

The Rationality of Weber's Actions and Changes in Community Behavior (Case Study of Behavior Change in the Arrangement of the Benoyo Spring Area)

Firda Tesalonika Turnip Universitas Kristen Satya Wacana, Indonesia

Antik Tri Susanti Universitas Kristen Satya Wacana, Indonesia

Royke Roberth Sahainenia Universitas Kristen Satya Wacana, Indonesia

Abstract

Before the City without Slums Program (*Kotaku*) arrangement and its community by the Department of Housing and Settlement, the Benoyo spring area was not well-preserved and poorly maintained. This study aims to discover what induced the behavior changes after implementing *Kotaku*. The researcher found it interesting as changing behavior is not something that could be easily accomplished. This research was conducted at the Benoyo spring in Ngentak Kutowinangun Lor Salatiga using qualitative methods with descriptive research. The results of this study reaffirm Max Weber's statement that change can occur because it is based on value rationality. The value given in the *Kotaku* program is commensurate with the values already existing in society. It is synonymous with when Max Weber explained the growth of capitalism in Germany as the ethical values of Protestant religion (inner-worldly). The old (traditional) rationality has been replaced by value rationality, followed by objective and instrument rationality. This research thus shows the importance of value rationality in changing behavior.

Keywords

Max Weber; Behavioral Change; Value Rationality

INTRODUCTION

Benoyo spring is one of the springs in the Salatiga area, located in Ngentak Kutowinangun Lor. In the past, locals used the water from the Benoyo spring for cleaning livestock, bathing, and other activities. Aside from their habit of using water unclean, the locals also tend to throw garbage into the water. These behaviors make the Benoyo spring area dirty and unmaintained.

Upon this condition, the community in the Benoyo spring area started to incline change, even though they had not acted on it until support came from the Salatiga City Government and the Department of

Housing and Settlement for the City Without Slums Program (*Kotaku*). The *Kotaku* program began to organize the Benoyo spring area in 2018.

In 2021, when researchers conducted pre-research at the location, there was a change in the environment in the Benoyo spring area. The change was not only in its appearance but also in the people's behavior. It became clean and beautiful.

This change is interesting as changing people's behavior is challenging since it relates to attitudes and perspectives. Susanto (1979) stated that changes in the material field are easier to achieve while, on

the contrary, mental changes are the most difficult ones.

Several studies on behavior change have been carried out, including Widowati and Mulyasih (2014), whose research found changes in the social behavior of the Baduy community due to the entry of information and communication technology. Likewise, in the research of Haryati (2016), the findings show that there has been a change in people's behavior since the construction of the industrial area. Research by Anggraini et al. (2015) showed the effect of night entertainment activities in changing people's social behavior. In addition, research was also conducted on the impact of online games on social behavior changes in Telkom University students.

While the previous research explained the external factors that influence individual or community changes, this study focuses more on the changes that occur because of external values (*Kotaku*). It means that these values (*Kotaku*) are in line with the ones found in society, just like when Max Weber saw the growth of capitalism in Germany because it was in line with Protestant ethical values (inner-worldly) (Weber, 1930). For this reason, this study assumes that changes in community behavior in the Benoyo spring area are due to rationality that grows from the same values as expressed by Weber.

Weber stated that rationality consists of; (1) traditional rationality; (2) effective rationality; (3) value-oriented rationality; and (4) instrumental rationality. This rationality will be used as a theoretical basis to explain behavior change. For this reason, the author wants to study the behavior changes in the Benoyo community in managing rivers that have been running in the area with the chosen research title: Weber's Actions Rationality and Changes in Community Behavior (Case Study of Behavior Changes in Benoyo Spring

Management). The rationality of the action in question is an effective action to achieve their desired goals.

RESEARCH METHOD

The method used is a qualitative method with descriptive research. This research was carried out by understanding the phenomena experienced by the research subject —behavior, motivation, perspective— as a whole in the form of words and language on the matter, which means this research does not use numbers (Bungin, 2003: 42).

This research was conducted in Ngentak Benoyo. One of the areas in Kutowinangun Lor received a slum settlement program from the Department of Housing and Settlement of Salatiga City.

Data were collected by observation, documentation, and interviews. The technique used for analysis was collecting and properly compiling the existing data and processing it directly from the raw materials of observations, interviews, and documentary results.

RESULTS AND DISCUSSION

History of Benoyo Spring Area

Based on data from the environmental office (KLH), Salatiga city has four significant springs, namely Kalitaman spring (water discharge 150 liters per second), Kalisombo spring (50 liters per second), Benoyo spring (50 liters per second), and the largest is the Senjoyo spring (1,000 liters per second).

Geographically, the Benoyo spring is located in the Kutowinangun Lor Village, Tingkir District, Salatiga City, Central Java Province. This village is located on an undulating and sloping plateau with an altitude of 200 above sea level and has a tropical climate with an area of 116,281 hectares. This village has 6 hamlets and 87 neighborhoods with 6 villages (Butuh,

Karangduwet, Canden, Pancuran, Ngentak, Karangpee). The Benoyo spring is located in hamlet 05 of Ngentak.

The Benoyo spring is a relic of the Dutch era. It has two functions, a bath for the nobles on the left side and a bath for animals such as horses on the right side. In the past, horses were used to transport bodies by carriage. The body was buried in a tomb located above the Benoyo spring.

The tomb above the spring has a genealogy of the days of the kingdom. Benoyo's tomb has a *kepunden* tomb, or the tomb of an ancestor named Ki Musri (an aristocrat). Ki Musri's tomb is still frequently visited today. Besides the tomb, next to the garbage bin, there is another tomb inside the water, which can only be seen by certain people (interview source from local figures, dated August 21, 2021)

Some residents believe that if the tomb is dismantled, it will have an archaeological site in the form of a stone gate or temple. In the past, such thing was found when residents (gravediggers) wanted to bury bodies. At that time, when they tried to dig a hole, a stone was found. It is a shared belief among the residents that if the stone of this temple is dismantled, the entire Ngentak will be affected, which means if it happens, it will affect the entire road area. Therefore, the Salatiga government had no courage to do so and locked it instead. Until now, the location is still used by the locals for public funerals.

Over time, because the water conditions were not good, the Benoyo spring was no longer used by the nobles but by the residents. The Benoyo spring used to be a grove of forest surrounded by bamboo and banyan trees. There was no housing yet; there were still many rice fields and swamps. Benoyo spring is close to Kalitaman and Kalisumbo springs.

Benoyo spring was then used by residents for bathing, washing clothes, washing livestock, defecating, and freshwater fish farming.

Pre-Arrangements: The Continuation of Traditional Actions of Rationality

Before the arrangement, the community in Ngentak lacked a sense of care for the environment. The habitual behavioral actions that were repeatedly carried out were littering, washing livestock in the Benoyo area, and throwing feces into the spring. These actions resulted in poor condition of the Benoyo spring area. These are the instances of traditional actions in Weber's theory, carried out continuously. The act of littering was because they thought that the water would carry away the garbage they threw onto the spring, and the garbage would disappear, but in fact, doing so caused the spring area to become dirty and poorly maintained. Regarding this matter, one resident who lives in the Benoyo area said:

"Before this arrangement, I usually used to throw away trash and the rest of my livestock manure because I thought everything, I threw away would be gone by the water."

Locals also tended to defecate in the spring area because they did not have toilets. This happened because they claimed to be busy with other activities. Moreover, other community activities, such as community service activities, were rarely carried out regarding the goodness of the environment.

This traditional action by residents has been going on for a long time. This dirty and poorly maintained river situation occurred for more than 6 years. Mr. Jujuk as chairman of the hamlet, said:

"Community activities before the arrangement had occurred a long time ago. I saw the dirty and unmaintained spring area approximately 6 years before this arrangement."

Before the government support through the *Kotaku* program, the Benoyo spring area got support from the World Bank in 1994. The support was in the form of drainages repairment and spring (water reservoirs) cleaning. After that, in 2018, the Salatiga City Government and the Department of Housing and Settlement did some re-arrangements in that area. At that time, the changes did not significantly affect the behavioral changes of the people around the area.

Benoyo Spring Arrangement Process

The arrangement of the spring area was carried out by the Salatiga City Government and the Department of Housing and Settlement for the City without Slums Program (*Kotaku*).

The arrangement process was carried out in 2 stages. The first stage was carried out in 2018. It included the arrangement of the Benoyo river in hamlet 05, on the northern river flow, U-Ditch channel, concrete road, and absorption. The second stage was in 2019. This time, the arrangement of the Benoyo river in Ngentak Kutowinangun Lor was continued with improvements, including paving (320.62 m²), fences around the river (139.8 m), bridges, and gardens (34.42 m²). On the aesthetical aspect, the arrangement was supported by the acrylic inscription "Sungai Ngentak Benoyo." Not only that but some public toilets were also built there.

The arrangement process of the Benoyo spring area was started with the issuance of a slum Decree (SK). Then it proceeded with mapping. In the mapping process, the residents made baseline data; hence there

were some potential and problems. Thus, since the planning process, the KOTAKU program has involved the community. Conyers (1992:154) stated three main reasons why community participation has an essential meaning:

1. A tool for obtaining information on the conditions, needs, and attitudes of local communities without which development and projects will fail.
2. A community will trust a development program or project more if they feel involved in the preparation and planning process because they will know more about the ins and outs of the project and will have a sense of belonging to a particular project.
3. An assumption is that it is a democratic right if the community is involved in developing its society. It can be felt that they also have the right to advise on the type of development to be carried out in their area.

The results of the participatory mapping identified potential sources of springs and fish cages, while the problem was that the area was not well organized, and people had a habit of throwing garbage and some people defecating there.

The results of community mapping under the slum decree were mapped with the baseline data. After the baseline data was obtained from the community, it was continued to the local government for approval. The structuring process followed up on the decision letter. Before that, the community expressed their ideas on how to fix the area. Some of the ideas from the community include making a garden in the Benoyo area, making fountains, and photo spots. These ideas from the community were realized into designs assisted by the slum settlement program and continued with the construction phase.



Figure 1. Benoyo River Spring before the arrangement (Source: dinaspkp.salatiga.go.id, 2017).



Figure 2. Benoyo River Spring after the arrangement (Source: dinaspkp.salatiga.go.id, 2021).



Figure 3. Benoyo River Spring at night (Source: dinaspkp.salatiga.go.id, 2021).

After Arrangement: Value rationality, Goals, Instrumental dan Affective.

The arrangement process was completed in 2020, when societal changes began to be seen since the arrangement. The results of this arrangement have an impact on the residents. People feel comfortable with clean springs.

The results of the area arrangement proved that the springs have become cleaner and become one of the tourist attractions. At night, the area is called

Benoyo Night Life (BNL) which is beautifully arranged with colorful lights. The tourists can enjoy the scattered fish in the river and feed the fish. Supporting the Benoyo as a tourist attraction, there are youth groups who use it to sell plates of seafood for tourists.

The area grows for the locals, and they take care of it. The community does not have the heart to pollute the area, so the community is willing to make changes in behavior in order to maintain and care for the results of the arrangement. Yakub, the chairman of ASKOT KOTAKU, said:

"The arrangement was not because of the related departments but because of the Ngentak people who were very enthusiastic about it; we just helped what the community needed."

Traditional rationality has changed because society already has values. The community feels the importance of keeping the area clean. That is where value rationality occurs. People are not comfortable with the dirty and unmaintained condition of the Benoyo spring. The head of the hamlet in Karangpete, whose house is not far from Benoyo spring, said:

"An arrangement in the Ngentak environment was carried out because the area was considered slum and not well-maintained, and also one of the residents was affected by malaria, an arrangement was made to make the spring clean and free of germs."

The value they have is not only about the beauty and cleanliness of the area but also the importance of maintaining it for health. With this value, it is essential to move people to make behavioral changes. This aligns with Weber's explanation of the

growth of capitalism. Weber explained that the values in the Protestant religion could drive the growth of capitalism. Values can make people move (Weber, 1950)

Value rationality is followed by goal rationality. The rationality of that goal makes the spring clean and turns it into a tourist attraction that will later help the economy of the Benoyo community. Mr. Budi Santoso, a resident, said:

"We hope that there will be an arrangement to add water tourism spots in Salatiga. The residents who live near the spring also start selling food to help the economy. Since the arrangement, many people from Salatiga visit the spring. Students and others also often pay a visit here to enjoy the results of this arrangement. With these visitors, people who sell things here will get their goods sold in no time. And of course, the goal is to keep this spring clean, not like how it used to be."

Community services are often regularly conducted to preserve the spring's good condition every two weeks. To help the economic sector of the community, they must take action to care for and maintain the results of the arrangement. While individual activities such as cleaning the surrounding environment are carried out every day, according to Mr. Jujuk as the hamlet head:

"The community service activities are carried out regularly once a week. At the beginning of the corona, community service was not carried out but the community did individual cleaning. The residents here already have an awareness about their environment even without any prior direction to act. They made their own schedule for community service. That's the thing I respect about them. It eases me as the head to invite them."

Objective rationality coexists with instrumental rationality. With a goal, people take action as efficiently as possible to achieve it. Activities in caring for and maintaining the Benoyo spring are a rationality instrument to achieve rationality goals.

As a manifestation of instrumental rationality, the head of the local hamlet created a cleaning team. This team is tasked with cleaning and protecting the environment. This team has six members who have a joint schedule once a month. Each day the task is done individually. Mr. Fajar, the head of the cleaning team, said:

"In this area, the task of the cleaning team is not actually so heavy because this team has the support of the community, where they play a role in cleaning the Ngentak area so it doesn't burden the cleaning team, the community has put their garbage in the bins that have been provided, so we just carry it. I salute the residents here; the cooperation is great."

Changes in behavior do not only occur in ordinary people, but community leaders also start to have the awareness to mobilize the people. According to Mr. Widodo as the hamlet deputy said:

"Basically, the people here already understand about this arrangement, it has started to change. The changes are clearly visible until now. This area has been maintained and kept clean since the arrangement. Although the residents here are very enthusiastic, we as representatives and hamlet heads must also take real action so that they become more enthusiastic to keep the area clean and comfortable. I as the representative here, I take real actions by cleaning the surrounding environment and the hamlet head also often orders for a community service. However, it doesn't mean we

only order the people, we as the head and representative also participate in it.”



Figure 4. Community service in Benoyo spring
(Source: Instagram info Salatiga).

Among the actions taken by the community, sometimes there are effective rational ones based on feelings. For instance, visitors who enjoy the Benoyo spring while taking selfies throw away the leftover food wrappers carelessly, and the residents call them out using kind words and a polite tone and make them pick up their garbage. This action occurs because it is based on someone's emotions or feelings.

All community activities or actions are a form of community support to achieve all the goals they have. This support is carried out with community involvement or participation in all existing activities. Their involvement makes the Benoyo spring area becomes well maintained and clean.

According to Harold J. Laski from the London School of Economics and Political Science in Budiardjo (2002: 34), "society is a group of human beings who live together and cooperate to achieve the fulfillment of their typical desires (A Society is a group of human beings living together and working together for the satisfaction of their mutual wants). In the formulation of Law Number 25 of 2004 concerning the National Development Planning System, Article 2,

paragraph 4 explains that optimal community participation is indispensable in preparing development plans to achieve prosperity and the common interest (RI 2004).

The community actions, as described in Weber's theory, will open up opportunities in the new economy through the tourist attractions of the Benoyo Spring. Although entering the area is free of charge, the community feels the impact of trading around the Benoyo spring area. To preserve or maintain the arrangement that occurs in all areas, there must be value and community involvement so that the results can be maintained and put to good use. The importance of values and community involvement is to find out what they need so that the results of the arrangement or development can run well. If the Ngetak community did not have values and participation in existing activities, the results of the arrangement would not go well.

CONCLUSION

Based on the research results, it is concluded that changes in society in Ngentak Hamlet occur because of value rationality. The changes occur, then a goal is created. To achieve that goal, the community also takes acts of instrumental rationality, where the action is carried out as efficiently as possible to achieve the goal.

Value rationality is the thing that can make a behavior change. Thus, this research can be used as a reference to answer why there is a failure in changing behavior. The answer is that the most important thing before a change can occur is the existence of value rationality. Thus, this study reaffirms the truth of Weber's theory.

Suggestion

The Ngentak community, especially the youth, can be more active in participating in the activities in Ngentak and promoting the Benoyo spring through social media so that more people will be aware of its existence and beauty.

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