IMPLEMENTATION PRACTICE OF SOCIAL AND CULTURAL VALUES IN RURAL DEVELOPMENT

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Abstract

The problems that always arise in a variety of conditions and levels of lead quality development in the area to be blocked. National development trying to adopt the modernizing approach made the clash of class in Indonesia is increasingly becoming. The implementation of national development policies to create a good governance realized by various policies. Along with increasing the quality of human resources, and open access to information in the community needed proper communication patterns in the implementation of regional development policy. Through the Undang-Undang Desa No. 6 Tahun 2014 Pasal 67 which states that the village has the right to regulate and manage the interests of society based on rights origin, customs and socio-cultural values of rural communities, of course, can cause problems of its own in the community. One is the management of natural resources and the environment. This paper aims to describe the practice of communication such as what is applied in sustainable development in the region. It means that the socio-cultural values of the community can match the pattern of regional development. Object of study in this paper is in the village of Ulak Bandung, Muara sahung, Kaur District, Bengkulu Province.

Keyword : Communication Patterns, Socio-Cultural Values

INTRODUCTION

Please submit your article in Microsoft Words. The article must be written on A4 paper with margin of 2.5 cm on each side. Use font style of Arial 14 for the title and Arial 11 for author(s)' name, email address, affiliation and the body text with 1.15 space. For Abstract please use Arial 10 with 1.15 space. Please follow this template with 2 (two) column page layout.

Infrastructure growth has not been uniform in each area causing an imbalance. The project was focused in the pockets of large-scale industry. This makes the big cities in Indonesia is getting crowded. Obviously, this condition causes the industrial climate in the area is becoming increasingly difficult to realized. This constraints was not followed by improvement on the performance of government officials, especially in the regions of Indonesia province (Darmastuti. 2014: 17). Infrastructure is still very limited in the area thought to be one of the obstacles in creating quality and service excellence. This problem does not make obstacles for the central government to keep applying development policies. Implementation of this policy makes the country has a monopoly when laws are made and enforced (Tahyudin, 2014).

Indonesia is included in the category of developing countries become easy targets in any foreign policy that is applied by the first world countries. Various global agreement on development such as, MDGs and the free market, always has two negative and positive dimensions. Various agreements were driven by the developed countries, is always directed as a market for their products (Rusadi, 2014). These issues contribute to changing people's mindsets. This change of mindset in particular have an impact on consumption patterns to the need for imported goods, and changes in the national policy.

Therefore, this paper is more emphasis on the democratic transformation in national policy. This transformation starts from a deep understanding towards a knowledge. This information makes individual gives new
meaning about life, events, and interactions with others. (Moedzakir, 2010). Implications of these changes have occurred since the phenomenon of regional enlargement become a central issue of development. In the context of the national and local authority, implementation of regional autonomy policy has not been fully implemented well (Nadir, 2013).

This is caused by many factors, one of which is a factor of the unpreparedness of the respective regions to implementing national development policies. The national government through Law No. 23 of 2014 concerning local government and then try to facilitate the region by providing to management authority of the potential region. In particular, this legislation is intended to give authority to the regions in order to build and enhance the economic growth of their communities.

Proportionally tasks and functions between national government and local governments was developing into the development area and villages. This development is directed at the uniqueness of resources that they have. This policy then implemented by the villages through its potential with reference to the Law of the Republic of Indonesia Number 6 Year 2014 concerning the village.

The application of the law No. 6 of 2014 concerning this village can certainly create the potential for rural development in to positive and negative. Delegation of authority given to the village in the administration and operasionali village will certainly pose problems for the village. Despite based on socio-economic condition, the village has the right to regulate and manage the interests of the community based on the origin of the rights, customs and socio-cultural values and the search for a source of income for its residents.

The country of Indonesia is an archipelago consisting of 34 province, with a lot of homework in various fields. One of them is the problem of development in Bengkulu is located on the island of Sumatra. Bengkulu province was recorded as the poorest province in Sumatra Island and sixth nationally. This is due to no decrease in the poverty rate in the period 2009 to 2014 is only reduced by 1.05 percent (Firman, 2015). Bengkulu province has recorded that 1,524 villages with a total of 670 underdeveloped villages (Julikawati, 2013). Villages that fall into the category of backward villages spread in 9 districts in the Province of Bengkulu. In the census conducted last around 2013, Kaur District occupying the highest poverty rate in the province of Bengkulu at 23.25 percent. Kaur district has 196 villages and also most backward villages reached 117 villages (lamppost.co. 2013).

Based on the data presented above, I see the practical application of the socio-cultural values in rural development is done by the community. Focus of this paper given on Kaur District which is one of the underdeveloped districts, and the poorest are able to free from the predicate underdeveloped districts (Hadiprashada, 2015).

This study aimed to see communication patterns applied by communities in rural development. This application must not be separated from the government purpose to carrying out the functions of government in rural development in accordance with social conditions and values of the local culture. Patterns of communication used be based on people’s daily activities which include speech events and speech acts in the management of rural environments.

THEORETICAL FRAMEWORK

The theory used in this paper is done by using the theory of the ethnography of communication. Grouping the theory that this is done is a group of minor and included in theories of cultural interpretation (Littlejohn, 2003). Major groups in the ethnography of communication belongs to the theories about experience and interpretation. While the methodology group, ethnography of communication are grouped together with the phenomenological research, grounded research, and inquiry heuristics, and is in the scope of interpretative methodology. Ethnography of communication is the
application of ethnographic methods in the patterns of group communication.

The theory used in this paper uses Hymes approach. Hymes states that formal linguistics is not enough to dismantle a complete understanding of the language. Hymes very ignores the variable language as a way to communicate daily. Hymes suggested nine different categories that can be used to compare the culture, such as the ways of speaking, ideal of the fluent speakers, speech community, speech situation, speech event, speech act, components of speech acts, the rules of speaking in the community, the functions of speech in the community (Littlejohn, 2003). Communication patterns adopted by society is a process of communication actions of a group (speech event). The purpose of this application is the values of the local culture.

Communication patterns used by the public include the speech event and speech act in rural development. Conversation can be referred as speech event if that fulfill several requirements. Del Hymes (1972) in Kuncana, (2010: 33) explains that a speech event must meet the eight components. First, settings and scene. Here the setting regarding the time and place of speech takes place, while the scene refers to the situation of the place and time, or the psychological situation of the talks. Time, place, and circumstances of different speech may lead to the use of different language variations. Second, participants are parties involved in substitutions, could be the speaker and listener, or the sender and the recipient. Third, Ends, referring to the intent and purpose of substitutions. Fourth, act sequences, refers to the form and content of speech utterances. This form of speech with regard to the words used, how it is used and the relationship between what is said by the subject. Form of speech in a public lecture, in ordinary conversation, and the party is different. Similarly, the contents were discussed. Fifth, key, referring to the tone, manner and spirit in which a message is delivered with a happy heart, seriously, briefly, with the arrogant, mocking, and so on. It can also be indicated by gestures and signs. Sixth, instrumentalities, referring to the language used paths, like the path orally, in writing, by telegraph or telephone. Instrumentalities also refers to the speech code is used, such as language, dialect, fra gam or register. Seventh, norm of interaction and interpretation, refers to norms or rules interact. For example, associated with interruption, ask questions, and so on. Also refers to the norms of interpretation of the speech of the speaker, and the last is genres, refers to the type of delivery forms, such as narration, poetry, pribahasa, prayers and so on.

Speech event in this study is a social phenomenon which involves the parties speak in certain situations and places. Speech act tends as individual psychological symptoms and is determined by the ability of speakers of the language in the face of certain events. Speech event is more focused on the purpose of the event, while the speech act is more focused on the meaning or acts in a speech. Speech acts are used in this study are discussed in the form of performative sentence. So it will be translated in different actions, namely locutions speech acts, illocutionary, and perlokusi.

Illocutionary within speech act to say things as they are or the act of saying something. Locutions is the meaning of spoken utterances, not questioning the purpose or function of the speech. Rohmadi defines that locutions are acts speak with words, phrases, and sentences according to the meaning contained by words, phrases, and sentences that. Locutions measures are the most easily identified because the application does not take into account the context of the speech (Rohmadi, 2004: 30).

Illocutionary in a speech act identified with the explicit performative sentence. When grammar assume that entities such as static abstract sentences in syntax and propositions in semantics, pragmatics considers the acts of verbal-performance or performance that takes place in certain situations and at certain times. Considers pragmatic language in a more concrete level than grammar. In short, the speech is regarded as a form of activities: a follow-said. Rohmadi (2004) say
that illocutionary acts are speech acts that serve to tell or inform something and used to do something. Meanwhile, the speech act perlokusi is a speech act with regard to the speech of others in connection with nonlinguistic attitudes and behavior of others.

**Research Methods**

This study is included in the category of qualitative research. The research approach is an ethnographic. Ethnographic research is often referred to as a naturalistic study. Therefore, the flow of research used to follow the rules that apply in qualitative research. Ethnographic used in this study refers to the new flow in anthropology so-called second-generation cognitive anthropology developed by James P. Spradley (2007). Unlike the ethnographic modern pioneered by Radcliffe Brown and Malinowski were focused on the internal organization of a society and compare the social system in order to obtain legal norms of society, then ethnography recently focused to find out how various societies organize their culture in their minds, and then use the culture to their life (Spradley, 2007). Social and cultural forms constructed and described through analysis and reasoning of the researcher (Spradley, 2007).

The start of this research to knowing the viewpoint of development communication in a local approach to culture in Bengkulu province, Indonesia. Then the author tried to frame cultural values, especially in the research sites that have been set previously. Location of the study is limited in Ulak Bandung village, Muara sahung, Kaur District, Bengkulu Province. Determination of the study area based on cultural diversity and wealth owned natural potential. Researcher then looked at the phenomenon of the application of cultural values to prevention of forest fire in the area of Bukit Barisan, Kebupaten Kaur, Bengkulu Province. The next stage to see the rural environment development activities based on socio-cultural values that serve as program implementation legislation villages. Collecting data is done by conducting interviews with village heads, tokoh adat, as well as public figures who inhabit the study area.

**Result and Analysis**

**Communication Patterns of Social and Culture**

Communication patterns applied by the community carried out in the development of rural environment. The environment development is more focused on the prevention of forest damage due to fire. Prevention process is intended to reduce other risks that will occur (Suharko, 2014). The application is performed using the values of the local culture. These cultural values are communicated in speech events and speech acts that occur on public speech, made at the time the ritual culture of prevention of forest fires.

The forest fire that occurred in the early of September 2015 provides a broad impact in the community. In addition to the dense smoke, small animals or large as bears, pigs, elephants, and tigers have been out of the forest. The sign delivered by the animal when the emergence of three tigers in the three hills around the village. The emergence of harimau belang for society implies a large fire in the forest. Emergence of harimau kumbang (black panther) indicates that some forests have become charcoal. While the appearance of the harimau putih (white tiger) regarded as the incarnation of the ancestors indicates the need for an apology to nature on natural damage that occurs.

The emergence of animals is witnessed many people, including the author makes residents took the initiative to create bubur sembilan tiga warna (a slurry of nine three colors). This is according to residents as an apology and a request to the almighty to provide safety to the society on the dangers of forest fire. At the time of this procession, many speech event. Speech event is done in the form of prayer, and ritual porridge nine three colors. Said events in the ritual of the nine three-color slurry can be explained as follows. Setting and scene in the procession was conducted in Pekan Seringgit (market located in the middle of the village). This location taken in latitude 4° 31’16.58 “S and longitude 103 ° 24’48.42” E
at altitude of 800 meters above sea level. This ritual is performed at night around 19:00. This market located at the end of this village with a background bukit pandan on the north and bukit kumbang on the other side. Participants in this cultural ritual attended by about 25 people villager. This ritual is only attended by men and jurai tuwe (traditional leaders). When the ritual is done, there are three animals that also follow the procession. The animal in question is harimau belang, harimau kumbang (black panther) and harimau putih (white tiger).

Purpose and goal in this ritual is meant as an apology for the omission on the forest fire. In addition, this ritual also appealed to the almighty to give salvation to all beings in the village. At the end of the ritual, jurai tuwe as ritual leader, begged to the forest to show the natural mechanism to punish the people who burning the forest. Act sequences received by people is contained in a symbol that is given by nature. Bubur sembilan tiga warna is explained to the people for remain and consistent to preserve forests and natural surroundings. Black slurry, as a form of tribute to the emergence of harimau kumbang (black tiger), which symbolizes that the community should not be dark eye in the resolution of any problems that exist. Yellow slurry as a form of tribute to the emergence of harimau belang (tiger stripes) that symbolize the danger of fire and damage to the forest. While the white pulp in honor of the white tiger that symbolize that the safety, prosperity, and the truth can only be realized with pure intentions.

Way or (keytone or spirit of the act) is made public to make bubur sembilan tiga warna. This ritual is performed by burning perfumes (dupa, menyan, dammar) in the the fourth corner of the market. Then the people gathered at the midpoint of the four corners that had burned earlier. Porridge made with ingredients from sticky rice and coconut sugar, palm sugar and turmeric is put in front of jurai tuwe. In addition to porridge, jurai tuwe also put coconut containing water besides pulp. After that, jurai tuwe greeting, apology, and a safety request. Instrumentalities in this ritual using the market as a procession of the page. In addition, the perfume in the form of incense, incense and resins as ritual paraphernalia. Nine numbered porridge with 3 types of colors as the primary means in this procession. Norms of Interaction and interpretation, conducted by jurai tuwe with using the local language. In addition, every man and woman is required to use gloves in the procession. In the last section, type (Genres) in the form of delivery of said event is a form of verbal and non-verbal communication. Form of verbal communication is done with the greeting, apology and a plea to the Almighty. While the forms of non-verbal communication that is done can be seen through the burning of incense, incense and amber in the four cardinal directions are intended as a tribute to nature. Nine slurry as a means of symbolizing the petition and hope.

Speech event in an effort to prevent forest fires made by public through the cultural procession slurry nine. Speech events was do by jurai tuwe with the public in the cultural application form and a procession extinguishing forest fires. Practice in the speech act is divided in to three, namely, lokusisioner, ilokusiner, and perlukosioner (Ricoeur, 2012). Speech acts performed by Jurai tuwe, when they make a monologue of apologized for the forest fires caused by their negligence. Locutions, illocutionary, and perlokusi is the application of speech acts, and the meaning of cultural procession and extinguishing forest fires can be found in the two narrative patterns, namely monologue and interaction.

The third speech act of that type is applied people in the community through jurai tuwe. It was doing when they cultivated that area in the protected zone or community management zone. This application aims to facilitate the delivery of information to all people who come from various ethnic groups in society. Based on data analysis, speech act locutions on cultural procession bubur sembilan is applied by jurai tuwe and community leaders to deliver a statement for public. Locutions speech in the statement is merely informative. Speakers only want to provide knowledge about the topic being
discussed without expecting feedback from partners said the form of verbal or nonverbal acts. At follow-locations jurai tuwe and community leaders, there is no narrative purpose that is affecting, but public only be listeners and understand the information provided by the speakers.

Application of illocutionary acts by jurai tuwe and community leaders on that process used by speakers to distribute intent and purpose of the speech. when jurai tuwe using the illocutionary acts, its not only to informed, but there are having goals to be achieved, such as commanding, confirmed, suggested, and so on. Perlokusi speech acts in the procession of the most widely applied by jurai tuwe when the pattern of interaction with their community. That was doing because the pattern of communication is relevan used to answer the question and interaction occurs between jurai tuwe, community leaders and their community to give effect to influence the form of motivation or suggestion for communities. Moreover, in this perlokusi speech hearer unknowingly been given the power influence the creation of speakers whether intentional or not (Ricoeur, 2012).

Based on procession done by the community, we have conclusion that speech event occurred based on a particular context and social contact. Speech event was occurred in the village of Ulak Bandung and they believe there is one of protect area in mountain of Bukit Barisan Selatan. This area is a mountain range located in Bukit Barisan Selatan in Kaur District, Bengkulu Province. Participants consisted of the general public and the jurai tuwe hamlet in the region with the aim of asking for an explanation, alerting, searching for solutions, and demand. Speech event has the form and content of a complete sentence, direct sentences containing pribahasa and metaphors or parables. Although there are three ethnic groups in the region, namely basemah, Semendo and Java, the majority of people understanding the language used in the ritual.

Speech event that occur in these communities form a pattern of effective communication. It can be seen from the adaptation and adjustment of related cultural and social circumstances in the region are ethnic Javanese. Speech act is the result of the meaning of events can be received by individuals in the community. Similarly with the indigenous peoples there, they also understand the speech delivered by ethnic java here. People around the protected area of Bukit kumbang, Kaur District Bengkulu province in particular is always notice, implement and run an event or activity in the spoken communication.

This confirms that the speech event is focused on the purpose of the event, while the speech act is more focused on the meaning or acts in a speech. So that speech event and speech act can be considered as two symptoms language contained in one process of communicating. (Aslinda, et al, 2007: 33).

The communications pattern of public made by forming a pattern effective communication. Good communication is needed in implementation of policy, particularly communication that exists between the stakeholders, both implementing agencies in one unit or between units of agencies, implementers and public (Jumiati, 2012). This communication patterns emerge as a result of giving meaning in the system of values of their culture. According to Stephen W. Litlejohn (2003), basically the communication is the process of delivering and meaning of the message. Therefore, the process involves the meaning of a message, it is a process of communication also involve interpretation. Interpretation is a process of assigning meaning and understanding experience.

The communications pattern of public made by primary communication pattern forming in carrying out cultural activities. Illustrated in the model developed by Aristoteles (Mulyana, 2007: 146), that is,

<table>
<thead>
<tr>
<th>Speaker (jurai tuwe)</th>
<th>Message</th>
<th>Audience Setting</th>
</tr>
</thead>
</table>

Table 1. Communication Patterns in Rural Development
This communication occurs when one speaker (jurai tuwe) deliver his talk in the form of environmental management message to the public audience. Process monologue performed by jurai tuwe evolved into public attitudes change very fundamental. This is reinforced by the actions of the public to directly perform cultural procession in the prevention of forest fires. To explanation related between the communication process in the community, we can see the table 2.

Table 2. Interpretation Process of Speech Event and Speech Act in Society

<table>
<thead>
<tr>
<th>Culture Values (Bubur Sembilan Tiga Warna)</th>
<th>Ulak Bandung Communities</th>
</tr>
</thead>
<tbody>
<tr>
<td>Forest Fire Prevention</td>
<td>Speech Event and Speech Act</td>
</tr>
<tr>
<td></td>
<td>Rural Development</td>
</tr>
</tbody>
</table>

Annotation:

- : Process
- : Interpretation
- : Implementation

Cultural values of the people carried out the ritual “bubur Sembilan tiga warna” in efforts to prevent forest fires. This ritual is specifically implemented in a series of speech event and speech act aimed at the development environment. Development environment is in the form of individual action in the prevention of forest fire. This is a common definition and constructed through a process of interaction in communicating. This focus comes from the idea of pragmatism Mead, focused on human action and interaction, not the mental process is isolated (Ritzer, 2014: 394). This process then makes people learn the symbol and meaning in speech events and speech acts performed by jurai tuwe. Thus making the community aware of for re-use of cultural values in building and maintaining their territory.

This is also confirmed by Rajab (2015), he said that in order to learn and understand the local culture needed a way to communicate that is based on local community speech. So as to form a pattern of effective communication in understanding the culture. Communication patterns used by the public is then to be the entrance to see the implementation of socio-cultural values. Said event and said that a series of actions in the communication process manifest in various forms of implementation of rural development.

REGULATION IMPLEMENTATION OF RURAL DEVELOPMENT

Kaur District is one district division in the province of Bengkulu. Based on geographical condition, Kaur District located on the western Bukit Barisan mountains and is approximately 250 km from the capital of Bengkulu. Kaur District is a region that is dominated by hills with an area of 215 611 ha, or about 90% percent of the total area is a mountains. Kaur district on the north bordering the South Bengkulu, Bengkulu Province and Lahat, South Sumatra Province. The south by the West Lampung regency, Lampung. Directly adjacent to the west of the Indian Ocean and the east by Ogan Ogan Ulu, South Sumatera Province.

The biggest potential owned Kaur District is located in the hilly region. In addition, ethnic and cultural pluralism highly diverse society makes its own problems for local governments. This then becomes a difficult chore for the next generation. In particular, these challenges include, challenges in physical development, culture, and utilization of forest and coastal areas. challenges related to governance infrastructure includes roads, buildings and areas are minimal development budget has been slowly resolved properly. The success of development in Kaur district within 12 years assessed some quarters has reached its target. Vision and Mission District Kaur contained in RPJPD 2005-2025 has brought this district into one of the districts that had escaped from the title of disadvantaged
areas.

The implications of this success was certainly consistent with the pattern of development of cultural values in society. Implementation of the Village Law No. 6 2014 on the village, all communities can be to contribute into strategy of integration components between the public, private, and government in the development of the region. Kaur districts that receive funding amounting to 51 billion for all village. Goverment hope the district Kaur become the model of traditional village-based on local values of the culture development in Bengkulu.

In the implementation of the first tranche, Ulak Bandung village, Muara Sahung received the largest disbursement of budget funds of about 318 million per year. In the early stages of implementation in the village of Ulak Bandung, the quality of human resources becomes a serious problem. This phenomenon includes the problem of making RPJMdes, RKP, APBDes, and the accountability report. Initial preparations were made to carrying out the mandate of this legislation village with documenting local conditions related to communities. These conditions include customs, economics, law and order. These activities according the leader of the village to bridge the gap and suspicion for the use of village funds later.

Cultural values was deeply held by the public in this region makes the village is very difficult to map out the cultural aspirations of the people. If the review is based on law pasal 67 of the villages, states that the village has the right to regulate and manage the interests of society based on rights origin, customs and socio-cultural values of rural communities, establish and manage institutional villages and get a source of income. According to the people in the village, this phenomenon can be done by reshaping the traditional institutions in the region. Determination of indigenous hamlet, village religious and tourism village by the government as an alternative to the development of the village.

Interesting facts when the writer got the findings related communication patterns they used. The people ini village creating a pattern of supporting village, it called “Dusun Pendukung Desa”. Dusun is the smallest part of the village area. Integration of the model who accidentally conducted by the local village through the backwoods village supporters run by local indigenous elders turned out to be run effectively. The activity is the result of interactions between networks of community leaders and this relationship will form a pattern, generating a hierarchy, forming organizations, institutions and regularity (Umran, et al. 2015). Application of “Dusun Pendukung Desa” according the community leader is a form of kesumbayan system ever executed in the past. Historically, this village support a model village, is another form of “Tungku Tige”. Tungku Tige are areas that have the unique condition between each other. Tungku can be likened to a cooking stove, a residence or a place to live. Tige translated as number three which means courage, chastity, and prosperity. So it can be interpreted tungku tige is an area that has a unique each in support of the development of the core region (Hadiprashada, 2015). Although specifically this model has not been applied in village regulations, but the people who created this model believe that model is suitable model for their community.

**Table 3. Implementation Model of Dusun Penunjang Desa (Hadiprashada, 2015)**

![Diagram showing the implementation model of Dusun Penunjang Desa](image)

**Annotation:**
- : Process
- : Application
- : Output
“Dusun penunjang desa” concept was initially done based on local knowledge society towards structuring, environmental management and utilization of the environment. In particular, the implementation of prohibition applies to community of hereditary (larangan jurai) in everyday life (Hadiprashada, 2015). This pattern is then automatically continue to be preserved by the society. Preservation is done by the community made orally and hereditary to their offspring.

Ulak Bandung village that consists of 3 Hamlet includes dusun Luwang batu api with a population of 47 heads of families, dusun Napal hijau with 54 heads of families and Air kemang with 117 heads of families, have to optimize their potential. Dusun Luwang batu api that has potential as a coffee plantation and rice. Dusun Napal Hijau hamlet that has the potential history of religious, cultural and archaeological heritage, and dusun Air Kemang the majority of the village is the transmigration areas of Java island close to 100% planting coffee.

The potential of the Ulak Bandung Village, Muara Sahung is apparently not managed properly as a source of income for the village. Application of the rules of the law certainly can synergize in the aim of enhancing the creativity and economic potential in rural development. Therefore, the village government should budget efficiency and should actively seek other sources of alternative income (P.A Herry A, 2015).

when viewed from the standpoint of the history and culture of the people in the village of Ulak Bandung, Muara Sahung, Kaur District, Bengkulu Province. Residents in the area still has the culture and customs are still practiced for generations. Procession forms of culture in the prevention of forest fires to be one of the concrete examples of how people have great respect for the local culture.

Rural development aimed at improving the welfare of society in accordance with Article 78. In accordance with its goal to improve the quality of human life in the village. The need for the development of local economic potential, as well as the use of natural resources and environmentally sustainable manner. Local knowledge turned out to be supportive and consistent with the goals of rural development will certainly have an impact for the progress of the village.

Problems of human resource capacity and readiness of the public to be able to realize the wishes and demands of sustainable development are increasingly making bulkhead in society. Problems of translation and a complicated system into one of the difficulties the application of the laws of the village. Obviously this is if it is not immediately anticipated would cause divisions and conflict in society. Mapping the cultural values of society becomes a very important factor in communicating this policy. The local government spearheading the implementation is expected to accompany the good activity, even facilitating the community to develop their cultural values that may be in line with the rules set by the government.

Social interaction built by community in Napal hijau, Luwang batu api and Air kemang in upholding cultural values proved able to overcome the problem of social, environmental, and government in society. Social problems such as poverty, violence, and forest fires can be solved by traditional means without the intervention of the police. Cultural values turned out to be capable of reducing social phenomena in society. Whereas environmental problems, particularly forest areas, people who have knowledge related to border management, enforcement and improvement of forest destruction, processing and utilization of forests, as well as cultural procession used. Furthermore, when the occurrence of forest fires around the protected forest areas, local governments, forestry agencies, environmental agencies and other related institutions are not able to reach the fire location. It also finally resolved by the community.

If assessed based on the extent of the territory, the reach of the government apparatus, and the results of the research, then sustainable development can be created in this area. These conditions will be created if a local government can accommodate the values of the culture of the community.
The need to support human resources, adequate funding, synergy and commitment among the relevant stakeholders, as well as administrative accountability mechanisms in accordance with applicable regulations (Kamuli, 2014). One of them by facilitating the establishment of indigenous peoples, we believe that this communities can work together with local government. So that the region and the preservation of the environment remain stable without leaving the pattern of national development.

CONCLUSION

Communication patterns applied by the community in the development of rural environment with covering speech event and speech act. It is applied in the prevention of forest fires. Communication patterns are used to form the ceremonial procession carried out by the community. This procession is one of a series in communicating cultural values are used by the people in the bukit barisan selatan were located in Kaur District, Bengkulu Province. The communication process is done by community has the form and content of a complete sentence, direct sentences containing pribahasa and metaphors or parables. Social conditions, cultural values are very diverse in the region is a form of respect for the ethnic groups inhabiting the region. Effective communication patterns built up between basemah ethnic, Semendo and Java into a powerful relationship can be example of the role of cultural values in shaping societies.

The values of this culture can be used as a basis for rural development. Integration model “Dusun Penunjang Desa” can be supporting to looking up their unique resources to applied in the rural development in Kaur District, Bengkulu Province.

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