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JRLA
Journal of Peace Education and Islamic Studies

http://ejournal.uniramalang.ac.id/index.php/JRLA
ISSN 2622-089X e-ISSN 2622-0903

RAHMATAN LIL ALAMIN
Journal of Peace Education and Islamic Studies

Harmony Matters: Integrating The Social Communication Models of Leadership As A Key To Building Organizational Harmony

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DOI: 1033379/jrla.v6i2.3808
Received December 2022; Accepted March 2023; Available online June 2023

Abstrak:
Maintaining harmony among pancak silat organizations is very important. Because lately the potential for conflict between organizations is so strong, which in many cases is driven by hoax information and the issue of inter-group synthesis. In this context, a leadership social communication model is needed to anticipate and reduce the potential for division. The purpose of this research seeks to reveal the integration of the leadership social communication model in an effort to maintain harmony between martial arts college organizations. This research uses a qualitative-explorative approach and is designed in the frame of phenomenological studies. The data collection techniques used were semi-structured interviews, observation and documentation. Then, after the data was collected, the researcher analyzed the data using framework analysis technique. The results of this study indicate that: Leadership social communication models in an effort to maintain harmony between martial arts colleges include: social communication built with youths of youth organizations, social communication built when doing sports with village youths, social communication built in coffee shops, social communication built when there are mutual cooperation activities, social communication built when there are community celebrations, social communication built when religious holidays arrive, and social communication built during the commemoration of independence day. So that based on the integration of the leadership communication model, there is almost no conflict that comes to the surface, both between the administrators and members of the Persaudaraan Setia Hati Terate (PSHT) martial arts college and the Tunas Muda Winongo Madiun martial arts college. This reinforces that the social communication model built by the Village Head as the Village leader gets a positive response from the community. They consider that the leadership social communication model carried out has proven successful in efforts to maintain harmony between existing martial arts organizations.

Keywords: Social Communication Model, Leadership, Organizational Harmony.

1. Introduction

In Indonesia, there are quite a number of pencak silat schools. Starting from pencak silat schools that have a large number of members, to pencak silat schools that have a small number of members. Historically, pencak silat is a

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traditional martial arts sport that does not only rely on physical abilities, but also involves spiritual and inner abilities. The existence of pencak silat has undeniably made a positive contribution to the credibility of Indonesian martial arts sports in the eyes of the international community. But something concerning also often occurs as a result of fights between members of pencak silat schools outside of matches that are officially organized by the government and other official institutions. Starting from the factor of revenge, feeling that they want to rule over other martial arts colleges, to a great desire not to be rivaled by other martial arts colleges, is often a factor that triggers fights between members of martial arts colleges.

A real illustration of a fight between martial arts colleges has occurred in Prambon Village, Dagangan District, Madiun Regency. The incident occurred on Sunday, May 13, 2012. At that time, hundreds of warriors from the two largest martial arts organizations in Madiun, namely the Persaudaraan Setia Hati Terate (PSHT) and Persaudaraan Setia Hati Tunas Muda Winongo Madiun, were involved in a fight. In the fight, in addition to causing injuries on both sides, dozens of houses were also victimized. Lestarini.[1]

The reality that contradicts the events mentioned above is found in Klumutan Village, Saradan Subdistrict, Madiun Regency. Although there are two martial arts organizations in Klumutan Village, namely the Persaudaraan Setia Hati Terate (PSHT) and the Persaudaraan Setia Hati Tunas Muda Winongo Madiun, the members of the two martial arts organizations have never been involved in a fight. On the contrary, they live in harmony, mutual respect and mutual respect between members of the martial arts colleges.[2]

Based on the reality above, this research was conducted to reveal in depth the social communication model[3,4] carried out by the village head in an effort to maintain harmony between martial arts schools in Klumutan Village, Saradan District, Madiun Regency. The researcher believes that the harmony between members of martial arts colleges in Klumutan Village, Saradan Subdistrict, Madiun Regency cannot be separated from the participation of the village head as a local government official who always establishes persuasive and intensive social communication with members of martial arts colleges that thrive in his territory.

With the results of this research, government officials, both at the local and national levels, can obtain a complete picture of the work of government officials at the local level in an effort to maintain harmony among their citizens. So that the results of this research can be used as one of the considerations for government officials at various levels in making a policy to realize harmony among their citizens.

This research is important to do, because previous research has never been done. However, as a comparison, there are several similar studies that have been conducted by previous researchers that examine the role of village heads in development and the history of the emergence of disputes between martial arts schools. For example, research conducted by Moh. Ernan Arno Amsari. In his research, Amsari highlighted communication as a support for the leadership of the village head in village development in Hegarmanah Village, Cikeruh District, Level II Sumedang Regency.[5,67] In addition, there is also research conducted by Irma Nirwana Bokau. In her research, Irma only focused on a study of the role of government communication in improving development in Boyong Atas Village (a study of the role of the village head). In addition, there is also a study that examines the history of the clash of two martial arts schools between SH Terate and SH Winongo in Madiun conducted by Yunita Dwi Esti Puspita Sari.[8]

Based on a review of some of these studies, there is no research that specifically examines the social communication model carried out by a village head in an effort to maintain harmony between martial arts schools that grow in his territory. These studies are more focused on the role of the village head in the development of his village and the history of the emergence of the dispute between the two martial arts schools between SH-Terate and SH-Winongo in Madiun. Therefore, the presence of this research is oriented to examine the social communication model of the village head in an effort to maintain harmony between martial arts schools in Klumutan Village, Saradan Subdistrict, Madiun Regency.

The main problems studied in this research are: First, how is the social communication model carried out by the village head in an effort to maintain harmony between martial arts schools in Klumutan Village, Saradan District, Madiun Regency? Second, what are the factors that hinder the social communication carried out by the village head in an effort

to maintain harmony between martial arts schools in Klumutan Village, Saradan District, Madiun Regency? Third, what is the response of the people of Klumutan Village, Saradan Subdistrict, Madiun Regency related to the social communication carried out by the village head in an effort to maintain harmony between martial arts schools in Klumutan Village, Saradan Subdistrict, Madiun Regency?

2. Research Methods

This research uses a qualitative approach because the dimension of research that talks about the social communication model of a village head in an effort to maintain harmony between pencak silat schools in Klumutan Village, Saradan Subdistrict, Madiun Regency absolutely requires descriptions of words and analyzes in the form of narrative sentences. The qualitative approach was chosen because this research is based on the process of trying to build a holistic-comprehensive picture of facts, forming accurate words that are descriptive-exploratory, and then formulating them in the form of model findings.

By using a qualitative approach,[9] this research maximizes the phenomenological study frame as a reference research model. The phenomenon taken is about social communication carried out by a village head in an effort to maintain harmony between martial arts schools in Klumutan Village, Saradan District, Madiun Regency. The phenomenological model is taken in this research because it is an empirical inquiry in examining contemporary phenomena for real-life contexts, especially when the boundaries between phenomena and context become unclear. This means exploring an issue with detailed boundaries, conducting in-depth data collection, and including multiple sources of information. This research is limited by time and place, and the phenomena studied are communication models, events, activities, or individuals, which in this case is a social communication model carried out by a village head in an effort to maintain harmony between martial arts colleges in Klumutan Village, Saradan District, Madiun Regency.

This research used three data collection techniques, namely semi-structured interviews, observation and documentation. Related to the interview technique, this research determines the informants and parties to be interviewed in the research. These informants will be taken from three targets, namely from among local government officials (Head of Klumutan Village, Saradan Sub-district, Madiun Regency), administrators and members of pencak silat schools in Klumutan Village, Saradan Sub-district, Madiun Regency, and several community members of Klumutan Village, Saradan Sub-district, Madiun Regency.

The data that has been collected is then analyzed using framework analysis techniques. This analysis technique can be said to be almost similar to the function of grounded theory in social research. However, framework analysis is slightly different because it is better adapted to research that has specific questions, limited time-frames and pre-designed samples such as involving participants from among community leaders and special issues that need to be modeled. This framework analysis is particularly appropriate when applied to the concept and practice of social communication in society, although it was originally initiated for public policy topics at the Social and Community Planning Research Institute in London. The analysis found its best format after being further developed by Jane Ritchie and Liz Spencer in 1994. Since this research aims to produce a solution that can be manifested in the form of a social communication model or frame for the context of this research, the use of framework analysis is very appropriate because this analytical tool does allow researchers to produce a theory as a result of a critical evaluation of a conceptual frame and social communication practices that have been carried out.[10]

3. Results and Discussion

3.1 Pencak Silat Institutions in Indonesia

Silat (also called pencak or pencak silat) is a type of Indonesian martial art. The following are some of the schools and schools of pencak silat found in Indonesia:

1. Ikatan Keluarga Silat Putra Indonesia Kera Sakti, a pencak silat school founded by R. Totong Kiemdarto in Madiun

City in 1980. Pencak silat with an internal energy flow and a combination of silat in the archipelago and kuntao monkey.

2. Pencak Silat Nahdlatul Ulama Pagar Nusa, which is a martial arts school under the auspices of Nahdlatul Ulama that accommodates various martial arts schools and schools among Nahdliyin. A combination of various schools and schools such as Cimande College, GASMI (Indonesian Muslim Silat Action Movement), GASPI, Padepokan Saperti, Jawara Pencak Club, Hizbullah Pencak Silat Art College (Malang), Batara, and others.

3. Pencak Silat Pamur (Pencak Silat Angkatan Muda Ratio), a pencak silat school founded by Raden Hasan Habudin on December 31, 1951 in Pamekasan, Madura. This school relies on ratio as its main element.

4. HASDI (Himpunan Anggota Silat Dasar Indonesia), a pencak silat school founded by R. S. Hasdijatmiko in 1961 and based in Jember Regency. It is a pencak silat school that develops fast and straightforward silat techniques.

5. PSHT/SH Terate (Persaudaraan Setia Hati Terate), a martial arts organization founded by Ki Hadjar Hardjo Oetomo in Pilangbango, Madiun in 1922. It is a martial arts school that teaches loyalty to one's own heart that is based on God Almighty. It prioritizes brotherhood and takes the form of an organization.

6. Silat Perisai Diri, an Indonesian silat technique created by Dirdjo (honored by the government as Pendekar Purna Utama) who studied more than 150 silat schools in the archipelago and studied Shaolin Kung Fu for 13 years. Practical and effective techniques based on elusive evasions and maximum force resistance attacks. Today Silat Perisai Diri is the most recognized silat and has many members in Australia, Europe, Japan, and the United States.

7. Silat Riksa Budi Kiwari, a pencak silat school founded by Ujang Jayadiman in 1982 in Bandung. Although this school is relatively young, it has produced many outstanding athletes, both at the national and international levels.

8. Porsigal (Pendidikan Olah Raga Silat Indah Garuda Loncat), a pencak silat organization founded by Atimiyanto, SH in Blitar Regency on March 2, 1978 as a development of silat Sentono inherited from Heyang Ageng Raden Tumenggung Hasan Witono.

9. Silat Gerana (Gerak Raga Buana) originated from Bandung and was founded by 3 founders, namely Ujang Tohari, Yuliandi P, and Oga N.I. Pencak silat that refers to the art movements and rules of pencak silat with a combination of pure breathing that is processed from within the human body through a process of relaxation and concentration.

10. Silat Bakti Negara, a pencak silat school pioneered by, among others, national hero I Gusti Ngurah Rai. But it was officially established on January 31, 1955 by Balinese warriors, namely Ida Bagus Oka Dewangkara, Swordsman Ida Bagus Oka Sahadewa, Swordsman Bagus Made Rai Keplak, Swordsman Anak Agung Rai Tokir, Swordsman Anak Agung Meranggi, and Swordsman Sri Empu Dwi Tantra. This school is quite accomplished in the national silat arena by producing champion athletes. In addition to local content, it is also heavily influenced by the Cikaret and Cikalong schools.

11. Silat Seruling Dewata, a martial art originating from the village of Kerambitan, Tabanan, Bali, is said to have existed before the arrival of Hinduism. It was reintroduced by I Ketut Nantra in the 1980s. Its moves include: tiger, snake, youngest daughter, and tali rasa.

12. Silat Gobleg, which is silat from North Bali, specifically Gobleg. This is probably the only village in Bali or Indonesia that is named after a silat character. Gobleg is the name of a prominent silat warrior and teacher. On the border of Gianyar and Bangli regencies there is also a village called Siladan. According to the saga, the name of this village comes from the word silat. On the border, soldiers from Bangli and Gianyar used to challenge each other and compete with silat moves.

13. Silat Cingkrik, one of the 300 Betawi silat styles. One of its characters is Si Pitung, although this claim has yet to be proven. Found in Rawa Belong, South Jakarta, the ones that still survive today are Cingkrik Goning and Cingkrik Sinan. Both are named after their heirs, Engkong Goning and Engkong Sinan. The character of his martial arts

technique is to rely on takedowns or slams. Cingkrik Goning, for example, has 80 takedown techniques that can be learned to completion. Cingrik Goning's heir now is Tb. Bambang Sudradjat who trains at Padepokan Pencak Silat Taman Mini Indonesia.

14. Silat Silau Macan, yaitu salah satu silat Betawi yang berasal dari Condet, Jakarta Timur. Tokohnya yang terkenal adalah Entong Gendut, pahlawan Betawi yang melakukan pemberontakan Villa Nova yang terkenal pada saat melawan pemerintah Belanda.

15. Silat Sabeni, yaitu silat Betawi yang berasal dari daerah Tanah Abang, Jakarta Pusat. Anak dari Babe Sabeni bin Chanam (pendiri aliran Sabeni) adalah Babe Ali Sabeni yang juga seniman sambrah, kesenian Betawi. Anak dari Babe Ali Sabeni yaitu Zulbachtiar Sabeni (cucu Babe Sabeni bin Chanam) saat ini merupakan pewaris utama ilmu silat aliran Sabeni yang terus dilestarikan hingga kini. Aliran ini terus berkembang dan memberi warna pada aliran silat lainnya di Betawi yang juga dikuasai oleh Bapak Syuaeb, atau lebih dikenal dengan nama Bang Aeb. Di Jakarta, selain Bang Zulbachtiar yang merupakan cucu Sabeni yang terus melatih aliran Sabeni di Tenabang, juga dikembangkan oleh banyak pihak termasuk yayasan TIMA (Traditional Indonesian Martial Arts) yang didirikan dan dikembangkan oleh Adhika Aria Wijaya (yang juga penerus dari Bang Aeb), Raditya Raga Wijaya (adik dari Adhika), dan Seniman Wijaya (ayah dari Adhika dan Radi).

16. Silat Gerak Saka is a style of pencak silat that prioritizes effectiveness and simplicity of movement as its philosophy of combat. It is a development of a traditional Sundanese silat style called Gerak Gulung Budidaya. It was brought to Jakarta by Raden Widarma (Oom Wid). Oom Wid's student, Muhammad Syafi'i, who is familiarly called Bang Pi'i, then founded this school.

17. Silat Gerak Rasa Sanalika, a Sundanese silat style founded by a Betawi silat elder named H. Nur Ali Akbar (Babe Nunung). This silat style combines saka movements, per movements and sepulah movements with the main foundation remaining in saka movements. In addition, this genre is also combined with Betawi-style hitting games.

18. Silat Cimacan, which is one of the Betawi silat schools originating from Banten and developed in the Karang Tengah Lebak area, Lebak Bulus, South Jakarta. The great teacher of Cimacan silat is Drs. Ahmad Ramli Topan and until now it still exists. The hallmark of Cimacan silat is its tiger moves.

19. Silat Cikalong, a pencak silat genre originating from Cianjur with its founder H. Ibrahim or R. Jaya Perbata, who died in 1908. Spread throughout West Java and colored several silat schools in West Java and surrounding areas. Also known as Ulin Maen Po Cikalong, Cikalong moves are adapted from several Sundanese martial arts schools, such as Perguruan Silat Panglipur, Pusaka Siliwangi, and others.

20. Perguruan Pencak Silat Padjadjaran Nasional, is a pencak silat school that is the result of the merger of five Buhun Silat schools and is centered in Bogor. The founder of the National Padjadjaran Silat Pencak School is Mr. TB. Mochamad Sidik Sakabrata. This school has branches in various regions in Indonesia and even overseas, including the Netherlands, which is led by Mr. Eric Bovelander.

21. Persilatan Ragajati, a pencak silat school based in Banjarnegara, Central Java, which was founded on August 6, 1976 by (late) Grandmaster Soeharno Soeroatmodjo. The current Grand Master of Persilatan Ragajati is Agus Hirawan Suro Adi Wijoyo (Mas Agus), who is the son of the former Grand Master.

22. Garuda Nusantara Martial Arts College, a martial arts college founded by Mr. K. H. Muhammad Thoyyib Sumarko, S.Pd in 1996. Although relatively young, this martial arts school has begun to take part in championships at the Central Java and National levels.

23. Pencak Silat Cempaka Putih (PSCP), a pencak silat school previously named Silat Mardi Anoraga Sakti, which was founded by Eyang Mursid. In 1964 it became Pencak Silat Cempaka Putih, founded by Eyang Wagiman (son of Eyang Mursid), who was also famous for his silat hadiran. PSCP was established in Panekan District, Magetan, and has members throughout Indonesia and abroad.

24. Family Persilatan Ki Ageng Pandan Alas, a pencak silat school founded in Kare District, Madiun Regency by Mr. Koestari Adi Andaya (a retired TNI-AU/AURI) on November 10, 1972 under the IPSI. This martial art teaches its members and students to be the hands of the savior, saving themselves and others in a very broad interpretation and adhering to "Hablum Minallah Wa Hablum Minannas".

25. Perguruan Pencak Silat NH Perkasya (Nurul Huda Defense of the Two Sentences of Syahadat), a pencak silat school based in the Tebuireng Islamic Boarding School, Jombang Regency, East Java. The martial arts school, which was founded by Lamro Asyhari on November 2, 1982 (according to the bylaws), is based on YUKASI (Yudo, Karate, Pencak Silat). In addition, it also teaches mental-spiritual abilities, Islamic insights, state insights, leadership, organizational management, and Islamic beliefs to provide material for da'wah. Most of the NH Perkasya Swordsmen Council itself pioneered the establishment of Pagar Nusa at that time.

26. Persaudaraan Rasa Tunggal, a martial arts and internal energy college founded by RM. Sutadi Rakhanta in 1972, which is based in Madiun Regency, East Java. This school emphasizes the principle of virtue and seeks the pleasure and salvation of Allah SWT. Currently, Persaudaraan Rasa Tunggal has members and citizens throughout Indonesia.

27. PPS Bintang Surya, a martial arts school founded by R. Pandji (grandson of Sunan Gunung Jati) in Surabaya on December 14, 1973. PPS Bintang Surya is one of the pure martial arts schools inherited from the ancestors of the Indonesian people, which originated from the knowledge of Syeh Syarif Hidayatullah, titled Sunan Gunung Jati, Cirebon, who was one of the famous Wali Songo.

28. Silat Tuo, which is the oldest form of silat that originated in Pariangan, Padang Panjang. However, there is another opinion that this silat was originally developed by Tuanku Nan Tuo, a member of Harimau Nan Salapan or the paderi group. If this opinion is accepted, then "Silat Tuo" in Minangkabau was inspired by the movements of animals such as tigers, crocodiles and cats.

29. Silat Sitaralak, a hard and strong silat style originating from Minangkabau, developed by Ulud Bangindo Chatib in 1865 from Kamang (near Bukit Tinggi), Agam Regency, and expanded to the Sawahlunto area. It has been suggested that it was designed to counter the Silat Tuo movement. Silat Tuo movements are inspired by the movements of animals such as tigers, cats and crocodiles. The characteristic of this type of silat is to attack when the opponent is about to attack. It spread and developed in Malaysia and continued to America.

30. Silat Buah Tarok is one of the silat schools in Minangkabau originating from Bayang, South Pesisir. One of its schools is in Aur Duri Padang with the name Salimbado-Buah Tarok school, under the care of Emral Djamal Datuak Rajo Mudo. Silat Buah Tarok is also known as Silek Sitaralak Baruah by people in the Maninjau area, which was formerly taught by Udo Tunang.

31. Silat Balubuih, which was developed by Syech Balubuih in Negeri Balubuih, Lima Puluh Kota Regency. Syech Balubuih and Syech Kumango both studied religion and tarikat with Syech Abdurahman in Batu Ampar, Lima Puluh Kota (formerly Luhak Lima Puluh Koto).

32. Silat Lintau, a silat originating from the Lintau Buo area, Tanah Datar Regency, West Sumatra. This silat is a famous silat in Minangkabau with the basis of Lahkah Ompek (Step Four) and there is also Lahkah Duo Boleh (Step Twelve). Silat Lintau has silat teachers in almost 9 Koto (regions) in Lintau, each of which has its own style but still based on the same steps.

33. Pencak Silat Tri Bela, a pencak silat school that is a combination of three pencak silat schools, IPSI, and two traditional schools. Tri Bela is a sports and health martial arts college which is an activity unit at IKIP Padang (Faculty of Sports Education).

34. Pencak Silat Maung Lugay, a pencak silat school originating from Rawa Badak Utara, Koja, North Jakarta with branches in Cikarang Utara, Bekasi. Maung Lugay was founded by Usman Wijaya and Ashari.

35. Mepantigan, a Balinese martial arts sport of slams and locks accompanied by gegambuhan or gamelan pioneered by

Putu Witsen Widjaya in the early millennium, but based on Balinese silat.

36. Silat Abusuja, is a silat practiced with bare hands, learning internal power techniques and various healing techniques, and learning techniques to defend against attacks from long and short distances.

37. Silat Tiga Berantai, a martial arts school that originated from the silat games of Jakarta's historical figure, Prince Jayakarta. This martial arts school was founded by H. Achmad Bunawar (H. Mamak) by combining many other traditional styles.

38. Silat Beksi is a pencak silat school located in South Jakarta (Kampung Sawah Petukangan and Tangerang City, Kereo Pisangan Ciledug). The name Beksi is said to come from the Chinese language, Bie Sie. Bie means defense and Sie means four. So the meaning is the defense of the four corners.

39. Silat Depokan, a silat genre originating from Bogor, whose characteristics are related to Silat Cimande and Serak. The founder of Silat Depokan is Mr. H. Ayub.

3.2 Organizational harmony with social communication and leadership

Based on the results of the research, it was found that the harmony built between the administrators and members of the Persaudaraan Setia Hati Terate (PSHT) martial arts college and the Persaudaraan Setia Hati Tunas Muda Winongo Madiun martial arts college in Klumutan Village, Saradan District, Madiun Regency, besides being supported by great awareness among the administrators and members of each martial arts college, also cannot be separated from the work and participation of the Klumutan Village Head. One of the real efforts made by the Klumutan Village Head is by applying a social communication model that is persuasive, friendly, harmonious and intensive with each administrator and member of the martial arts college in Klumutan Village.

Some of the social communication models built by the Klumutan Village Head in an effort to maintain harmony between administrators and members of martial arts colleges in Klumutan Village include: first, the social communication model built through youth organizations.[11,1213] One of the main programs implemented by the Klumutan Village Head when he was elected as a village government official was to form a youth organization. The main purpose of the youth organization is to empower and develop the potential of the young generation of Klumutan Village. With the youth organization, it is hoped that the young generation of Klumutan Village, in addition to empowering and developing their potential, can also make a positive contribution to the development of Klumutan Village. Some of the activities initiated by the young generation of Klumutan Village as a real form of youth organization activities are: 1) Music practice (band). It cannot be denied that many Klumutan Village youths have expertise in playing music. So that through the activities initiated by the youth organization in the form of music training, Klumutan Village youth can channel their talents and skills in playing music. It is proven that they always show their skills in front of Klumutan Village residents when the Klumutan Village Head and his staff hold village ceremonial events, such as the commemoration of the Indonesian Independence Day which falls every August 17, as well as at other village government events. The personnel of the band group, which is led by the Klumutan Village youth organization, is also very diverse. Starting from young people who are not members of the martial arts college, to young people who are members of the martial arts college. So that through the activities of the youth organization in the form of music training, the barriers of differences in social, economic, and organizational status become invisible. They only dissolve in the nuances of togetherness and cohesiveness. 2) Dance art. In addition to playing music (band) activities, a form of activity that is routinely carried out by Klumutan Village youth organizations is practicing dance. Similar to playing music, this dance activity is also always given the opportunity to showcase its skills in various events held by village officials. This activity is also followed by various young people of Klumutan Village without distinguishing social, economic, or organizational (group) status. 3) Drama. Drama is also part of the routine activities carried out by youths who are members of the Klumutan Village youth organization. Their expertise in playing drama is also always displayed in every important event organized by village officials. This activity is also followed by a variety of Klumutan Village youths from various social, economic, and organizational strata/groups. They practice drama compactly and with a sense of intimacy.

Second, the social communication model that is built when exercising. Almost every afternoon, Klumutan Village youth utilize the field right in front of the Klumutan Village pavilion for sports activities. These sports activities include soccer, volleyball, and badminton. These sports activities are also attended by Klumutan Village youth from various strata. There is not the slightest difference in the strata of Klumutan Village youth who are playing sports. Instead what appears is harmonization in sports. Even almost every day, the Klumutan Village Head also participates in sports activities together with Klumutan Village youth. So it is almost difficult to distinguish between the social status carried by the Klumutan Village Head and the Klumutan Village youth, because they are immersed in sports activities that are full of nuances of togetherness.

Third, the social communication model built in coffee shops. In Klumutan Village, there are quite a number of coffee shops located on the side of the village road. The consumers are very diverse, ranging from teenagers (youth) to the elderly. The time that Klumutan villagers often spend at coffee shops is at night (after maghrib) until late at night. Considering that from morning to evening they spend their time working and farming in the fields. Talking about various life problems is a routine activity that often decorates the social communication of Klumutan Village residents when they spend time at coffee shops. So that intimacy and closeness between residents are always established because of hanging out at the coffee shop. The habit of hanging out at the coffee shop is also often carried out by the Klumutan Village Head. This is done by the Klumutan Village Head solely to always establish closeness with Klumutan Village residents. Besides conducting social communication, Klumutan Village residents often spend their time watching soccer matches, motorcycle races (motor GP), and boxing matches when hanging out at coffee shops.

Fourth, the social communication model is built when there are mutual cooperation activities. One of the routine activities carried out by Klumutan Village residents is holding mutual cooperation activities. These mutual cooperation activities are not only in the form of cleaning the village, but also in the form of building village infrastructure and even building or repairing villagers' houses. This activity was also participated in by various groups of Klumutan Village residents. Starting from the elderly to the village youth. Besides creating togetherness in carrying out these mutual cooperation activities, social communication is always built between residents. And the Klumutan Village Head is also always a pioneer in mutual cooperation activities held in Klumutan Village. So that social communication is also always established between the Klumutan Village Head and its citizens.

Fifth, the social communication model that is built when there is a community celebration event. Along with the human life cycle, Klumutan Village residents also experience marriage, circumcision, and even death. Every momentum of the human life cycle is also always addressed by Klumutan Village residents by holding receptions and tasyakuran. The parties involved in attending the event are also very diverse, ranging from the elderly to the youth. When attending these various events, togetherness and harmonization between residents can be seen. They also build harmonious social communication about various life issues. In this momentum, the Klumutan Village Head is also always present. He blends in with his citizens and establishes harmonious social communication with them. So that there does not appear the slightest barrier that distinguishes social, economic, or organizational status between the Klumutan Village Head and its citizens.

Sixth, the social communication model built during religious holidays. The majority of Klumutan Village residents are followers of Islam. So it is not surprising that they respond to religious holidays, such as Eid al-Fitr and Eid al-Adha with enthusiasm and joy. They even use this momentum as a medium to further strengthen the ties of friendship and brotherhood between Klumutan Village residents. They also make harmonious social communication a powerful tool to further strengthen the ties of friendship and brotherhood between them. The real form of establishing a sense of friendship and brotherhood is realized by visiting each other from house to house in turn. The Klumutan Village Head also utilizes the momentum of the commemoration of religious holidays to establish closeness with Klumutan Village residents. The momentum of the commemoration of religious holidays is commemorated by Klumutan Village residents from various age strata. Even Klumutan Village residents who migrate in other areas will take the time to return home in Klumutan Village. This is solely done to further establish closeness with family and with Klumutan Village residents as a whole.

Seventh, the social communication model built during the commemoration of independence day. The independence day of the Republic of Indonesia, which is commemorated by all Indonesian people every August 17, is also commemorated by Klumutan Village residents. The commemoration of the independence day is usually filled with

holding various competitions, such as soccer, volleyball, badminton, and various other forms of competitions, which are mostly followed by the youth of Klumutan Village. Parents, on the other hand, often function more as spectators of the competition. In celebrating the independence day, all Klumutan Village residents were immersed in happiness and full of togetherness. This momentum is also used by the Klumutan Village Head to establish social communication with its citizens.

Regarding the factors that hinder the social communication of the Klumutan Village Head, Saradan Subdistrict, Madiun Regency in an effort to maintain harmony between martial arts schools, according to the Klumutan Village Head, there are no factors that hinder him at all. This is evidenced by the absence of any fights or conflicts that occurred between the administrators and members of the martial arts schools in Klumutan Village, namely between the Persaudaraan Setia Hati Terate (PSHT) martial arts school and the Tunas Muda Winongo Madiun martial arts school. This is due, among other things, to the social communication model built by the Klumutan Village Head with his citizens, including with the administrators and members of the martial arts college. Because in every social communication built by the Klumutan Village Head with the administrators and members of the martial arts college, it is always charged with establishing harmony between Klumutan Village residents as a whole regardless of differences in social status, position, or organization (group). So that the administrators and members of the martial arts colleges in Klumutan Village always live in harmony and harmony, because they see that harmony between Klumutan Village residents is more valuable when compared to their fanaticism towards the martial arts colleges that shelter them.

Meanwhile, the response of the Klumutan Village community related to the social communication model of the Klumutan Village Head, Saradan District, Madiun Regency in an effort to maintain harmony between martial arts schools is very positive. This is because they consider that the social communication model carried out by the Klumutan Village Head in an effort to maintain harmony between martial arts schools in Klumutan Village has proven its results. The proof is that there has never been a fight or conflict between the administrators and members of the martial arts colleges in Klumutan Village.

6. Conclusion

Based on the findings of this study, it can be concluded that: first, the social communication model of the Klumutan Village Head, Saradan District, Madiun Regency in an effort to maintain harmony between martial arts schools in Klumutan Village takes the form of: social communication built with youth karang taruna, social communication built when doing sports with Klumutan Village youth, social communication built in coffee shops, social communication built when there are gotong royong activities, social communication built when there are community celebrations, social communication built when religious holidays arrive, and social communication built during the commemoration of independence day. Second, there are no factors that inhibit the Head of Klumutan Village, Saradan District, Madiun Regency in an effort to maintain harmony between martial arts schools in Klumutan Village. This is evidenced by the fact that there has never been a fight or conflict between the administrators and members of the martial arts schools in Klumutan Village, namely between the Persaudaraan Setia Hati Terate (PSHT) martial arts school and the Tunas Muda Winongo Madiun martial arts school. This is due to the social communication model built by the Klumutan Village Head with the administrators and members of the martial arts college. Third, the social communication model built by the Klumutan Village Head, Saradan District, Madiun Regency in an effort to maintain harmony between martial arts colleges in Klumutan Village received a positive response from all Klumutan Village residents. Because they consider that the social communication model carried out by the Klumutan Village Head in an effort to maintain harmony between martial arts schools in Klumutan Village has proven its results. The proof is that there has never been a fight or conflict between the administrators and members of the martial arts colleges in Klumutan Village.

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(Endnotes)

[1] Data diatas diambil dan diolah dari: http://www.berita2.com/daerah/jawa-timur/12459-pasca-bentrok-antar-pendekar-sepakat-damai.

[2] Data diatas diperoleh dari hasil wawancara secara informal antara peneliti dengan Bapak Agus Proklamanto (Kepala Desa Klumutan, Kecamatan Saradan, Kabupaten Madiun).

[3] Lihat dalam Deddy Mulyana, *Ilmu Komunikasi: Suatu Pengantar* (Bandung: Remaja Rosdakarya, 2008), hal. 131.

[4] *Graen and Graen, 2006 — G. Graen and J. A. Graen, Sharing network leadership, vol. 4, Information Age Publishers, Greenwich, CT (2006)* Hal. 190

[5] Moh. Ernan Arno Amsari, *Komunikasi Sebagai Penunjang Kepemimpinan Kepala Desa dalam Pembangunan Desa di Desa Hegarmanah, Kecamatan Cikeruh, Kabupaten Daerah Tingkat II Sumedang* (Bandung: Universitas Padjadjaran, 1993).

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[9] Aashish Srivastava and S. Bruce Thomson (2009), "*Framework Analysis: A Qualitative Methodology for Applied Policy Research*," *JOAAG*, Vol. 4, No. 2, hal. 73.

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