

Communication and innovation diffusion strategy of the Lemah Urip Community for sustainable development in Karanganyar pottery village

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Abstract

This research analyzes the role of the Lemah Urip Community in Karanganyar Pottery Village as an autonomous Change Agent in diffusing a culture-based Social Enterprise Model amid sub-optimal village institutional capacity. Karanganyar Pottery Village is renowned as a center for traditional pottery crafts that has existed for generations and serves as an educational tourism destination. This context is marked by an urgent need for consistent driving actors and a lack of optimal institutional sustainability. The study employs the framework of Development Communication and the Diffusion of Innovation Theory to address the issue of sustainable development, which has become a transformative global agenda. For development to be inclusive and participatory, a planned communication approach is essential. This is where the central role of Development Communication is needed. This descriptive qualitative research uses a case study method, where primary data was obtained through in-depth, direct interviews with the Head of Lemah Urip, Board Members, and Sanggar Children (Studio/Workshop Participants), and verified using the Source Triangulation technique. The results indicate that Lemah Urip successfully disseminated the Social Enterprise innovation through intense and credible interpersonal communication channels. Adoption success was driven by the innovation's clear Relative Advantage and Observability demonstrated through the Art Studio (Sanggar Seni). Existing resistance was overcome by the active involvement of the younger generation (Sanggar Children) as pioneers who bridged communication. The conclusion of this study confirms that a community's communication structure, utilizing a development communication approach, can function effectively in encouraging innovation adoption and rural development sustainability.

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Keywords

Development communication, Diffusion of innovation, Social enterprise, Cultural regeneration

Introduction

Karanganyar Village in the Borobudur area has long been recognized as a center for traditional pottery crafts. However, the sustainability of this heritage faces serious challenges regarding human resources and community mindsets. The primary issue is a stagnation in regeneration, as the younger generation loses emotional attachment to local traditions. Conversely, communication barriers exist in promoting tourism awareness to artisans who tend to remain in their comfort zones and possess a limited mindset regarding innovation. This background led to the establishment of the Lemah Urip Community in 2019, which strives to foster change through a more personal communication approach to “nurture the future” and rein stilling cultural pottery values in the village children.

For development to be inclusive and participatory, a planned communication approach is required. This context highlights the central role of Development Communication. Studies on Development Communication have been widely conducted to find solutions to similar problems. Previous research indicates that the success of community empowerment and resident participation in tourism village generally relies on the effectiveness of formal institutions formed by the village government, such as *Pokdarwis* [1], [2]. Accordingly, implementing sustainable development communication based on local wisdom is crucial for maintaining the collective identity of the community amidst the pressures of the tourism industry [3]. While these studies have mapped important roles within formal institutions, an aspect that has escaped attention is the effectiveness of innovation diffusion and cultural preservation when formal village-level institutions face limitations. Previous research tends to focus on top-down empowerment models or aid-based programs, which often face challenges regarding financial independence and field flexibility.

This research fills that gap by offering a perspective on the role of an autonomous community implementing a social enterprise model. Unlike formal models such as *BumDes* or *Pokdarwis*, the Lemah Urip Community integrates a tourism business unit to independently fund the “pottery school” social program. The uniqueness of the communication strategy lies in positioning the *Sanggar* children as the “vanguard” of the interpersonal communicators. This approach has proven capable of penetrating cultural resistance and building community trust through domestic (family) channels an organic innovation diffusion method not yet extensively explored in rural development communication.

Method

This research is designed to address the issues of development communication strategy and innovation diffusion within the Lemah Urip community using a qualitative method with a case study approach. The application of a case study in this research aligns with the view that such a method is challenging and effective for uncovering hidden aspects of a phenomenon to be subsequently presented as public knowledge [4]. The problem-

solving procedure began with the purposive selection of informants. As previously explained, triangulation was conducted to establish validity by analyzing various perspectives, aiming to obtain superior results compared to using a single method or viewpoint [5]. Key informants in this study were selected comprehensively, including the Head of the Lemah Urip Community as the initiator, community board members, *Sanggar* children as front-line communicators, and local artisans to provide a holistic overview of the innovation adoption process in the field.

Primary data were obtained through in-depth interview techniques and direct participatory observation in Karanganyar Village. To ensure that collected information maintains a high degree of credibility and remains free from subjective bias, the researcher implemented data validity checking techniques through source triangulation. Source triangulation is performed by cross-referencing the reliability of information obtained through different sources and timeframes in scientific research [6]. This strategy was implemented by confronting narratives from the community management with actual testimonials from the *Sanggar* children, as well as objective responses from pottery artisans regarding the ideas for change offered by Lemah Urip.

Data analysis was conducted systematically through the stages of data reduction, data presentation, and conclusion drawing. This entire procedure was structured to be reproducible, allowing future researchers to follow the same logical flow to test or develop the social enterprise model in context of cultural preservation. By combining empirical evidence from the field and rigorous data verification through various informant perspectives, this method expected to provide accurate answers regarding how interpersonal communication strategies are able to overcome cultural barriers and accelerate innovation diffusion.

Results

The Lemah Urip Community functions as a change agent by implementing a communication model deeply rooted in participatory and kinship principles. By bypassing rigid bureaucratic structures in favor of informal grassroots interactions, the community fosters a climate of mutual respect between the board and the artisans. A significant challenge identified during the study was “cultural inertia,” where senior artisans initially resisted innovation due to their deep-seated comfort with ancestral methods. To address this barrier, the board members positioned themselves as strategic partners by establishing ‘dialogue circles’ to identify structural economic issues such as clay price volatility and middleman exploitation. Solving these economic bottlenecks first allowed the artisans to perceive tourism as a strategic mechanism for livelihood security rather than an additional burden.

Community trust is maintained through an equitable allocation of benefits that integrates local residents and housewives into the tourism value chain. This community-based empowerment model is illustrated in [Figure 1](#), which shows the active

participation of *Sanggar* children as part of Lemah Urip's cultural regeneration strategy in Karanganyar Pottery Village.



Figure 1. *Sanggar* Participation as a Medium for Cultural Regeneration

This inclusive strategy ensures that financial gains are distributed across the village rather than being centralized within the core management. This model is further reinforced by the *Sanggar*, which currently involves 60 local children as active participants. The *Sanggar* serves as a vital hub for intergenerational knowledge transfer through intensive and patient mentoring. The teaching method emphasizes experiential learning to help these 60 children master the tactile complexities of pottery through direct physical practice. Consequently, this approach makes cultural heritage more prestigious and accessible for the younger generation.



Figure 2. Traditional Pottery Production Process

Lemah Urip has successfully expanded its innovations beyond traditional pottery products by creating an integrated tourism ecosystem for the village. This production-based empowerment process is illustrated in Figure 2, which depicts the traditional pottery-making activities carried out by local artisans as part of the village's sustainable social enterprise ecosystem. Previously limited to passive school visits, the village now offers professional "Outing Class" packages and structured "Walking Tours" that cater to broader markets.

The community also adapts to modern social media trends by formulating unique experiential tours such as “Senja di Atas Roda” (Sunset on Wheels). This package provides a mobile dining experience using local pick-up trucks to explore the village landscape while enjoying traditional snacks. This diffusion of innovation is driven by observable relative advantages where artisans adopt new practices after witnessing the tangible market success of their peers. Ultimately, the children in the *Sanggar* act as organic catalysts whose proficiency effectively dismantles the old stigma of pottery as a low-status job.

Discussion

Interpersonal communication in transforming mindsets and cultural awareness

The most fundamental development barrier in Karanganyar Village is not found in technical issues or the availability of raw materials, but in the deep-seated psychological resistance of the community toward change. Artisans generally have a fixed mindset, believing that traditional working methods inherited for generations are already sufficient for their daily needs. This perspective creates a “comfort zone” that is difficult to penetrate with formal intervention. This socio-psychological resistance confirms that the mental readiness of local people is often the most critical weak point in the success of developing a tourism destination [7]. Without a change in mindset, any technological or financial assistance will likely fail to achieve long-term impact.

The Lemah Urip Community breaks this deadlock by avoiding rigid and formal bureaucratic channels that often create distance between outsiders and locals. Instead of acting like external experts with an official mandate, the community leaders choose to merge with the daily socio-cultural life of the pottery makers. This approach is executed by immersing themselves directly in the residents’ daily activities, from production to social gatherings, so that the ideas for change are not seen as an outside intervention. Such integration of local wisdom and social innovation is fundamental for effective community-based tourism [8]. Instead, these ideas grow naturally from a deep understanding of the real conditions and economic anxieties in the field. By entering slowly through the gaps of existing traditions and habits, this strategy becomes a catalyst for change that grows from within the artisans’ environment. This proves that change agents are central as drivers of social capital who can act adaptively toward local cultural values [9]. This adaptability is also key in building local economic resilience through wisdom-based development [10].

The communication approach used is egalitarian and has almost no hierarchy, creating a “safe space” for dialogue. By removing formal barriers, the community leaders have built an open message exchange where emotional closeness becomes the main foundation for making decisions together. This relationship, free from hierarchy, is proven to dissolve suspicion and create a very strong emotional bond that formal village

institutions often lack [11]. The leaders avoid using difficult economic or tourism jargon and prefer a personal approach that touches the human side of the artisans, such as discussing their family's future or heritage preservation. This success in embracing the residents proves that high-quality interpersonal communication is a valuable human capital for creating competitive advantages in the tourism industry [12]. This pattern ensures that artisans transform into active subjects of development who feel they have a significant role in every community initiative [13], [14].

Construction of cultural values and the strategic role of youth as change agents

The regeneration strategy carried out through the *Sanggar* is a very tactical move because it focuses on the smallest and most dynamic unit, the village children. In the workshops, teaching does not only stop at the technical skills of making pottery but also involves powerful stories of pride in every activity. They are taught that pottery is not just clay shaped to be sold cheaply, but an ancestral identity with high artistic value that deserves global recognition. This fusion of traditional crafts with modern design is a vital strategy for achieving cultural sustainability [15]. Youth function as effective change agents because they can act as facilitators and educators who move the potential around them [16]. This communication pattern, which combines verbal guidance with intensive direct practice, successfully builds a cultural awareness that becomes a primary character trait and a new sense of identity for the younger generation [17]. The intergenerational inheritance of these skills is crucial for the modern evolution of handicrafts [18]. The most significant phenomenon is the emergence of a natural "Word-of-Mouth" effect from the children to their family environment. Through these children, development messages and tourism innovations can be delivered into the family's private space-the dining table or the living room without causing any cultural offense or defensiveness. This method aligns with creative tourism models that advance SDGs and environmental stewardship [19].

Furthermore, the implementation of interactive visual communication has been shown to significantly enhance user engagement in preserving intangible heritage [20]. This approach also mirrors the governance innovations found in grassroots niches that drive sustainability transitions [21]. The active involvement of the younger generation has proven to be the key factor in starting a broader collective action among artisans [22]. Participation that grows from these deep roots is the main engine for the sustainability of long-term social change, ensuring that the development program in Karanganyar Village stays alive and is not just a seasonal project that ends when the funding stops [23], [24]. This long-term evaluative focus is essential for the success of community-based ecotourism [25].

Autonomy of the social enterprise model as independent development innovation

The main novelty of Lemah Urip is the courage to manage the organization fully independently without depending on village funds or government help, which often come with restrictive administrative strings. Since the beginning, the community has run tourism business units on its own through educational packages and walking tours, proving that culture can be both preserved and monetized ethically. All profits are reallocated transparently to pay for the workshop's operations and the free pottery school for the village children. This economic independence ensures that every policy is based on the real needs, embodying a sustainable social enterprise model where corporate practices influence performance [26]. This serves as an alternative solution for many tourism village that often stop working or "go dormant" when government aid ends [1]. This operational model is a real manifestation of social enterprise practices, where Lemah Urip acts as an embedded intermediary connecting the village with supra-regional networks [27].

The innovation diffusion process works effectively when artisans start to see concrete evidence such as higher sales and direct tourist interaction. Diffusion is the process where an innovation is shared through certain channels in a social system to reduce uncertainty and fear of the unknown [28]. For artisans, this strategy protects village assets so they remain managed by the residents and do not fall into the hands of outside investors [29]. This autonomy is also critical for navigating digital transformations and inclusive business models in the global South [30]. The innovation diffusion process run by the Lemah Urip Community does not only target production techniques but also the management of the artisans' workspaces to make them tourism-ready. This reflects how rurality provides a unique context for innovative responses to social challenges [31]. Success is further bolstered when rural cooperatives take social responsibility for promoting sustainability-oriented activities [32]. Transparent information about the economic success plays a big role in removing the artisans' fear of change [28]. This synergy highlights the nexus between community-based tourism and livelihood improvement [33]. Ultimately, creating value from intangible heritage through innovation is fundamental for regional rural development [34]. The synergy created reflects a humanistic public relations function based on mutual trust and shared benefit [35]. Lemah Urip proves that by putting local wisdom at the center of development communication, an independent community can create a social transformation that is much more adaptive and resilient than formal institutions [3].

Conclusion

This research concludes that the successful transformation within Karanganyar Village is deeply rooted in the Lemah Urip Community's ability to cultivate trust through a communication paradigm that fundamentally humanizes the artisans. By positioning themselves as active listeners deeply embedded within the community's socio-cultural

reality and by deliberately abandoning rigid, top-down bureaucratic approaches the community has effectively converted long-standing socio-psychological resistance into robust collective action. This profound shift in mindset, from traditional artisans to proactive development partners, was not the result of administrative mandates but was catalyzed by genuine emotional proximity and the tangible economic benefits experienced directly by the families involved.

A pivotal strength of this innovation diffusion process lies in the strategic role of the younger generation. Through the *Sanggar* (arts workshop), a renewed sense of pride in local identity is instilled, ensuring that village children transcend feelings of inferiority and instead embrace their role as the proud guardians of their ancestral heritage. This creates a unique “bottom-up” wave of change, where messages of tourism innovation and cultural preservation flow organically and gently from children to parents within the sanctity of domestic family spaces. Furthermore, the autonomous social enterprise model demonstrates that the sustainability of a social movement is contingent upon a community’s sovereignty over its resources. This autonomy fosters a level of flexibility and resilience that formal government dependencies often fail to provide.

Academically, this study offers a significant novelty by demonstrating that in contexts where formal village institutions face limitations, autonomous communities can serve as the vanguard of development through “kinship-based communication channels.” These findings challenge the prevailing paradigm that change agents must exclusively originate from government entities. Looking ahead, it is recommended that future research explores how this organically formed social capital can be further amplified through the integration of digital technology. Such integration should aim to project local cultural values into the global sphere while meticulously ensuring that the essence of local wisdom remains un-eroded.

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