

**Reflective Dialogue as a Way to Strengthen Community  
Awareness in the Revitalization Movement Process:  
An Attempt of Engaged Ethnography**

**Cahya Widiyanto<sup>1</sup>**

Sanata Dharma University, Yogyakarta, Indonesia

**Abstract**

This paper is the next sequence of ethnography of a movement of the farmer community in Daleman, Java, Indonesia (Cahya, 2011). It specifically described the process of the ethnographic reflective dialog conducted in Daleman community while the revitalization movement was in progress. Although the reflective dialog resulted in some tensions amongst the participants, it succeeded in rebuilding the awareness and the spirit of togetherness of the community. The long and complicated process of reflective dialog enabled the members of Daleman community to develop their awareness to learn from the events they had experienced. This kind of dialog also inspired them to generate and continue the movement they had made. The story in this ethnography gives an important lesson that a reflective dialog plays very important roles in preserving the continuation of the movement of the community revitalization.

**Keywords:** community revitalization, engaged ethnography, reflective dialog, community awareness, Daleman in Indonesia

**1. Reflective Dialogue as an Important Point  
in Community Revitalization Process**

In a community revitalization movement process, mentoring is a very important point. After the community determines its goal and plan of the movement, the next most important point is to carry them out together. A process that is consistent with the determined goal would increase capacity and participation during the attempt to achieve it and, in the contrary, a process which denies the goal would lead to failure. Various cases of failure on the community movement in Indonesia are examples of the missing of mentoring in the movement process (Suharto, 2005). Generally, the focuses of community empowerment movement tend to be program planning, organizing and funding, without paying close attention to the ongoing process. The common result of such practice is a stagnancy which ends in failure, even usually accompanied by various

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<sup>1</sup> Faculty of Psychology, Sanata Dharma University, Yogyakarta, Indonesia.  
cahyaindirasari@gmail.com

excesses of disintegration within the community. Ignoring the mentoring aspect of a movement process will increase the probability of inconsistency of action from the goal of the empowerment movement.

The consistency between the process of the movement and its goal also relies on the occurring situation within and outside the community. Situation within the community such as member's commitment to the goal and integration within the community are the forms of internal dynamic. Further, the outside influences related to the course of movement such as external pressure or interaction with other communities are the forms of external dynamic. Both the internal and external dynamic always contributes to the process of movement (Boud and Walker, 1985; Chambers, 2007). Maintaining the process of the movement always on the vector of revitalization goal among the competing of the internal-external dynamic is the key to the success of the movement.

It is the actors of movement themselves contributes the responsibility in keeping the process of revitalization movement to be consistent to the goal. A strong commitment of every actor of the movement to nurturing awareness concerning the movement is the main pillar of the sustainability of the movement. Collective awareness will provide power and motivation to keep on creating and choosing actions which are relevant to achieving the goal, and thus sustainability preserves.

Awareness of the movement is community members' commitment to always adjusting their chosen actions with the goal of the movement; how the community decides all of their actions for the sake of the continuing process of achieving the goal. Prioritizing in the chosen relevant action and daring to stop any action which disrupts the goal are strong expression of awareness of the movement.

Building a tradition of evaluating each event of the movement process, and further, finding the improvement strategy is the articulation of awareness of the movement. Evaluating events within the community means appreciating every intended success and realizing every flaw occurred. Through such tradition, the growth and development of the community movement would be more arranged on the right track to the achievement of the common goal.

Awareness which strengthens the community revitalization movement can only occur from the community itself (Boud and Walker, 1985). Through all actors involved in the movement, the emerged awareness become the vital determinant. Although external power could affect the situation and event within the movement process, it is the chosen response of the community, as the ones responsible of the movement, which would determine the result. All situation occurring outside the community which directly related to the movement is only a background, and it is the initiative of the community which then determines the output that at the end the community will consider it as a benefit or a consequence.

However, maintaining the awareness of actors to keep working toward the goal of the community movement process is not easy. The involvement of actors with their various types of personalities and the internal-external dynamic of the community within which they interact become a crucial matter. Frictions between actors concerning various perspectives and interests, stimulated by the existing external-internal dynamic, has led the process into two possibilities: the awareness will become more mature or the loyalty

to the agreed goal will fade away.

There is no single power that could force the awareness of the community to stay strong (Grinc, 1994). Awareness is a state of taking side on an understanding about certain situation that arise out from the willingness of actors to understand and position themselves within such situation. Awareness is built through an intensity of involvement of actor in every event they participate, which then, through self-learning process, turns to be an insight, as a source of inspiration for their future actions. On the community level, the presence of each individual through active participation in reflecting the movement process plays an important role in keeping the well existence of the awareness of the movement (Johns, 2006). Participation of as many as community members in reflecting the common movement process and developing the improvement strategy is an important element of the process that reciprocally will strengthen the awareness of the movement at the community level.

Encouraging the community to actively participate in reflecting all situation and events happening in the community will create capacity in developing improvement strategy. These are what participative reflection is all about. Participative reflection will produce such an understanding that could be accepted by the community. Starting from this point, a reflective awareness emerges and later this will support the community to achieve the goal effectively.

Dialogic reflection is an effective way to develop reflective participation of the whole members of the community movement (Johns, 2006). Here, the term of dialogic refers to the presentation of interactive communication between members within the frame of reflection on the community movement process. The activity of dialogic reflection enables every member of the community to elaborate the development of certain event and also to freely provide correction through dialogue (Ulrich, 2000; Noblit, Flores and Murillo, 2004): reviewing what they have done collectively, appreciating every success achieved and also finding weakness to fix. Dialogic reflection helps the community to observe and realize the movement process they have been doing so that the awareness in the action and the goal of the movement can be well taken care of.

## **2. Dialogic Reflection Using the Engaged Ethnography**

Dialogic reflection needs a media which is compatible with the goal and the context of society. The media determines the quality of interaction in a dialogic reflection (Freire, 1973; Schon, 1983; Noblit, Flores, and Murillo, 2004). The process of dialogue in reflection needs a device to stimulate sharing of reflective thought about certain object. In order to be able to express his/her thought and judgment currently residing in the mind, someone needs a media which is relevant to the context of reflection. The process of reflective dialogue assumes that interaction of expressed opinion and judgment exists. Determining the media that is able to provoke actors to express themselves in a reflective dialogue about the movement process is a very important.

Recalling community's event and situation in form of a story about the community and presenting it in a community meeting was the technique chosen by the

researcher in persuading the community to do a reflection about the movement process in the community revitalization that is described in detail in the following section of this paper. The story was written based on the field documentations previously recorded by the researcher, and then, it was shared to the community members to get their comments and inputs. Indeed, the response of community members, in form of comments and judgments, on the story written by the researcher was very much expected. Through this process, it was expected that the community could a chance to evaluate what had been doing in their effort to achieve the common goal. By evaluating the community process and also by reminding the community about the goal each member wanted to achieve, the community had a chance to give their comment and reflective judgment.

The story telling approach to reveal community reflection is a form of engaged ethnography. Theoretically, engaged ethnography is a form of critical ethnography aiming at realizing social transformation (Thomas, 1993; Johns, 2006). This ethnography approach is not merely story telling of a collection of documentations to get commented, but it is systematically intended to direct the community to make an improvement strategy. Presenting stories, collecting opinions and then synthesizing them in a summary of learning point was a reflection process which is able to drive the community to provide correction on the strategy for the next community movement process.

Community confirmation in a process of engaged ethnography is an embodiment of dialogic reflection (Thomas, 1993). In the engaged ethnography, the notes of process presented in a community forum were reviewed by the community: some parts of the stories were accepted; some were corrected or even rejected by them. There were process of confirmations and clarifications during the discussion. Every discussion was concluded by presentation of general view about the on-going process. At this stage, the dialogic reflection through ethnography notes took place. Presentation about the running process was done, and the access of the community to correct it widely opened. Through the process, the community was encouraged to evaluate and to judge the stages of process previously done, and to make decision on various things they considered to be fixed or to be kept in the next movement process (Katz and Martin, 1997). Using the approach, the reflection process ran smoothly and participative. Nobody felt as being evaluated personally because what was evaluated was a note, not an individual person.

Engage ethnography is also a collaboration work (Thomas, 1993; Ulrich, 2000). Empowering community members to become an ethnographer is an important step in this method. If, in the previous step, the community members only enjoy the notes provided by the researcher, they play the role as ethnographer who presents their own impression and understanding about the ongoing processing the next step. The community have their chances to lead the dialogic reflection based on the process notes they themselves wrote.

However, this stage is not easy to do. Involving the community to become an ethnographer could lead us to the state that “Risk became a possibility”. Spontaneity of community members, which tends to be impulsive, could produce stories that would be easily misunderstood. But, although there is an obvious risk, this step has to be taken as an attempt to increase community participation in the reflection of the movement.

Dialogic reflection using engaged ethnography is a very powerful alternative way in securing the awareness of community movement. Through the existing participative character, this approach has an ability to raise the awareness of actors towards the

movement process. Every community member has an opportunity to get involved in the process of evaluating the development of community situation and providing corrections on the movement process through their reflective comments. Having this, each actor within the community would feel responsible to secure the sustainability of the movement. Moreover, the community has the opportunity to learn on how to be more mature from the process they created and exercised. The capacity and sensitivity in achieving the goal through the movement will continuously developed through the dialogic reflection (Katz and Martin, 1997).

### **3. Strengthening Awareness of Revitalization Movement through Dialogic Reflection Using Engaged Ethnography in Daleman, Java, Indonesia**

An attempt to strengthen awareness in the revitalization movement has been made in Daleman community, Java, Indonesia. Engaged ethnography has played an important role in the process of revitalization movement. Cahya (2011) described mainly how the movement was initiated in 2008-2010. But, the movement followed a hard path and overcome large difficulties. The process of the movement until 2013 will be described in the following by starting a brief summary of what was described in Cahya (2011).

#### **3-1. Community revitalization movement in Daleman: 2008-2010**

The revitalization of Daleman community was propelled by the farmers' awareness to move out from poverty regarded as the impact of agricultural free market (Cahya, 2011). Life difficulties that the farmers endured sparked their awareness to change the situation. Eventually, they realized that the degradation of the farmer's dignity had to do with their agricultural pattern for the past twenty years, i.e. they bought all agricultural production needs. In addition to fertilizer, seeds and chemicals, they had to hire labors. While the market set lower prices for their crops, their agricultural expenses were higher than their revenues. Inwardly, they found out that their creativity, independence, and solidity had collapsed. Mostly, they struggled to survive without social and cultural support. This was the result of their dependence on the agricultural market.

In mid 2008, with such awareness, some community leaders propagated their ideas and knowledge on the importance of agriculture paradigm change. They called for their fellow farmers to revitalize creativity, independence, and solidity in agricultural realm as a strategy to cope with the massive, capital-intensive, and impersonal agricultural market. They firmly believed that re-developing their social resources and agricultural culture will transform their lives as farmers.

In this stage, ideas and inspirations of how to improve the farmer's life quality were discussed from the point of view of agricultural situation they had faced. The understanding of their situation as well as agricultural free market mechanism was the result of the opinion sharing among the community members. They were also supported by an organic farming activist whom they invited to share his knowledge. It was not surprising that they clearly grasped the root of agricultural problems they had faced.

By the end of 2008, they worked together to map some problems they had faced. The transformation movement within community had been in progress. They mapped the



Photo 1. Discussion in early stage of the movement, 2008  
(A man wearing a black shirt is Edy Tanto.)

problems and their roots in some various discussions, internally amongst themselves or involving outsiders. They tracked and reflected the facts from everyday experiences in a causal relation. The discussion process could be amicable, or sometimes it could grow heated. Such a debate was common among them. Community mood fluctuation became the prominent characteristics in this phase. Despite the difficulties, they reached an agreement on the importance of independence, creativity, and efficacy of agricultural basic tradition to set them free from the trap of a massive free market; a regime that ruined their dignity as farmers.

From the mapping of the problems and exploring the community's potentials, they found a transformative idea expressed in a stronger community movement. In the mid of 2009, they began to make a grand plan for the transformation they would carry out in a collective movement. They revitalized agricultural social foundations of community, improved cooperation among farmers, and strengthened communal bond of community to realize the transformation.

They chose natural and creative agricultural tradition to realize the transformation. They regarded the agricultural tradition that had been forgotten for a long time as "the lost treasure." Such a tradition was expected to be able to change the farmers' life condition. Organic farming mechanism, in their opinion, would be able to accommodate their self-reliance, creativity, and independence that were necessary for farmers who had to deal with a damaging market system.

They made common plans for the community based on the organic paradigm. With the knowledge they learned from the experiences of the community's elder farmers as well as the advices of an organic farming activists they had invited, they explored labor-intensive traditional agricultural style that would enhance their self-esteem. Together,

they planned an agenda ranging from technical to non-technical aspects and distributed the roles and duties, i.e. seeds provision or plantation and organic cultivation that they integrated into a revitalization movement.

They determined to represent traditional passion in the present context through a collective movement resolution. They worked hand in hand to provide necessities and arranged collective activities of the community. Despite the existing differences, they dealt with any trouble so successfully that they were able to achieve the community objectives. By practicing traditional agriculture called “organic farming,” they found a path to improve the situation.

The vibrant collective spirit of Daleman farmers had brought about a significant transformation. In a relatively short time, for about 2 years after they began the collective process early in 2008, they seemed to gain what they wanted. Because of the organic farming practices, the agricultural production cost decreased dramatically and they were able to afford all the production needs independently. The collective movement of organic farming enabled them to provide and distribute resources for the success of their agricultural work.

At this moment, the food market tended to be on the side of the organic agriculture business. Ubiquitous articles and analyses on healthy organic food in mass media put organic products in prestigious position in line with people’s desire to live a healthy life. Such situation made the farmers’ agricultural product acquire a wider market access with feasible price.

Like dry land showered by rainfall, the Daleman farmers became more enthusiastic to promote their organic farming. The movement found its path. The farmers’ dream dramatically came true. The following conversations conveyed clearly the recent development:

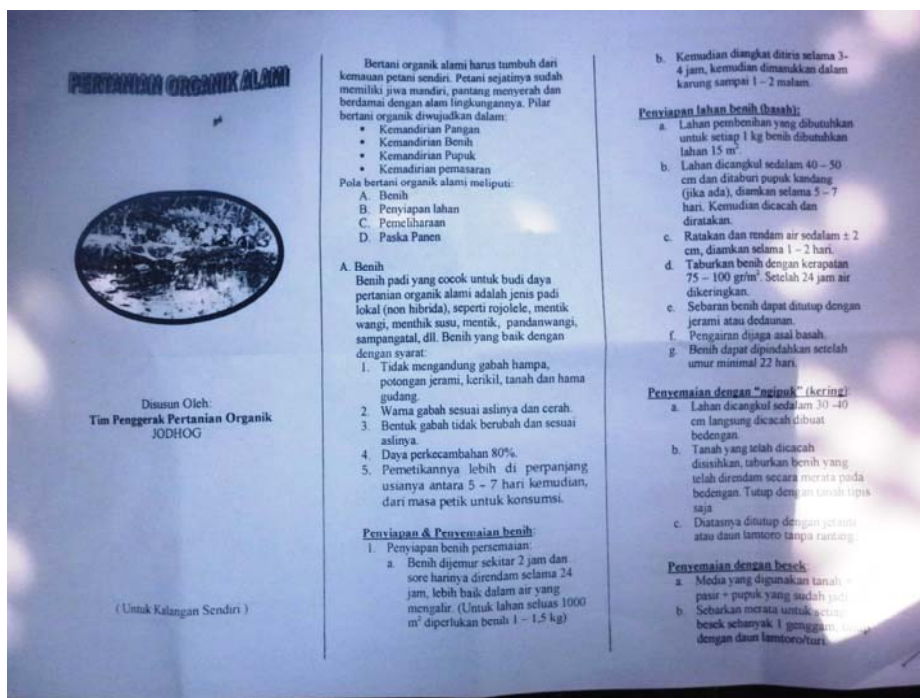


Photo 2. Organic farming leaflet prepared by community

They felt that they were highly estimated. The recent situation was sharply contrasted to that of 3–4 years ago when the agricultural cost was high while the crops were valued cheap. Lower cost and higher output gave them very marvelous profit. They enjoyed the “fruit” the movement bore. They regarded it as a blessing.

This achievement made Daleman community famous among the farmers of the neighboring villages. People were amazed with the success of Daleman organic farming community. Other farmers regarded the success as a “new enlightenment” of agricultural practice. Some of them were interested in joining the process with Daleman farmers. More and more farmers outside Daleman joined the community. In the early and mid of 2010 was the heyday of Daleman community. They could be called as the pioneers and motors of organic farming.

### **3-2. A Call for reflection**

The Daleman community movement did not last for a long time. The success along with its euphoria did not equal to the community’s perseverance. Some community’s key figures were so engaged in their own private interests that they discouraged the community’s collective spirit. The community forum as a movement basis had been abandoned since some key figures frequently absented. Similarly, the meetings of the community had become more and more unfrequented. This situation did not only make some other community figures feel precarious but it also resulted in suspicion. It was such a damaging situation that weakened the togetherness of Daleman community.

The cold relation and uncomfortable situation during community meetings brought about a rumor within the community. The rumors on private business or selfish interest owned by some figures unstoppably spread within the community. Some community prominent figures talked negatively in secrecy about their fellows who were often absent in the meetings. It was said that those who rarely came to the meeting had preoccupied with exclusive business for personal interest. They were considered to deviate from the common objectives, while those who continually attended community forum felt that they were betrayed. There was a tension within the community. The community’s progress began to be stagnant. The gap amongst the leading figures as a result of the suspicion became wider and shifted the focus of the collective movement.

The dynamics of the community situation demanded a reflection. With regard to some figures’ concern, it was important to review the record of the community’s movement process. The record review was intended to describe more clearly the dynamics of the movement. Reflecting the movement by means of documentation process was one of the methods to describe the initial goal and the existing dynamics of the process.

In fact, reflection is a principle of sustainable action quality. To ensure quality of an action towards a goal, it is ideal for an actor to reflect his or her deeds based on any possible effect. The consistency of action and goal could be maintained by perpetual reflection process since reflection was a process that stimulates effectiveness of an action. Continuous progress would take place through the reflection of action process that the actor consistently performed.

Reflection would prevent the problem from being more complicated. As a rule,



heavily-complicated problems were the result of neglected minor faults. Early reflection would enable actors to find out the minor problems before growing into more complex ones. Greater negative effects of the problem could be annulled by intense reflective consideration. Consideration of action would raise the awareness of the actor to widen his or her actions' scope across the objective lines.

Unfortunately the reflection process in Daleman community movement had not been ideally conducted. While initial reflection was carried out by community members to build discourse and to change (through discussion and movies), tradition of reflection as an important part to maintain sustainability of movement process had not been built yet. Despite almost regular various talks on action plan and implementation, more intensive reflection of action process had not been done yet. The discussion in the community so far was not more than a description on how they performed some actions.

Regarding the prevailing situation, it was necessary to immediately initiate the reflection process, particularly after the decreasing tendency in the community movement. Finding the right moment to offer a reflection for community was a priority (Ulrich, 2000). Then, the promotion of reflective view for Daleman villagers to review situation and revitalize the spirit of community movement could be done. The initial important step was to build culture of process reflection among villagers through ethnographic methods. Stimulation of community members to review their process through written documentation was an alternative that I chose.

The adoption of ethnographic note for that purpose was based on two considerations. First, ethnographic notes that the author took was sufficient. Complete documentation in chronological order of events and pictures would help villagers to understand movement process by far. Second, this ethnographic note was the representation of the author's perception on community situation (Thomas, 1993). The author's valuation was an initial stimulation to encourage community to discuss their perception on the process. With this assessment of perception, I might ask the community members' opinion on a certain event. I believed that this method might help Daleman villagers to review the significance of the events within the community movement from their own perspective. Ethnographic note description might help villagers to reflect on their movement.

### **3-3. Encouraging the community to perform reflection process**

It is important to determine the right moment to encourage the villagers to conduct the reflection. The right moment will serve as smooth entry to attract the villagers' attention on the importance of reflection. Some strategies are needed to make the villagers take part in the reflection. First, hospitality of the community is needed. Second, a certain effort should be made to encourage them to review what has happened in the community. In a casual conversation with villagers, I found such an important moment.

They felt reluctant and embarrassed to come to the meeting I initiated. Even they were so surprised to hear what I intended to do. They were not accustomed to what I did concerning with the community activities. They didn't think that what they did in the community programs was recorded.

In the evening on January 3, 2011, Mr. Ag (42) and I went to Mr. Shr's house to attend *tasyukuran*, a Javanese cultural event held by a family to give thanks for the blessing they receive. On that occasion, I met Mr. Shr (57), Mr. Nrc (55), Mr. Kryt (40), Mr. Mrd (61) and Mr. Yl (51), and had an informal chat discussing the absence of some key figures in the community's meeting. From time to time, their involvement in the community activities was decreasing.

"Recently the number of the participants who attend the community meeting has been decreasing. Some members attend the meeting on a certain day, but they were absent in the next meeting on the other day. So we have to repeat the material of discussion over and over again. It wastes time," said Mr. Yl (51). "They say that they are very busy," he added. "I am so sad to hear that the key figures in this community are not active anymore because of their personal business," Mr. Kryt (40) said. "What really happens? How can we end it like this? What is the plan of programs for, then?" interrupted Mr. Nrc (55). Then Mr. Mrd (61) added, "In my opinion, these people are inactive from the beginning". But, Mr. Kryt did not agree with Mr. Mrd. "I don't think so. Actually, they used to be active participants. Even some of them sat in the position of certain coordinators. Their losing the spirit and being inactive in the community's programs can be felt only in the past couple of weeks/months," Mr. Kryt said. As they had a debate on that matter, I joined the conversation and I told them that I had a record of the process of the community programs from the beginning up to now. I told them, "I have recorded all the process in this community. Even I have made the record of what happens into a story of everything which is done by the members of the community in details. Anybody who wants to listen to the story I have made, please come. I think it's better for us to invite them, and we are going to discuss this matter together."

What are you writing? Have you written it since we started the programs three years ago?" asked Mr. Shr (57). "I have complete records of everything we have done," I answered and teased them as I opened my laptop to see the field record of the community activities. I showed them the field record of the community activities briefly. They paid much attention to the record I explained. Mr. Ag (42) and Mr. Nrc (55) seemed to be interested in that record. However, they felt embarrassed to be exposed in the record which will be presented in a meeting where many participants attend. Mr. Yl (51) said, "We will be embarrassed that our names are exposed in the record or that there is some certain events which are not proper to be exposed in the record". Mr. Mrd (61) was of the same opinion. But I convinced them that the important things were not the persons and their names but the process. The six of us agreed to hold a meeting to listen to the record of the community activities which I constructed in a story.

Finally, I managed the meeting. This meeting was held in my rent house in Ngirengngireng at 20.00 on February 16. 12 participants attended the meeting. They were Mr. Rtn (47), Mr. (42), Mr. Jyn (65), Mr. Mrd (61), Mr. Shr (57), Mr. Yl (51), Mr. Nrc (55), Mr. Jwr (58), Mr. Mdj (65), Mr. Rdi (52), Mr. Kryt (40) and Mrs. Sht (53). I gave concise slide presentation of the community process based on the theme, events,

time, and actors. From the slides presentation, I added some verbal explanation about the events and projected the photos to visualize the community activities.

I presented my story of the community activities to them. I managed the story in the form of pointers including time, places, names, and events. They gave various respond to my story. Some disagreed, some affirmed with the story. On this occasion, Mr. Kryt, Rtn, and Mdj did not agree with one of the sequences of the story entitled “the role of the film to generate the community”. Mr. Kryt argued, “There is something which is not definitely right in this part of the story. The watching film program is not the main motivator for us. It is our own firm determination which generates the spirit, not the film. The film just inspired us with the examples.” I agreed with his statement.

Some of them were impressed with the field record of the community process. Mr. Rdi was fascinated with the documentation of the story of the community process. He said, “The story of the community process was so fascinating although I felt nothing special when I experienced it. When I watched the photos of the community activities, I felt like watching a film. I felt so impressed”. However, one of them felt embarrassed as his name was exposed in the story. “I feel embarrassed to find out only my name is mentioned in the story. There should be other names. It seems that I am the hero. I am really not,” stated Mr. Rtn, Mr. Ag, Mr. Mrd and Mrs. Sht in their bursting laughter.

Different response was given by Mr. Jwr. He declared that by reviewing the story, he was able to understand what the community had done so far. “I can understand deeper about what we have done in this community. From this story, I can even find out the interrelation between the activities. Though the activities do not seem to have relation, they are interrelated to each other actually.”

The main aim of exposing the story was to conduct self-reflection. In the end of the meeting, I thanked them for attending and listening to the story. I also stated that the story was used as a means to review what they had done together in the community. From the story, I asked them to learn from what they had done. Hopefully they were able to do the process better in the next activities.

Some members of the community were interested in the story and had opinion that was actually their own reflection. Listening to the story of the community could create an exciting situation. It could be useful to observe each process in details. Constructing a story of the community could be also interesting for them. Mr. Kryt, Mr. Ag, Mr. Rtn, and Mr. Jwr expressed their enthusiasm to learn how to write such stories three days after they attended and listened to my stories.

In response to their interest in writing stories, I urged them to take writing course I would hold for them. I asked Mr. Gdg (39), a friend of mine graduating from the Faculty of Cultural Sciences, University of Gadjah Mada, to give them training of how to write diary and to construct a story twice a week from February to March 2011. They showed their high enthusiasm in taking this writing course. They attended the course regularly without absence and were very active in asking questions to Mr. Gdg when they found some difficulties.

Mr. Gdg stated, “Almost every day during the course, I received many

questions from the members of Daleman community, for example about the theme of the story. Mr. Kryt, Ag, and Mr. Rtn were the ones who actively asked questions about everything in the writing course: how to prepare the material or how to choose interesting and appropriate diction. They showed me their writing output. What enthusiastic members they are!”

During the training, some stories about community composed by the members of the community were distributed to other people. Some of them had succeeded in constructing the stories in their exercises. They wrote some stories in a simple style, the themes of which were their impressive experience in the community activities. Mr. Kryt, Mr. Ag, and Mr. Jwr shared their stories as the output of their training. Although the stories were not perfect in the way that they did not have titles, they were able to express their experience, review, and impression on the community activities.

The following is the extract of Mr. Rdi’s writing. “I am happy that I can learn how to make liquid fertilizer with other community members. Now I know how simple the composition of liquid fertilizer is. When I made the liquid fertilizer for the first time, I was not sure if it worked as expected. Because of the regular training and the impact the fertilizer could perform, I could make the useful liquid fertilizer easily. However, some of my friends mocked on me and didn’t help me when I made a mistake. I don’t like them.”

Mr. Ag’s extract was as follows, “I have never thought of cooperating with friends of mine before. I gained much more inspiring idea when I worked together with my friends than when I worked by myself. I would get much more advantages if I have worked with my friends. However, we are not consistently and continuously enthusiastic. Sometimes we forget that we should work together. Let’s work together”.



Photo 3. Telling and listening to the community stories

Their interest in writing a story of the community developed in such a way that they held a special meeting to listen to their stories. In that forum, they were free to read their stories and give comments on them. Telling and listening to the stories became an exciting activity for them. Comments and responses could be delivered in such a humorous and warm manner.

### **3-4. Conflict**

Writing stories about community became more interesting. The writers began to show their impression about the community. They could express their opinion bluntly and freely through their stories they wrote. As the activity of reading stories and learning how to write the stories had last for some days, stories and telling stories became interesting things in the community. However, on one occasion, the community story could be annoying and did not represent the exciting reflection process any more as a member of the community used the story to judge and express his disappointment to a certain member of the community in indecent manner.

On May 5, 2011, two pages of a provocative story written by Mr. Kryt were passed around secretly amongst the Ngirengireng community. This story contained harsh criticism toward Mr. Hrdj's rice business. In his story Mr. Kryt accused Mr. Hrdj (55), a leader of Jodhog community, of running rice business for his own vested interest. The following is Mr. Kryt's excerpt:

"...now there is a traitor in this community, someone who takes advantage of our hard work to gain profit. Now, it is the time for us to be careful and not to trust him easily. He is Mr. Hrdj who buys our rice in low price and then sells it in expensive price in the town without sharing his profit with us".

Actually almost all the members of the community heard about this rumor. But, the story caused a stir in the community as it was openly exposed in writing and was read by the community. The story Mr. Kryt composed presented a tendentiously-negative impression of Mr. Hrdj as the central theme. This story did not reveal neutral impression of the situation, but it was a kind of expression of disappointment toward other member. It was a provocative story aimed at warning a certain member of the community in a sarcastic way.

"I composed this story in purpose so that Mr. Hrdj is aware that we know very well about the improper business he is running," answered Mr, Kryt without feeling guilty when Mr. Mdj asked him about the matter a week after the story was read. Although the story was anonymous, the community member knew that it was Mr. Kryt who wrote the story. I was worried and sorry to hear the story as it was something which was not productive.

The negative impact of the story was so influencing, and the story spread widely without any control. Most of the members of the community heard this story quickly. Only in few days, Mr. Hrdj knew what happened. The story written by Mr. Kryt spread like wind blowing. The situation of the community grew complicated and tense. Mr. Hrdj who felt discredited by the story was so angry.

According to Mrs. Sht, Mr. Hrdj expressed his disappointment and anger in the community meeting held in May 2012. She stated that Mr. Hrdj and other farmers in Jodhog were disappointed with the story. They declared that they would not join the community in Ngirengireng.

Mrs. Sht said, “I was actually ordered to stop joining the Ngirengireng community, but I kept getting in touch with the members and coming to the meeting secretly as I didn’t know what really happened”. It was clear to me now why the community members from Jodhog did not attend the meeting. Mrs. Sht asked the community members not to tell her friends in Jodhog that she was the one who told what happened in Jodhog to the members of the community in Ngirengireng. She attended the community meeting although her friends from Jodhog boycotted the meeting.

The Jodhog people’s boycott was a response to Mr. Kryt’s story. It was under the influence of Mr. Hrdj. Mr. Hrdj spread his hate to his friends. He suggested that they should stop joining the community activities done by Ngirengireng farmers as they supported Mr. Kryt.

I felt that I was not accepted amongst Jodhog people. Whenever I came to Jodhog, they did not show their friendly welcome as they used to give to me before the conflict burst. They thought that I was on Mr. Kryt’s side. That was why they avoided seeing me.

At night on June 9, 2011, I visited Mr. Shr’s family in Jodhog. My visit was so socially awkward. Even he responded to my talk coolly and seemed to ignore me by doing his activities while having a talk. As I moved to see Mr. Hrdj, I got unfriendly welcome. As we talked, Mr. Hrdj tried to turn the conversation to his own programs, which I thought as a subtle sign of refusing what I intended to do.

The situation in Jodhog was getting worse. I could feel the atmosphere of suspicion amongst the Jodhog farmers. They seemed to stop having concern about their community. When they were visited and invited, they rejected subtly to respond and come.

### **3-5. Failure of reconciliation**

Community dissension was nurtured by rumor and agitation. As far as I noticed, their conversations were about enmity among villagers. The beginning of June 2012 was the most uncertain period of Daleman community. The most frequently-discussed conversation within the community was agitation that heated situation. It was not only Mr. Kryt and Mr. Hrdj who engaged in a tense relationship, but also almost all villagers were trapped in similar situation. The effect of enmity that Mr. Kryt’s story created became a central theme in any talk. It emerged and developed unstoppably.

The friction among the leading figures developed into a collective hostility and made villagers polarized into two groups. The influence of leading figures turned out to be a dominant factor within the community. When they conflicted with each other, their fellow villagers followed to oppose to each other. The growing heat situation demarcated clearly the line between Jodhog and Ngirengireng.

“Here we are, there’s no need to depend on Jodhog people,” said Mr. Ag when he replied to my invitation by short message for a meeting on June 13, 2011. And Mr. Nrc gave the more or less same response, “Why should we meet them? It was just useless. We can proceed all by ourselves.”

Considering the increasingly tense situation, it was necessary to stop discussing Mr. Kryt’s writing any conversation. This effort was made as a cooling-down tools to crate the reconciliation.

Feeling uncomfortable and guilty regarding community’s dynamics, I held a meeting in community’s rented-house with participants only from Ngirengireng such as Mr. Rtn, Mr. Ag, Jwr, and Mr. Rdi on June 14, 2011. Mrs. Sht did not come. In this meeting, I urged them to stop conversation and rumour about the story in question. Personally, I asked Mr. Kryt to withdraw his writing and immediately apologize to Mr. Hrdj without any condition. He seemed to hesitate at first, but I told him that what he should do was important for the continuation of community cooperation. He finally agreed, “Okay, I will apologize and revise my writing.”

Unfortunately, the apology was not immediately accepted. The avoidance and apathy were the response of Mr. Hrdj. Despite good intention, the apology found no result.

On Mr. Kryt’s consent, we visted Mr. Hrdj to apologize. In the afternoon on June 16, Mr. Kryt, Mr. Ag, Mr. Mudji, and I visited Mr. Hrdj in Jodhog, but we couldn’t meet him. We only met his wife who told us that her husband was not in the village and she had no idea about when he would come back. Then, we talked about many things except the conflict. We were in Mr. Hrdj’s residence for two hours but went home in vain. I felt guilty of persuading Mr. Kryt and friends to visit and apologize to Mr. Hrdj.

Despite the hindrance, community reconciliation was a priority and should always be attempted. Mediation with external involvement was made. However, it just decreased the tension, but it did not result in resolute statement and commitment for the conflict resolution.

On June 20, I contacted both leading figures of Jodhog and Ngirengireng and asked them to attend a special meeting as an effort for further mediation. I told them that Mr. Tsugi, , who was a Japanese scholar and had deep interest in the movement in Daleman, had heard about the conflict and out of his concern he sent a special peace message for them. Mr. Hrdj, Mr. Kryt and Mr. Nrc were surprised by that fact. Finally, at 20:00 on June 22, we met in Mr. Shr’s house in Jodhog. The meeting was attended by more participants than the previous ones. Mr. Rtn, Mr. Ag, Mr. Mrd, Mr. Shr, Mr. Yl, Mr. Jwr, Mr. Rdi, Mr. Sgd, Mr. Kryt and Mrs. Sht were there. I read the peace message in this forum. Some of them felt ashamed that the conflict was known by an outsider such as Mr. Tsugi. We were embarrassed that he knew this problem,” said Mr. Yl. Mr. Hrdj added, “How come, I don’t know how if I meet him again, this is embarrassing. This is a disgrace.” I replied to their comments by saying, “I will do anything to re-unite the community, I don’t want to disgrace this community, Mr.

Tsugi is a well-intentioned man for this community.”

I felt that there was still a barrier in the communication. There was not an amicable atmosphere yet. Finally, after 2 hours passed, the meeting ended. Usually some of them would stay for casual conversation but they went home immediately.

The effort for conflict reconciliation was an exhausting one with no immediate result. Although there were no more agitating talks both in Jodhog or Ngirengireng, there was no sign for initiative within the community to explicitly stop the conflict and bring peaceful situation back as it used to be. The conflict was not prominent any longer, but collective activity within the community could not be felt anymore. Until September 2011 the joint activity within the community was not done. No initiative was made. Gap between the two hamlets was still wide, and Jodhog still closed its door.

Suddenly they found a brilliant idea for community reconciliation. This brilliant idea for reconciliation would be done in the one-year commemoration of the death of Mr. Edy Tanto. He contributed immensely to starting the movement in Daleman (Cahya, 2011).

Early October in 2011, I met Mr. YI, Mr. Sgd, and Mr. Kryt separately in informal visits. In such casual talks, they asked when the one-year commemoration of the death of Mr. Edy Tanto would be held. Mr. Sgd, an elder figure of Jodhong farmer, proposed an idea of the community reconciliation in that commemoration event. “I think it is the right moment to reconcile during the one year commemoration of the death of Mr. Edy Tanto. It would be great,” he suggested. Mr. YI supported the idea, “Perhaps, it would be very good,. Mr. Edy Tanto means much to all of us, we will never forget his contribution for this community.” Mr. Kryt also supported the idea. Having considered the suggestion for reconciliation during the commemoration of Mr. Edy Tanto, I planned the event. I was sure that no leading figures would refuse my invitation. I prepared that event, including documentation display of Edy Tanto’s involvement in the community. They expressed their consent for the event.

The one-year commemoration of the death of Mr. Edy Tanto was also an initiation for the community to reconcile. This event gave crucial contribution for the reconciliation and it served as a very strategic starting point for the peace process of the community.

On January 23, 2012, the commemoration was held in Mr. Edy Tanto’s house in Sleman (one of the districts in Yogyakarta province). Most of Daleman community members of Ngirengireng and Jodhog attended it. They spontaneously rented car for transportation. During the event, I played a short movie on Edy Tanto’s involvement in the community. Specifically, I showed the movie to spark collective situation of the community. Many of them cried and emotionally were touched while they watched the movie. No one talked at all on the conflict. We just prayed for and commemorated Edy Tanto during the event.

Message and memory of Edy Tanto’s involvement encouraged them to put aside the past conflict. The commemoration was a good starting point for the community reconciliation. In the wake of the event, leading figures and members of the community determined to forget the existing split between them. Although no explicit peace



statement was declared, it was clear that they eagerly open a new page of the community cooperation.

On January 30, 2012, we held a meeting at Mr. Hrdj's house to discuss the community and some abandoned agendas during the past heated situation. The meeting was attended by Mr. Mrd, Mr. Shr, Mr. Yl, Mr. Jwr, Mr. Rdi, Mrs. Sht, Mr. Sgd, Mr. Kryt, and Mr. Hrdj as the host. Unexpectedly, no significant agreement on collectivity was achieved in the meeting. However, there was a short resolution on the community's plan to maintain harmonious relationship. "We will restart with useful things for the community. We do not need to talk about the past which of course will hurt ourselves, we are *nulnulan* (javenesse: 0-0: zero-zero refer to soccer score, to start all over again, no hard feeling.)," said Mr. Sgd, and other participants agreed. During the meeting, I didn't have a heart to say a thing any further, I just listened to them.

Although the situation had not been completely recovered, I could feel more friendly communication during the meeting. At least, they were friendlier to each other and had no suspicion against one another.

As one community that had worked together in one movement, Jodhog and Ngirengireng became two villages bordered by the influences of their respective actors. Truce was achieved within the community, but recovery did not come, let alone significant cooperation between Jodhog and Ngirengireng. People of both territories were preoccupied with their respective activities. Their common dreams and goals that they had agreed upon were not touched yet at the moment. Collective organic farming and *gemeinschaft* community that they'd built before were not yet able to spur the collective sense of belonging. They did not have any idea to realize their collaborative efforts insight.

In February 2012, when harvest season came to Jodhog and Daleman, they no longer visited and helped each other. The activities were carried out in their respective territories. It was not the case a year before, when they visited and helped each other, they crossed hamlets border to borrow harvesting tools and even collectively transported their crops. In the afternoon on February 17, 2012, I visited the farmers in both of Jodhog and Ngirengireng. "We are busy in our own field, *Mas*<sup>2</sup>. So, we have no time to visit Ngirengireng again," said Mr. Shr answering my question why he did not help his Ngirengireng colleagues' harvest. Mr. Ag said the same thing to me, "We're tired, we even have not finished our own harvest yet."

It was undeniable that the influence of leading figures of both groups within the community was very strong. When two leading figures within the community had not achieved complete peace agreement, the members would follow their respective leaders, and they preferred to work within their own boundaries. As long as uneasiness remained between community leaders, so was between their members.

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<sup>2</sup> "Mas", is the designation for the young men in the Java community. It usually used in the conversation between two people who are already familiar. Like a "Brother" in the western context .

The relationship between Mr. Kryt and Mr. Hrdj had not fully recovered yet. After January 30, 2012, they never met again. Arguably, they had never contacted each other personally. I perceived that when I asked their news, both Mr. Kryt and Mr. Hrdj were unable to answer clearly, in fact, they tended to avoid further conversation about their condition. I got such impression during my visit in February-March in 2012.

The situation of Jodhog was very different from that of Ngirengireng. The influence of respective leaders made the two groups of Daleman community go on their own ways. Although both of Jodhog's and Ngirengireng's inhabitant are farmers, they had not yet undertaken joint agriculture activities again. In general, farmers in Jodhog had not undertaken the joint activities yet like what they did before the conflict.

Farmers of Jodhog relied more on individual business, even though they worked in the same time. Jodhog inhabitants' activities were based more on practical consideration and economically profit oriented goal. Perhaps, because of the personal business of Jodhog's leaders, they did not hold a community meeting anymore. There was no joint activity to unite them. They were still farmers, but they did their job without cooperation with their neighboring villagers.

Mr. Nrc said that private business activity was more practical. "Selling rice is more practical, Brother. Although we have to distribute from one place to others, the profit is more visible and easy", said Mr. Nrc when I asked about the community activities as he arranged rice sacks in his barn in the beginning of April in 2012. Mr. Nrc along with Mr. Mrd and Mr. Hrdj had a joint rice business. They collected organic rice from both of Jodhog community and outside areas to sell in many cities.

Meanwhile, in Ngirengireng, the community joint activities was revitalized as it was done before. Although the rice sources were limited to community's; they have collectively marketed rice within the community. Ngirengireng community also ran mushroom and fisheries business that were collectively managed within the community. In fact, the mushroom business of Ngirengireng had been growing rapidly. In the last 6 months, the order for mushroom that Ngirengireng received reached 3000 log bags a month.

In a meeting of Ngirengireng community that was held at Mr. Jwr's house on April 25, 2012, some villagers expressed their satisfaction and looked forward to their community's business. "I'm pleased that we have a joint venture. I'm sure we will achieve more as time goes by," said Mr. Rtn satisfied. Mr. Jwr added, "I think we become more creative with this activity. We bought anything previously, but now we cultivate them by ourselves"

Although no enmity was felt, Jodhog and Ngirengireng had been pursuing their own activities. Both hamlets had different characteristics. Jodhog focused more on the private business with its economic profit goals, while Ngirengireng emphasized on its community joint ventures.

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Photo 4. Outlet Ngirengireng mushrooms on the titrademarket.com



Photo 4. Mushrooms transportation truck

### **3-6. Towards reconciliation**

Reintegration of the Daleman community could not be attained only by informing the success story of the collective movement. Other efforts and breakthrough should be carried out. One of them was transmitting the story of the successful business run by Ngirengireng people to Jodhog people. This effort would, for sure, help to bring peace and reestablish the relation between Ngirengireng and Jodhog people.

In a casual conversation at Mr. Kryt's house in Ngirengireng in the evening on May 2, 2012, I and Mr. Knj (42) held a small event to celebrate the success of mushroom businesses in Ngirengireng. We appreciated rapid progress that the mushroom business achieved. 6000 log bags of mushroom were ordered at the time. It was such an achievement that had not been made before. I asked Mr. Kryt consent to promote this success to our friends in Jodhog, "Do you agree if we share this success with our Jodhog friends? We could bring some mushroom spawn for them so that they could enjoy, too." Without hesitation, Mr. Kryt and Mr. Rtn agreed, "I think it is a good idea. Of course, we don't mind at all. We like the idea." Mr. Rtn added, "No problem if only it is not a form of arrogance." "Of course not ... we do it for the sake of creating peaceful neighborhood," said Mr. Knj.

The expansion of mushroom business success to Jodhog served as a peace-making effort. We agreed to inform the success of mushroom businesses to our Jodhog friends. It was our expectation that this effort would restart cooperation between Jodhog and Ngirengireng.

On May 6, 2012, Mr. Knj, Mr. Kryt, Mr. Rtn, and I departed from Ngirengireng to the houses of Mr. Sgd, Mr. Mr.Yl, and Mrs. Sht in Jodhog. We brought 60 log bags of mushroom for them and said that it was the result of Ngirengireng friends' production. Mr. Sgd, Mr. Yl and Mrs. Sht warmly welcomed us in their houses. Mr. Kryt. Mr. Rtn enthusiastically explained the progress of their mushroom business in Ngirengireng to them.

Sharing the mushroom spawn with Jodhog people was used as a mission to remind them of the planning the community, including running mushroom business they had achieved. This also could be considered as a reminder that what had been done in Ngirengireng belonged to the Jodhog community.

During the visit to Jodhog, we told a story of the success of running mushroom business. Besides, we reminded the community members that mushroom business was a part of the community's plan. It meant that this business actually also belonged to Jodhog people. Mr. Sgd, Mr. Yl, and Mrs. Sht gave good response to our story. They hoped that they could take part in the mushroom business in Ngirengireng. Mr. Sgd stated, "I know that the mushroom business was part of our plan. But we have not accomplished it yet. I am going there. I am going to plant mushroom in the yards of my house". Mr. Kryt responded with attentive care and said, "We are looking forward to your visit. We really are." We felt release to see the warm relation that had been reestablished amongst the community members. Feeling so relieved, we got back home that night.

Some Jodhog people began to give positive response to the cooperative initiation of Ngirengireng people. The visit paid by some Ngirengireng people to introduce the mushroom business resulted in attentive intention from Jodhog people. Two Jodhog farmers came to Ngirengireng a month later to observe and learn how to cultivate mushroom.

On June 3, 2012, Mr. Sgd and Mr. Yl came to Ngirengireng to observe the production of mushroom spawn activity. "How to start ... the material ..., once I observed at a glance but I did not know how to produce seeds ... I want to produce them myself," said Mr. Yl. "Come here ... Let's go to the backyard .... I have plenty raw materials here ... You can practice right now... It's easy, you know," said Mr. Rtn as he took Mr. Yl towards the mushroom production room. After engaged in some talk, they went back to the main house to drink coffee together. "What a wonderful day. It is better that you invite Jodhog friends to come here tomorrow. Okay?"

It was such a wonderful moment for all of us. The Jodhog and Ngirengireng people had temporarily forgotten the tension they had felt until then. We longed for such peaceful situation and hoped that Mr. Sgd and Yl could come next time. Mr. Hrdj and Jodhog farmers enjoyed the togetherness that evening. Togetherness was a wonderful moment they longed for.

The informal talk amongst some community members in Ngirengireng brought about good ripple effects. Mr. Sgd and Mr. Yl delivered the message they got from that informal talk in Ngirengireng to Jodhog people. The friendly discussion in a mushroom plantation in Ngirengireng became the starting point to end the inter-villagers hostility. In spite of the fact that it had not been confirmed, the prejudice of hostility amongst the Jodhog people was gradually removed from their mind.

In July 18, 2012, I went to Mrs. Sht's house to take my friend whose students had a live-in program in that house. As I arrived at the house, Mr. and Mrs. Sht gave me a very warm welcome. She asked me enthusiastically about the visit of Mr. Sgd and Yl to the mushroom plantation in Ngirengireng. She wanted to know for sure whether news of this visit was really true. She asked me, "Was it right that Mr. Sgd and Yl paid a visit to Ngirengireng, a few days ago?" "Yes, it was. What do you think about it?", I said with curiosity. "It was such good news, wasn't it? I am happy to hear that they finally paid a visit to Ngirengireng. Last week, in a meeting held in Mr. Hrdj's house, they told us about the visit. Mr. Hrdj was eager to hear it", said Mrs. Sht. Then I asked her back, "What were Mr. Sgd and Yl telling about?" She answered, "Mr. Sgd and Y were not talking about Mr. Hrdj, rather they discussed the success story of the mushroom business in Ngirengireng and their intention such plantation in Jodhog". I felt relieved to hear Mrs. Sht's explanation. She added that Mr. Hrdj did not show his hatred to Ngirengireng people anymore. Instead, he was impressed and fascinated with what Mr. Sgd and Mr. Yl told. "So actually Mr. Kryt and his friends didn't show their hostile attitude toward us, did they?", said Mr. Hrdj as retold by Mrs. Sht.

My visit to Jodhog on that time gave a different impression from the one I did in the last eight months. I was so happy to hear about Mr. Hrdj's response from Mrs. Sht. I

thought that the door of reconciliation began to open and the community activities would resume actively. It was a kind of the fruit of our hard effort to re-generate the community for a long time.

I couldn't wait to see Mr. Hrdj's response. I tried to contact him via short message service (SMS) to know where he was. I just wanted to pay a visit to him and know his response from his expression. Mr. Hrdj answered my short message service and we made an appointment to meet.

Mr. Hrdj and I agreed on the appointment. In July 20, 2012, I went to his house. Unlike his cold welcome that I used to see whenever I visited his house until then, he was right in front of the door of his house to welcome me enthusiastically. I avoided talking about the problems around the community. I just asked him about some trivial things, such as his own activity since we met last time. As we talked further, he really showed his warm friendship. What Mrs. Sht said about the change of his attitude was true.

"How are you, *Mas Hrdj*?" I greeted him to open conversation. "I'm fine. It's been a while not see you, *Mas Johan*, I hope everything is okay with you. I'm sorry, I was very busy recently," said Mr. Hrdj as he shook my hand firmly. Then, we talked about family and trivial matters with his wife beside him until 21:00. I asked for their permission to go home. I was more and more convinced at the time that the situation had significantly improved. Even though I did not even dare to mention "Mr. Kryt" or even "Ngirengireng" in front of Mr. Hrdj, I perceived my visit was so promising.

After the visit to Jodhog, my expectation on the community togetherness grew again. Conflict reconciliation based on a model of two-way open communication where each actor openly confronted their arguments against other actors as I have read in certain literature was arguably inapplicable in Daleman case. However, Mr. Hrdj's positive response was enough for me to ensure that it would be easier for me to reach again my former friends of Jodhog. Based on my experience of the interaction with them from the outside, I knew that I didn't have to waste time to meet everyone in Jodhog. All I had to do was to meet some key actors, and the rest would follow them. My relationship with them would depend on my relationship with their leaders.

After they stopped showing their hostile attitude and began to have a good will to rebuild the relation, I was willingly to visit some key figures of Ngirengireng and Jodhog to get them informed about the visit of Mr. Tsugi next week. Although the plan of Mr. Tsugi's visit was confirmed a couple of months ago, I dared to tell them about it on that time. I hoped that Jodhog and Ngirengireng people would use this moment of his visit to have reconciliation. As I had expected, they would cordially welcome Mr. Tsugi together. I talked about my expectation to Mr. Kryt and Mr. Hrdj in separate meetings. Both of them gave positive response and would prepare to welcome the visit of Mr. Tsugi enthusiastically. However, it seemed that I expected too much. Although Ngirengireng people would like to hold a welcome ceremony with Jodhog people, but Jodhog people were not willing to hold the welcome ceremony together with Ngirengireng people.

On July 28, 2012, according to Mr. Kryt's and Mr. Ag's consent, I visited Ngirengireng to inform them about the arrival of Mr. Tsugi. We met in Mr. Ag's house,

where I told the plan. In front of Mr. Kryt, Mr. Rtn, and Mr. Mudji, I explained, “Dear friends, Mr. Tsugi will come here next month. What is your plan? I will go to Jodhog, too, to inform this plan. I hope we can arrange this event together.” “We’re ready at any time. Whether we hold the ceremony here or in Jodhog is not a problem,” Mr. Rtn responded passionately. The others expressed their support. “Well, I will tell to the *Mas Hrdj* and his friends in Jodhog to find out more,” I said to them. Everything seemed alright, so we turned to casual conversation about their mushroom business. On the next day, I visited Jodhog to inform the arrival of Mr. Tsugi. I went to Mr. Hrdj’s house first and meet him. I said to him, “*Mas Hrdj* ... the mid of next month, Mr. Tsugi will visit here, he wanted to know about all of you here, what can I do for the preparation?” “Oh, ye. When? When will he come?” Mr. Hrdj responded. I explained, “Around August 16. He wanted to see celebration of the Indonesia’s Independence Day here on August 17; I told our friends in Ngirengireng about this. They expressed their readiness to welcome him. What do you think if we arrange together the welcoming party as we did before?” Surprisingly, he replied, “I’m happy he will come here, but it would be better to welcome him here, in Jodhog. We can do it by ourselves.” His answer took me by surprise. Unwilling to argue in such a situation, I just said yes, and we talked about technical things. I thought it would be better for me not to respond to Mr. Hrdj at the time.

I expected too much, indeed. I thought there was no problem anymore within the community. But, I was wrong. More efforts were needed just to achieve togetherness, even for a meeting of welcoming party. I had no choice but had to let them prepare the welcoming party as they wanted. Sometimes I needed to let everything go and I did not want to make new problems that could disrupt my newly improved relationship with Mr. Hrdj.

Fortunately, Mr. Tsugi was very impressed and felt honored by Daleman community, both in Jodhog and Ngirengireng. All of them wanted to specially greet him. They showed same respect and love for Mr. Tsugi, but each community welcomed him separately. For two weeks, I had to go to and fro between Ngirengireng and Jodhog to assist their respective welcoming parties. It was me who coordinated the two communities, not themselves. According to their respective plan, Ngirengireng would welcome their guest at night on August 16 until the next morning, while Jodhog would do so the next day. What a strange it was that only 4 km distance separated two hamlets, but it seemed like hundreds kilometer away. The psychological separation of the two hamlets really had frustrated me.

I felt more comfort to have relation with the people in Ngirengireng rather than that of in Jodhog although I knew Jodhog people first as Daleman community. I found it easier to get associated and talk with Ngirengireng people than Jodhog people. So I decided to encourage Ngirengireng people to attend the welcoming ceremony in Jodhog.

On August 10, 2012, I contacted Mr. Kryt by phone to discuss the plan to hold the welcome ceremony. Trying not to hurt his feeling, I begged him to attend the welcoming party in Jodhog in the morning and took Mr. Tsugi from Ngirengireng to Jodhog. “*Mas Kryt*, Would you please go to Jodhog after the ceremony in Ngirengireng? How does Mr. Tsugi feel when he heard that there was hostility

amongst the members of the community?”, I asked him. “Take it easy, mas. I will take Mr. Tsugi to Jodhog and attend the ceremony there. It’s no problem”, he said. I felt so relieved to hear that.

As planned before, on August 16, Mr. Tsugi arrived at Ngirengireng and attended welcoming party in the evening. His arrival in Ngirengireng was celebrated in the local celebration of the Indonesian Independence Day. The people of Ngirengireng enthusiastically welcomed Mr. Tsugi. They shook his hand one by one. Showing hospitality, they asked him to sit in front row. Front row seat of a forum in Javanese were generally reserved for honored guests. As a complement honor, they gave Mr. Tsugi the conical peak of a *tumpang* (cone-shaped ritual rice). In that occasion, Mr. Tsugi expressed his appreciation for the togetherness of Ngirengireng people.

In a yard without roof where the party was held, Mr. Syt (62), a chairman of the event, asked Mr. Tsugi to deliver a speech. “I appreciate the togetherness spirit of Ngirengireng people. And I hope that this spirit could be preserved. In the age of vast progress, togetherness is a rarity. I hope this togetherness would be maintained all the time. Thank you,” Mr. Tsugi concluded his speech after he introduced himself and his ideas in simple but comical style to the audience. Though not verbally conveyed, the praise from Mr. Tsugi was appreciated by the audience, and they were very happy to hear it. Moreover, they were proud of welcoming their special guest.

As the night was getting late, hospitable and friendly conversation with Mr. Tsugi was then moved to Mr. Kryt’s house. Mr. Rtn, Mr. Rodhi, Mr. Ag, and some young farmers joined in. We talked casually until late that night, without mentioning the community conflict or any embarrassing event. We talked more about mushroom while enjoying local snacks.

After spending the night in Ngirengireng, Mr. Tsugi departed to Jodhog at 9:30 in the next morning to fulfill his promise with the farmers there. Taking two cars with some friends from Ngirengireng, I accompanied Mr. Tsugi to Jodhog. The distance between Ngirengireng and Jodhog was only 4.5 km, so it took a few minutes to reach Jodhog. We headed to Mrs. Sht’s house. At 9:25 on August 17, we arrived at Mrs. Sht’s house where Jodhog people waited for us. They had been waiting patiently from 8:20 in the morning. About 45 people, all of whom are farmers, attended the event. They preferred to attend the event over the Independence Day celebration in village office. Although they had busy schedule, they had no objection to arrange welcoming party for their guest. That was how they expressed their enthusiasm to greet Mr. Tsugi, a man who they honored.

We got out of the cars and, in front of our car door, Mr. Hrdj, Mr. Shr, Mr. YI, Mr and Mrs. Sht and other friends in Jodhog were standing to warmly welcome us, including our Ngirengireng friends, with shaking hands. It seemed that nothing had happened between them. Mr. Tsugi was greeted by Mr. Hrdj with short welcoming speech. After hospitable and friendly talks, Mr. Tsugi was asked to deliver speech.

As I predicted, Mr. Tsugi emphasized the importance of unity and integration of the community as his opening remarks. “I heard that you had some problems concerning how to manage community. In spite of the problems, I hope that this community can maintain togetherness and achieve our common goals. It’s common to



have conflict in any relationship, but experiences of conflict are not a hindrance to building our togetherness and achieving the common goals. Conflict gives us opportunities to enhance togetherness if we can overcome.” I translated his English speech into Javanese without any change in meaning and intention.

Frankly speaking, I was worried about Mr. Tsugi’s revealing the hostility amongst the community bluntly before the audience when he delivered his speech. I myself didn’t dare to touch on that problem anymore. However, I thanked him for his blunt speech about what really happened in the community. I tried to translate his speech explicitly and bluntly. Some of the audience looked so embarrassed to hear his speech. It seemed to me that Mr. Hrdj and Mr. Kryt felt uncomfortable to hear his speech. In spite of the inconvenience caused by Mr. Tsugi’s speech, Mr. Hrdj remained seated to continue to attend the meeting until the meeting ended. Mr. Kryt, however, went to the car and slept there. He got out the car when the dinner began. Mr. Kryt and Hrdj didn’t say hello and talk to each other although, and they avoided having contact eye. I didn’t understand how Mr. Kryt could behave in such a way. I decided to leave him alone

The ceremony in Jodhog went on successfully and excitingly. After Mr. Tsugi’s speech, one of the community members reported the progress of the community they made. They also demonstrated their skill in developing fertilizing bacteria before Mr. Tsugi. After a session of question and answer on the agricultural practice in Java and Japan, the meeting was closed with lunch.

The meeting in Jodhog ended at 14.30. After the closing ceremony, Mr. Tsugi and I went back to Yogyakarta along with Ngirengireng people on their way back home. On my way back to Yogyakarta, I contacted Mr. Kryt and Hrdj by phone to ask their impression about the visit of Mr. Tsugi.

“Thank you *Mas* Kryt for organizing the meeting. What is your impression about the meeting?”, I asked him. “It was really good. Everybody was happy with that. My regard to Mr. Tsugi”, he answered. “*Mas* Kryt, where are you? What do you think about the two-day visit ceremony?”, I asked him. “It was good, thank you,” he said. Being not prejudiced, I was happy to hear what they said.

I planned to bring reconciliation between Mr. Hrdj and Mr. Kryt. On my phone call, I cordially invited them to attend a dinner with Mr. Tsugi and the family members of the late Edy Tanto in Yogyakarta. Both of them agreed and promised to go to the dinner. I did not for entertain Mr. Tsugi with dinner only, actually I also planned to arrange a reunion meeting between Mr. Hrdj and Mr. Kryt for the purpose of reconciliation. I hoped that they could cope with their uncomfortable feeling to each other in an informal meeting. I planned to arrange an informal but important meeting between these conflicting community members with Mr. Tsugi, Mr. Knj, and the members of Edy Tanto family. These people are the ones Mr. Hrdj and Kryt respected much. It was such a precious moment to bring these opposing figures to sit in one table, and it would be a strategic step to bring peace between Mr. Kryt and Mr. Hrdj The presence of Mr. Tsugi, Mr. Kunc, and the family members of Edy Tanto reminded them of the intimacy they had in the community.

At 19:15 on that day Mr. Tsugi, Edy Tanto family and I arrived at “Gudeg Sagan” Javanese traditional restaurant in the corner of Yogyakarta city. As Mr. Kryt and Mr. Hrdj had not come yet, we waited for them while talking on any matter. 30 minutes later, Mr. Kryt arrived and joined the table. He came with his family, but not with Mr. Hrdj. I asked him where Mr. Hrdj was, but he did not know. He asked me where Mr. Hrdj was, instead. His remark made me notice that they did not contact each other to arrange their attendance in the dinner. I asked Mr. Kryt to call Mr. Hrdj, but he did not pick up the phone. Then, I gave my phone to Mr. Kryt and asked him to contact Mr. Hrdj. Upon my prediction, Mr. Hrdj picked up the phone and stated that he could not go to the dinner because he had many things to deal with. He did not come to the dinner although he promised to. Until the dinner was over, Mr. Hrdj did not appear.

I found that the reconciliation between Mr. Hrdj and Kryt had not been attained, yet. Although Mr. Hrdj didn't show hostility to Mr. Kryt, he chose to avoid meeting with Mr. Kryt, even in an informal meeting in which the conflict and the hurt feeling amongst them would never be discussed obviously. Not answering Mr. Kryt's phone call indicated that Mr. Hrdj avoided meeting Mr. Kryt. The dinner arranged to solve the dispute and bring reconciliation between Mr. Hrdj and Mr. Kryt bore no fruit. This precious moment went by in vain.

Not wanting to miss this precious moment any longer, I still made an effort to bring reconciliation between these two conflicting figures. Five days later, and I visited Mr. Hrdj with Mr. Kryt. The purpose of our visit was to open an access of meeting between these two community members.

In August 22, 2012, I went to Jodhog with Mr. Kryt to see Mr. Hrdj without any appointment before. We brought with us the mushroom harvested from the plantation in Ngirengireng as a gift for Mr. Hrdj's family. When Mr. Hrdj opened the door, he was shocked to see us in front of the door. “Oh my God, what a surprise to see both of you come here. Please, come in”, said Mr. Hrdj. as he asked us to come in to his house in a hurry. We started conversation by saying hello and giving the mushroom as a gift to Mr. Hrdj. Mr. Kryt gave the gift himself. He said, “Here it is. Please, try this mushroom, Pak. This is the biggest size that I have ever cultivated. I bring this kind of mushroom especially for your family.” Mr. Kryt opened the plastic bag and took the best twelve mushrooms in a jumbo size (its diameter was about 20 cm) and gave to Mr. Hrdj. Then, in a friendly manner, Mr. Hrdj received the jumbo mushrooms and said, “What a big mushroom it is! I have never seen this type of size in the market. Thank you very much for the mushroom, Mas. Wow, it's too many for me! I will cook them tomorrow. It must be delicious.” Mr. Hrdj asked his wife to meet the guests and showed the gift. “Mam, these are the gift from Mas. Kryt for our family,” said Mr. Hrdj handing in the mushrooms to his wife. “Thank you, Mas,” said Mrs. Hrdj, taking the gift and bringing them in the kitchen.” We had a talk until late that night. We did not touch on the conflict. We went home too late that night as we enjoyed engaging in an interesting talk.

The mushroom given by Mr. Kryt to Mr. Hrdj brought about a good impact on their relationship. The mushrooms which blossomed only in twelve days were able to melt the two hearts which had been frozen for a dozens of months. While the seed of

mushroom once could attract Mr. Yl and Mr. Sgd to pay a visit to Ngirengireng after a long enmity, the stalk of the mushroom was able to melt the Jodhog figures' frozen heart. The white leaves of the mushroom were able to bring reconciliation to the two conflicting community members.

In Javanese culture, it was a kind of local wisdom that it was the young people who should open the conversation of reconciliation with older people. The recovery of the relationship within this community relied heavily on the relationship between the two leading figures. Age determined a social position in a traditional relation norm in a Javanese village. Considering the local wisdom, I suggested that Mr. Kryt, who was much younger than Mr. Hrdj actively open contact with Mr. Hrdj in any way to recreate relationship access. Mr. Kryt should take every chance he had to talk and get associated with Mr. Hrdj.

“Since you are younger, it would be better if you continually try to contact him, try to always communicate with him,” I said to Mr. Kryt on our way back to Ngirengireng. “Yeah, I know. I’ll try to contact him and re-establish our relationship as far as I can,” said Mr. Kryt. He added, “You know, it’s not easy for me to do so, but I’ll try to give in to him.”

The reunion of the two figures of the Daleman community who had been separated by a prejudice barrier for a long time indicated a new hope for the unity and cooperation in August 2012. Their warm conversation was like fresh air in the heating community space. The most significant result of the meeting was the willingness of the influencing key figures to meet and work together hand in hand.

### **3-7. Towards post-conflict community reintegration**

The recovery of relation between the two conflicting figures of the community created good-smelling odor to the ends of the community. The community members did not only have informal meeting, but they also regenerated some community activities because of the reconciliation of these two key figures. The activities included inter-farmers visit, exchange of information, and cooperation in agricultural business. Jodhog and Ngirengireng people made an effort to focus on their previous goal of cooperation that they had established before.

Since the meeting of the two key figures of the community in Jodhog in the mid of August 2012, the relation between two villages was getting better. It was a kind of interpersonal process. I didn’t notice exactly when the relation improved, but Mr. Kryt and Mr. Hrdj rebuilt their friendship. I heard that they often visited each other. Their visit to each other made their relation more closed. I heard that Mr. Hrdj often went to mushroom plantation in Ngirengireng. Mr. Kryt also often visited Jodhog. The frequency of their visit to each other was increasing.

On September 28, 2012, I went to Ngirengireng and visited Mr. Kryt’s house. But he was not there. Usually he was always available when I came to his house, even when I didn’t inform my visit in advance. “He went out since the afternoon to meet Mr. Hrdj,” said his wife, Mrs. Lusi (39). “It’s okay. I just drop by as usual. I’ll come again next time,” I answered, asking her permission to go to Mr. Mdj’s house. Although I didn’t meet Mr. Kryt, I was happy to hear that Mr. Kryt kept his promise to give in to Mr. Hrdj.

He resolved to strengthen the relationship with Mr. Hrdj.

The exchange of visit of the two key figures did not only bear fruit of friendship, but it also resulted in some business plans. Mr. Hrdj took part in building the consumer network, while Mr. Kryt supplied special mushroom to sell. Mr. Hrdj offered himself to become the marketing representative of the mushroom and its seed to his consumers. Mr. Hrdj bought the mushroom from Ngirengireng for resale to his rice consumers.

On October 2, 2012, when I arrived at Ngirengireng. A truck loaded with mushroom seeds was ready to depart from Ngirengireng plantation. “What is the truck loaded with?” I asked Mr. Rtn as I parked my motor cycle. “Mushroom seeds. It will be transported to Purworejo (Purworejo is a district in Central Java Province, it’s bordered with Yogyakarta Special Region). This truck will carry 3000 log bag of mushroom,” explained Mr. Rtn. “Oh, what a big order it is. Who ordered it?” I wanted to know. “Purworejo farmers ordered it. They are Mr. Hrdj’s new customers. It is the second order this week,” explained Mr. Rtn proudly. I was so surprised to hear his explanation. If it was the second order, it meant that 6000 log bag had been sent to Purworejo this week. “Wow, what a huge quantity of mushroom it is! How can they provide the mushroom seed to meet the great number of the order?” I asked Mr. Ag who was standing next to Mr. Rtn. “To meet such order, we have to work over time, day and night. Even right now, we are still working on supplying the seed as we haven’t finished yet providing the need of seed as ordered. Within four days, we have to send 3000 more log bag to Klaten,” said Mr. Ag. “Wow, this means that you have to work over time,” I affirmed Mr. Ag’s statement. “I think that we need a machine to work on this project. It seems to me that it is a tiring work if it is done manually,” suggested Mr. Ag. His suggestion made a sense as the workers seemed to be exhausted and lack some sleep. I was happy to hear the vast progress of their business.

It seemed to me that the promising synergy amongst the community was born. It should be admitted that Mr. Hrdj’s link to consumers spread widely. Inter-city and even inter-province consumers were ready to support his business. This market network potential would strengthen the mushroom cultivation in Ngirengireng. Having been facilitated by Mr. Hrdj, the mushroom production in Ngirengireng found its path to the wider market.

On October 18, 2012, I visited Mrs. Sht’s family in Jodhog to say farewell as I had to go to Japan for a while and to entrust the community to Jodhog people. Mrs. Sht was looking forward to my arrival. She was telling a story about the positive progress of what happened in the community though I didn’t ask her. “Mr. Hrdj and Mr. Kryt had reconciled. It is such good news. They are running a business together. Mr. Hrdj put much product order from Ngirengireng, meaning that they are in harmony and peace. I am glad to hear that,” said Mrs. Sht. “I am glad too to hear that. I really am. What about other Jodhog people’s response?” I asked her, finding out what her response was. “All of them are glad to hear that. We hope that this cooperation can last forever,” said Mrs. Sht. It seemed to me that Mrs. Sht’s response represented other Jodhog people’s response. I hoped that I was not wrong in estimating their response.

As the work volume of providing the mushroom seed was increasing according to the quantity of order which was also drastically increasing, the workers had to improve their product performance. Manual system of producing the log bag for the mushroom seed should be changed into the system using machine. Two weeks later, a unit of custom-made log bag machine arrived in Ngirengireng mushroom cultivation room.

On October 21, 2012, I visited to Ngirengireng to say farewell of my leave for Japan as I did two days ago in Jodhog and to meet Mr. Kryt to preserve the cooperation within the community. I went right away to the mushroom cultivation field behind Mr. Kryt's house. I found some Jodhog people made the mushroom log. After having a talk with Mr. Kryt, I got closer to the log machine which was being operated by Mr. Rtn. This machine was so shining. "It is a new machine, isn't it? How much does it cost?" I asked Mr. Rtn. "Yes, it is brand new. It is so helpful that I can make the log more quickly. I don't know how much it costs," answered Mr. Rtn. "How don't you know the price?" I teased him. "I really don't know how much it costs. Mr. Hrdj gave it to us," answered Mr. Rtn. Beyond my thought, this machine was given by Mr. Hrdj free of charge for Ngirengireng mushroom plantation. I was so glad to hear the development of their cooperation.

The mushroom business cooperation between Mr. Hrdj and Ngirengireng people was an obvious evidence of the improving relation between the key figures in the community. Not only Mr. Kryt and Hrdj but also other people from Ngirengireng and Jodhog were involved in the mushroom business. The good mutual cooperation between these two key figures was a generator encouraging the involvement of more community members.

The mushroom business cooperation was the meeting point of the two conflicting figures that were willing to reconcile, while the increasing quantity of mushroom order was the result of the other synergy. Although the cooperation was in the business practice, its process indicated the significant orientation, which is productivity. Productivity in relation gave impact on the productivity of working performance and financial profit. It could be observed through the order of the mushroom in Ngirengireng and Mr. Hrdj's marketing network.

### **3-8. Regaining the spirit and goal of the community**

As the time went by, the situation in the community was getting better. It seemed to me that the Ngirengireng and Jodhog people enjoyed peaceful community relation. The positive impact of the cooperation could not only specifically be felt by the community members who ran the mushroom business, but it was also experienced in other spaces of the community in general. More Jodgho people visited Ngirengireng and the other way around. Some of them paid informal visit to each other, some others met for the business purpose. Like Mr. Yl, Mrs. Sht, and Mr. Nrc, some Jodhog people joined the mushroom business and learned freely how to cultivate mushroom in Ngirengireng.

The relation between Jodhog and Ngirengireng people grew stronger. Never did the previous conflicts in the past shadow their improving relationship. Their concern was not only to the mushroom business, but it also touched on the community activities that had been ignored for a long time. They resumed started to activate the community

activities that they had initiated. I didn't know exactly when they began to resume the community activities, but they had exchanged some important information on agriculture and other activities.

In October 29, 2012, I was invited by Mr. Shr by phone to attend the welcoming ceremony on the visit of some farmers from Klaten to Daleman community on November 3, 2012. He said, "Good afternoon. Would you please come to Mrs. Sht's house in Jodhog to attend a ceremony on Saturday at 9 o'clock!" he said on the phone. "What ceremony?" I responded. "Well, some farmers from Klaten are going to have a comparative study on agriculture. So we have to welcome them. If you are free at that time, please come!" answered Mr. Shr. "Who will attend the welcoming ceremony?" I asked him anxiously to find out whether Ngirengireng people were also invited to take part. "All of us will attend the ceremony," said Mr. Shr. "Oh really? Do you mean that Mas Kryt and his friends in Ngirengireng are also invited to attend the ceremony?" I wondered. "Yes, of course, I do," he answered convincingly. I was relieved to hear Mr. Shr's answer. I perceived that Daleman community had made vast progress. I told him that I would go to the meeting although it was a suddenly-informed invitation and I never knew how they organized the meeting. "I will be coming, see you there," I answered and stopped the phone.

I was convinced that what happened in the community was real. It was not just of my own perception. The community members were willing to develop their cooperation sincerely. Not only did they develop the mutual cooperation in the mushroom business, but they also diversified other community activities in more intensive way. Beyond my thought, they had succeeded in initiating some cooperation and activities. The comparative study between the community and Klaten farmers was undeniable proof that the cooperation in the community developed rapidly and deeply.

On November 3, what Mr. Sht had told me by phone about the comparative study was really fulfilled. Although the clouds hung over the sky that morning, all community members from Ngirengireng and Jodhog had been there to attend the comparative study meeting. At 8:50, about 60 people gathered readily to welcome the guests from Klaten who were expected to come at 9:00. While waiting for the guests, they talked to each other without any suspicion or restriction of psychological barrier between Ngirengireng and Jodhog. While some of them were having a talk, others were occupied with preparing some equipment used for the agricultural demonstration. They planned to present some community members' skills, such as how to produce liquid organic fertilizer and how to cultivate rice seeds. They also displayed some photos and certificates of award given by the community partners. The guests came late. At 10:15, they arrived. Shaking hands, the community members both from Jodhog and Ngirengireng welcomed and asked them to enjoy the refreshment. After some ceremonial activities were done, the floor was given to Daleman farmers to demonstrate their organic agricultural expertise to the guests. Then, a question and answer session was given to the guests. In this session, Mr. Hrdj, Mr. Kryt, Mr. Sht, Mr. Nrc and other community members presented their ideas and answered the questions. Enjoying the meeting, they felt

that the time ran so fast. It was 14:30 and they decided to end and closed the meeting with lunch. I really enjoyed the meeting. I was proud of this beloved community since its members could regain the collaborative spirit of the community.

It seemed to me that the positive spirit of the community grew stronger. Not only were they willing to reconcile, but they also made an effort to maintain their togetherness. Their initiative and creativity to regain their unity could be felt in the community activities which they carried out sincerely. The key figures' mature attitude to end the conflict and forget the bitterness resulted from the previous enmity showed that this community was growing mature. It seemed that the great desire of the community members to develop togetherness would be the primary motive of the community. They intended to gain achievement together in a wider arena and greater competition.

Although the guests had left the meeting and said good bye, they were still gathered together to discuss the next plan of taking part in the national competition of organic farmer community. It was such another surprise for me. Suddenly Mr. Hrdj, Kryt, Mrs. Sht and other farmers arranged their seat to discuss welcoming the national jury council who were going to assess the community. Mr. Hrdj and Mr.Sgd opened the discussion by stating that they had enrolled as the participants of the competition. Their participation in the competition was facilitated by the Office of Agriculture in Bantul regent. "I just want to get all of you informed that, two weeks ago, I contacted the Office of Agriculture to confirm our participation in the national competition of organic farmer community," Mr. Hrdj delivered his opening words. "All the necessary documents concerning the participation in the competition have been handed in to the committee. What we have to do next is to make preparation for the juries' visit for assessment. The juries are going to visit on November 18, 2013, but they do not tell us exactly what time they will arrive. We have to prepare their visit the whole day. Do you have any idea of what we are going to do to welcome the juries?" added Mr. Sgd. All the community members, from Jodhog and Ngirengireng, gave their suggestions. It seemed to me that they actually had discussed it before, so the discussion did not take excessively-much time. Some technical suggestion had been given to prepare the welcoming ceremony and the job description of every department had been distributed. I just gave them support as I would not be there when the welcoming ceremony was held. "I am sorry that I cannot attend the welcoming ceremony. I just wish you luck," I stated. "It's okay, Mas. We can understand that you have much business to deal. I just need your help to send the documentary team to record this event," stated Mr. Kryt. Now, I was just an observer as they were able to do their best to have mutual cooperation. I found that this community had regained its collective spirit.

As a matter of fact I liked to attend every event they held. Involving in their togetherness reminded me of their initial hard effort to establish the community movement. As I was on my two-week duty in Japan, I could not monitor the dynamic of community activities, including some important and great events. What I could do was just sending my messages by SMS to Mr. Hrdj, Mr. Kryt, Mr. Rtn, and Mr. Sgd to encourage them. On the day of the assessment of the juries, I would take the chance to

call them from Japan just to encourage them and give some technical direction they asked.

The dream came true when I came back to Indonesia on December 12, 2012, and was informed that the Daleman organic farmer community won the third champion in the national competition of organic farmer community. It was a kind of fantastic surprise that I had not imagined before. All the community members were proud of that achievement.

“*Mas*, we became the third winner. We were awarded tractor and some cash money. We are going to celebrate this achievement on December 16. Would you please come to the celebration?” Mr. Sgd told me on the phone excitedly. “I am glad to hear that. I will come. Thank you for this good news,” I answered enthusiastically. I went to celebrate the achievement exactly on the day they planned. A small party was held to celebrate this achievement. Beside reviewing the chronological order of the assessment done by the competition juries who came to that village, we were also discussing the awards and what they would do with the awards for the community.

I never imagined that Daleman community would take part in a national competition. Actually it was more than enough for me if the community movement progressed according to their goal without any conflict. However, I was so excited to hear that it was their own sincere initiative to take part in the competition, which was supported and appreciated by all members of the community. At this point, I could understand what was meant by victory for them.

They had regained the meeting point to synergize. At the meeting point they had a chat to each other. It was actually such “a business meeting” run in an informal way where gratitude and hospitality blended in. I was sure that this was the beginning of the real reintegration. In this step, they would reinvent strength of their togetherness.

### **3-9. Enhancing togetherness through reflective process**

The situation of the community was getting better since the key figures reached reconciliation and started to collaborate on business. Furthermore, the award of the national competition of the organic farmer community they had achieved strengthened their cooperation. They reactivated the community’s meeting and discussion. They regained the space to discuss their experience and plan although the discussion was held irregularly and even spontaneously. Daleman community was getting more active with various activities of meeting amongst its members. In this meeting, important things were discussed and togetherness of the members was enhanced.

From October 2012 to January 2013 seven meetings were held. The agenda of the meeting were focused on the reinforcement of the community’s togetherness. Although the meeting was not organized structurally as it was held in the beginning of the community movement, the idea to develop the community emerged in their discussion.

On February 2, 2013, I took a chance to attend the community meeting. The meeting was held in Mr. Mrd’s house in Jodhog and was attended by 40 farmers from Ngirengireng and Jodhog. In the beginning of the meeting, no points of agenda of the discussion were informed. However, the important topics concerning the community



were accidentally explored in the discussion. One of them was what Mr. Sgd stated, “We have been known as the third winner of the national competition. It is awesome. But we must not be satisfied with this achievement. To maintain the position is more difficult than to achieve it. It is true, isn’t it?” It was the statement I was looking forward to in the midst of the boring ceremonial remarks. I supported Mr. Sgd by stating, “What Mr. Sgd said is right. To maintain the position is more difficult than to achieve it. There is no other choice except maintaining what we have achieved and keep on making vast progress in the community movement. Mr. Kryt added, “It is absolutely right. Sometimes we are too proud of and satisfied with our achievement, which actually will stop us from working harder. If we achieve the third winner this year, we must be the second or first winner next year. He must achieve it,” Mr Sgd affirmed Mr. Kryt’s statement. The discussion continued until the midnight. It could be inferred that they decided to reach more achievement for community. The community should be better and better in its work performance. “We will never forget what we have planned because it really bears some fruits of success,” said Mr. Mrd. The meeting ended at 23:10, and then we went home. Although the meeting was in the form of informal discussion, it represented the togetherness within the community. No geographical boundaries and psychological barrier between the Jodhog and Ngirengireng people appeared in their discussion.

I was tempted to ask the community members to have reflection on the community to review the development. I offered to give the record of the community story to them. Seeing that it was not the right moment and thinking that it was too risky for them to review the record, I suspended my suggestion of having reflection. It was not wise to have reflection on the community while they were just in the beginning of the reconciliation after the conflict and prejudice. I delayed the idea of reflection on the community until I found the right moment.

It seemed to me that there was no more conflicting tendency in the development of the community’s situation. Everything went on progressively. The mushroom business cooperation also made vast progress. The demand of mushroom and its seeds from customers was increasing. There was no significant problem except the limited production of mushroom which was not able to fulfill the increasing demand proposed by the customers. More participants joined the community’s agricultural activities. Not only Jodhog people, but now also more Ngirengireng farmers came to the compost cultivating and pesticide house. Besides making compost and organic pesticide, the farmers from the both villages dropped in the agricultural house just to say hello and to have an informal talk while spending their work’s break time. That house of compost and pesticide became a place for informal meeting amongst the community members.

The social relation that once had been broken was re-interlaced. As their fields are located side by side, these fields also became the medium for them to see each other. Their close relationship could be observed from their interaction in the field. They re-established some cooperation. They harvested the rice plant and dry season crops together happily without any feeling of prejudice like what they felt about ten months ago.

I perceived that social intimacy amongst the community farmers recovered. On April 4, 2013, I dropped in at an area of Nopaten rice field to see Mr. Sgd, Mr. Yl, Mr.Mrd, and Mr.Ag. They were harvesting the crops together in Mr. Shr's field. Mr. Ag and Mr.Yl were operating a thresher machine, while some others taking the paddy from the mid of the field to be processed in the thresher machine. I just said hello as they were very busy, but I was glad to see that they could harvest the crops together. Such situation was really different from that of thirteen months ago when Jodhog people harvested their own crops, and so did Ngirengireng people. They seemed to be able to work together in harmony and unity.

Later I found out that they did not only cooperate in the field harvest, but they also worked together in the rice marketing. They were willing to promote and sell their friends' rice. Whenever they could not meet the demand, they would offer their neighboring farmers' rice. They shared market access.

In the afternoon on April 28, 2013, when I visited Mr. Mrd family in Jodhog, I myself saw how they shared market access. In the middle of our conversation, Mr. Mrd's phone was ringing. "Yes, we have, how many kilos? Two quintal? Fine, I'll call you tomorrow," said Mr. Mrd on his cell phone. It was his customer who called him to order *Mentik Wangi* rice. "Well, my customer wants to buy *Mentik Wangi*. I don't have the stock," he explained to me. "Still, I will deliver the ordered rice. I think Mr. Mdj has the stock. It's no problem," Mr. Mrd added. "Well, when customer orders but we don't have ready stock, we find who has the stock. Is this how you work?" I asked him. "Yes, that's right. Recently we work this way. We find who has stock whenever the customer asks for rice. My customer is also their customer." "What about the price?" I inquired further. "The same price! I don't take any profit from friends. I sell it according to rice owner's price. When I have stocks, some friends market mine," Mr. Mrd explained. I got clearer picture of recent dynamics of how they also cooperated in rice marketing. "I do not take any profit from friend." That they did not increase the price of the rice as what Mr. Mrd did was a clear sign of how intensely Daleman community had cooperation to their rice marketing.

Their harmonious relationship could be seen not only in their cooperation in the field but also in their establishing and sharing the market hand in hand. The principle, "Not taking any profit from friends," signified that the spirit of helping each other and caring one another had deeply rooted in Daleman community. Transaction with customers was not carried out for their own profit. They also shared customers to the other farmers in the community. It was a form of solidarity in business. It was new *gotong royong* spirit that had existed within the community. *Gotong royong* as Javanese term that mean social solidarity, spirit to the help of others, for personal or group interests. Gotong rotong especially occurs in rural agricultural in form of assistance on farm opening and also at the time of harvest. There came a time for the community members to have reflection to review the community's development. It seemed to me that the right moment for the reflection had come. My intention to encourage the community to review their development of the movement would soon be fulfilled. I explored various strategies of how to make the reflection to become a motivating factor, instead of a source of problem, in the community

Learning from previous reflection process that left a long “homework” within community, I needed to reconsider very carefully how the reflection would be carried out. Based on the story of the community I had written, I would design the reflection in smoothly-ordered pattern and in a relaxed way. I still could feel the community conflict trauma. So, I would never lead the reflection process in reckless way as I did before.

The idea on reflection method that crossed my mind was a method that prioritized positive appreciation to the story of the community movement. To put it a simple way, I would invite all members of the community to view the successes that the community achieved, and then I would show them some handicaps they faced so far. The next step, I would invite the community to trace back any background of events within community. The final result would be the growing awareness of movement process within the community.

I elaborated further my ideas into the following several stages of scenario: (1) I would invite the community to review various achievements through several displays based on daily notes I made, (2) Not ignoring the conflicts that happened within the community, I would display some uncomfortable stories and their impacts within community, (3) I would encourage the community to find out the relation of every achievement and handicaps, (4) I would ask the community to respond to what had happened as a form of reflection. The enclosing some photographs in my narrative based on the daily notes will be used in any stage. I hoped the model I had planned could work properly without any unnecessary problem.

The community meeting I was looking forward to had finally come. On Saturday night on May 18, 2013, I attended the meeting held at Mrs. Sht’s residence. About 32 participants attended the meeting. They almost reached the total number. The meeting’s agenda was to discuss a cooperative proposal of a hotel in Bantul addressed to the community on rice supplying. I just listened to their conversation, which were mostly full of technical procedure. Before they came to the conclusion, I tried to interrupt the conversation with a suggestion. “I’m very pleased to see that all of you had made some progress and achievement as I observed from the discussion. It’s a big honor for me to be part of community. I wanted to perpetuate what Mr. Sgd proposed in the last meeting at Mr. Mrd’s house on February 2, 2013; to maintain is more difficult than to achieve. To reach this purpose, I planned to encourage you to keep improving yourselves by doing community reflection together, so that we can develop the positively-contributing factors for the community and put aside some damaging handicaps in the future.” Everybody was silent. Then, Mr. Sgd nervously asked, “What do you mean by reflection? How do we do it?” “Reflection is reviewing what we had been done to determine the strategy for the future. We can take a brief view of our achievement and success and to find out what makes this achievement. We can learn, then, how to create situation that support our future achievements,” I replied to Mr. Sgd’s question. I just wanted to convince them that they did not have to be worried about what they were going to do like what happened in the past. “It’s good, I guess. But, all we are going to do should not make any problem in the community. Please, think about it very carefully before we have reflection,” said Mr. Hrdj in highly-spoken tone. He

seemed to be worried about it. Hearing his statement, I tried to calm him down, "Of course, I do. We are going to do in a proper way. Actually what we are going to do in reflection is to change events into meaning. Events are only mediums to explore a meaning. I myself will take the responsibility of the reflection. Would you please entrust this matter to me," I said. No question was raised. They seemed to agree with my statement.

Finally, they agreed that the reflection would be held in Mr. Hrdj's house on Saturday night on June 1, 2013. After the meeting ended, Mr. Hrdj and Sgd came to me in front of Mrs. Sht's house. Again, they begged me to be careful in encouraging to farmers to have reflection. Mr. Sgd. said, "Please, Try to create such reflection which does not bring about uncomfortable situation." "I will. Don't worry about it," I convinced them.

There came time of the meeting. On June 1, 2013, we gathered at Mr. Hrdj's residence at 19:20. About 35 participants both from Jodhog and Ngirengireng attended the meeting and sat on the floor. Mr. Mrd and Rtn helped me to prepare LCD, laptop, and screen quickly. There was nothing to worry about in this meeting. They all seemed to be intimate and they experienced warm friendship. I saw some relaxed and enthusiastic faces. After Mr. Hrdj's opening remark, I started the reflection program with a statement, "It is our choice to keep on moving. The past has passed, but we can learn from the past. We will review together our progress through simple display I've prepared. I hope there will be no blackout as it was 4 years ago when we watched the movie ". Everyone burst in laugh to hear my last sentence. Then, I displayed several pictures of the positive important events experienced by the community. Firstly, I displayed the picture of an event when they arranged plan with Edy Tanto, followed by their first successful harvest, pictures of Edy Tanto and the community's guests, and the award of national competition that the community won. About 35 minutes, I displayed and narrated those pictures. I asked for their responses. Mr. Rtn responded spontaneously, "Five years seems to be short, don't they. We did not look like we are now. I never imagined that we can be like what we are now." Mr. Mrd stated, "By making efforts and establishing the goal, we can reach what we want." "I am so deeply impressed with this community. We have many things to be proud of." Mr. Hrdj added. There were many other comments on what I had displayed. Most of the comments were about their pride and fascination with the process undertaken by the community. The first phase of reflection took place as I expected. I found no risky and useless respond which would damage the community. Positive affirmations dominated this stage. Taking the advantage of the prevailing positive atmosphere, I went on with the presentation of community's situation cycles. It was a chance to describe the real problem which once happened within the community. With full of confidence, still being cautious, I described a picture that represented the progress of the community situation. I called this picture "The Community Life River." After the audience gave comments on the first display, I presented the up-and-down dynamic of the situation of the community.

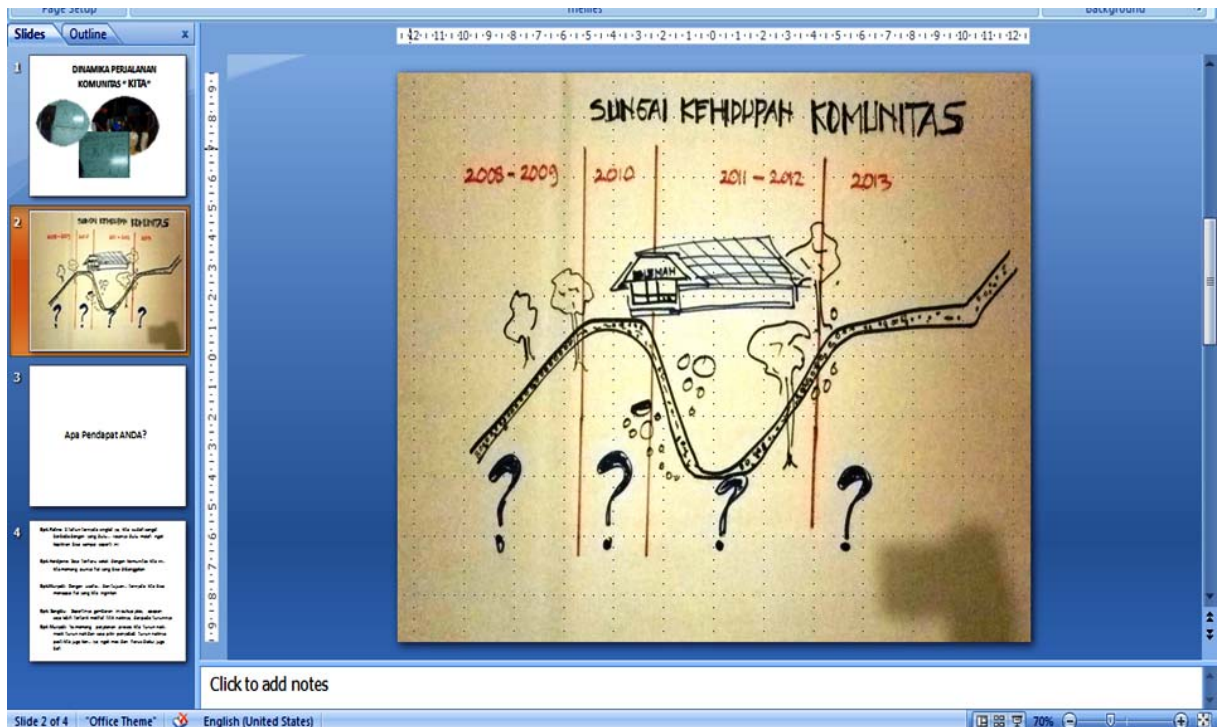


Photo 5. Slide of “The Community River of Life”

This display was entitled “The Community River of Life”, a curving river symbolizing the dynamic of the community situation. From the left side, the river was flowing up. Then, it was running down, going flat and down and up again. I put some notes about the community situation according to the record that I had made on the turning points. Each point represented founding the community, planning programs, implementing the programs, enjoying the success, having tension, making reconciliation, and bringing peace. I also marked each point with year. I never mentioned the word “conflict” in the annotation. I had explained about the River of Life for about 25 minutes. Then, I ended my presentation with this following remark, “Please, pay deep attention to my last display and give me your comments.” They kept silent for a while, paying much attention on the last display. I hoped that nobody was offended by this River of Life. The first comment came from Mr. Sgd. “I think that this display is so clear. I prefer to focus the rising point rather than to see the descending point.” The audience burst in laugh. “Thank you, Mr. Sgd. Is there any other comment?” I said. Mr. Mrd commented, “I realize that our community process was up and down. It was us who determined the process. We have to admit that not all of our goals have been achieved. There are some programs we still have to carry out.” The audience laughed. I was waiting for Mr. Hrdj’s and Kryt’s comments. They seemed to remain silent and to have serious expression on their face. However, I didn’t ask them to respond to what I had explained. It was 22:15. As there was no other comment, I decided to end the meeting. “If you have nothing to say, we can dismiss now. But, I think we are going to have another meeting next time. I have other interesting displays,” I ended the meeting and gave the forum to Mr. Hrdj as the host. “I think it’s enough for the meeting tonight, and

when are we going to meet again?” Mr. Hrdj asked the audience. Mr. Sgd responded immediately, “This program is important. What about tomorrow night? Do you have time?” Everyone agreed to meet again at the same venue to continue reflection program. Everyone said good bye to each other, and I packed my presentation equipment accompanied by Mr. Hrdj, Mr. Rtn and Mr. Kryt. “What do you think about this program?” I asked Mr. Hrdj, Mr. Rtn and Mr. Kryt. “It’s very good, Mas. Tomorrow we’ll meet again, right?” said Mr. Hrdj. “Sure, we will meet again here, tomorrow,” I said with relief. My anxiety was wiped out by Mr. Hrdj’s response “It’s very good, Mas.” It was more than enough for me.

The meeting to discuss the reflection made me relieved. I had no more worry about the relation among the community members. From their expression of face, it could be inferred that they gave positive respond. They seemed relaxed and freely. Although the reflection was not done in detail, its message could be gained. I thought that the community would have gained much more progress if the reflection had been done in such a way.

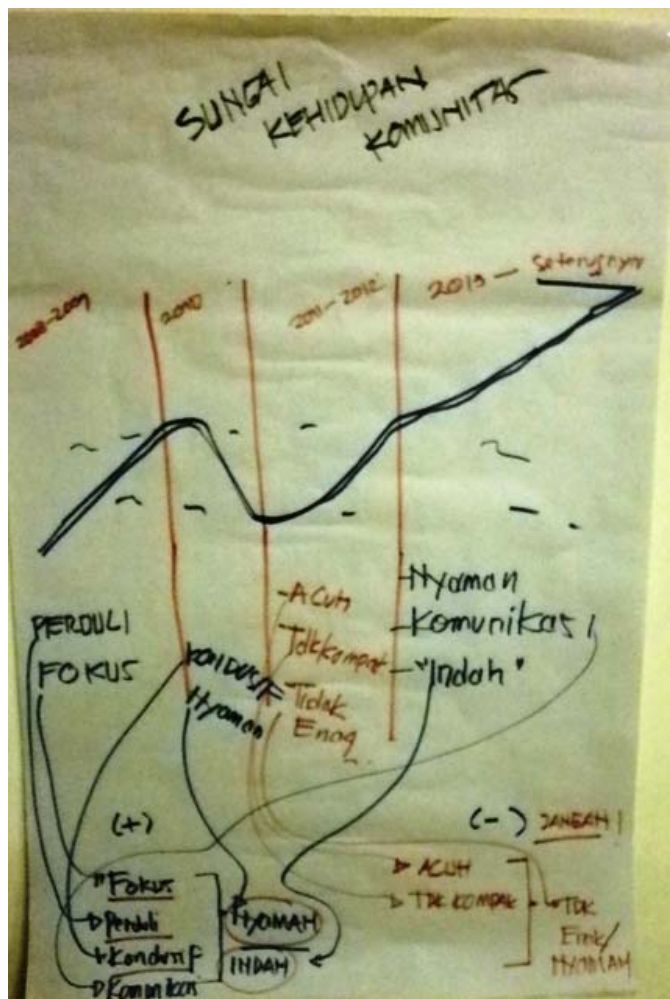


Photo 6. Scratch paper of “The Community River of Life” discussion

There is another stage of reflection called “the real reflection”, that is, finding the meaning behind the sequence of all events. Every participant was expected to acquire the awareness of consequential relation of their actions and the situation created as a result of the actions. So everyone will be strengthened with positive spirit to welcome the future.

In Sunday afternoon on June 2, 2013, we met again at the same venue for technical reason: it was a wide space with sufficient electrical facility. At 18:30 I, assisted by Mr. Knc, was ready at Mr. Hrdj’s meeting hall to prepare presentation equipment. I asked Mr. Knc to record the meeting and make a note. As the participants had not come yet, I engaged in casual conversation with Mr. Hrdj’s family. At 19:00, the community members came in. They were Mr. Mrd, Mr. Shr, Mr. Rtn, and other participants. At 19:30, all participants were there. There were more community members who attended the program. They were 40 participants.

After Mr. Hrdj opened the meeting with brief remarks, I reviewed the displays and comments of the previous meeting. “Yesterday, we tried to review the process of our progress from the beginning to the end of the event. We received many comments from all of you,” I said while displaying excerpt of some comments in PowerPoint:

Mr. Rtn: “Five years seems to be short, don’t they? We did not look like we are now. I never imagined that we can be like what we are now

Mr. Hrdj : “I am so deeply impressed with this community. We have many things to be proud of”.

Mr. Mrd : “By making efforts and establishing the goal, we can reach what we want”.

Mr. Sgd: “I think that this display is so clear. I prefer to focus the rising point rather than to see the descending point”.

Mr. Mrd: “I realize that our community process was up and down. It was us who determined the process. We have to admit that not all of our goals have been achieved. There are some programs we still have to carry out.

“Now, let’s continue our reflection process by paying much attention on the displays, ‘The community River of Life’ again,” I said as I displayed the picture. “Please, take a look at the picture again carefully. We’ll try to inquire the causes of both up-and-down situation of the community. Think about what makes us reach the up turning, and what makes us fall on down turning. Please, watch it carefully,” I gave them a brief instruction. Thinking of the picture, the audience seemed to grasp the meaning of “River of Life”. 15 minutes had passed, I broke the silence, “You might comment freely on these events and figure out their causes.” 20 minutes had passed and no one gave comments. Only unintelligible murmurs were heard. “Come on,” I urged them. It was Mr. Yl who commented first, “Well, *Mas*, I think we were going up when we united, and were going down when we had dispute.” “Thank you, *Mas* Yl,” I appreciated his comment as I wrote it in PowerPoint, “Next, please.” Mrs.Sht commented, “It is a matter of communication, *Mas*. When our communication did not well function, we were going down. When we could maintain well communication, I believe, we would never go down.” “Good,” I said and wrote her respond on the display. “Okay, is there any other?” To my surprise, Mr. Hrdj

commented, “We were going up when we cared each other, and we were going down when we ignored others.” “Thank you, *Mas Har*,” I said and wrote his comment. “When we were strong, we were going up. We went on going up when we focused on the objectives of our programs,” said Mr. Mrd. “Thank you, *Mas Mrdj*,” I said and wrote his comment. Then, for a moment the discussion paused, and it was replaced by silence. I tried to encourage the forum by commenting, “Come on, who else?” Mr. Ag raised his hand, “Our condition, whether we were going up or down, represented what our relationship was like what our relationship. When we’re in mutual cooperation and help each other, we’re in good condition. But if we are not united for one reason or another, our condition would not be good.” “Thank you, *Mas Ag*,” I wrote his comment. There came a silent pause again after Mr. Ag’s remark. I offered them the opportunity to comment, “Anyone else?” Mr. Sgd said “I think it’s enough, *Mas*, our situation depended on what happened to us. When we had a strong determination and focus on our goals, we would always create productive situation within community, and the other way around.” “Thanks you. Now let’s review the comments I noted. If I ask anyone to ponder the displayed comment, just watch it. Do not give more comments.” Everyone focused on the display. To make more productive atmosphere in the reflection meeting, I played Javanese instrumental entitled *Iilir-ilir* in low volume. *Iilir-ilir* is a popular Javanese song in rural area that contains advices derived from Javanese philosophy and agricultural cyclus. Almost every Javanese villager knows the meaning of this song. By this music, I wanted to create more relaxed and reflective atmosphere for them.

From the comments documented, the predominant subject in sentence patterns is “we”, not “he/she” or “I”. “We” is a pronoun that semantically involves I, you and he/she in certain predicate. This predominance showed that the comments focused more on the community rather than to a certain figure.

Giving them some time to ponder the picture, I turned to the next process. No further comment or analyses on the previous comments were delivered. However, I said to them, “These comments are ours. What will we do with them? What lesson can we learn from the comments to improve the future for our movement. From what we’ve learnt, what spirit would we adopt and develop in the next days so that our community will be on perpetually going-up cycle? Say something, please,” I offered them to express their opinion. Mr. Kryt responded immediately, “Thank you, I try to give my opinion on that. Considering all the comments, we learned many lessons. In the days to come, we have to maintain the unity and develop good communication amongst community members so that in whatever condition we will be in a strong and close friendship. That’s all I have to say.” Then Mr. Yl said, “I think so. We experienced good and bad things, so we have to avoid the bad things and just focus on good things to achieve our common goals.” I thanked him as I wrote their opinions. Mr. Mrd said, “If we maintain our unity, I believe we will succeed in dealing with any difficulty we face.” “Right,” I affirmed his opinion. “Who else?” Again, I offered them chance to speak. Mr. Hrdj said, “Of course, we want to be better, much better not only for now but also for the next days. Let’s keep all the good things we have, so we can share them for the members of the community.” “Thank you, *Mas Har*,” I said



to him. I wrote these long opinions word by word and displayed them. No one gave more comments after Mr. Hrdj ended his opinion. The night was getting late. It was 22:47, and I had to end the meeting. I thanked them all and asked them to stand up hand in hand. I read loudly every reflective opinion I wrote. When I finished my reading, they spontaneously shook hand one another. What a touching sight it is! I asked Mr. Hrdj to close the meeting. It was 23:20, and we dismissed. All participants of the meeting seemed happy and excited with the result of the meeting. I left the house and expressed my gratitude to Mr. Hrdj, Mr. Kryt, Mr. Yl, and Mrs. Sht who took me to the yard. I went home happily that night.

What a productive meeting it was! They discovered the meaning and determination in all events they had experienced together. The “I”, “he/she” and “you” fused into “we”. It was such an affirmation for the new intention to maintain the community sustainability with an extraordinary formula: togetherness.

### **3-10. Celebrating the regained togetherness**

The determined will to be together was fostered in everyday activities of the community. After the community reflection program, I tried to intensively monitor the community progression. Although I never specifically asked reflection’s effect, I always observed the situation and listened to their comments about the community when I visited Daleman. I could not see the situational drastic improvement but I felt that the determined will to create togetherness that was emphasized in the community reflection became a motivating spirit for the community members.

To intensively observe the community situation, I attended every community meeting. I carefully observed various issues discussed in the meeting while trying not to intervene. As I expected, their togetherness spirit, which was strengthened in the community reflection, was increasingly felt. They even brought their strong will of togetherness into the community’s formal activity. The community togetherness was chosen as the main theme in the community’s Indonesian Independence Day celebration.

In Monday night on July 8, 2013, I attended the community meeting in Ngirengireng at Mr. Mdj’s residence. The meeting agenda was to discuss the Independence Day celebration next month. About 32 people from Jodhog and Ngirengireng attended the meeting. I was there as just their guest, so I just listened to them. Mr. Kryt said, “We will hold *tujuh belasan* ((Javenesse term for August 17 as the Indonesian Independence Day) celebration together, unlike last year when we celebrated separately in our own hamlets. We’ll talk about theme and venue.” “Yes, I strongly agree, let’s make this *tjuhbelasan* moment as National Independence Day as well as our community celebration,” said Mr. Mrd, and the others agreed. “So, what is the theme of our celebration?” asked Mr. Kryt. “We’ll figure it out later, but I love the idea that this national celebration is our community celebration too,” said Mr. Mdj.

Promoting the spirit and resolve of the community in the formal Independence Day celebration was such a precious thing to do. It meant that they did not only celebrate the *tjuhbelasan* as a routine ritual every year, but they also tried to give contextual meaning of this great state celebration. The independence celebration was once only an

annual habit that was done in the same way from year to year, but now it was celebrated with the highly-spirited enthusiasm within the community.

As the preparation of the celebration was in progress, a good theme came across their mind. "The beauty of togetherness" was declared as the central theme of the Independence Day celebration in the Daleman community. They were preparing everything they need for the celebration together. Without being organized in a special committee, they distributed the tasks to the members in a cooperative way. All members could take part their contribution freely.

On July 19, a meeting to discuss the Independence Day celebration was held in Mr. Hrdj's house in Jodhog. Many people attended the meeting. I could not count the number as the participants in the meeting were not only the male members, but also female members and young people. "The theme of the celebration was "The beauty of togetherness", which will be put up in the stage backdrop," said Mr. Hrdj. "This theme was suggested because it was inspired by the spirit to create the togetherness amongst the community members," added Mr. Hrdj. "As the spirit we are going to establish is the spirit of togetherness, we do not need to form a special committee. We are working together. Those who want to take part in the celebration, please, just go for it," added Mr. Mrd. Some technical preparation and job distribution had been done in the meeting. I could not attend the meeting until the end as I had some business to deal with. However, I was informed by Mr. Kryt that the preparation for the celebration, with its approved theme, was going well.



Photo 6. Stage background of Independence day celebration inscribed with "the beauty of togetherness"

Through the theme of the Independence Day “the beauty of togetherness”, the community planned to develop the determined will of togetherness. Promoting such theme in a great formal state celebration showed that they had the spirit and commitment to preserve the togetherness in the community. They prepared all they need in the celebration together, without forming formal committee.

There came time to celebrate the Independence Day. That night was August 16 when all people in all over villages in Indonesia celebrated the Independence Day. But, a special event was held in Daleman community this year. A six by five meter stage was set in front of Mr. Hrdj’s house in Jodhog. The stage backdrop red screen written “The Beauty of Togetherness” was spread out. The stage was decorated beautifully with some cheerful ornaments. There were some tables full of food and beverages surrounded by well-groomed women who were ready to serve the guests. Children, young people, men and women were there. The celebration was opened at 20:00 with some speech from the village officer and the key figures of the community. After the speech, some various traditional art performances done were presented. They performers were the young people, women, and kids from Jodhog and Ngirengireng. They provide plenty of marvelous food, among of which were fried chicken, tubers, and others. Eid atmosphere was still around atmosphere was still around, so halal bi halal (Islamic-based tradition to ask one another forgiveness during Eid-al-Fitr celebration) was conducted to end the celebration. They asked one another forgiveness and shook hands. The exciting celebration was over.

All people appreciated the celebration. “I have never seen such a lively and exciting celebration so far. It was wonderful. All of us are happy,” Mr. Mdj said. “I think It was a special celebration,” I responded. Mr. Rtn also gave comments, “It would be exciting if we celebrated the previous Independence Days in that way.” From their expression, I was sure that all of them was happy. Seeing the abundant food and the art performance, I wondered how they prepared them. “It was such a spontaneous celebration. We do not need to command them. They are willing to bring the food here. The performances were also spontaneous. They paid the cost of the costume from their own budget,” said Mr. Kryt. “It was great,” I said. On the one hand I thought it was wasting money, but on the other hand I was amazed with the people’s participation. I thought it was very expensive. Observing the exciting and expensive celebration of the Independence Day which was held spontaneously without any organizing committee in Daleman community, I began to believe in the concept of synergy. When mathematics declared that  $2 + 2 = 4$ , in this community  $2 + 2$  could be 4 or 8 or 16. This celebration was a proof of the synergy.

*Tujuhbelasan* celebration brought about special impression for Daleman community. In the beginning of the movement in 2009, the same celebration was used as media to establish the community unity. This year *tujuh belasan* celebration offered an arena for the community reconciliation. Incidentally, *tujuh belasan* celebration always gave a special meaning amongst the Daleman community members.

Daleman community members were farmers, as they used to be before. They were working in the field and doing anything related to agriculture. However, the difference was that previously they were market-alienated but now they fully understand and

implement marketing strategy on their agricultural work. While they previously condemned market and expressed their opposition against agricultural market that allegedly marginalized them, they became the part of market actors now. Their life condition was very different now. Five years earlier, they were powerless poor. But, they have obtained proper revenue because of their creative activities within the community.

Their internal social relation fluctuated. At first, they were able to cope with the farmer social deprivation through the establishment of joint movement. In the middle of their journey, they faced conflict resulted from the prejudice and the unfairness. Recently, they recovered a meeting point and steadily pushed aside the conflicting atmosphere by their togetherness commitment.

#### **4. Discussions**

The dynamic of Daleman community during the last five years shows that the movement is sensitive to the atmosphere around the community. The interaction between internal and external situation has led to the emergence of influence that determined the rhythm of the movement. The relationship between internal and external factors of community development has significantly contributed to the achievement of the common goal. The success of community in accessing the market, has benefited the community movement. The money earned had given economic reward, and the reputation achieved had given honor to the community: a great combination of feedback for the community movement.

However, the maturity of the community had been challenged by the emergence of crisis of relationship. Having drowned in the noise of market transaction, a state of misunderstanding emerged and weakened the social principles of community relationship. During the period of crises, what was previously agreed and believed by the community turning to be unimportant. Disintegration as a result of suspicion and defensive attitude of some community figures has generated tension in the community that would need a great effort to recover.

The fluctuation of Daleman community movement gives an important message about the vital role of safeguarding the movement process. Awareness and commitment of actors of the movement have to be sharpened for sustenancing the maturity and capacity of movement in facing various possible crises that may happen in the future. Capacity in communication and commitment to the movement have been important factors which determine the stamina of the common movement. Several factors related to the revitalization movement of Daleman community need to be discussed.

##### **4-1. Discussion on transitional crisis**

A change always leads to the possibility of crisis. In the beginning, the transformation of role, from witnesses to actors, made them to be nervous. A change in the point of view, the role and the rules of the game had made the actors of movement in Daleman community to be so nervous. The farmers, who used to be the victims of market system --felt being used and cheated, finally had a chance to develop improvement strategy through the common movement that enabled them to access the market.

Currently, they are not just “the witness of the market show”, but now they are “the market players”.

The market that they used to curse now has become their best friend. The market has helped them transforming their hard work into money; market has also helped them converting money they earned into leisure through consumption of various goods and services provided by the market. Through the market access they had, they could even gain respect. The market has benefited the farmers, not just in term of physical assets, but further, it has given the farmers a respectable reputation. Negative stigma of poverty and misery they used to bear as a farmer, had faded as they gained the market access. They are respected in their neighborhood: a successful farmer.

Market is the new ruler in the modern world. Its power existed through marketization operation in various aspects. Marketization is a practice which simplifies all activities to economic logic of buying and selling (Zak, 2008). Transforming human activities into economic value is the working mode of marketization. Within this mode, everything could be turn into money value, a kind of promises of successful life in the modern era.

In the modern age, everything has to be paid; money is the password of solution to having everything. The role of money in resolving many problems in this world has strengthened the existence of marketization as a very valuable thing (Zak, 2008). There is no single normal person in this modern age that does not like money as money promises a lifestyle dreamt by almost everybody.

Success in accessing the market will create a capacity to absorb and transmit anything into money (Simmel, 1978; Zelizer, 1994; Zak, 2008). It is not only in term of goods or services, even a faith and a dream could be changed into money. The market and, later, the money could shift one’s paradigm into materialistic oriented, believing a practical and economical way of life. In this stage, the proof of solution described by the market through the power of money is irrefutable.

Ironically the market can also be a greedy monster. Using its economical appeal, the market can turn everything into one single value: the economic value (Zak, 2008). Social relation, faith and idealism can dissolve into commodity. The market does not have the ability to verify emotional and personal aspects. The market can only do an impersonal transformation, whereas even the modern man still needs the emotional and personal word of meaning (Zelizer, 2005). Right at this point, the market then provides various problems of life for modern man.

At the other side, relation, emotional intimacy and concern and other social needs could never be solved by money (Fromm, 1955). No matter how much money one ever has, it cannot create intimacy and comfort of a sincere relation. Human beings need a warm relation, the one that they can only get by sharing their sincere intention to involve others unconditionally. It is only by stripping all the economic calculation and materialistic interest, one could enjoy a warm and sincere relation (Fromm, 1955; Zelizer, 2005). Ironically, the market activity does not leave a space for such matter. Every room in the market has been filled with the economic interest and calculation. As a consequence, missing social spirit, egoism and social rigidity will be the inevitable problems if one excessively relies on the market logic.

Similar crisis almost hit the Daleman community. Overwhelmed by the joy of market access through product they produced had made some members of the community starting to be influenced by a strong economic orientation. Some persons chose to take care of their business and start ignoring togetherness of the community. One of the proofs of such symptom was that some of the community figures chose to be more intense in seeking the economic benefit than strengthening togetherness in the discussion of community. Such gap of attitude has generated prejudice within community and has triggered serious conflict in the community afterward.

On the other side, since they started to accumulate money, the interest of consuming various goods that the market offered grew significantly. When they, then, had the purchasing power, they started to be more consumptive, even on goods that they did not actually need. It was indeed a new problem for the community that needed to be corrected: the importance of distinguishing between the want and the need.

The ability to earn money has started to change the shape of social economic condition of Daleman community. The opening of market access has ignited an economic agenda which kept the people busy. The balance of social relation was a bit shocked and it gave an opportunity of social crisis to exist in the community. The key of the market gate they recently obtained has absorbed most of their energy, and lowered their focus on the community togetherness. Luckily, it did not take long for them to gain back their awareness and move on recovering it, and so they could avoid a more serious crisis.

Considering the description mentioned above, promoting awareness about the excess of market crisis must be done continuously. Encouraging people of Daleman to always maintaining the economic and social balance is an important effort in avoiding crisis that could ruin the integrity of people in the community. The discourse to develop a strategy of synergizing positive energy of the market and the social power will strengthen the capacity of the community in facing further changes in the future. Having a mature capacity, they will be able to maintain a harmonic and calm situation although there are stronger flows of market struck in, and further, the spirit of community revitalization will even be stronger and everlasting.

#### **4-2. Discussion on the dialogic reflection strategy using engaged ethnography**

Theoretically, the most relevant model of reflection in the accompaniment of social movement process, is the dialogic participative model (Schon, 1983; Smyth, 1986; Chamber, 2007). The involvement of as many as members of the movement in the reflection will make it enriched and become more contextual. It is assumed that the more members get involved, the more experiences could be shared and considered. Chamber (2007) adds, the participative reflection is able to guarantee the development of the sense of responsibility within the community members for the results of reflection which support the next movement process.

Considering the important value of participation in the reflection process, the writer chose the engaged ethnography as a tool in accompanying the movement process of Daleman community. The writer started the process by presenting various past events of the community in form of a story to be discussed with the community, and tried to get their comments about it. The various comments were used to complete the first version

of presented story. The dialogue process, in form of presented responses to the writer's version of story, during that session actually was a form of reflection. Without feeling conditioned, the community had given their feedback on the process happening in their community. Some learning points were taken from the process of reflective dialogue.

The next step was asking the community members to write and discuss the community story. It was not only asking them to listen and to comment on the story written by the writer, but further, each member of the community had a chance to write their own story and discuss them with other members of the community. From this process, they could exchange their impressions of the ongoing process and also get the comments from their fellow member of the community. Using this approach, the reflection process became more participative with richer sources of story and responses. Various stories and responses expressed by the community members were actually the form of contextual and spontaneous reflection. Using this reflection model, the movement process can be comprehensively monitored by involving the interpretation of the whole community members. The result of this activity was an enlightenment for community members on various things they need to fix, keep and develop in the next process.

Engaged ethnography is a reflection process with aim at empowering community. This process enables community to control the course of movement. Responses from members through comments on stories of others or through stories they themselves wrote have enabled them to decide what "should have been working" in the community. The themes covered in their comments or stories were the reflection of criticism and appreciation of the community process that they wanted, and these could be their stock of experiences for the next steps of the movement. This is the unique of engaged ethnography as a transformation instrument (Schon, 1983; Noblit, Flores and Murillo, 2004).

The dialogic reflection method using engaged ethnography is an impressive approach. The reflection process runs smoothly and full of fun, everybody has a chance to be actively involved. The reflection process, which is an important step in a movement, is no longer a formal and stressful agenda. Those characters support the reflection process of movement in all type of community.

However, it should be noted that application of this approach is prone to misunderstanding. The advantage of this approach is also its own greatest weakness. The inclusive and fluid characters of engaged ethnography, imply a freedom that could lead to misunderstanding. From the case of Daleman community, we can learn how a reflection could trigger an unexpected conflict. Although its initial goal was to give a meaning to the process, but what came up was judging and assessing others, that triggered a series of long conflict.

There are two important notes to consider in using this method. Firstly, a constructive rule of the game must be fully agreed and enforced. Having the freedom and spontaneous in nature, the characters of the engaged ethnography model still has to put a constructive commitment as its base. Every actor must focus on event as the resource and material of the stories, and not on judging particular persons since the goal is reflecting the process, and therefore judging others is not relevant. Ignoring this point could lead to unproductive offenses, as the experience of Daleman community. Secondly, the

execution of engaged ethnography requires a right momentum. This stage of the process does not primarily rely on spontaneity, but it also needs to read, and even to create, that right momentum. The engaged ethnography cannot work in all times; this approach needs a relaxing momentum, and as much as possible presenting the community representation. A relaxing moment would trigger sharper and unemotional responses, and the presence of as many as possible community members would reduce the possible biased of communication. The reflection process using the engaged ethnography approach will achieve its true goal: raising awareness of the movement when the rule of the game and the right momentum are seriously considered.

#### **4-3. The character of indigenous conflict resolution in Java**

Java is a unique big culture. The Javanese culture is full of symbolization which constructs the standard of a very complex custom. There is no literal and frontal meaning in the Javanese model of interpretation. Javanese meaning is always attached with symbol and context (. One may looks like saying a “yes”, although it actually means a “no” and vice versa. A “yes” which means a “no” is a subtle and polite rejection. Being frontal is a taboo in the culture of Java. Directly expressing our intentions and needs to others could be perceived as rude and impolite. Sometimes someone needs to firstly take a long circle of talk before stating their true intention. For example, if somebody wants some mangoes owned by their neighbor, he/she will not ask them directly. Most likely he/she will speak: “The mango tree has a lot of fruits, and it seem they are already ripe, aren’t they...” The owner will understand the meaning of those words immediately and the response will be “You’re right...please help yourself if you want it...” It means the owner is willing to give the mangoes to him/her. The intelligence of indirectly saying an intention but understood by the one they talk to is a unique ability of the Javanese.

In a situation of conflict the same logic is also applied. Conflict is a taboo and shameful for the Javanese. It has no positive aspect. Differences that could lead to conflict have to be repressed. Direct clarification is also not needed in the recovery of a conflict. When someone forced to get involved in conflict, silence will be the most polite response, compared to have an argument directly. Resolving conflict directly, by directly explaining and clarifying the case, is a very rare case to happen. When a conflict occurs, being silent and directly apologizing, without having to clarify, will run the process of reconciliation by itself. Compared to openly apologizing, clarification becomes less important to do.

Apologizing without clarification is not a fake action. Indeed, rationally, it is weird notion of understanding. How can forgiveness occur without clarification? In the society of Java, the case which triggers conflict is not the most important factor, but a goodwill to forgive each other is. Forgetting the case and not repeating it again is a Javanese wisdom in resolving conflicts. For the Javanese, sincerity means forgetting the cause of conflict and starting the new state of relationship.

Daleman community is a part of society and culture of Java. It takes a long process and a lot of efforts to learn from the case of conflict occurred in community. Trying to explain chronology of the case and provide clarification to every involved actor with the hope to accelerate a recovery process was found as not useful enough, and



even it harmed the process. Letting the time works on it while initiating other common activities beyond the cause of the conflict (by planting mushroom) had proven to give more positive impacts. It was only after the situation became calm again, the conflict resolution could be initiated, by still not mentioning the conflict itself directly. Approaching the key actors of the conflict, and asking them to reconcile with each other without mentioning the conflict itself have been found as effective in easing the hostility. Recovering conflict by decoying strategy turned out to be more effective compared to the strategy of clarifying the cause of conflict. The spirit of Javanese culture that tend to avoid direct response is found as important principle needed to be considered in reconciling conflict in Daleman community.

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