local wisdom of the Balaigurah community is the Gotong Royong tradition. Along with the times, the values of local wisdom of the Balaigurah community have begun to fade. For the people of Jorong Balaigurah, holding a gotong royong event is not an easy thing. This is because this village community has not held the event for a long time. However, the people of Jorong Balaigurah still believe that their ancestors used to organise "clean village" cultural activities. Therefore, to revive the

"clean village" cultural activity, the community of Jorong Balaigurah held a "clean village" cultural revitalisation.

This is important, considering that so far the cultural sector, such as local culture, has been increasingly marginalised. This condition is caused by several factors, including the process of globalisation dominated by Western culture that has entered rural areas, and the fact that there is no local cultural resistance against Western culture. On the other hand, local culture is considered static and inadequate to fulfil the needs and expressions of local communities, while the presence of Western culture is considered dynamic and considered more in line with the character of today's society (Thoyibi, 2003).

Based on the importance of empowering village communities to revive local culture, this Empowerment will focus on the issue of empowering village communities in supporting the revitalisation of local culture, which is currently very intensively implemented by village communities in West Sumatra Province. With the hope that the revitalisation of local culture can be used as one of the steps to preserve cultural heritage, as manifested by the community of Jorong Balaigurah in revitalising the "clean village" culture to support the tourist village program. This can happen because there are concrete efforts to empower the village community in carrying out the revitalisation of the local culture of "clean village" in Jorong Balaigurah. This empowerment aims to see the form of village community empowerment in implementing the revitalisation of local culture "clean village" in Jorong Balaigurah. What concrete efforts are taken by the community to realise the revitalisation of the local culture of "clean village".

## **METHOD**

This study relies on a descriptive approach. With this approach, it will be able to produce data that is valid, reliable, and relevant to what is needed later. This study was conducted in Jorong Balaigurah. The selection of this locus is intended to be able to answer the research problem, namely the empowerment of village communities and the revitalisation of local culture "clean village" through the implementation of the tourism village program. Data collection techniques were conducted by field observation, interviews, and documentation. The research data was analysed using interpretative descriptive techniques, namely painting the situation obtained and then analysed in the form of words to produce a meaning and conclusion. This analysis process was carried out using a descriptive analysis model.

## **RESULT AND DISCUSSION**

### **A. Community Empowerment Plan**

Culture is the heritage of the ancestors that is owned by the members of the supporting community by studying it. There is a certain mechanism for learning culture in which there are norms and values of life that apply in the social order of the supporting community, including upholding important values for citizens for the sake of the preservation of social life (Purwadi, 2005: 1). Therefore, a society always wants to revitalise

its cultural values, if these cultural values are torn apart by the presence of new values that are considered inappropriate or destructive to the previous cultural order.

The importance of revitalising local culture is due to the fact that people's lives are based on the culture of the past, which in reality is better when compared to the lives of people today who absorb a lot of outside culture at any time. Considering this, revitalisation is urgent to be carried out. Cultural revitalisation itself has many meanings. Contextually with the current life, we can find the appropriate meaning. Among other things, revitalisation is an effort to revive dead areas, which in the past were alive, or control, and develop the area to rediscover the potential that a city has or has had in terms of socio-cultural, socio-economic, physical aspects of the natural environment, so that it is expected to provide an improvement in the quality of the city environment which ultimately has an impact on the quality of life of its residents (<http://www.pu.go.id/Ditjenkota-/Revitalisation/indeks.hti>). In this case, cultural revitalisation means an effort to revive a culture based on certain considerations and objectives.

We still need to make efforts to revitalise arts and culture. The noble image of the nation's arts and culture requires a national ethos, a spirit of togetherness and a culture of excellence as a form of cultural investment for the future. Cultural investment is a long-term investment but remains effective and prospective because what is refreshed, what is expanded, what is vibrated is the totality of the foundation of humanity which includes thoughts of creativity pride and dignity of the nation that we dedicate to the welfare and peace of the world (SBY, 2006).

In the world of tourism, there is now a tendency to cultivate regional potential, especially villages and their community empowerment strategies. As stated by Fandeli, regional tourism development policies should be based on the paradigm that develops in the region (Fandeli, 2002: 45). It is logical that there is a desire to place villages with potential and production sources as a strategic foundation, while empowering their communities.

In the reform era, placing the village community as the subject of development is important. Moreover, most of Indonesia's territory is rural with a large population. Therefore, it is very reasonable if village communities and rural areas are the topic of discussion in this research. Rural areas are very potential areas, if used as a vehicle for development activities to increase the prosperity of the community and contribute to the country. However, until now the progress and development of rural areas has not been very encouraging (Wastutiningsih, 2004: 12). Therefore, it is important to explore the potential of villages and production sources that have been neglected.

Empowerment is a process of personal change as individuals take action on their own behalf and then reaffirm their understanding of the world in which they live. Empowerment is also a process that involves changing power relations between individuals, groups, and other social institutions (Shragge, 1993). In Shragge's view, empowerment is aimed at humans in seeking a change to make meaning of their lives, both at the individual and group levels in their social environment.

If empowerment according to Shragge can be done at the individual and group levels, but according to William it is only done at the group level. In his writing on "Learning from The Best-from Aesop to Empowerment" (William, 2005: 178), he argues that empowerment is done as a collective effort by working together. Through this collective effort, William defines empowerment in three ways, which are interrelated, namely: (1) how to make the work and goals of the organisation more effective, (2) in the broad dimension of the economic field means doing all the possibilities that can bring a person's fortune and his family can survive, and (3) in a certain dimension means managing with consideration, for example, for the reason of supporting a harmonious life together rather than just for self-interest. Thus, empowerment can be seen as a group effort to make a job more effective, can bring in income so that it can support a common life.

In this Empowerment, the term empowerment is linked to the community, so that it becomes community empowerment. In this case, the community places three forces as the main source of empowerment, including: (1). social power, concerning access to the basics of production, such as information, knowledge, skills, and participation in an organisation. This social power can then turn into economic power, concerning the improvement of these accesses to the power of production. (2) Political power concerns the access of each family/community member to decision-making processes, especially those that affect the future. (3) psychological power, which concerns the potential of the individual, which points to a sense of self-confidence (Friedmann, 1992).

Concrete efforts used to empower the community of Jorong Balaigurah in implementing the revitalisation of local culture "clean village" are taken in the form of a community empowerment plan including:

- a. Identifying community groups in Jorong Balaigurah that have the potential to be empowered, in order to support the implementation of the local culture of "village cleaning";
  - b. Identifying local wealth or local culture that Jorong Balaigurah already has;
  - c. This community empowerment effort must involve all potential communities of Jorong Balaigurah and communities outside Jorong Balaigurah that support the activities of Bersih Desa;
  - d. Socialisation of the community empowerment plan by involving all community potential;
  - e. Establishing cooperation with the government and the private sector in implementing community empowerment for the success of the Bersih Desa activity.
- Village community empowerment plan

This plan is very important considering that Jorong Balaigurah has great potential in the field of natural tourism development that is able to promote local culture, so in this case it deserves to be used as a model for village community empowerment. Through this model, it is hoped that the government can be emulated by other villages that are currently in a crisis period to implement gotong royong, which is the cultural identity of Indonesian society in general.

On 12 November 2023, a socialisation was held by Jorong Balaigurah Mr Edo Wakmen and attended by all residents of Jorong Balaigurah with the decision agreed to hold Gotong Royong Jorong Balaigurah (Clean Village) as well as the formation of a committee. After the formation of the Gotong Royong Jorong organising committee on 15 November 2023, the first committee meeting was held to solidify the personnel and assign the duties of each personnel. In this meeting, a committee was established involving 68 people from Jorong Balaigurah. Each of the 68 people has a job description that is determined by mutual agreement, starting from the Advisor, Protector, Person in Charge, Chairperson of the Committee, Secretary, Treasurer, Assistant, Fundraising Section, Completion Section, Youth Section, Arts, Communication, Documentation, Security, Contribution, to Public Relations.

### **B. Village Clean-Up**

Concrete efforts that have been carried out to empower the community of Jorong Balaigurah in implementing the revitalisation of local culture "clean village" include: *Gotong Royong*.

The village clean gotong royong activities carried out in Jorong Balaigurah are coordinated directly by the head of Jorong Balaigurah, Mr Edo Wakmen, and the community. This village clean gotong royong activity is a form of concern for the head of Jorong Balaigurah for the cleanliness of the environment in Jorong Balaigurah. As the author explained above, the gotong royong culture which is the cultural identity of the Balaigurah community has begun to fade and has even begun to be abandoned by the Balaigurah community. The community service work to clean up the Balaigurah neighbourhood and the axis road is carried out to create a healthy environment, free of rubbish and comfort for public motorists.



Documentation of Gotong Royong Activities in Jorong Balaigurah, November 2023

Jorong Balaigurah is an alternative route that connects IV Ankek sub-district with Balaigurah sub-district, making this road very busy for motorists. The condition of the road, which is surrounded by bamboo trees, causes disruption to the journey of motorbike and car drivers.

This is due to the disturbing presence of bamboo trees along the Jorong Balaigurah road. Departing from the community's complaints, Edo Wakmen as Jorong Balaigurah gathered the community to conduct deliberations related to these complaints.

Based on the community's agreement, a clean village programme "gotong royong" was created as an answer to the problems faced by the community of Jorong Balaigurah, related to the disruption of motorists with the presence of bamboo trees along the Jorong Balaigurah road. This is in accordance with the local wisdom values of the Balaigurah community, namely gotong royong as a cultural identity. The values of local wisdom in the form of gotong royong which is the cultural identity of the village community have begun to become extinct in the village community.

In addition, this activity also aims to foster social relations as well as a sense of togetherness and a sense of belonging that is fostered in the community, so that village officials, as well as the people of Tumbang Mangkutup Village become compact and united for the progress of the village.

The village clean gotong royong activity carried out by Jorong Balai Gurah was to clean up the bamboo trees along the Jorong Balaigurah road. Cleaning bamboo trees by cutting down bamboo trees that lead to the village road. This felling is done on Sundays by involving the entire community of Jorong Balaigurah.



#### Documentation of Gotong Royong Activities in Jorong Balaigurah, November 2023

All the people of Jorong Baligurah were very enthusiastic in doing this gotong royong activity. They felt the atmosphere of this gotong royong was like the atmosphere decades ago, and indirectly reminded them of the memories of the past that have begun to disappear in the midst of modernisation.

The bamboo that has been cut down together with the community cleans the bamboo and collects the bamboo that has been cut down to the side of the road and cut according to

the needs of the community. The cut bamboo can be used by residents who have chilli gardens, tomatoes, and others.

No bamboo trees are wasted, everything can be utilised. Especially in the Balaigurah jorong, the bamboo that has been cut is given to several families for their source of income, because economically they are in a low economy, so by giving bamboo from the mutual cooperation of residents this is one way residents help the economy of their low citizens.

### **C. Local Wisdom Value of Gotong Royong**

Gotong royong is a concept in Indonesian culture that refers to the spirit of mutual assistance and cooperation in society. The values of gotong royong have an important role as local wisdom that reflects attitudes of solidarity, unity and togetherness. Here are some values of gotong royong as local wisdom in Indonesia:

1. **Solidarity:** Gotong royong creates bonds of solidarity among community members. The spirit of helping and sharing aims to achieve a common goal, which in turn strengthens the sense of unity and togetherness.
2. **Solidarity:** The value of gotong royong emphasises the importance of solidarity among community members. In difficult situations or in the face of disasters, communities come together to provide support to one another regardless of differences.
3. **Shared Responsibility:** Gotong royong teaches the importance of shared responsibility for the success and well-being of the community. Each individual is expected to participate and take responsibility in maintaining harmony and progress together.
4. **Honesty and Trust:** Gotong royong builds a foundation of honesty and trust among community members. In an atmosphere of mutual assistance, trust becomes the key to creating strong relationships among the individuals involved.
5. **Simplicity:** The spirit of gotong royong is often accompanied by an attitude of simplicity. Communities involved in gotong royong tend to value simple values, emphasising common needs over personal interests.
6. **Active Involvement:** Gotong royong encourages active involvement from all members of the community. Everyone is expected to take part in joint activities indiscriminately, thus creating a sense of fairness and active participation.
7. **Harmony:** Gotong royong plays an important role in forming harmony among citizens and community groups. This harmony creates a social environment conducive to growth and development.
8. **Valuing Diversity:** Gotong royong teaches us to value diversity in society. In doing activities together, differences in culture, religion and other backgrounds are respected and integrated in a spirit of togetherness.
9. **Consensus:** Gotong royong encourages a deliberative decision-making process to reach a common agreement. This approach avoids authoritarian attitudes and provides space for every member of the community to participate.

10. Local Patriotism: Gotong royong can foster a sense of local patriotism, where people feel proud and responsible for the region in which they live.
11. These values together form a strong framework of local wisdom in Indonesian culture, creating strong and supportive communities.



Documentation of Gotong Royong Activities in Jorong Balaigurah, November 2023

#### **D. Supporting the Implementation of the Village Clean-Up**

##### **1. Village Clean-Up Consumption**

In particular, the cooking activity for the Village Clean-Up consumption is more than people have to work. This is shown by the community of Jorong Balaigurah Balaigurah who spent 2 days preparing the Village Clean-up consumption, starting from the preparation until the last day (finished). The amount of consumption was calculated based on the villagers who participated in the gotong royong, reaching approximately 100 people, and still adding the number of children involved. In this gotong royong, the consumption section feeds the community members of Jorong Balaigurah who are at the gotong royong location.

Funds for the Clean Village consumption reached Rp. 3500,000,-. The labour to prepare this large amount of consumption is by empowering the residents of Jorong Balaigurah itself. Starting from small children to old mothers, they participated in cooking. The place to cook is the house of the Mushalla dean. The equipment used is equipment that is already available in each RT, because each RT has an inventory of goods for cooking purposes that complement each other. All dishes will be served to a total of 100 people.

##### **2. Flow of Assistance**

The gotong royong event organised has a benefit, namely in the term if people give alms, they will get multiple sustenance. The term is reflected in the alms (urunan) given by the community members of Jorong Balaigurah in the Clean Village event. The multiplied sustenance is in the form of assistance from migrants and neighbours.



Documentation of eating together with gotong royong participants of Jorong Balaigurah at Mushalla Nurul Iman Kapalo Babuai, November 2023.

The collection of funds for gotong royong is carried out by PKK women by running baskets from house to house. This is done by the women of Jorong Balaigurah as a form of concern for the environment, this is how the women help to make this village clean gotong royong event happen. In this way, the community will indirectly help each other and the emergence of solidarity among the people of Jorong Balaigurah.



Documentation of eating together with gotong royong participants of Jorong Balaigurah at Mushalla Nurul Iman Kapalo Babuai, November 2023.

Every time the community of Jorong Balaigurah organises a Village Cleanup event with self-funding from the community, it turns out that in reality it also gets help from the village

government, sub-district, district. Assistance from various parties is what makes the Village Clean-up activities can be carried out well.

#### **E. Revitalising Local Culture**

With the intention of revitalising local culture, it appears that the Bersih Desa tradition has been revived through community empowerment in Jorong Balaigurah. The benefit is that what is revitalised is not only the form of local culture, for example the art of Gandang Tambua which used to be presented in one night, then revitalised into two hours only. Also revitalised are the artists. The older artists were replaced by young artists. Teenagers between the ages of 9 and 20 were encouraged to organise Gandang Tambua rehearsals. This event is an opportunity for the younger generation to develop themselves as Gandang Tambua artists. The young generation's efforts were recognised at the Bersih Desa event. They performed a package of Gandang Tambua art as a product of months of interpretation and self-development. This means that the revitalisation of local culture is also achieved through the regeneration of artists, which ultimately leads to the preservation of local culture itself.

The way the people of Jorong Balaigurah regenerate the arts, such as the art of Gandang Tambua, is through cultural counselling. The community sees that the younger generation who have been lovers of the art of gandang Tambua have only become spectators. If there is a performance of Gandang Tambua art either in their own village or outside the village, they try to be able to watch and enjoy the art. In short, they are just spectators. They should think about whether they can do what the Gandang Tambua artists do. Based on the joint perception of the people of Jorong Balaigurah, the young generation was gathered and coached together to practice the art of Gandang Tambua. It turned out that they could do it. Within three months, they were already skilled in dancing the art of Gandang Tambua. The next step was to organise them into a group. This is how the community of Jorong Balaigurah can be used as a vehicle for the formation of a Gandang Tambua, Randai and Pasambahan. This also applies to fostering other traditional arts and local cultures, which are now suffering which are now in dire straits.

In this regard, the traditional activities of Bersih Desa can be considered as a platform to integrate all components of the community in Jorong Balaigurah. It also reflects that Bersih Desa is a medium for gathering among neighbours as villagers who have common interests. In one village, of course, there are various differences such as differences in religion or beliefs, thoughts, and interests that each resident has. But through village clean-up activities, the involvement of almost the entire village is considered to have declared one country, one nation, and one language. For example, they walk together in a kirab, organise community service to clean the village, cook together, watch wayang kulit together, and many other activities that must be done together. They seem to be working together, smelling each other's odours, uniting their perceptions for a common goal. Thus, Bersih Desa can be regarded as a forum for the reconstitution and integration of village communities.

## CONCLUSION

Concrete efforts used to empower the community of Jorong Balaigurah in implementing the revitalisation of the local culture of "clean village" were taken in the form of a community empowerment plan. The plan includes: identifying community groups, identifying local culture, community empowerment efforts by involving all community potential, socialising the community empowerment plan, and establishing cooperation with the government and the private sector.

Concrete efforts have been made to empower the community of Jorong Balaigurah in revitalising the local culture of "clean village", which is manifested in events of gotong royong and eating together. As for supporting the implementation of Clean Village, among others, in the form of clean village consumption and aid flow. With the intention of revitalising local culture, it appears that the traditional activities of Bersih Desa, which are pursued through community empowerment, revive local culture, such as traditional food, togetherness, solidarity and other local wisdom. The social sense manifested through gotong royong, crowdfunding, and togetherness to cook (consumption), clean the village proves that community empowerment efforts can really be felt by the entire community of Jorong Balaigurah.

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