



# Construction of the societal development index (case study in Pancoran Mas village, Depok city and Dukuh village, Salatiga city)

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## Abstract

Knowing the achievements of development can give an idea of the extent of the efforts that have been made by the government and the community. From a sociological perspective, a measurement tool is needed that can show the level of community development. This research aims to develop a Societal Development Index (SDI) that can measure the level of community development in Depok City and Salatiga City, focusing on the basic elements of community life. The data used were obtained using a mixed method by conducting surveys and in-depth interviews. Exploratory factor analysis was then used to construct the SDI. The research results show that three basic elements of society, namely social structure, culture and social processes, can form the SDI. The SDI score for Depok City was 78.97 and Salatiga City was 81.72. These results show that the quality of community development in Depok City and Salatiga City is in the very good category. In comparison, the SDI of Salatiga City is higher than that of Depok City. Cultural dimensions and social processes contribute significantly to the high SDI of Salatiga City. The three basic elements of society, namely social structure, culture and social processes, make different contributions to the SDI in both Depok City and Salatiga City. In conclusion, SDI can be used to measure and explain the level of community development. Sociologically, SDI can accurately explain the community development that has been implemented by analysing the conditions of social structure, culture and social processes.

**Keywords:** development, societal, social structure, culture, social processes

## Introduction

Frequent contradictions between sectoral development indicators persist in Indonesia. While economic development has increased, inequality has also increased, indicating that economic gains have not been equally distributed among the population. Only part of the population benefits from economic development, leading to a widening gap between rich and poor. The development that has taken place has led to economic inequality (Hosseini, 2003) <sup>[6]</sup>. In addition, a large number of people are still classified as poor and are unable to meet their basic needs.

In order to meet their daily needs, people need to be employed. Employment provides the income necessary to meet their needs. However, there is still a significant number of people who are unemployed, leading to poverty and low levels of education. Development has not been able to create the quality of life that people deserve, including meeting their basic needs, achieving prosperity and finding employment (Statistics Indonesia, 2022) <sup>[17]</sup>.

Various crimes have been recorded in the daily lives of the people. Some residents commit crimes that result in material losses, while others commit abuses that can lead to the death of fellow residents. In addition, the increase in mass conflicts at the village/sub-district level indicates a poor quality of community relations and interactions (Statistics Indonesia, 2021) <sup>[16]</sup>. It appears that the development that has taken place so far has not achieved the expected quality of life for the

community, including mutual respect, harmonious living and concern for one another.

The aforementioned development phenomena lead to the conclusion that sectoral development gives priority to the independent development of various aspects of life. This approach emphasises economic growth, which produces materials and money, but has failed to enhance human dignity. According to UNDP (1996) <sup>[18]</sup>, development that prioritises only material growth is jobless, reckless, rootless, voiceless and futureless.

As a consequence, it is important to determine an appropriate strategic pattern for the implementation of development. Therefore, a comprehensive development strategy pattern is needed that is holistic and systemic. Holistic and systemic development covers all aspects of life and their interrelationships. Wirutomo (2022) <sup>[19]</sup> proposed the concept of systemic and holistic societal development, which is directly related to the basic elements of community sociology: social structure, culture and social processes. The quality of social and cultural life of a society is the main concern of societal development. Therefore, attention should be paid to social structure, culture and social processes in order to improve the quality of social and cultural life in society.

The achievements of societal development should be made known. This will give an idea of the extent of the efforts made by the government and the community. The progress of societal development is continuously monitored using measurable

indicators to evaluate its results. Measuring societal development outcomes helps stakeholders to communicate their goals and achievements more effectively. It also facilitates clear accountability (OECD, 2014)<sup>[12]</sup>. In order to measure societal development, it is necessary to have a societal development indicator. For this reason, researchers consider it necessary and important to create a societal development index. The societal development index can be used to assess the quality of social and cultural life in a region at a given point in time.

A number of considerations were taken into account when selecting the research site. These included the results of a synchronisation study between the level of urbanisation and economic growth, taking into account the publications of the SETARA Institute, the global outbreak of the COVID-19 pandemic, and the ease of access to the location. Based on the results obtained, two cities were selected as the research site, namely Depok City and Salatiga City. Thus, the application of Societal Development Index Construction will be carried out in Depok City and Salatiga City.

### Research questions

1. How is the Societal Development Index constructed in Depok City and Salatiga City?
  - a. What dimensions make up the Societal Development Index in Depok City and Salatiga City?
  - b. What variables make up the dimensions of the Societal Development Index in Depok City and Salatiga City?
2. How does the Societal Development Index contribute to Depok City and Salatiga City?
  - a. To what extent do the dimensions contribute to the Societal Development Index in Depok City and Salatiga City?
  - b. To what extent do the variables shape the dimensions of the Societal Development Index in Depok City and Salatiga City?

### Research objectives

The purpose of this study is to obtain a Societal Development Index figure that can measure the socio-cultural development of communities in both Depok City and Salatiga City. In analysing the achievement of the Societal Development Index, we conducted a comparative analysis of the socio-cultural development achievements between the communities in Depok City and Salatiga City. Furthermore, we analysed the contribution of each dimension and its variables to the achievement of socio-cultural development in both Depok City and Salatiga City.

### Research limitations

In terms of time, the research was conducted from 19 May to 29 August 2022, when the Covid-19 pandemic was still ongoing worldwide. The researchers have tried to do this in accordance with current scientific regulations. Although we are conducting face-to-face surveys and in-depth interviews, strict health protocols will be followed. In addition, the research site is only at the village level (Pancoran Mas Village and Dukuh Village).

### Research significance

There are several benefits of the research results, including:

- To provide critical thinking for improving the quality of sociological development measurements within the framework of the basic elements of society in accordance with the conditions of Indonesian society.
- It can enrich studies and discussions related to the study of the variables that make up or form the three basic elements of society.
- The research instrument can be the beginning and stimulus for the development and refinement of subsequent instruments in order to obtain a picture of the achievement of the results of the development of the socio-cultural life of the community at a higher regional level, such as districts/cities, provinces, and even the country of Indonesia.
- In practical terms, it can be used as a basis for monitoring and evaluating development according to aspects of social structure, culture and social processes.
- As a consideration for the government (both central and regional) to make policies based on aspects of social structure, culture and social processes that are reflected by the level of socio-cultural life development that has been achieved.

### The scope of the study

The rationale for selecting a research site is based on a study of the synchronisation between the level of urbanisation and economic growth (Chen, Liu & Tao, 2013)<sup>[4]</sup> of all cities/districts on the island of Java using the quadrant analysis method. In addition, the SETARA Institute<sup>[7][14]</sup> publication on the Tolerant City Index (TCI). As a result, Depok City and Salatiga City were selected as research sites. The next step is to select a village that is considered representative of the city. Pancoran Mas Village in Pancoran Mas District was deliberately chosen as the case study research site for Depok City because of its geographical location in the city centre. Similarly, Dukuh Village in Sidomukti District is a case study research site for Salatiga City.

### Data

This research uses a mixed methods approach, which is the integration of quantitative and qualitative methods (Creswell, 2014)<sup>[5]</sup>. Quantitative methods are applied by conducting surveys or data collection from a number of selected respondents. The criteria for respondents are people of productive age, namely between 15 and 64 years of age. Using Slovin's (1960) theoretical approach with a margin of error of 10 percent, the number of respondents in each city, both Depok City and Salatiga City, was 120 respondents. The qualitative method was then applied by conducting in-depth interviews with several informants. The number of informants in Depok City was ten, consisting of two women and eight men. Meanwhile, the number of informants in Salatiga City was nine people, consisting of two women and seven men. The selection of multiple informants were those who were considered to know and understand the conditions and social development of the society in their respective areas.

The findings from the surveys and in-depth interviews were used to inform the integrated analysis. This allows researchers to gain a more complete understanding of the research problem

and to answer the research questions with sufficient depth and breadth.

In addition to primary data, this research also used a range of secondary data. Some of the secondary data used include areas in figures (both cities and subdistricts), official statistical reports and statistical publications, all of which are produced by the Indonesian Central Statistics Agency.

### Questionnaire design

The questionnaire used in this research is a closed-ended questionnaire with multiple choice answers. The questionnaire consists of five blocks of questions/statements. Block I contains detailed questions about place recognition and Block II contains detailed questions about the respondent's general information. In addition, for the remaining three blocks there are questionnaires based on three basic elements of society in the form of latent variables that are the focus of the research, namely social structure, culture and social processes. Block III contains detailed statements on social structure, Block IV contains detailed statements on culture and Block V contains detailed statements on social processes. The three blocks, blocks III, IV and V, were measured using a Likert scale.

### Testing the instrument

The location for conducting validity and reliability tests (Azwar, 1997)<sup>[1]</sup> was determined to be Sunter Jaya Village, Tanjung Priok District, North Jakarta City. Validity and reliability tests were then conducted on 50 randomly selected respondents (n=50) with  $\alpha=0.10$  (10%). The tests are conducted separately for Block III, Block IV and Block V.

### Method of analysis

The analytical method used in this research is descriptive analysis, which is used to obtain a general overview of the variables related to societal development, and exploratory factor analysis in the formation of the Societal Development Index (SDI) (Johnson & Wichern, 2002)<sup>[8]</sup>.

### Composite indicator category

The score resulting from the SDI calculation has a minimum value of 0 and a maximum value of 100. In order to help or facilitate the explanation, the SDI scores are categorised taking into account the quartile values, i.e. the value limits of the 1st to the 3rd quartile. Where the 1st quartile value is 25, the 2nd quartile value is 50 and the 3rd quartile value is 75, arranged as follows:

$SDI \leq 25$	:	Very poor
$25 < SDI \leq 50$	:	Not good
$50 < SDI \leq 75$	:	Good
$75 < SDI$	:	Very good

### Construction of the Societal Development Index

The construction of the Societal Development Index (SDI) begins with the calculation of the index for each dimension, namely the index for the dimensions of social structure, culture and social processes. The steps in constructing the index for each dimension are based on methods developed by the Organisation for Economic Co-operation and Development (OECD, 2008)<sup>[11]</sup>. Prior to this, the data were normalised to

ensure that they were on the same scale and in the same direction as the SDI.

### Construction of a Social Structure Index (SSI)

The calculation of the Assumption Test gives a KMO test statistic of 0.867 and *Bartlett's Sphericity Test* with a *p-value* of 0.000, so the decision is to reject  $H_0$ . The selection of variables using MSA and Community resulted in six variables that were used in the construction of the SSI. None of the variables were eliminated. The results of the factor extraction show that the total variance explained is 65.678 per cent. The next step is to calculate the weight of each indicator using the loading factor values obtained in the factor analysis. The normalised indicator scores were then aggregated with weights (Table 3) obtained through arithmetic aggregation to form the SSI.

### Construction of a Cultural Index (CI)

The calculation of the Assumption Test gives a KMO test statistic of 0.803 and *Bartlett's Test of Sphericity* with a *p-value* of 0.000, so the decision is to reject  $H_0$ . The selection of variables using MSA and Community then produced ten variables which were used to construct the CI. The results of the factor extraction show that the total variance explained is 69.643 percent with three factors formed. The first factor is called Helping Fellow Citizens factor, the second factor is called Citizens' Orderly Behaviour factor, and the third factor is called Citizens' Humane Behaviour factor. The weight of each variable is shown in Table 3. As before, the aggregation method used is arithmetic aggregation.

It should be noted that it turns out that there are three variables (Helping people of different religions, Helping people of different ethnicities and Orderly traffic) which produce MSA values  $< 0.5$ . However, if we look at the Community score, it can be greater than 0.7, with values of 0.775, 0.721 and 0.739. Considering that the research was carried out in the context of socio-cultural life, where it is quite difficult to convert research variables quantitatively, the researcher decided not to eliminate these three variables. Thus, the ten constituent variables of the cultural dimension remain suitable for use in the formation of subsequent common factors.

### Construction of a Social Process Index (SPI)

The calculation of the Assumption Test gives a KMO test statistic of 0.606 and *Bartlett's Test Sphericity* with a *p-value* of 0.000, so the decision is to reject  $H_0$ . Then the selection of variables using MSA and Community gives four variables that are used in the construction of the SPI. Three variables are eliminated. The results of the factor extraction show that the total variance explained is 74.506 per cent with two factors formed. The first factor is called the Exchange of Ideas between Citizens factor and the second factor is called the Aspiration of Citizens factor. The next step is to calculate the weight of each indicator using the loading factor values obtained in the factor analysis. The variable weights are shown in Table 3. Aggregation is then carried out using arithmetic aggregation.

**Table 3:** Loading factor values and weights for each variable

Dimensions	Factor	Variable	Loading Factor	% of Variance	Standard Weight
Social Structure	Social Structure	Religious harmony (X <sub>1</sub> )	0,798	65,678	0,16454
		Elimination of racial and ethnic discrimination (X <sub>2</sub> )	0,779		0,16058
		Gender equality and equity (X <sub>3</sub> )	0,884		0,18210
		Efforts to fulfil the rights of persons with disabilities (X <sub>4</sub> )	0,746		0,15382
		Protection or fulfilment of the rights of the child (X <sub>5</sub> )	0,773		0,15920
		Earning a decent living (X <sub>6</sub> )	0,872		0,17977
Cultural	Helping Fellow Citizens	Helping people of different faiths (X <sub>7</sub> )	0,880	17,445	0,12772
		Helping people from different ethnic backgrounds (X <sub>8</sub> )	0,846		0,12277
	Citizens' Orderly Behaviour	Litter control (X <sub>9</sub> )	0,594	10,782	0,06468
		Orderly traffic (X <sub>10</sub> )	0,827		0,09014
	Citizens' Humane Behaviour	Incidents of bullying (X <sub>11</sub> )	0,822	41,416	0,09827
		Incidents of religious/belief intolerance (X <sub>12</sub> )	0,819		0,09790
		Incidents of racial/ethnic intolerance (X <sub>13</sub> )	0,911		0,10890
		Incidents of gender discrimination (X <sub>14</sub> )	0,809		0,09675
		Discrimination against disabled people (X <sub>15</sub> )	0,798		0,09538
		Discrimination against children (X <sub>16</sub> )	0,815		0,09748
Social process-es	Exchange of Ideas between Citizens	Public meeting (X <sub>17</sub> )	0,851	38,508	0,25878
		Committee participation in various activities/celebrations (X <sub>18</sub> )	0,848		0,25807
	Aspiration of Citizens	Open public space (X <sub>20</sub> )	0,891	35,998	0,25541
		Capturing community aspirations (X <sub>21</sub> )	0,795		0,22775

Source: Data processing results

The Societal Development Index (SDI) is calculated using the following equation:

$$SDI_i = (SSI_i + CI_i + SPI_i) / 3$$

$$SSI_i = 0,16454 X_{1i} + 0,16058 X_{2i} + 0,18210 X_{3i} + 0,15382 X_{4i} + 0,15920 X_{5i} + 0,17977 X_{6i}$$

$$CI_i = 0,12772 X_{7i} + 0,12772 X_{8i} + 0,06468 X_{9i} + 0,09014 X_{10i} + 0,09827 X_{11i} + 0,09790 X_{12i} + 0,10890 X_{13i} + 0,09675 X_{14i} + 0,09538 X_{15i} + 0,09748 X_{16i}$$

$$SPI_i = 0,25878 X_{17i} + 0,25807 X_{18i} + 0,25541 X_{20i} + 0,22775 X_{21i}$$

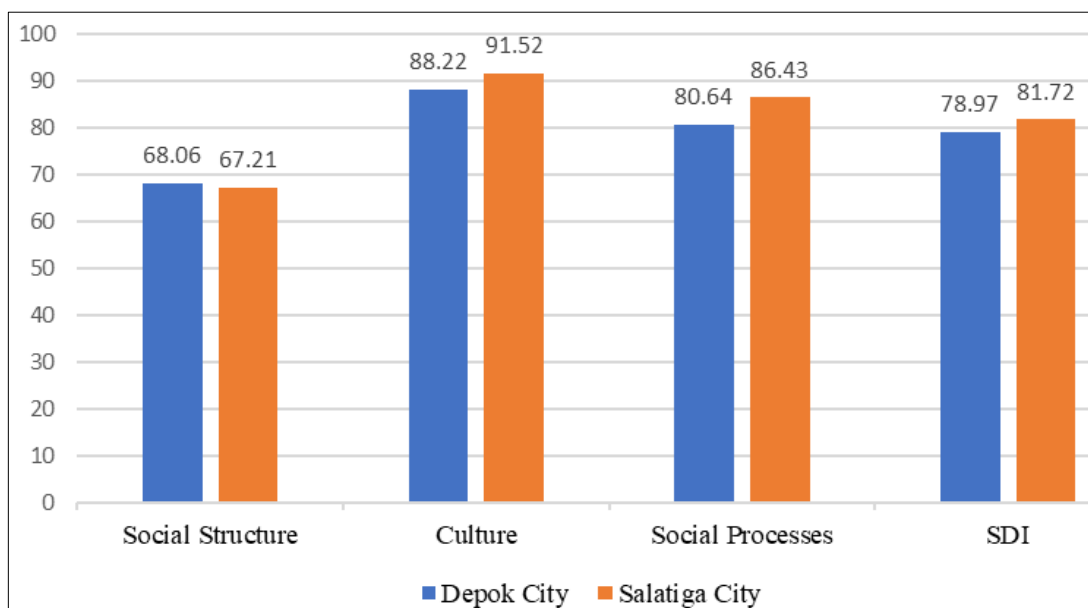
Where:

SDI<sub>i</sub> is the Societal Development Index of the *i*th city; SSI<sub>i</sub> is the Social Structure Index of the *i*th city; CI<sub>i</sub> is the Cultural Index of the *i*th city; and SPI<sub>i</sub> is the Social Process Index of the

*i*th city; *i*=1, 2

**Analysis of the Societal Development Index**

The results of calculating the Societal Development Index (SDI) in the two cities in Figure 1 show that the SDI score for Salatiga City is higher than that of Depok City, with scores of 81.72 and 78.97 respectively. Looking at the formative dimension index, both Depok City and Salatiga City show a similar pattern. It can be seen that the culture index has a higher score compared to the other two dimensional indices (social structure and social processes). Meanwhile, the social structure index has the lowest score. If we compare the dimension index scores between the two cities, we can see that there are two dimension indices in Salatiga City that are higher than in Depok City, namely the culture index and the social process index.



**Fig 1:** Societal Development Index for Depok City and Salatiga City, 2022

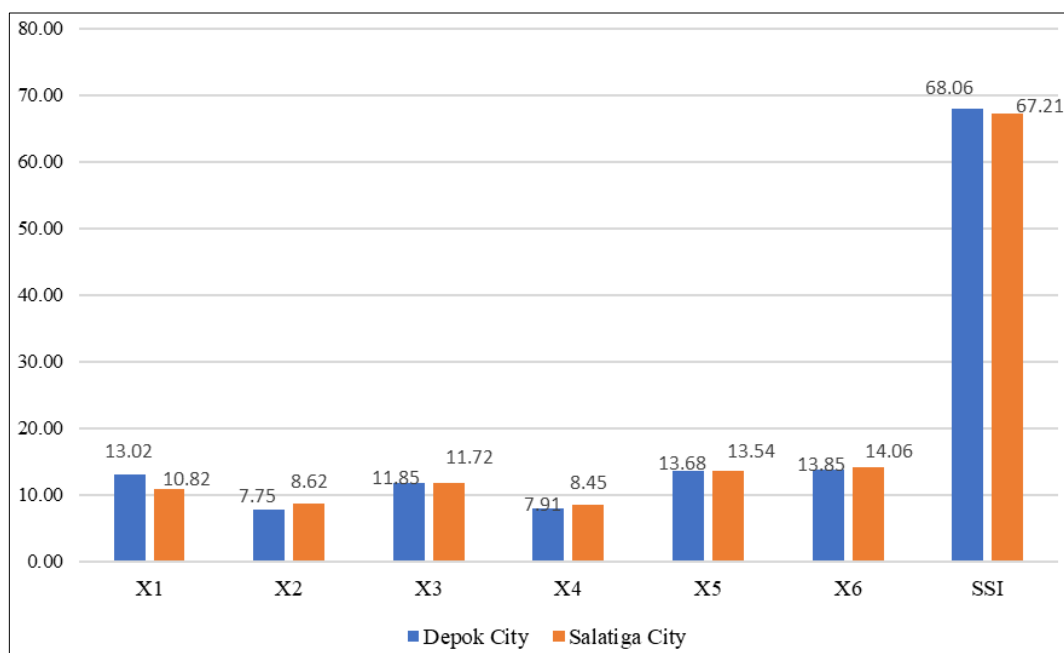
**Contribution of Variables to the Social Structure Index**

It is known that the resulting Social Structure Index (SSI) can reach a score of 68.06 for Depok City and a score of 67.21 for Salatiga City, both of which are in the good category (in the 50-75 range). The SSI is made up of 6 variables, each of which makes its own contribution. Looking at Figure 2, it can be seen that the biggest contributors to the SSI in both cities, Depok City and Salatiga City, are the variable of *Earning a decent living* (X<sub>6</sub>) and the variable of *Protection or fulfilment of the rights of the child* (X<sub>5</sub>). Meanwhile, the variables that make the smallest contribution in Depok City are *Efforts to fulfil the rights of persons with disabilities* (X<sub>4</sub>) and the *Elimination of racial and ethnic discrimination* (X<sub>2</sub>). For Salatiga City, the variables that make the smallest contribution are the *Elimination of racial and ethnic discrimination* (X<sub>2</sub>) and *Efforts to fulfil the rights of persons with disabilities* (X<sub>4</sub>).

In the city of Depok, the local government is trying to ensure that its citizens can earn a decent living. Efforts are being made to organise various trainings related to economic empowerment. For example, empowering mothers (especially mothers who are always at home) to be productive. The

mothers have been trained in food processing and preparation and in sewing clothes. The food and clothes produced are then distributed to micro, small and medium enterprise (MSME) entrepreneurs. Also, empowering the elderly to become economically productive. For example, training in waste recycling. There are also special gymnastics and recitation activities for the elderly. The hope is that the elderly will remain healthy and productive.

The local government pays attention to the children in its environment by forming a Children’s Forum. The Children’s Forum focuses on children attending school from Grade 1 of Junior High School to Grade 3 of Upper Secondary School. The Children’s Forum has a legal and administrative structure with a decision letter from the local government (Informant E). Some of the activities carried out include helping children to obtain birth certificates, providing nutritious food (in collaboration with local health centres), prohibiting the employment of children (as in the case of “ondel-ondel”, which uses school-age children to earn money). In addition, the creation of a child-friendly village programme (focusing on children from families with a low economic level).



**Fig 2:** Social Structure Index for Depok City and Salatiga City, 2022

On the health side, the local government works with mothers who are members of the Family Welfare Empowerment (FWE) organisation. Among the activities carried out is the implementation of 10 times Supplementary Feeding (SF) for stunted babies. SF is conducted twice a week. The target is zero stunting.

As part of the central government, sub-district governments and their staff collect data on disabled residents who need assistance. The results of the data collection are then submitted to the Social Welfare Department. At the agreed time, the Social Welfare Department then provides various necessities needed to help people with disabilities in their daily lives, such as wheelchairs, walking sticks and hearing aids (EC Informant). The local government also collects data on residents in need of economic support. This is a work

programme of the Ministry of Social Affairs to address the level of community welfare.

The local government’s attention and concern for various aspects of community life is implemented through the formation of various Working Groups, such as the Health Working Group, the Gender Equality Working Group and the Elderly Working Group. Each working group has its own management structure and is even equipped with a Task Force and Cadres. The Cadres are the spearhead of the activities because they have a more detailed knowledge of the problems and experiences of the community. On the basis of the information provided by the Cadres, the local government (through the Working Group and Task Force) provides assistance to the community in dealing with and solving its problems (SP informant).

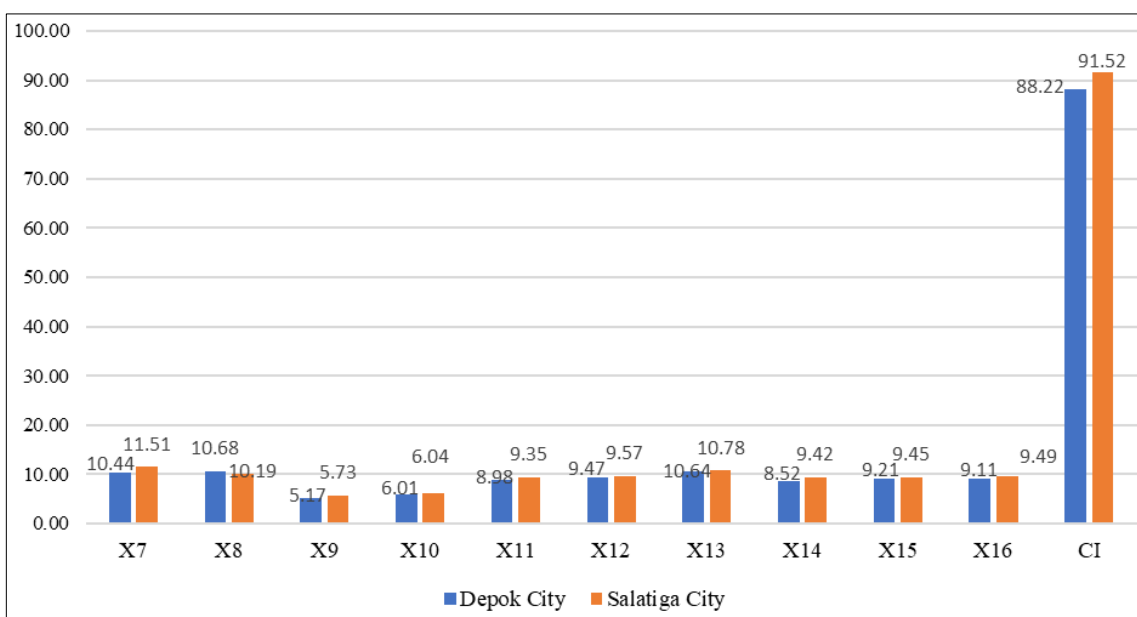
For Salatiga City, the local government pays attention to various aspects of people’s lives. This is related to harmonisation and synchronisation in order to maintain harmony and diversity in Salatiga City. This has started with budgeting plans for activities in each area of community life. In this financial year, budgeting will prioritise gender and child-focused activities. To support the implementation of various programmes in the areas of community life, the legal basis has been created by the city government (KK informant). Community groups are then involved through consultation and/or outreach. Previously, there were many public figures whose influence was dominated by men. For example, the chairman of the Community Association (CA), the chairman of the Village Community Empowerment Institution (VCEI), Religious Figures. Now the local government will involve minority groups such as women’s and children’s organisations. Community empowerment will follow, with capacity building for women as one of the objectives.

The sub-district government’s steps are to continue to implement various programmes of activities for the community, including through outreach. Information is disseminated directly to the public or through the latest

generally available media, such as the WhatsApp group. Socialisation will be carried out whenever there is information related to the direction and policies of the City of Salatiga or other information that is deemed to have an empowering effect on information for the community. For example, vaccinations and distribution of social assistance.

**Contribution of variables to the Cultural Index**

Based on the calculation results, it was found that the Cultural Index (CI) could reach a score of 88.22 for Depok City and a score of 91.52 for Salatiga City, both of which are in the very good category (in the range of 76-100). The CI is made up of 10 variables, each of which makes its own contribution. In Depok City, the variable *Helping people from different ethnic backgrounds* (X<sub>8</sub>) makes the largest contribution to the formation of CI. This is followed by *Incidents of racial/ethnic intolerance* (X<sub>13</sub>). Furthermore, two variables with quite large contributions are *Helping people of different faiths* (X<sub>7</sub>) and *Incidents of religious/belief intolerance* (X<sub>12</sub>). Meanwhile, in Depok City, the variables *Orderly in traffic* (X<sub>10</sub>) and *The habit of throwing rubbish in its place* (X<sub>9</sub>) each make the smallest contribution to the formation of CI (Figure 3).



**Fig 3:** Cultural Index for Depok City and Salatiga City, 2022

In Salatiga City, the variable that made the largest contribution was *Helping people of different faiths* (X<sub>7</sub>), followed by *Incidents of racial/ethnic intolerance* (X<sub>13</sub>). Furthermore, two variables with quite large contributions are *Helping people from different ethnic backgrounds* (X<sub>8</sub>) and *Incidents of religious/belief intolerance* (X<sub>12</sub>). Meanwhile, the two variables with the smallest contributions are *Orderly in traffic* (X<sub>10</sub>) and *The habit of throwing rubbish in its place* (X<sub>9</sub>).

In the city of Depok, the reality of people’s lives was explained by informant S, who said that in society you have to give priority to humanitarian aspects. Prioritising humanity means not discriminating between religions or ethnicities. Prioritising humanity in society also allows people to live together peacefully. So that environmental security can be maintained. If there is a common activity that requires mutual cooperation,

then all residents are involved, both Muslims and non-Muslims. In the same way, the residents are involved without differentiating between their ethnic groups. For example, informant S (Betawi tribe) has a cousin who is different from him (Ambon tribe).

This is reinforced by the explanation that there is an attitude of mutual respect and appreciation for the religious activities carried out by each of their followers. For example, the celebration of Eid al-Fitr, which is a Muslim holiday, and Christmas, which is a Christian holiday, can all go well and be celebrated by families in the local community. Please note that there is a local family who are American citizens who visit every few years to celebrate Christmas together. Similarly, if a religious activity requires a certain amount of money, community members of different religions can and do

contribute through the activity proposal submitted (UI Informant). There are even residents of different religions who show their desire to contribute by saying “please give me information”.

If an incident occurs that requires the assistance of other people, the residents who live or are nearby will immediately provide the necessary care and assistance. For example, there may be a resident who suddenly falls ill and needs immediate attention and must be taken to the nearest hospital. Informant LW explained that he had experienced convulsions and fainted due to a brain infection. Neighbours in the area immediately came and attended to him. They immediately took him to Budi Asih Hospital by ambulance and quickly informed his brother. Similarly, in the event of a death, the local community helps the bereaved family, right up to the funeral procession. All the realities of the process of helping people between citizens are carried out together, without distinction of ethnicity or religion. In the context of a pluralistic society, both religiously and ethnically, it is evident that people in Salatiga City can live harmoniously side by side, with mutual tolerance and respect for one another. This includes several foreign nationals living in Salatiga City, who are able to build togetherness with the local community. Informant L explained that in the neighbourhood where he lives, there are Muslim, Christian, Hindu and Buddhist residents. Not only different ethnicities and different religions, but also different countries of origin. There are neighbours from Korea and America. In everyday life, people are good neighbours. As long as we can live side by side in harmony, there are no problems. Frequent communication between the tribes, very good, very tolerant. This good social value was also supported by informant G. He explained that in his neighbourhood there were six foreigners living in rented houses. The locals do not use the presence of foreigners as a reason to ask for help. So they can live quite comfortably in the village. Informant KK added the explanation that about 80 per cent of foreigners live in Dukuh Village. This is related to the presence of international schools in the area. Expatriates can live safely and comfortably with affordable living costs because there is never any intimidation of minority groups.

Helping members of communities of different religions is a normal part of community life. For example, allowing weddings to be held in the church yard. This was the experience of Informant M, who was allowed to use the (quite large) front yard of the church to hold his son's wedding (as well as a parking space). Similarly, the use of church premises for public health purposes such as vaccination activities.

Informant MG explained the reality of community life, which emphasises togetherness, mutual cooperation and sharing among community members, even if they have different religions. He expressed a Javanese saying that ‘a fence of bowls

is stronger than a fence of walls’. This means that if we have a house, of course we have neighbours. If we often share food with our neighbours in containers or bowls, it automatically becomes a living fence in our environment. Compared to the high wall of the house, there are people who are threatening because we don't know that there is hunger and lack next to us. This is the guideline for community life, to always live together and share with each other.

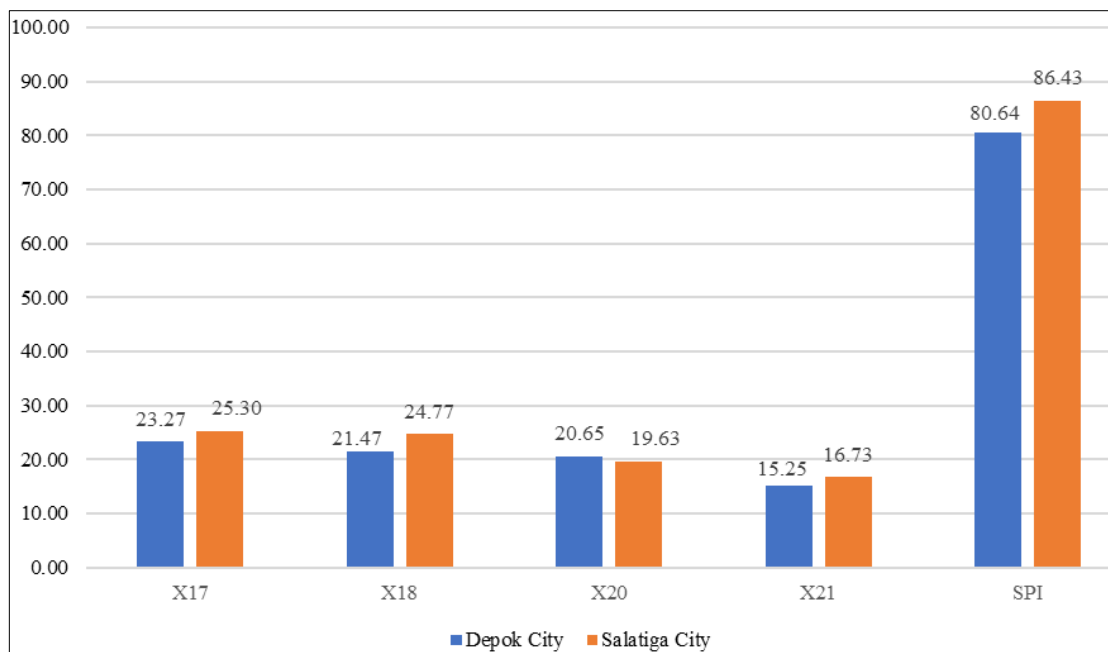
Examine the strength of tolerant behaviour and good values of community life, because this behaviour is deeply rooted and has been passed on from generation to generation from long-ago predecessors (Informant G). Apart from this, it is also due to the high level of public awareness in living together, which prioritises humanity. This is supported by the influence of the community leadership, which truly values and respects every member of the community (Informant L). He used the Javanese term ‘di-uwongke’ which means humanising people.

Informant MG expressed his opinion about living together in harmony and peace in a pluralistic society. According to him, this is because the society has a very high social feeling towards other members of the society. Also, the society puts more emphasis on deliberative behaviour in discussing and solving problems that arise.

#### **Contribution of Variables to the Social Process Index**

The resulting Social Process Index (SPI) can reach a score of 80.64 for Depok City and a score of 86.43 for Salatiga City, both of which are in the very good category (in the range 76-100). The SPI is made up of 4 variables, each of which makes its own contribution. Looking at Figure 4, it can be seen that *Public meeting* ( $X_{17}$ ) are the variables that make the greatest contribution to SPI. Followed by *Committees for various activities/celebrations* ( $X_{18}$ ). Meanwhile, the variable that made the smallest contribution was activities related to *Capturing community aspirations* ( $X_{21}$ ). All this applies to Depok City and Salatiga City.

For Depok City, meeting activities are carried out as a way of finding alternative solutions to problems faced together in community life. In carrying out his duties as chairman of Rukun Warga, informant M relies on information from community cadres in his area. He believes that cadres are people who are willing to go directly into the community. The cadres know a lot about the problems of the local community. He also believes that cadres are environmental fighters. Next, a moment is needed to listen and receive different information about the community's problems. Then you have to think together about how to solve these problems. For this reason, it is necessary to hold meetings with both the cadres and the Rukun Tetangga administrators. Informant M emphasised that his house/residence could be a place/facility for holding any meeting.



**Fig 4:** Social Process Index for Depok City and Salatiga City, 2022

It is necessary to deal with and anticipate teenagers who fall into the trap of drugs and fights between teenagers. The secretary of Rukun Warga held several meetings with residents (including teenagers). The resulting alternative solution is the formation of Karang Taruna. Through Karang Taruna, local teenagers can channel their interests and talents together (Informant HS). One of the activities that takes place regularly every year is the celebration of the Independence Day of the Republic of Indonesia. This is usually referred to as ‘seventeen activities’. The implementation is usually handed over to the Karang Taruna unit by forming a committee.

In the yard of informant S’s house there is a piece of land that is protected (with a roof, floor and walls) and quite spacious. It is open for use by local people. On certain days, this place is used by local people for various activities. Such as practising Pencak Silat (Mondays and Thursdays), Tambourine (Saturdays), Gambang Kromong (Sundays). Apart from these training days and hours, it is also possible for local residents to take advantage of them. Or just to meet up with friends and chat.

In Salatiga City, community meetings are usually held once a month, namely community meetings at the Neighbourhood Unit (RT) level. This is followed by a meeting at the Rukun Warga (RW) level, which is usually held every three months. At these meetings, people usually discuss the problems that exist in people’s lives and look for the best way to solve them (PY informant). It turns out that community meetings or gatherings are also held to successfully organise the commemoration of national holidays, such as the commemoration of the Independence Day of the Republic of Indonesia. The meeting at an even higher level is a development planning consultation (musrenbang) at the RW and subdistrict levels to address the aspirations of community members conveyed through the RT. This was stated by Informant P.

Please note that in the village of Dukuh, there is a local tradition/culture of the local community that is still maintained and performed once a year, namely “Saparan” or “Merti Desa” (Informant R). A committee was formed to implement this. The

committee coordinates through regular meetings to discuss everything for a smooth and successful event. The ‘Saparan’ moment is also an opportunity for members of other ethnic communities (apart from the Javanese) to express their culture (Informant R).

There is a public space that is open to the community. This public space is useful for local communities to share their talents and creativity. In reality, Informant L explained that there is a large field in the RW environment. The field can be used for the benefit of the residents. The activities that were presented included art performances and fun stages.

**Conclusion**

In fact, the regional governments in Depok City and Salatiga City, in carrying out their duties and responsibilities, prioritise the interests of society in general in various areas of life. The regional governments have managed to avoid the creation of social exclusion in society, i.e. preventing individuals or groups from fully participating in social, economic and political life and hindering their rights (Beall and Piron, 2005)<sup>[3]</sup>. On the other hand, local regional governments form working groups in various areas of community life, accompanied by administrators and legally, in order to meet community needs and achieve a prosperous society. In addition, for the smooth running and success of each programme, the local government recruits and involves many local community cadres who understand the community conditions to participate. Regional governments have succeeded in achieving the desired social structural conditions, namely an equal distribution of power in community life, so that there are no gaps and no oppression by those in power (Noll, 2002)<sup>[10]</sup>. Regional governments pay attention to all existing community groups (rich and poor, leaders and ordinary people, religious groups, ethnicity/race, gender equality and people with disabilities). The regional government does not provide different treatment (discrimination) to each community group. It is appropriate that the assessment of the condition of the social structure in both Depok City and Salatiga City is included in the good category.



Thus, the emerging society is an inclusive society (good society).

It is common for people to have a greater tendency to bond and associate with similar people, groups, ethnicities or social classes, and to distance themselves from different people, groups or social classes (McPherson, Smith-Lovin & Cook, 2001)<sup>[9]</sup>. The reality of cultural conditions in people's lives in Depok City and Salatiga City shows that the local people have life values that uphold togetherness. In their daily lives, people can apply their concern to help each other in different ways without differentiating between groups. The community can apply the values of living with mutual respect and respect for others, although they differ according to their religion and ethnic/racial differences. The community also implements gender equality in social life by providing opportunities for women to play an active role in the management of local community development. In addition, the community pays attention to the help that disabled people need to live their lives. All these life values can lead to a civilised society (Wirutomo, 2022)<sup>[19]</sup>. Based on all these things, it is very natural that the quality of culture in Depok City and Salatiga City has succeeded in reaching the very good category.

Human beings are at the centre of all types of society. People engage in social processes with each other, whether between individuals, groups, classes, races, tribes or nations. Social processes are associative and dissociative (Saha, 2013)<sup>[13]</sup>. In reality, people in Depok City and Salatiga City are more likely to engage in associative social processes. The local community always prioritises respect for other people's opinions or thoughts when carrying out their togetherness. The society does not impose its will on individuals or groups. To reach agreement, the community engages in a process of discussion and exchange of ideas. The community believes that in order to meet common needs, they must first be discussed together. In addition, the local community is facilitated by the existence of public spaces that can become an arena for channeling the aspirations or creativity of the local community. Through social processes, individuals and groups can express their wishes, needs and aspirations in community life. Social processes can be conducted openly and freely (Bardis, 1979)<sup>[2]</sup>. With the application of all these things in people's daily lives, it is appropriate that the quality of social processes in Depok City and Salatiga City is rated as very good.

Based on all this, it can be concluded that the Societal Development Index (SDI) can be used to determine the level of quality of socio-cultural life in a society. The SDI is a measure of community development from a sociological point of view. The SDI consists of three dimensions that are the basic elements of society, namely social structure, culture and social processes. SDI can accurately measure and explain community development by analysing the conditions of social structure, culture and social processes. The results of SDI measurements correspond to the reality of the quality of social structure, culture and social processes in society.

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