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| **Agrarian Conscious Movement at the Village Level****For the Realization of Community Welfare****Aristiono Nugroho**Sekolah Tinggi Pertanahan Nasional Yogyakarta, Indonesia Email: aristionorahima@stpn.ac.id |

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| **Keywords** | **Abstract** |
| Agrarian Reform;Grassroots Activism;Rural Development. | Pucung Village, Girisubo District, Gunungkidul Regency conducts an Agrarian Awareness Movement to realise community welfare. This phenomenon is interesting to study using qualitative research methods accompanied by a rationalistic approach. The number of informants was 15, purposively selected. The data consists of (1) Primary data obtained from interviews with informants and (2) Secondary data in the form of population data of Pucung Village. Meanwhile, data analysis is carried out using qualitative analysis techniques. The results showed that the Agrarian Awareness Movement at the village level, especially in Pucung Village, was intended to improve community welfare, which was characterised by welfare in economic, psychological, social, and cultural aspects. The movement has (1) main foundations, (2) urgency or important role, (3) importance and authority, (4) main concern, (5) behavioural dynamics, (6) preferences and expectations, (7) objective and subjective awareness, (8) social and cultural norms, and (9) individual and collective meanings.https://jurnal.syntax-idea.co.id/public/site/images/idea/88x31.png© 2024 by the authors. Submitted for possible open-access publication under the terms and conditions of the Creative Commons Attribution (CC BY SA) license (<https://creativecommons.org/licenses/by-sa/4.0/>). |

1. **Introduction**

The Agrarian Awareness Movement is a social movement that aims to increase public awareness of agricultural and land issues. At the village level, this movement manifests through various village government efforts that synergise with rural communities to realise community welfare (Rejekiningsih, 2016). This situation occurred in Pucung Village, Girisubo District, Gunungkidul Regency, when the community and the Pucung Village Government carried out the Agrarian Awareness Movement to realise community welfare.

(Nugroho, 2023c) explained that the form of community welfare consists of First, being able to meet the needs of themselves and their families, which is characterised by adequate income; Second, being able to be calm and not stressed in dealing with the dynamics of life; Third, it can interact with each other harmoniously; Fourth, able and opportunity, to express attitudes, behaviour patterns, and knowledge possessed in the form of traditions, customs, and art.

Meanwhile, Social Development (2011: 10) explains that the core values attached to the social welfare service approach include (1) Recognition and respect for the potential of society to develop and change, (2) Recognition of the right of all persons to participate in development and make their own decisions, and to be responsible for their own lives; (3) Commitment to facilitate social processes to build effective and healthy relationships in organisational and community clusters; (4) There is a shared responsibility in the implementation of integrated social welfare services (Nugroho, 2023b).

As is known, to realise community welfare, the government and the people of Pucung Village make macro planning, which is called a master plan. (Nugroho, 2023d) stated that the Pucung Village Masterplan was prepared in a participatory manner armed with awareness, as follows: First, the potential of Pucung Village consists of physical and non-physical potentials, both of which can be utilized and developed for the realization of community welfare; Second, the process of making the Pucung Village Master Plan includes: (1) facilitation of maps and data from lecturers of the National Land College; (2) providing input from the head of the village and local community leaders on the development plans of their respective dukuhan; (3) data collection and input, as well as analysis and preparation of the Pucung Village Master Plan by the Head of Pucung Village and the Secretary of Pucung Village, supervised by lecturers of the National Land College; Third, the conception of development in the Pucung Village Master Plan includes: (1) socio-ecological approach, (2) participatory approach, and (3) input-output approach; Fourth, development zoning in the Pucung Village Master Plan includes: (1) development of the Northern region, (2) development of the central region, and (3) development of the Southern region; Fifth, the division of activities in the Pucung Village Master Plan includes: (1) agriculture, (2) animal husbandry, (3) tourism, and (4) economy (Shohibuddin, 2016).

About the masterplan, (Matoza et al., 2022) stated that the masterplan relates to international experience in various countries, known as master planning, which applies an inductive approach. This approach involves exploring different understandings of master planning, both historically and geographically. It's just that it is necessary to know that there is a shift in the meaning of the master plan from time to time, so the search for a single definition of the master plan is problematic. However, in general, the master plan is interpreted as a master plan that is oriented towards prescription and spatial completeness for the provision of space in the long term.

Based on the Pucung Village Master Plan, it is known that the economy in this village will develop rapidly if managed as well as possible by people who have the spirit and spirit of leadership. Pucung Village Government Office staff believes that leadership skills can be built in the following ways: First, practice being more disciplined so that they can be consistent and able to complete various tasks and responsibilities; Second, practice being an inspiration to others because the leader is a role model for all team members, so his behaviour will be of concern to everyone; Third, continue to learn, by studying the conditions and things that happen in work, so that you will get a lot of experience; Fourth, practice empowering all team members, by dividing tasks fairly or proportionally; Fifth, practice knowing oneself, to be able to utilise one's potential, to achieve goals; Sixth, practice to dare to admit mistakes, to improve yourself, so that the mistakes made do not drag on and do not become an obstacle to success in the future (Nugroho, 2023a).

This leadership spirit raises optimism, which manifests in the attitudes, actions, and behaviors of the community and the Pucung Village Government, as follows: First, the sincerity of the community and the Pucung Village Government, when collaborating with the National Land College (STPN) to carry out participatory research activities and community empowerment; Second, the sincerity of the community and the Pucung Village Government, when working hard to develop agriculture, animal husbandry, small businesses, and tourism; Third, the sincerity of the community and the Pucung Village Government, when improving and structuring physical, intellectual, human, financial, and technological facilities; Fourth, the sincerity of the community and the Pucung Village Government, when improving the welfare of the community independently and peacefully by utilizing the iconic potential of Pucung Village, namely: Bengawan Solo Purba; Fifth, the sincerity of the community and the Pucung Village Government, when carrying out land use and utilization activities (Arisaputra & SH, 2021).

Based on this optimism, the Business Model Canvas Training for Tourism Activists of Pucung Village, Girisubo District, Gunungkidul Regency, was held on July 25, 2023, in Wotawati Hamlet, Pucung Village, in collaboration between the Pucung Village Government and STPN (National Land College). The Pucung Village Government and tourism activists are enthusiastic about this activity because it can strengthen the commitment to training participants to realise Pucung Village as a tourism village. The training began with an opening by the moderator, then continued with remarks by the Head of Pucung Village and presentations by resource persons. Furthermore, the training activity was filled with open discussions between resource persons and participants, and then the moderator closed the event. This training is useful for tourism activists in Pucung Village, especially in terms of First, strengthening awareness about inputs consisting of (1) key partnership, (2) cost structure, and (3) value proposition; Second, strengthening awareness about the process, consisting of (1) channel distribution, (2) key activities, and (3) key resources; Third, strengthening awareness about output, consisting of (1) customer segment, (2) customer relationship, and (3) revenue stream (Nugroho, 2023c).

The Business Model Canvas in Pucung Village is implemented by strengthening the business ethos for micro-enterprises, which has elements: First, the willingness of business owners to set a clear vision and mission. Second, the willingness of business owners to build a positive business culture. Third, the willingness of business owners to build a commitment to quality by paying attention to products, services, and customer experience. When strengthening business ethos has been carried out, it will have an impact in the form of First, increasing productivity by optimising operating processes and producing high-quality products or services and, second, increasing competitiveness to be able to compete in a competitive market by attracting more customers, maintaining market share, and facing existing challenges. Third, increasing credibility by applying good business ethics standards to gain the trust of customers, business partners, and other related parties. Fourth, the ability to survive in the face of external challenges, such as market changes or unstable economic conditions.

1. **Materials and Methods**

**Research Format**

The participatory paradigm is the main format of this research as a form of respect for society. Research is carried out by positioning researchers with timelines (parties studied) on equivalent conditions or subject-subject relationships, especially regarding data collection and decision-making. Action and reflection are important stages of this research. Tineliti participates in the frame of emancipation so that the data conforms to real conditions. Research that uses the participatory paradigm has the tagline "research with people" or "research with the community" and is classified as a Qualitative Research Method.

This research is classified as a type of qualitative research that focuses its attention or study on the uniqueness of existing phenomena using scientific logic. Meanwhile, the Rationalistic Approach is used in this research because it is a research approach built on Rational Philosophy, which states that science comes from intellectual understanding that can be constructed through the ability to argue logically. Qualitative Research with a Rationalistic Approach in this study allows researchers to obtain qualitative data from informants.

**Research Location**

This research was located in Pucung Village, Girisubo District, Gunung Kidul Regency. Pucung Village was chosen as the research location because the community and Pucung Village Government have the tagline "Mandara": Independent, Peaceful, and Prosperous. This tagline can become real when the Agrarian Awareness Movement is implemented. It involves the community, the Pucung Village Government, and other parties willing to support it, such as the Gunungkidul Regency Government and universities (such as National Land College).

**Research Operationalization**

Determining research subjects involves paying attention to the issue or phenomenon under study. The subjects of this study consisted of (1) the Pucung Village Head, (2) the Pucung Village Secretary, (3) the Hamlet Head in Pucung Village, (4) the Pucung Village Apparatus, (5) the Pucung Village community leaders, and (6) Pucung Village community members. In this study, informants are determined by paying attention to the meaning consisting of research subjects who can provide information. Therefore, informants in this study are individuals who are able and willing to provide information about rural conscious movements at the village level.

The number of informants in this study is situational and conditional. The number of informants is not binding because the necessary information considerations determine this number. If no more information is needed, extracting information from the next informant can be stopped. This study finally obtained information from 15 informants, who were selected purposively so that researchers could obtain accumulated accurate information from the right people.

**Research Results Data**

Based on the source, the data obtained in this study consists of primary data and secondary data. Primary data were obtained from interviews with informants, the substance of which was listed in the interview guide. In contrast, secondary data was obtained from public documents from the Girisubo District Government (in population statistics) and the Pucung Village Government (in the form of village monographs).

**Data Retrieval Techniques and Instruments**

Primary data collection from informants uses interview techniques, interview guide instruments, and recording tools. Meanwhile, secondary data collection from the Girisubo District Government and Pucung Village Government was carried out using documentation techniques and instruments in the form of recording tools.

**Data Analysis Techniques**

This research data is analysed using Qualitative Analysis Techniques, which some methodologists often refer to as "Thematic Analysis", whose stages are as follows: (1) Preliminary Review of All Data by collecting data carefully sourced from informants and supported by secondary data, whose material is relevant to the research question; (2) Data Reduction and Abstraction, by removing some data that although relevant but not needed in compiling abstractions; (3) Preparation of the Smallest Information Unit, by compiling data abstractions in the smallest units of information that contain meaning, and can stand alone. These units of information must have meanings related to the research question, whose existence of meaning does not depend on the existence of other meanings. Precisely, when this meaning is expressed singly, it can be understood; (4) Grouping of the Smallest Information Units, by grouping the smallest units of information obtained from research into categories, arranged based on the substance related to the research question; (5) Preparation of Propositional Statements, by compiling logical statements, obtained from each category. This propositional statement is an answer to a research question, which is also an explanation of the phenomenon under study.

1. **Results and Discussions**

**Meaning of motion**

Several definitions can be attached to the Agrarian Awareness Movement in Pucung Village. First, collaborative efforts should be made to increase public awareness and understanding related to agricultural and land issues, including all matters related to land control, ownership, use, and utilisation. The collaboration involves all stakeholders, consisting of (1) the Pucung Village Government; (2) community leaders of Pucung Village; (3) various related agencies within the Gunung Kidul Regency Government, such as the Tourism Office, Agriculture Office, and others; (4) several universities, including the National Land College.

Larson (2000:3.2) explains that collaborative efforts depend on trust, inclusion, and constructive engagement to achieve broad and common goals. Collaboration does not use advocacy, exclusion, and power over others to achieve its goals. Participants' power and status differences are not emphasised, and involvement in the process is shared equally. In addition, collaboration among stakeholders occurs through appropriate approaches to efforts to respond to complex problems that are isolated and cannot be solved. Many parties try to collaborate, focus on development, and maintain long-term relationships with key stakeholders. This does not mean there is no potential for conflict, but when conflicts arise, they can be resolved within the collaboration framework.

Second, efforts are made to encourage public awareness and understanding of the importance of agricultural and land management. One form of effort is in the form of various trainings organised by the National Land College in collaboration with the Pucung Village Government, such as (1) Agrarian Based Leadership Training for Pucung Village Apparatus, Kapanewon Girisubo, Gunung Kidul Regency, on September 1, 2022; (2) Business Model Canvas Training for Tourism Activists of Kalurahan Pucung, Kapanewon Girisubo, Gunung Kidul Regency, on July 25, 2023; (3) Kalurahan Pucung Identity Strengthening Training, Kapanewon Girisubo, Gunungkidul Regency, on December 21, 2023.

Third, a phenomenon increasingly receives attention from the community and the Pucung Village Government to balance the use and utilisation of land with the environment. The Pucung Village Government's attention to efforts to maintain a balance between land use and utilisation with the environment was shown by the Head of Pucung Village when delivering a speech at the Pucung Kalurahan Identity Strengthening Training, Kapanewon Girisubo, Gunungkidul Regency, on December 21, 2023. He stated that the identity of Pucung Village as an agricultural village demands efforts to balance the use and utilisation of land and the environment. This identity is then complemented by identities such as maritime villages, cultural pioneer villages, and tourist villages.

Fourth, social movements that aim to increase public awareness of agricultural and land issues. This movement was initiated by the initiative of the Pucung Village Government to have a Pucung Village Master Plan for 2022 – 2042. Actively and hand in hand with the community and the Pucung Village Government, develop a master plan to increase public awareness of agricultural and land issues.

Fifth, efforts are made to increase public understanding and awareness of the importance of sustainable land use and utilisation to support rural and land sustainability. This effort provides tangible results in the form of sustainable land use, which is reflected in the form of land use in Pucung Village, which consists of: (1) rainfed rice fields, covering an area of 44.33 Ha, or 3.07%; (2) moor, covering an area of 138.00 Ha, or 9.57%; (3) mixed gardens, covering an area of 600.47 Ha, or 41.62%; (4) settlements, covering an area of 462.47 Ha, or 32.06%; and (5) public facilities, covering an area of 197.33 Ha, or 13.68%.

Sixth is a social movement that aims to increase public awareness regarding the importance of agriculture and land in daily life and strengthen the relationship between society and humans with agriculture and land. The people of Pucung Village have long been interested in participating but had limited time.

**Main Foundation**

Two key concepts are the main foundation of the Agrarian Awareness Movement in Pucung Village. The first is synergy, which refers to harmonious cooperation between various parties involved in this movement. Synergy enables more effective collaboration between the government, society, academia, and the private sector to achieve the common goal of fighting for a just, prosperous, harmonious agrarian system. In addition, the spirit of synergy allows the government to build cooperation with civil society organisations to identify and resolve agrarian conflicts. Meanwhile, academics provide the latest knowledge and research to support sustainable policies. With strong synergy, the Agrarian Awareness Movement can strongly protect community rights, preserve the environment, and fight for social justice.

The role of the Agrarian Awareness Movement is seen in the protection of community and environmental rights. This social movement aims to increase public awareness of agricultural issues, including land rights, environmental protection, and social justice. In addition, this movement has great potential in protecting people's rights, preserving the environment, and fighting for justice.

One of this movement's positive impacts is protecting community rights related to land ownership and use. By increasing public awareness about agrarian rights, such as land rights, land cultivation rights, and the right to access natural resources, this movement can help communities fight for and defend their rights from potential conflicts with interested parties.

Another important role includes environmental conservation, especially regarding a better understanding of the relationship between humans and nature. In addition, people involved in this movement tend to be more concerned about environmental sustainability. They pay more attention to environmentally friendly agricultural practices, sustainable management of natural resources, and protection of essential ecosystems for life.

Not only the protection of people's rights and environmental conservation, this movement has a role in fighting for social justice. By fighting for equitable access to agricultural resources, such as land and water, this movement can help reduce social and economic inequalities in society. Furthermore, this movement can strengthen the community's position in ownership and management of resources and help create equality and fairness in distributing benefits from resource management.

Second, balance refers to the fundamental principle that sincerity and diligence are needed in striving so that the interests of all parties are fulfilled fairly and sustainably. This balance includes economic, social, and environmental aspects in natural resource management; for example, in agriculture, paying attention to, maintaining, and applying a balance between productivity, environmental sustainability, and farmer welfare is necessary. This can be done by implementing sustainable agricultural practices, paying attention to fair land distribution, and seeking fair resource access for all parties.

About balance, Huyse (2008: 186) explains that accountability is one of the important goals of most transitional justice policies. He also warned that it would endanger a fragile country without balance, making peace and violent conflict makers impossible to end. Amnesty International states that there are such cases in northern Uganda. A complete amnesty of forced silence is not an acceptable policy option.

**Urgency or Important Role**

The Agrarian Awareness Movement in Pucung Village has an important role: First, it reduces community tensions related to agrarian conflicts. Various factors, such as injustice in land use, conflicts between farmers and agricultural or plantation companies, and uncertainty in land ownership, cause this tension. By increasing public awareness of agricultural rights, good governance in the use of natural resources, and the importance of cooperation between communities, the Agrarian Awareness Movement can be a means to relieve existing tensions. The dialogue, education, and advocacy available to the movement can help communities resolve conflicts peacefully.

The peaceful resolution of conflicts requires the parties' willingness to engage in dialogue and compromise. Conflict is a natural part of human interaction. When differences of opinion, interests, or values arise, conflicts can arise at many levels, from personal to community. Peaceful conflict resolution is key to preventing an escalation that could potentially harm all parties involved.

Therefore, several things underlie the importance of peaceful conflict resolution: (1) To maintain good relations, especially in relationships between individuals or groups. By communicating openly and honestly, disputants can understand each other's perspectives and find solutions that benefit all parties; (2) To encourage growth and learning, especially when conflict resolution through dialogue and compromise can provide opportunities for personal and collective growth. By listening and understanding each other, parties involved in the conflict can learn from the experience and develop skills in dealing with future conflicts; (3) To prevent greater violence and damage, especially when conflicts that are not resolved peacefully have the potential to lead to physical, emotional, or even armed conflict. The risk of conflict escalation that harms all parties can be minimised by trying to resolve conflicts peacefully.

Therefore, strategies are needed to resolve conflicts peacefully, such as by communicating openly. Honest and open communication is an important first step in resolving conflicts. A willingness to listen carefully and express opinions politely can help build mutual understanding and ease tensions. In addition, it also requires the readiness of the parties to try to understand other perspectives because conflicts often occur only because of incomprehension or misunderstanding.

Vellema (2011:315) gives an example of conflict resolution in Mindanao, Southern Philippines. He explained that modernisation and agricultural contract agreements must be watched out for because they can be a source of conflict over land. Land revenues and conflicts have been inherent in this scarce resource, especially between land-owning elites and the general public. The land-owning elite can even control the activities of groups of workers, especially those related to processing and marketing activities. Activities that usually have this flexibility are used as a tool for compromise with local communities.

Second, fight provocations that threaten stability and peace and trigger societal conflicts. Irresponsible parties often use provocations to pit citizens against each other, creating tensions that lead to social conflicts. Efforts to empower the community through education, training, and advocacy can play a role in the Agrarian Awareness Movement and help the community respond smarter to provocations. A society with a good understanding of rural issues can better distinguish true and false information and reject provocations aimed at disturbing peace. Thus, the Agrarian Conscious Movement is important in building a more prosperous and peaceful society.

**Importance and Authority**

The Agrarian Awareness Movement in Pucung Village is carried out by taking into account its interests and authorities, as follows: First, the Agrarian Awareness Movement has interests, including (1) A deeper understanding because, with this movement, the community can understand the importance of sustainable management of natural resources, especially land. They are also more aware of the impact of environmentally unfriendly agricultural practices; (2) Protection of community rights, because the Agrarian Awareness Movement can also help protect community rights to land and other natural resources. With better understanding, people can fight for their rights more effectively; (3) Environmental balance, because with high awareness of agricultural land, people are more likely to practice sustainable and environmentally friendly land use. This can positively impact the environmental balance and the sustainability of natural resources.

(Martin et al., 2021) explained that at the global level, land use is currently unsustainable. As the global population increases and economies expand, the demands on land-use systems increase. Consequently, it is necessary to provide adequate food and, at the same time, mitigate greenhouse gas emissions and strive to overcome losses due to biodiversity degradation. Increasing pressure on land-use systems requires transformative change to address the rise in unsustainable land-use practices. Historic land-use changes globally, mainly due to the expansion and intensification of agriculture, have resulted in widespread biodiversity decline.

Second, the Agrarian Awareness Movement has the authority, among others: (1) Education and counselling, because one of the important authorities in this movement is education and counselling to the community, especially those related to sustainable agricultural principles. Educational programs are carried out with the aim that the community can understand the importance of protecting the land and the environment; (2) Active community involvement because the community also has an important role in this movement. The community is actively involved in activities that support agricultural sustainability, such as tree planting, soil fertility improvement, and sustainable use and use of land.

**Key Attention**

The Agrarian Awareness Movement in Pucung Village is concerned about people's behaviour today and the prospects for that behaviour tomorrow, which is related to the transformation towards a more sustainable future. Today, many people tend to have consumptive behaviour towards natural resources without considering their impact on the environment and sustainability. Agricultural practices, unsustainable land use and utilisation, deforestation, excessive pesticide use, and land conversion are examples of behaviours still dominant in society. This can result in environmental degradation, ecosystem damage, and social inequality. To change the current negative behaviour, an Agrarian Awareness Movement involving various parties, including the government, academia, the private sector, and the community, is needed.

Kaiser (2003: 14) expressed the term ecological behaviour, a behaviour related to environmental quality. He explained that behaviours related to the use of objects and resources impact ecological conditions or environmental quality. Furthermore, he stated that there are behaviours that cause environmental damage, but there are also reverse behaviours that improve environmental conditions. Therefore, behaviour can be classified as constructive behaviour and destructive behaviour.

Some steps that can be taken to encourage more sustainable behaviour in the future include education and extension, especially regarding the importance of sustainable agriculture, sustainable land use and utilisation, and sustainable management of natural resources. Training on environmentally friendly farming techniques, organic waste management, and the use of renewable energy can be part of this effort.

Sustainable agriculture is important because it is part of a crop-cultivation and livestock approach focusing on environmental, social, and economic sustainability. This concept has become increasingly important in the modern era when challenges such as climate change, soil degradation, and food access inequality are increasingly troubling. In this context, it is important to understand how sustainable agriculture is crucial in maintaining ecosystem balance and human well-being.

One important aspect of sustainable agriculture is its efforts to balance the natural environment. Sustainable agriculture helps protect biodiversity, maintain soil quality, and reduce carbon footprint by reducing the use of harmful pesticides and chemicals and adopting environmentally friendly practices, such as efficient composting and irrigation. Without sustainable agriculture, environmental degradation and ecosystem damage will increase, threatening human survival.

In addition, the social aspect of sustainable agriculture is very visible in three important things: farmer welfare, social justice, and food security. By implementing practices that improve farmers' working conditions, pay attention to smallholder rights, and promote fair trade, sustainable agriculture can help reduce poverty, improve the welfare of rural communities, and create more inclusive food systems. Attention to social aspects has also made sustainable agriculture contribute to environmental sustainability, social justice, and overall human well-being. The next interesting point is the economic aspect of sustainable agriculture, which highlights the importance of creating agricultural systems that are both economically productive and sustainable in the long term.

Second, the development of technological innovations, especially modern technology in agriculture, such as vertical farming, hydroponics, and permaculture (ecosystem-based agriculture), can help increase productivity without damaging the environment. In addition, support from government and research institutions (including universities) is needed.

Agriculture is an important sector in human life that continues to evolve along with technological advancements. The use of modern technology in agriculture has had a strong social impact, both positive and negative. These positive impacts include (1) Increased production when modern technology such as automatic irrigation systems, tractors, and pesticides has increased agricultural productivity. This results in increased crop production and agricultural output, which in turn can improve people's welfare; (2) Improvement of farmers' welfare, when with the adoption of modern technology, farmers can work more efficiently and effectively. They can reduce their physical workload and improve their quality of life. It also encourages the younger generation to remain in the agricultural sector by offering more attractive and sustainable ways; (3) Access to information and education, when modern technology allows farmers to access up-to-date information on best agricultural practices, weather, markets, and technological innovations. This helps improve farmers' knowledge and skills and broaden their horizons in managing agricultural businesses.

Uniquely, although it has a positive impact, it turns out that the use of modern technology in agriculture has negative impacts, such as (1) Social inequality, when modern technology has succeeded in increasing production and welfare for some farmers but has the risk of social inequality. Smallholders with difficulty accessing technology are evidence of negative impacts, especially when production facilities are expensive. For this reason, efforts are needed to bring together various interests in the agricultural business and seek the necessary training to increase the gap between farmers who can afford and those who can't.

**Behavioral Dynamics**

The dynamics of behaviour in the Agrarian Awareness Movement in Pucung Village can be seen when there is an exchange or change in community behaviour and the response of stakeholder behaviour in realising the transformation (transition) towards more sustainable land use and utilisation practices. The exchange of behaviour in the Agrarian Awareness Movement refers to the collective awareness of actors of land use and utilisation, both stakeholders and consumers, about the impact of land use and utilisation activities on the environment. This includes understanding the importance of maintaining soil fertility, water conservation, and ecosystem protection. By recognising the importance of this balance, land-use and utilisation actors are likely to change their practices towards more sustainable patterns. Real behavioural exchanges in the Agrarian Awareness Movement include using and utilising environmentally friendly land, reducing excessive pesticides and chemical fertilisers, and applying rotational cropping patterns to maintain soil fertility. Thus, the use and utilisation of land is not only carried out for economic benefits alone but also pays attention to environmental sustainability.

In addition to behavioural exchanges that start from awareness of the impact of land use and utilisation activities, behavioural responses from stakeholders are the next step in the Agrarian Awareness Movement. The behavioural response includes support for concrete efforts to implement sustainable land use and utilisation practices, community efforts to adapt to climate change, and community efforts to face global challenges in food security. Furthermore, responsive land use and utilisation actors are more open to technological innovations and the latest knowledge.

Newnham (2005: 3) mentioned that sustainability is an important element to consider when designing innovation. Professional land management tends to take advantage of innovation to support the efficiency and effectiveness of work so that land resources can be managed fairly. This is a response to the dynamics and rapid economic and demographic changes using technology and innovation.

**Preferences and Expectations**

The Agrarian Awareness Movement in Pucung Village has preferences (priority choices) and expectations (expectations), which are detailed descriptions as follows: First, the Agrarian Awareness Movement has preferences, consisting of (1) Food independence, as the main preference in this movement that encourages self-reliance at the local level. This includes promoting the use and utilisation of organically cultivated farmland, smallholder plantations, and sustainable agricultural systems; (2) Equitable access, especially equitable access to land, agricultural and natural resources, as an important thing championed by communities involved in the Agrarian Awareness Movement. Stakeholders support policies that protect the rights of communities (including indigenous peoples) to their lands; (3) Environmental conservation, which in the context of preferences is intended to protect and make it the main focus of environmentally friendly and sustainable use and utilisation of land.

Second, the Agrarian Awareness Movement has expectations, consisting of (1) Policy changes, especially those that support sustainable land use and utilisation and equitable access to agricultural, land, and natural resources. Stakeholders hope that the government and relevant institutions can take concrete steps in supporting the movement's goals: (2) Increasing public awareness of the importance of maintaining sustainable use and utilisation of land and the environment. Stakeholders hope this movement can provide education and information that can trigger positive behaviour change in society; (3) Collaboration and solidarity of all stakeholders, such as strong collaboration between various parties, such as farmers, environmental activists, government, and the private sector.

Regarding collaboration (Gibbens & Schoeman, 2015) reminded us that community-based collaboration is inherent in traditional communities, especially when managing ecological aspects (views on land) and economic aspects (income generated from managing land). Collaboration is built by shaping social interactions, which allows social capital to flourish.

**Objective and Subjective Consciousness**

The Agrarian Awareness Movement in Pucung Village is intended as an effort to maintain a balance between the use and utilisation of land and the environment, which is carried out by managing two community awareness, namely: First, objective awareness, which refers to rational and factual understanding of rural issues, land, and natural resources. This involves an introduction to pastoral structures, land policy, land rights, resource distribution, and socio-economic impacts of agricultural practices and land management. People with objective awareness are more educated about agricultural issues and can analyse existing problems using accurate data and information. Objective awareness is reflected in community participation during discussions on agrarian reform, law enforcement related to land disputes, or advocacy for protecting smallholder rights. With a strong understanding of rural reality, the community can actively fight for land justice and environmental sustainability.

The current view of agrarian reality is presented by (Shattuck et al., 2023), who states there has been a buildup of extractive and environmental contradictions. The dimensions of agrarian problems continue to change along with the emergence of new contradictions. Therefore, rigorous theory, involvement and openness of the parties are needed, and a strong willingness to learn to solve problems.

Second, subjective consciousness refers to the emotional dimensions and values related to agriculture, land, and resources. This dimension includes identity, pride, solidarity, and belonging to the land and environment. Subjective awareness can strengthen the relationship between humans and nature and encourage behaviours that care more about sustainability and shared well-being. For example, subjective awareness can encourage communities to preserve the environment, practice sustainable use and utilisation of land, and fight for customary rights related to rural land, land, and natural resources.

Subjective consciousness, or individual consciousness possessed by each individual, is important in preserving the environment. When a person is highly aware of the importance of the environment, it can be a strong impetus for the individual to take positive actions in preserving nature. As is known, subjective consciousness plays a key role in shaping individual attitudes and behaviours towards the environment. When a person feels emotionally connected to nature and understands the impact of human actions on the environment, he tends to be more concerned and responsible for the environment. Individuals with high levels of subjective awareness tend to have better pro-environmental behaviours. He tends to recycle, use renewable energy, or choose environmentally friendly products. In addition, subjective awareness can also influence an individual's social behaviour since individuals who care about the environment tend to influence others around them to follow their example. Although subjective awareness has great potential to influence pro-environmental behaviour and raise awareness, it is not easy. Many factors, such as education, culture, and personal experience, can affect it.

**Social and Cultural Norms**

Social norms and cultural norms play an important role in the Agrarian Awareness Movement in Pucung Village, especially those related to efforts to put the movement on the norms that apply in society. The explanation can be noted as follows: First, social norms refer to the rules or values prevailing in society, which affect social interaction and individual behaviour patterns. In a rural context, social norms can form awareness of the importance of preserving land, water, and other natural resources. For example, norms for carrying out crop rotation or soil conservation can be part of traditions preserved from generation to generation. In addition, strong social norms can encourage communities to support each other in maintaining the sustainability of land and environmental use and utilisation. For example, norms for keeping water sources clean can be part of a collective consciousness that is applied together.

Water is an important source of life for the people of Pucung Village. The community always seeks sufficient clean water to live a healthy and prosperous life. Therefore, the cleanliness of water sources should not be threatened by various factors such as pollution, sewage, and excessive use. In this context, the norm to maintain the cleanliness of water sources becomes crucial as part of the collective consciousness that is applied together.

One important aspect of norms in maintaining clean water sources is awareness about the impact of community behaviour on the environment. By understanding that everyday actions can impact the water quality, communities tend to take responsibility when it comes to behaving, acting, and behaving about water. For example, the people of Pucung Village do not litter and do not use harmful chemicals that can damage the water ecosystem and threaten health.

Norms built in the context of the Agrarian Awareness Movement also form sustainable habits in maintaining the cleanliness of water sources. When the community applies these norms, it creates a cleaner and healthier environment. However, the challenge in implementing these norms cannot be ignored either. One of the main obstacles is the lack of education to construct awareness of the importance of keeping water sources clean. Especially to sensitise some people in Pucung Village who do not know the consequences of their behaviour on the environment so that they can change the habits that have been embedded into new, more ecological habits.

Laitman (2005: 2) expresses the importance of collective consciousness by explaining that collective consciousness includes collective thoughts and sensations, which are the key to balance and harmony. In today's reality, the collective consciousness has an important position, especially in preserving key values from generation to generation. Therefore, each needs the ability to transform themselves to achieve collective consciousness.

Second, cultural norms include the values, beliefs, and traditions of a society's identity. In the rural context, cultural norms can shape people's mindsets towards the relationship between humans and nature and the importance of maintaining ecosystem balance. For example, in the community's culture, local wisdom values teach us to coexist with nature and use it wisely. Cultural norms encourage people to understand the importance of using and utilising land and natural resources and avoid agricultural practices that damage the environment.

In the context of culture, the land is understood as one of the important natural resources for human life because, from it, humans can obtain food, shelter, and various other needs. Therefore, unsustainable land use can threaten the sustainability of the environment and human life. Cultural norms are important in encouraging people to understand and maintain land use and utilisation sustainability.

People need to understand the concept of sustainability in land use. Sustainability means using the land not to damage the environment, maintaining soil fertility, and making these resources available to future generations. Well-maintained soil will support plant, animal, and human life.

Cultural norms are important in shaping people's behaviour and attitudes regarding land use. Cultural values such as gotong royong, local wisdom, and a sense of responsibility towards nature can form awareness about the importance of protecting the land. This happens in Pucung Village, where the community practices a culture that values cooperation and tends to work together to maintain the sustainability of the land used.

The people of Pucung Village understand that unsustainable land use can lead to soil degradation, erosion, biodiversity loss, and conflicts over resources. Mistakes in land use can have destructive consequences; for example, the land becomes arid and infertile, thus threatening the livelihoods of farmers and, at the same time, threatening the sustainability of the ecosystem. Therefore, although cultural norms can be a powerful driver in maintaining soil sustainability, there is still a challenge that needs to be overcome, namely the application of positive cultural norms and values. Precisely, the norms and values of positive culture in Pucung Village are normative and implementative and tried to be implemented seriously.

**Individual and Collective Meaning**

The Agrarian Awareness Movement in Pucung Village has a certain meaning for community members as individuals, as well as for the community as a collective, whose explanation is as follows: First, the meaning of individuals who have a deep understanding personally or personally about the importance of agricultural land, land, and natural resources as sources of life. Individuals or community members can realise the diverse benefits of agricultural, land, and natural resources, ranging from providing food, clothing (clothing), shelter (shelter), and employment to a beautiful, harmonious, and sustainable environment. Therefore, individuals involved in this movement are concerned about rural affairs, land, and natural resources and understand their relationship with human and community survival.

The role of individuals is very important in the Agrarian Awareness Movement because it is a major element in encouraging change and protection of existing natural assets. Individuals involved in this movement generally have a highly caring attitude towards agriculture, land, and natural resources. The attitude of caring for agricultural, land, and natural resources is the main foundation for individuals involved in this movement because it is based on the understanding that land and natural resources are assets that are not only important for human survival but also for the sustainability of the environment and ecosystem as a whole. By having a highly caring attitude, individuals tend to pay more attention to the impact of their activities on the land and the surrounding environment.

Individuals who care about agriculture, land, and natural resources are vital in maintaining ecosystem sustainability. They tend to be more proactive in taking action to protect soils from degradation, reduce pollution, and promote sustainable agricultural practices. For example, these individuals engage in land use and utilisation activities based on environmental and ecosystem awareness. This has a positive impact in the form of involvement in preserving the environment, which simultaneously strengthens food security and the local economy.

Second, collective meaning can strengthen solidarity and cooperation between communities in sustainably managing agricultural land and natural resources. Community participation in this movement can unite them to protect agricultural land and natural resources, develop environmentally friendly agricultural practices, and fight for agrarian justice. Thus, the Agrarian Awareness Movement can be a means to strengthen local communities, build economic sustainability, and preserve the environment for future generations.

One of the main benefits of the Agrarian Conscious Movement is its ability to strengthen local communities. By understanding agricultural rights and the importance of sustainable land use, local communities can unite to protect the natural resources around them. Through collaboration and active participation in this movement, communities can strengthen solidarity and support each other in defending the important land and resources for survival.

In addition to community strengthening, this movement can help efforts to build economic sustainability at the local level. Communities can create stable and sustainable economic systems by promoting sustainable agricultural practices and responsible use of natural resources (land). In addition, by understanding the economic value of environmental conservation, they can develop business models that are environmentally friendly and sustainable in the long run. In other words, society has viewed environmental sustainability as one of the important aspects of business activities at the local level. This reality shows increased public awareness about the importance of maintaining natural ecosystems, so the community has functioned as an agent of change for environmental preservation and protection.

Third, individually and collectively, the people of Pucung Village feel the existence of (1) Economic welfare, in the form of community welfare in the economic aspect, namely when the community can meet the needs of themselves and their families, which is characterised by adequate income. The average income of the people in this village is Rp. 2.500.000,- per month per family, while the needs of one family chess residents (father, mother, and two children) reach Rp. 2.000.000,- per month; (2) Psychological welfare, in the form of community welfare in the psychological aspect, is when the community can be calm and not stressed in facing the dynamics of life. Calm does not mean slow in acting, but rather the expression of someone who thinks clearly and deeply. The people of Pucung Village have alternative jobs, such as farmers, farm labourers, migrant workers, civil servants, small entrepreneurs, and traders; (3) Social welfare, in the form of community welfare in the social aspect, which is when people can interact with each other harmoniously. Interaction is an action that occurs when two or more parties influence each other or influence each other. Social harmony is seen in several community service activities and other activities carried out together as well as close relationships between community members; (4) Cultural welfare, in the form of community welfare in cultural aspects, namely when the community is able and has the opportunity, to express attitudes, behaviour patterns, and knowledge possessed in the form of traditions, customs, and arts. Cultural expressions can be seen from the lively activities of local traditions, such as karawitan art, flying art, apostle tradition, and others.

1. **Conclusion**

The Agra ria Conscious Movement at the village level, especially in Pucung Village, is intended to improve community welfare, which is characterised by welfare in economic, psychological, social, and cultural aspects. The movement has (1) main foundations, (2) urgency or important role, (3) importance and authority, (4) main concern, (5) behavioural dynamics, (6) preferences and expectations, (7) objective and subjective awareness, (8) social and cultural norms, and (9) individual and collective meaning.

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