

How Can the Water Springs Be Sustainable?: An Overview of Cross-Time Environmental Communication Strategies on the Village- Owned Enterprise in Indonesia

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Abstract

This research has an interpretive social science paradigm which implies an exploratory form. The purpose of the study was to find out various potential efforts carried out by the management of the Barokah Village Owned Enterprise (BUMDes) as an environmental communication strategy for conserving the Sira Springs in Putukrejo, Malang Regency. The research data collection method was a combination of in-depth interviews, partisan field observations, and documentation. Analysis of research data is descriptive-qualitative and uses interactive analysis techniques as a reference. Application of triangulation includes size, time, and observer. The technique of collecting informant data is purposively against representatives of village government apparatus, BUMDes administrators, and managers of springs. The study results reveal that the environmental communication strategy of BUMDes Barokah as an effort to preserve Sira springs is currently achieving a Strengthening Strategy as Focht's proposition strengthened by Tyson & Unson (2006). This is due to the decreasing controversy among them and the relatively high level of public and scientific consensus that has been achieved since the beginning of Sira resource management through the establishment of BUMDes. This strengthening strategy is mainly through Word of Mouth, special performances or events, and mass communication and new media involving the participation of the local community. They also relatively understand the axioms of environmental communication as explained by Jurin, Roush, & Danter (2010) in their daily practice. The potential efforts of the BUMDes Barokah management, together with the work unit groups under its auspices and the Putukrejo village community, which are closely related to local characteristics, are densely discussed in this article.

Keywords: *Preservation of Springs, Environmental Communication Strategy, Village Owned Enterprises (BUMDes), Society Participation.*



A. INTRODUCTION

Environmental issues, especially related to "safety of water resources," are crucial topics that continue to be the international community's attention from various sectors across time. In Indonesia itself, this is generally related to threats to the security of water resources that can come from multiple fields. Some of these include (1) rapid population growth and urbanization accompanied by changes in people's lifestyles and consumption patterns; (2) fulfillment of growing demand from the agricultural, industrial, and energy sectors; (3) unexpected risks caused by climate change and environmental degradation; and (4) an increase in the tension of scarce water resources, which flows across administrative boundaries of regions or regions (Dinas Lingkungan Hidup Propinsi Jawa Timur, 2018).

As stated by Hasan – General Chair of the Indonesian Hydrological Society – the availability of water on the island of Java is already in the red zone or the vulnerable zone (Kumparan, 2019). This is because the availability of water on the island of Java is only about 1,200 cubic meters per capita per year. In comparison, the minimum water availability for the community is 1,600 cubic meters per capita per year (Kumparan, 2019). Indonesia is one of the wealthiest countries in water resources because it saves 6% of the world's water potential – stated in the report of the cross-border cooperation agency, namely the Water Environment Partnership in Asia (WEPA).

Citing the results of the 2016 East Java Province Environmental Management Quality Index report and the East Java Indonesian Forum for the Environment (WALHI), the decline in water quality in East Java is a direct cause of environmental crises occurring upstream and downstream regions. Upstream areas, such as in Malang Raya, WALHI East Java, found that environmental damage had reached an alarming point. The configuration of springs and the demand for springs in Malang Raya have shown a critical trend.

Taking a commitment to environmental care internationally and nationally, several researchers from various disciplines have demonstrated consistent study efforts related to community-based water resource management and ecological conservation programs from local governments and non-governmental organizations (Ogi et al., 2010; Ari et al., 2013, 2016, and 2018; Johnston, 2008, 2010; Johnston & Lane, 2018).

Through research Ogi, et al. (2010) and Ari, et al. (2013; 2016; and 2018), we have arrived at a fundamental understanding that social bonds as social capital in rural communities are one of the essential factors that ensure the success of public programs that involve local communities, especially related to the management of local water resources in Indonesia. Although several villages show relatively diverse conditions in the Malang area, East Java; In general, people who have stronger social ties will have better levels or conditions of participation (Ari et al., 2013; 2016; and 2018). Households with better community ties have a better ability to manage community-based water management systems (Ogi et al., 2010). The success and sustainability of public programs related to community-based water resource management are guaranteed when they actively participate in close social ties.

Meanwhile, through the research of Johnston (2008; 2010), we know the relevance of the legitimacy of local governments considering the opinion of local communities through their active involvement in the success of the Australian government's strategic projects. While there is some discrimination in the use of the terms 'engagement', 'consultation' and 'community participation,' the set of tactics is mutually supportive – both collaborative and advocacy approaches – for the success of local government strategic projects in the community (Johnston, 2008; 2010). Furthermore, 'episodic community engagement' using 'relational capital' allows greater accuracy in reflecting community perceptions. However, organizations will lose the opportunity to utilize 'relational capital' for future 'community engagement'

battles if such 'relational capital' is practiced only in an 'episodic' form (Johnston & Lane, 2018). Understanding that the outcomes of 'relational engagement' do contribute to a better form of 'episodic engagement,' and therefore the building of 'social capital' within a community is an important opportunity for a particular strategic project or program (Johnston & Lane, 2018), including programs to care for the environment.

Although there has been a lot of discussion about 'social capital,' 'social participation,' 'social engagement' at the local level for national projections; research by Ogi et al.; Ari et al.; as well as Johnston et al., throughout almost the last decade there has not been any discussion on the communication strategy side of environmental conservation in the research area community. In particular, they have not explained the preservation of rural water sources directly related to the local government through the active involvement of the community.

On the other hand, based on a preliminary study conducted by researchers from June to July 2019 found that several local eye sources in the Malang Regency area have been managed in an organized manner in several institutions, such as BUMDes, Regency Regional Governments through the Department of Culture and Tourism, as well as the Air Force Primary Cooperative (Primkop AU). Especially for BUMDes, this is in line with the Regulation of the Government of the Republic of Indonesia to increase village potential, especially in terms of the people's economy. Several springs, which are managed in the BUMDes container, have a dual function to fulfill basic needs, namely clean water for domestic activities and consumption, and secondary conditions, namely family recreation facilities in the form of water parks. One should be a local model, namely the Sira Springs in Putukrejo village, Malang Regency, East Java.

Departing from the current conditions related to some local springs in Malang district, East Java which has been organized as an effort to maintain water resources in the local scope and have economic value for the local community, as well as the commitment of the academic community to support the sustainability of environmental communication strategy studies, this research focuses on two problem formulations.

First, "what activities or activities have been coordinated and facilitated by the BUMDes management and work unit groups under its auspices for the preservation of water sources in their village?" Second, "what communication strategies have they carried out so far, and how can these strategies be maintained or made effective?"

Meanwhile, the researcher's assumption states that "the sustainability of the Sira springs managed by BUMDes through the work unit groups under its auspices is related to (1) their understanding of environmental messages in daily practice; (2) the activities they have been doing so far are organized and continuous by involving the active participation of the community, and are attached to local socio-cultural values."

B. LITERATURE REVIEW

1. Villages, Village-Owned Enterprises (BUMDes), and Their Existence in Economic, Social, and Environmental Sector

Villages according to the laws of the Republic of Indonesia – Law no. 32 of 2004 concerning Regional Government and Law No. 6 of 2014 concerning Village - is a legal community unit that has territorial boundaries and is authorized to regulate or manage the interests of the local community based on local origins and customs, which are recognized and respected in the system of Government of the Unitary State of the Republic of Indonesia - from now on written NKRI. Furthermore, based on the Law – from now on abbreviated as Law – Village, it is explained that the Village Owned Enterprise – from now on written BUMDes – is a legal entity established or established by the village government and capital ownership and management is carried out jointly by the village government and the community. Furthermore, BUMDes formally has been followed up in more detail in Government Regulation (PP) of the Republic of Indonesia No. 11 of 2021 concerning Village-Owned Enterprises as a consequence of intersecting with the enactment of the latest Law, namely Law no. 11 of 2020 concerning Job Creation.

The joint management of BUMDes is an effort to strengthen the village economy because its formation is based on the needs and potential of the village from the results of the Village Deliberation – from now on written Musdes – which is stipulated in the Village Regulation – then registered Perdes – (Wisnudewo, 2019; Herawati, 2016). BUMDes, as a legal entity, has the objectives and interests set out by law, namely to develop the village economy and increase village income.

BUMDes is a pillar of economic activity in rural areas – legally existing since 2004 and in more detail in 2014 (Herawati, 2016) – which functions as a social and commercial institution (Wisnudewo, 2019). Formally, BUMDes, which acts as a commercial institution, aims to make profits by offering local resources to the market because they can make loans according to statutory regulations (Wisnudewo, 2019).

2. Meaning, Axioms, and Core Messages of Environmental Communication

The concept of environmental communication starts from environmentalism (Flor, 2004; Flor & Cangara, 2018). Environmental communication applies communication approaches, principles, strategies, and techniques for environmental management and protection. Environmental communication is a deliberate exchange of information, knowledge, and even ecological wisdom. Jurin (in Yenrizal, 2017:114) says that “environmental communication is a systematic generation and exchange of human messages in, from, for, and about the world around them and their interactions with nature. At the same time, humans construct the nature around them.” In other words, environmental communication is a form of communication that is useful as a preventive measure or repair of environmental damage that occurs because of the interaction between humans and nature (Kadarisman, 2019).

Jurin, Roush, & Danter (2010) explain several axioms of environmental communication. First, Communication, in environmental communication, is a human activity. Second, we can't help but communicate. Human existence is an act of communication, so humans are constantly communicating. Third, Understanding is the purpose of communication. Communication is successful when the recipient of the message understands the message. Many messages are misunderstood or obscured by some errors in the system, including environmental communications. This interference is called noise. Fourth, most of the responsibility lies with the communicator, not the receiver. Successful and skilled communicators will package their messages for maximum effectiveness for environmental sustainability. Fifth, Human society depends on nature every day to survive. Everything that humans do in the community, even for those who are very advanced and specialized. Sixth, Earth has its message to share with humans. "Listening to" this planet (Earth) is one way to conceptualize scientific work (Jurin, Roush, & Danter, 2010).

Relatively different from Jurin, Roush, & Danter (2010), Flor (2004), and Flor & Cangara (2018) explained that the general agreement of environmental practitioners refers to the four laws of ecology – by Commoner – for the four core messages of environmental communication. These four core messages are as follows. First, everything is related to everything else. It deals with the systems theory concept of relatedness. Second, everything will go somewhere. This statement relates to waste or waste and its management or management. Garbage is a part of our environment. Third, nature knows best. Technology cannot solve all of society's problems. Perhaps precisely, the technology is the cause of some of the issues to date. Fourth, everything is not necessarily free. Every advantage has its cost. The exploitation of natural resources will certainly have a price. Sometimes, the price is higher than the benefits that humans get.

3. Communication Strategy, Environmental Problem Assessment, and Strategy

Communication strategy can be understood as choosing the best combination of all communication elements – communicator, message, channel/media, receiver, and effect – designed to achieve the communication objectives optimally (Middleton, 1980). Meanwhile, the limitation is given by Rogers (1982) that communication strategy is a design made to change people's behavior on a larger scale through the transfer of new ideas (Cangara, 2013; 2017). However, researchers believe that communication strategies are not only for 'changing' behavior but also for 'maintaining' behavior if it is judged to be following the expected goals. These goals can vary, including those related to environmental sustainability.

According to Focht (1995), environmental problems can be assessed based on the level of approval or agreement: (a) the scientific community; and (b) the general public concerned about the causes, effects, and solutions to an environmental problem (Tyson & Unson, 2006). Thus, Focht made four categories of environmental problems based on scientific and social consensus. These four categories, namely: (1) high scientific and social consensus - for example, the subject's need to protect forest areas

from controlling runoff and maintaining water quality; (2) low scientific and social consensus – for example, subject ways to control non-point sources of pollution; (3) high scientific consensus and common social consensus – for example, the subject's need to control land fragmentation as well as protect wildlife habitat; and (4) low scientific consensus, but high social consensus – for example, the dilemma of using paper versus plastic as packaging that is both public-friendly and safe for the environment (Tyson & Unson, 2006).

Researchers in this regard agree with Tyson & Unson (2006), who stated that Focht's thesis is interesting and can help academics and environmental practitioners. The reasons are, first, Focht's thinking about using reinforcement strategies when there is little controversy – when there is high public and scientific consensus. Second, consider using a dialogical approach when there is considerable controversy – when there is low scientific and public consensus.

4. Culture in Environmental Communication

Environmental communication is built from the culture owned by the community, especially in traditional culture (Flor, 2004; Flor & Cangara, 2018). This assumption will only apply if culture and nature are seen as mutually inclusive, not exclusive. Nature and culture are seen not as a dichotomy but as a continuum that works for hand in hand in evolution (Flor, 2004; Flor & Cangara, 2018).

Furthermore, Flor & Cangara (2018) explain that an environmental communication built by culture can be seen from the ways of life practiced by the local community for generations, from generation to generation. The environmental virtues of traditional communities include the scope of environmental communication, such as: starting from determining the planting season, planting methods and patterns, to special rituals, planting certain varieties, as well as other forms of exploitation of natural resources by local communities (Flor, 2004; Flor & Cangara, 2018).

Next, Verhelst (1987) states that the cultural dimension can provide coherence and finality for development. Cultural approaches can complement one method with another (Flor, 2004; Flor & Cangara, 2018). Culture is a variable for social dynamics, so Flor & Cangara (2018) advise development planners and environmental decision-makers to consider the cultural dimension in every endeavor. One of the best strategies for environmental communication is through indigenous culture and the use of media that are popular in the local community (Flor & Cangara, 2018).

C. METHOD

The research will be carried out using a descriptive-exploratory approach to examine problems or phenomena that are still relatively little understood and develop initial ideas about them through problem formulations that will be further refined. This type of research is field research based on empirical research through the collection and interpretation of field data directly. The type of data is in the form of primary qualitative, where the data is the experience of individuals or groups and the

things related to them. Then secondary data is in text from group documents, organizations, mass media and new media

D. RESULT AND DISCUSSION

The study results reveal that since the last few years, especially since it was managed independently by local community groups and supported by the village government – organized in BUMDes – the Sira spring has been functioning and providing multiple benefits for the local community. Primarily, the Sira spring has become a source of supply of clean water for drinking water, as well as bathing, washing, and latrines (MCK) through the existence of a Village Drinking Water Company (PAM) in Putukrejo through the Agency for the Distribution of Clean Water and Sanitation Facilities (BPSAPS) and rice irrigation water. Secondary, the Sira spring as a family water tourism object in the local scope is complete with facilities and continues to grow in management and infrastructure. More than that, Sira Spring has become an icon of Putukrejo Village. It is even projected to be an icon of the Gondanglegi District, which is proud of in Malang Regency and continues to be sustainable today.

1. Understanding the Axiom of Environmental Communication by Society

The data analysis and interpretation phase continues until researchers have discussed a series of research. In the initial phase of the preliminary study, researchers have come to the assumption that “if there is a spring in a village that is still sustainable, especially in this case is Sira Spring in Putukrejo Village, the community has likely understood the axioms of environmental communication, though relatively simple or through their daily practice.” The community of Putukrejo village has known and understood several axioms or core messages in environmental communication as described by experts – for example, Jurin, Roush & Danter (2010); Flor (2004); Flor & Cangara (2018) – so that they together preserve the Sira Spring until now. Some of the axioms or core messages of environmental communication that they understand, namely:

- a. First, they feel unable to not communicate with each other through various opportunities or any medium. So, they will always tend to take the time to visit each other, have conversations, meetings or deliberation, telephone, or exchange messages electronically.
- b. Second, they try to understand each other in their daily lives, both individually and collectively, both within and outside groups, or even with strangers. The combination of verbal and nonverbal communication always does formally and informally to understand each other, typical of pre-urban communities in rural areas.
- c. Third, related to the axiom of environmental communication, “humans depend on nature to survive” (Jurin, Roush, and Danter, 2010) or the core message of environmental communication, which states that “everything is related to everything else” (Floor, 2004; Floor & Cangara, 2018), understood from

generation to generation from several village leaders who are highly respected by the community.

- d. Fourth, “the earth has its message to share with us” (Jurin, Roush, and Danter, 2010) and “nature knows best” (Floor, 2004; Floor & Cangara, 2018), which are understood in daily practice by the people of Putukrejo village and its surroundings through monitoring of water, sources of Sira and the surrounding area, as well as local seasons.

2. Five Things as Efforts to Support the Sustainability of the Sira Springs

Researchers identify at least five things that have been and continue to be done by the Barokah BUMDes management through the Sira Spring Tourism Manager to become support for the preservation of springs in Putukrejo village. These five things reflect the understanding of all related elements – in general – regarding the axioms of environmental communication in rural communities. These five things are in the form of activities or activities that are initiated and executed together in a participatory manner, both by BUMDes management, Tourism Managers, and residents or the surrounding community, according to their respective duties and roles.

- a. First, Accommodating springs in an organized and participatory management system

The source of Sira has been known to the people of Putukrejo since hundreds of years ago, namely during the Dutch colonial era in Indonesia. Samsuni – Secretary of the 2015 Putukrejo Village Youth Organization – said that Sira Spring had been visited by many tourists before being managed in an organized manner. However, organized management only started in April 2015. Samsuni admitted that Sira Spring was widely known to the public through visitors’ photos uploaded to social media.

- b. Second, Community service around the spring environment

The community service work around the Sira spring area is carried out routinely or periodically, and incidentally. Thus, in addition to the BUMDes administrator and the Sira Spring tourism manager, the local community closest to the Sira source, there are also volunteers from the visitor element who participate in maintaining the cleanliness and tidiness of the Sira Spring environment. This is very positive in the future if it continues to be supported by the parties concerned.

- c. Third, giving specific appeals and prohibitions for reasons of decency, security, comfort, and environmental sustainability

Researchers assessed that from several visits during interviews and observations from mid-2019 to early 2021, slowly but surely, several incidents that violated the call for cleanliness and order in the Sira Spring environment were relatively less and more conducive. For example, (1) the incidence of visitors who swim and bathe while washing clothes using soap is almost nil; (2) there are no more residents who bathe naked in the Sira Spring lake; and (3) the incidence of visitors fishing or fishing in Sira Spring lake is almost nil.

- d. Fourth, maintain the customs and traditions/culture of the community in the environment of the springs

The maintenance of customs and traditions or culture in the Sira source environment was identified by researchers as one of the active and participatory activities of the local community for the maintenance or preservation of the springs. At least, there are two most prominent rituals related to the people's culture, traditions, and beliefs around the Sira Spring area. First, Istiqosah every Friday Legi night by the Muslim community in the village of Putukrejo, especially those who live around the source area of Sira. Second, the Suroan ritual – a kind of “Village Clean” by the Kejawen community in Sukorejo village. The two rituals – Istiqosah Malam Friday Legi and Suroan – are performed by two different groups of residents – Putukrejo and Sukorejo – and with beliefs – Islam and Kejawen – and in different ways, but both use the Sira spring water to sustain part of their lives.

- e. Fifth, maintain or maintain environmental legends and myths that contain magical elements

Since its first term of management, BUMDes Barokah, in 2016, has had an official blog at <http://bumdesabarokah.blogspot.com/2017/03/sejarah-source-sira.html>. The admin and the chairman carry out the official BUMDes Barokah blog management until 2019. The maintenance of legends and myths related to Sira Spring and other information associated with Sira Spring is confirmed and immortalized electronically in the official blog. More than just stories memorialized in electronic writing on new media and social media pages, stories told through several Putukrejo village figures, some of whom are also village administrators, seem more convincing to listeners. The reason is that legends/myths are combined with stories of practical experience that, although they rarely occur, are sufficient to contain increasingly maintained values and contain inevitable consequences if the community violates them.

3. Strengthening Communication Strategy: Efforts to Preserve Rural Springs by BUMDes Management and Water Tourism Managers in Putukrejo

The communication strategy of the Barokah BUMDes management as an effort to preserve Sira Spring is not something that researchers can quickly identify. This is because this is a comprehensive analysis across time that is quite dense by focusing on the relatively consistent things they have done so far. Specifically, the communication strategy for preserving Sira Spring by BUMDes Barokah is reflected in the activities or work programs of the Sira Spring tourism manager by involving the active participation of the surrounding community that has been carried out since its inception until now. In addition, the social, cultural, and political conditions in the village to the district to a certain extent also deserve to be considered by researchers.

Based on early stories about the organized management of the Sira Spring in the village of Putukrejo by several vital informants (Rosyid, Khusnan, Wito, & Mas'ud, 2019), as well as the latest explanations from several other vital informants (Zainur &

Didin, 2020), then the communication strategy for the preservation of Sira Spring by BUMDes Barokah and the Management of Sira Spring Water Tourism is in the middle of a 'Strengthening Communication Strategy.' This strategy, as Focht's (1995) proposition strengthened by Tyson and Unson (2006), is understood as a strategy that should be used by stakeholders together with environmental activists or volunteers when it is judged that there is little controversy in the community concerned with environmental protection programs, namely when there is a relatively high level of public and scientific consensus. Tyson & Unson (2006) add that environmental change agents need to give the impression to individuals that negative consequences will occur if they do not stop behavior that can potentially damage the environment. The desired environmental improvement behavior can be generated through change agents or environmental activists and then followed by certain prizes or awards when done repeatedly or continuously (Tyson & Unson, 2006).

The researcher agrees with the notes provided by Tyson & Unson (2006) that Strengthening Communication Strategies based on 'incentives' and 'rules' are often crucial choice strategies when faced with symptoms of 'social dilemmas.' As conveyed by Dawes (1980), the 'social dilemma' is a condition in which two characteristics simultaneously can be contradicted in society (Tyson & Unson, 2006). Thus, the Putukrejo village apparatus, the BUMDes Barokah management, and the Sira Spring Tourism Manager need to carefully consider the choice of strengthening strategies for the preservation of Sira resources by 'incentives' or 'rule enforcement.'

4. Word-of-Mouth, Performances or Special Events, Mass Communications, and Social Media Are Options for Strengthening Environmental Communications Preserving Sources of Sira

First, the word-of-mouth communication strategy. The concept of word-of-mouth communication or "*gethok tular*" is one of the oldest communication practices throughout the history of communication science. Kotler said that word of mouth communication is interpersonal communication from a person - a consumer or a potential customer - to the people closest to them, such as: family members, friends, neighbors, or colleagues, about a product in the form of goods or services (Prasetyo et al., 2018). Word of mouth communication has also been proven effective - at least traditionally - as a commercial marketing communication strategy and social marketing.

Based on observations and interviews conducted by researchers, the Barokah BUMDes management and Sira source tourism managers have carried out word of mouth intensively and continuously between generations of administrators and managers and from managers to tourist visitors and residents. Some examples: (1) stories about the old conditions of Sira Spring; (2) the management of Sira Spring in the early phases, which was not organized at all until it is more organized at this time; (3) the condition of existence of Sira Spring - through the icon of water algae and water clarity - which has become a family water tourism object to this day; and (4) the familiar story of 'Mbah Sirojudin' in Putukrejo.

Second, communication strategies for special performances or events, both cultural, educational, and marketing promotions. Duncan (2002) describes an event as a product promotion event that significantly occurs and focuses on attracting the attention and involvement of the target audience (Prasetyo et al., 2018).

Although they recognize this strategy as being relatively expensive, sometimes the Sira Spring tourism manager and the Barokah BUMDes Management perform performances or events in collaboration with several parties at certain times. Some of them, such as (1) Istiqosah every Legi Friday night by the Muslim community in Putukrejo village, especially those who live around the Sira source area; (2) the Suroan Ritual – a kind of “Village Clean” by the Kejawen community in Sukorejo village who specifically came to the Sira Spring location on Malam 1 Suro (Javanese calendar); (3) tourism marketing promotion events by the Malang Regency Tourism Office, as well as private companies or organizations, such as motorcycle dealers and cycling communities; and (4) educational events, usually involving schools ranging from early childhood education – through tourist visits – to high school education – through camping or outbound, as well as universities – through community service or empowerment. Although they tend to cost more, events can have a more significant impact on the audience or consumers due to the participatory nature of the event so that the audience or consumers are remembered in their minds and motivated (Prasetyo et al., 2018).

Finally, the strategy of mass communication and social media. It is undeniable that the industrial era 4.0 has “forced” humans and their culture to approach and struggle with technology. This is what the Barokah BUMDes management, the Sira source manager, and their sympathizers are also trying to do.

Mass Communications, such as radio broadcasts and local television coverage, Sira Spring have received them for free several times. This is because it is indeed the program of events from each of these mass media that is interested in coverage of local tourist attractions. Moreover, to make a personal promotion for Sira Spring, the BUMDes management and Sira Spring tourism manager stated that there was no plan and not enough funding.

E. CONCLUSION

The Sira Spring in Puturejo Village, Malang Regency in almost one windu has two functions, namely as: (1) as a fulfillment of primary needs for the provision of clean water suitable for consumption - through BPSABS - as well as irrigation for community agriculture; and (2) fulfillment of secondary needs in the form of family water tourism facilities – through the Tourism Manager affiliated with POKDARWIS – which is affordable for residents. All of the main functions of the Sira Spring have been managed in an organized manner within the BUMDes. Therefore, Sira Spring has been sustainable until now.

The sustainability of the Sira spring is inseparable from (1) the understanding of the BUMDes management and members of the work unit groups under their auspices and the local community about the axioms and core messages of

environmental communication; and (2) the activities they carry out in an organized, continuous manner by involving the active participation of the community, and attaching local socio-cultural values.

The understanding of the BUMDes management and the work unit groups within it, as well as the general and relatively simple community of Putukrejo village about the axioms or core messages of environmental communication (Jurin, Roush, & Danter, 2010; Floor, 2004; Floor & Cangara, 2018), can be seen through daily practice. First, they feel unable to not communicate with each other. So, they try to keep in touch through various opportunities or any medium (for example, deliberation, meetings, or sending short messages or telephone calls). Second, they try to understand each other in their daily lives, both individually and collectively, both within and outside the group; or even with strangers.

Third, they are ethically committed to the previous village apparatus leaders to maintain and manage Sira Spring for the prosperity of the people of Putukrejo village and its surroundings. This is because the last figure has firmly rejected one of the investors from a well-known national AMK company because of concerns about the negative impact of the exploitation of local water resources. Fourth, they actively monitor three things: (1) the condition of the water in the Sira Spring lake as well as that which flows through pipes for household consumption, and through rivers for irrigating rice fields or irrigation for villagers; (2) the environment around the Sira Spring lake area; and (3) local weather and seasons in Malang area.

Fifth, the people of Putukrejo village believe that caring for nature –especially caring for springs – is part of their worship and form of faith in God Almighty. This is following the religion of the majority in their society, namely Islam. If they do it well, they get the best benefits from nature and get a good judgment from their God. Vice versa.

Next, related to activities organized by BUMDes management continuously through active community participation, researchers can synthesize at least five things. First, the containment of springs in an organized and participatory management system. Second, collective work around the springs. Third, the provision of specific appeals and prohibitions for reasons of decency, security, comfort, and environmental sustainability. Fourth, maintaining the community's customs and traditions/culture in the environment of the springs; and (5) disclosure of legends and myths about the environment of springs that contain magical or mystical elements. Through these five organized activities, the researcher believed that the social controversy in the Putukrejo community was relatively small. Thus, the public and scientific consensus in the area is relatively high compared to the Sira spring's initial management effort – before BUMDes was formed.

Thus, as Focht's proposition strengthened by Tyson and Unson (2006), the Strengthening Communication Strategy should be mandated to BUMDes Barokah to preserve Sira Spring. The strengthening communication strategy is expected through policies by providing specific 'incentives' and enforcing 'regulations,' especially the third in the 'social dilemma.' This strengthening communication strategy can mainly

be through several channels, such as Word of Mouth, special performances or events, mass communication, and new media and new media that involve the active participation of the local community.

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