

The Utilization of Spirit of Saemaul Undong through Village Renewal Program in DI Yogyakarta

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Abstract

Saemaul Undong is a sustainable development concept which already applied in several developing countries as well as in Indonesia. *Saemaul Undong* which means the new village movements aims to improve the village area that is experiencing inequality with the urban area. Saemaul Undong has 3 principles of spirit, namely diligence, self-help, and cooperation, with this principle of three spirits, the villagers are able to advance their village. Because of this successful, Saemaul Undong expanded into the global realm and became the Memory of World Register which was inaugurated by UNESCO. This research discusses the application of the three Saemaul Undong spirits through village renewal policy programs in Yogyakarta. This research uses the concept of the three Saemaul Undong spirits to explain the interrelationship between the village renewal programs implemented in the three villages that are used as pilot projects for Saemaul Undong. This research uses qualitative methods with data collection techniques through fieldwork, literature study, and literature review. Data were obtained from various sources such as interviews with resource persons, books, journals, theses, articles, or news and official websites related to Saemaul Undong.

Keywords: *D.I Yogyakarta, Indonesia, three spirits of Saemaul Undong, village renewal program.*

INTRODUCTION

Saemaul Undong is a village renewal movement that originated in South Korea. Etymologically Saemaul Undong has a meaning derived from the word *Saemaul* (새마을) which means "new village" and *Undong* (운동) means "movement". The Saemaul Undong

movement was initiated by South Korea's third president Park Chunghee and is based on the spirit of diligence, self-help, and cooperation. The movement seeks to reform villages based on the values of these three spirits. The South Korean government started the new village reform by donating 330 to 350 sacks of cement and one ton of steel

bars to each village across the country to build the spirit of self-help. The government reviewed the work that villagers had done and ranked each village according to its capacity to make good use of resources to engender a spirit of diligence in villagers. Villages in rural Korea used to have organizations for mutual cooperation between farmers called Dure/두레 (a kind of Gapoktan in Korea) and Hyangyak/향약 (a possible contractual arrangement for the local government level) (Douglass, n.d.).

South Korea has received a number of requests from developing countries to share Saemaul Undong development experiences (Heo & Lee, 2016). Since 2011, the South Korean government has exported this rural development model as their main project of Official Development Assistance (ODA) to developing countries as a 'one-size-fits-all' solution for development (Lee, 2017). The countries that implemented Saemaul Undong include several country in Africa, Vietnam, Cambodia, Laos, Guatemala, and Indonesia. In Indonesia Saemaul Undong has been implemented in several villages. This research focuses on the

utilization of Saemaul spirit in three village in D.I. Yogyakarta province due to the fact that this area was the pioneer of this program.

Theoretical Framework/ Literature Review

The Three Saemaul Spirit namely a. 근면 (Geunmyeon) / Diligence; b. 자조 (Jajo) / Selfhelp; and c. 협동 (Hyeomdong) / Cooperation emphasized in the process of planning, implementation, evaluation and feedback to the next stage.

Saemaul Undong refers to community development movement, which builds a village or community to improve the quality of life of villagers based on the spirit of diligence, self-help and cooperation, and approaches by villagers, from villagers and for villagers. As mentioned in

The spirit of diligence refers to being hardworking, reliable, and frugal, while also hinting at a persistent pioneering spirit. To overcome the current problem of poverty, perseverance is one of the most useful and practical virtues. An attitude of hard work and a goal-oriented mindset are practical virtues that enable one to be a

productive member of society, as well as being basic values of social development that contribute to creating a creative society where trust and justice prevail. Perseverance refers to the act of facing challenges head-on without giving up, no matter how difficult, and following through to the end.

Like the saying "Continuity is Power", devoting oneself steadfastly with persistent spirit is the practice of persevering spirit. This is the essence of the pioneer spirit. The spirit of perseverance emphasizes the importance of voluntary citizen participation and active implementation of Saemaul Undong, while instilling a healthy work ethic. Diligence aims to eliminate the tendency of the upper classes to avoid hard work and earn money by accepting bribes for the fruits of farmers' labor, as well as to liberate society from the traditional social structure of the four classes and the despicable habit of putting the interests of the government above those of the people, which is extremely detrimental to workers. Especially in a country like Korea, which is burdened with the geographical disadvantages of very

limited land and insufficient natural resources, perseverance plays a huge role in our ability to survive.

The Spirit of Self-Help refers to a lifestyle and attitude of quietly fulfilling one's role, without relying too much on others or shifting responsibility to others. It embodies self-reliance and responsible ownership and a sense of confidence and duty, making it a practical virtue in the pursuit of self-conquest by pioneering one's own destiny. The act of helping oneself first requires self-knowledge. If we know ourselves-our status and position and limitations and what we should do, it is possible to act with the spirit of self-help. Knowing oneself refers to self-awareness, which leads to the development of self-reliance. This means "autonomous responsibility," where one's decisions about one's work or actions are made by oneself, and takes responsibility for the results.

Ultimately, self-help is the core practical value of the Saemaul Undong spirit, which emphasizes responsibility and a strong belief that results are more meaningful if achieved through independent efforts. Historically,

Koreans have shown a lack of autonomy and self-reliance. Koreans have an unfortunate habit of leaving their fate to others, especially countries that are more powerful than their own. Also, Koreans tend to blame their poverty on their ancestors or outside circumstances. However, the spirit of self-help is a sense of self-determination that eliminates defeatism, self-deprecation, and reaffirms one's self-worth. As an individual, it shows a spirit of ownership, doing things independently, knowing that you are the master of your own fate. As a country, it is a virtue that helps build a national identity that reinforces the self-reliance of the people.

The Spirit of Cooperation refers to gathering the hearts and minds of many people to work together towards a common goal. Although the spirit of perseverance and self-help are necessary conditions for a better life, they are not enough. Only when people come together and cooperate and help each other can we all live in prosperity and happiness together. Humans are social creatures, by our own strength we cannot achieve the wealth and honor we desire. This is because all the precious

things in life are obtained through the consideration and help of others. Therefore, cooperation in human society is necessary to achieve health, happiness, prosperity. The spirit of mutual cooperation can be seen as a spirit of coexistence and consideration and a practical virtue that serves to develop one's ability to increase productivity. Through cooperation, we have the ability to improve the efficiency and productivity of our work to achieve common goals. The process of cooperation also promotes solidarity and harmony, makes us feel valued, and instills in us a sense of pride in what we achieve through cooperation.

Cooperation embodies the spirit of harmony and togetherness. The reason for emphasizing the importance of the spirit of gotong royong, which is one of the oldest virtues, is because it has the power to increase solidarity among neighbors and improve work efficiency by creating certain added value only through cooperative actions. This is especially evident in joint projects undertaken at the village level. Also, it is necessary to emphasize the importance of cooperation because there are many

goals in Saemaul Undong projects that cannot be achieved by one resident alone, thus creating an atmosphere of national participation in Saemaul Undong.

Cooperation increases work efficiency. There is a saying, "Many hands make light work." This is true because it is always more efficient to cooperate. If two people work together, the result is greater than the sum of what they would accomplish alone. Cooperation increases solidarity. The word cooperation is very close in meaning to solidarity, because the results achieved through cooperation create a sense of unity and value among the group. Cooperation increases trust and confidence. When villagers achieve something big through cooperation and unity, they gain mutual trust and confidence that they can achieve anything if they work together. Since confidence is the most important mental attribute that determines the success or failure of all actions, one of Saemaul Undong's greatest achievements is to instill national confidence.

Researchers see that the Concept of the Three Spirits of Saemaul Undong

can describe how programs are implemented in villages that implement Saemaul Undong in DI Yogyakarta. Development programs in the village related to physical development such as infrastructure and village infrastructure, the construction of road access for each hamlet, the transfer of clean water management technology (PAB) and the construction of a multipurpose building for the village hall and the construction of PAUD (Early Childhood Education) settings, and others, of course, require the participation of villagers. In addition, there are also trainings for villagers to foster perseverance and independence. To achieve these programs, they require an attitude of mutual cooperation, diligence, and self-help among villagers. The concept of these three Saemaul Undong spirits can be connected to the application of Saemaul Undong in villages in Yogyakarta.

METHOD

This paper uses descriptive qualitative research. Qualitative research is a research procedure that produces descriptive data in the form of written or spoken words from people and observable behavior . This research is

supported and obtained from fieldwork and documentation. Data collection and sources obtained from interviews with sources, books, as well as online media that can facilitate researchers to improve analysis and help explain the facts in the case study, and allow researchers to make arguments based on data and information that researchers have concluded. The research here focuses on the values of three Saemaul Undong spirits contained in the village renewal programs implemented in three villages in Yogyakarta Province. The three Saemaul Undong spirits from the expansion of meaning and its elements diligence spirit describes creative determination. The spirit of self-help describes responsible independence. Then the spirit of cooperation describes the productive cooperation and solidarity of citizens. The three Saemaul Undong spirits can be applied to these village renewal programs because the life values that already exist in the villagers make it easy for the three Saemaul Undong spirits to be applied. The life values of the villagers, namely the nature of mutual cooperation which is still stronger than the city residents and the diligent nature, make it easier for

the three Saemaul Undong spirits to be applied to villagers who apply the Saemaul Undong movement for village renewal programs.

RESULT AND DISCUSSION

Global Development of Saemaul Undong

After the Korean War in 1950-1953, South Korea became a poor country with the second lowest GDP in the world. According to some experts, the characteristic of poverty in South Korea lies in the building of houses whose roofs are made of straw (thatch) and the walls of houses made of dirt. South Koreans at that time only worked in summer, spring, and fall (Lee, 2017). Working in all three seasons aims to meet the needs in the winter later. During the winter, most South Koreans fill their free time by drinking alcohol or now called soju, then when the winter ends then they do not have savings for the next season. This is what made South Koreans inseparable from poverty after the civil war (Heo & Lee, 2016). In 1961, General Park Chung Hee took power and led the South Korean state as president. President Park Chung Hee is known as a harsh and semi-authoritarian president.

Because of the problems in his country, namely the high poverty rate, to improve the standard of living of his people, Park Chung Hee initiated the movement called Saemaul Undong. This aimed to reform the countryside for a better life. The main components of the Saemaul Undong Movement are perseverance, self-help, and cooperation. The achievements of the Saemaul Undong Movement include rehabilitation of village infrastructure, improvement of the village environment, and increase in household income. Saemaul Undong in its implementation consists of three stages, the first is village infrastructure, the second is development, and the third is socialization (ADB, 2012). The Saemaul Undong program is inseparable from the role of village communities in South Korea by holding village forums and meetings, in 1972-1980 there were approximately 37,000 village community centers built. During this decade the mobilization movement were compulsory by the government for rural development, meanwhile during the 1980s the mobilization focused as government policy (Kim & Kim, 2019). The impact that is felt from the Saemaul Undong Movement is that community

empowerment is becoming more developed and active in improving the rural economy (ADB, 2012).

Since Saemaul Undong developed and spread to other countries, South Korea submitted Saemaul Undong to the Memory of the World Register at the 11th International Advisory Committee (IAC) meeting. The meeting was held on June 18 to 21, 2013 in Gwangju. The meeting contained an orientation agenda for new members of the IAC; Election of the Committee Bureau, consisting of a chairperson, three vice-chairpersons and a minute taker; UNESCO's biennial report; and assessment of nominations for the Memory of the World Register (*11th Meeting of the International Advisory Committee of the Memory of the World Programme, Gwangju Metropolitan City, Republic of Korea, 18 to 21 June 2013: Draft Agenda*, 2013).

The development of Saemaul Undong was introduced to the international forum in 2015 by the President of South Korea, Park Geunhye in the United Nations (UN) session related to the discussion of the Global Sustainable Development Goals (SGDs). In order to achieve Sustainable

Development Goals (SGDs) Park Geunhye suggested using Saemaul Undong to help the villages in developing country based on South Korea's experience in implementing Saemaul Undong in its country since the 1970s (Yi, n.d.). Park Geunhye in particular applied Saemaul Undong as the foundation of the country's economic growth. Park Geunhye suggested implementing Saemaul Undong in the 2030 sustainable development agenda and later South Korea will share experiences related to the implementation of Saemaul Undong in South Korea. Saemaul Undong is a framework to help local communities to be independent in developing countries. Park Geunhye will also collaborate with the United Nations Development Programme (UNDP), Organization Economy Cost Development (OECD), and other international organizations. Some of the countries that participated in the event included Vietnam, Cambodia, Laos, and Guatemala. South Korea also explained that the application of Saemaul Undong in rural areas in the eight countries focuses on protecting the social economy of the community,

especially the social economy of rural communities.

In Indonesia, even though the village renewal development initiated in 2014, the cooperation in provincial level already established since 2008. Both parties showed greater resource assistance during establishing the prototype project of Saemaul Undong in Salamrejo Village, Kulon Progo during 2010. The expansion of this location follows the success of the previous implementing village, Kampung Village, Ngawen District, Gunung Kidul Regency (Indraswari, 2015). The system in this area has been running since 2007 to 2009. Until then, the implementation of Saemaul Undong was carried out in 2014 starting from Bleberan Village, then Sumbermulyo Village in 2015, and Ponjong Village in 2016.

Saemaul Undong in DI Yogyakarta Province

The forerunner of the implementation of Saemaul Undong in DI Yogyakarta Province actually began on January 15, 2001. Where the Regional Development Planning, Research and Development Agency (BAPPEDA) D.I

Yogyakarta received the arrival of two representatives from the Staff of International Trade Division of Gyeongsangbuk Province, namely Kim Sang-Gon and Lee Jung-Woo who wanted to submit a letter from the Governor of Gyeongsangbuk Province to the Governor of D.I Yogyakarta. The content of the letter from the Governor of Gyeongsangbuk Province is an introduction and the possibility of cooperation with Gyeongsangbuk Province. The Governor of Yogyakarta received Kim Sang-Gon and others at the Yogyakarta Palace on January 18, 2001. From the conversation with Kim Sang-Gon and others, it was concluded that the two parties would explore the possibility of cooperation (Mukti, 2013). Then on September 6-10, 2003, a delegation from Yogyakarta visited Gyeongsangbuk Province in order to sign a Letter of Intent (LoI) between the two provinces. The Letter of Intent was signed on September 9, 2003 by the Deputy Governor of Yogyakarta, Paku Alam IX, and the Governor of Gyeongsangbuk Province, Lee Eui-Geun (Mukti, 2013).

The first application of Saemaul Undong was implemented in 2009 in

Kampung Village, Ngawen District, Gunungkidul Regency. This implementation began with building a Saemaul Building worth Rp. 1.5 billion from the donation of South Korean funds with matching funds from D.I Yogyakarta Province as a means of socialization and enlightenment of the village community to apply the three spirits of Saemaul Undong. In the same year and village, Korean Youth Saemaul Volunteer activities were also carried out which contained social service activities in the health sector by students from South Korea and at the same time the inauguration of the Saemaul Building that had been built. Yogyakarta Province sent another delegation to Saemaul International Academy activities in 2011 as a continuation of the program that has been run before. In the same year, July 18 to 30, 2011 in Karangtalun Village, Imogiri District, Bantul Regency, Korean Youth Saemaul Volunteer activities were carried out again which was a social service activity in the health sector by students from South Korea.

The implementation of Saemaul Undong was then carried out in three districts in Yogyakarta Province

including Gunungkidul Regency and Bantul Regency, namely Sumbermulyo Village, Bambanglipuro District, Bantul Regency. Then Bleberan Village, Playen District, and Ponjong Village, Ponjong District in Gunung Kidul Regency. The three villages also collaborated with two non-governmental organizations, including Penabulu Foundation and Saemaul Globalization Foundation (SGF). The agreement was signed again through a cooperation sheet between the village government and the two NGOs in 2014 where the program will be implemented for five years until 2020. The agreement was attended by SGF, Penabulu Foundation and the government of each village which took place in each village hall and witnessed by community leaders, representatives of village institutions, as well as officials of the Sub-district Leadership Conference (Muspika) as representatives of the local district government. The approval sheet was signed on September 29, 2014 for Bleberan Village and Ponjong Village. For Sumbermulyo Village, the approval sheet was signed on September 20, 2014.

The implementation of Saemaul Undong in three villages in the

Yogyakarta region, not only the role of the village community in realizing Saemaul Undong as a forum for creating independent villages in Indonesia, especially in the Yogyakarta region, but the role of other stakeholders must also support the Saemaul Undong Movement to create independent villages (Desa Lestari, 2016). The existence of assistance from educational institutions, such as Universitas Gadjah Mada and related government agencies, is able to support the implementation of Saemaul Undong. In the first year, together with Village-Owned Enterprises (BUMDes), they conducted training and increase the capacity of village communities and explore village potential. In addition, the local government has a cycling business program that is able to integrate three important sectors in the village community including agriculture, livestock waste, and animal husbandry (Qomah, 2017).

Saemaul Undong in Yogyakarta is implemented not only in one village but in many villages. In addition to Kampung Village and Salamrejo Village which implement Saemaul Undong, other villages that implement Saemaul Undong

as a village renewal program are Sumbermulyo Village, Bleberan Village, and Ponjong Village. Saemaul Undong in its application in Yogyakarta is the same as in Korea which applies the three main principles of Saemaul Undong, namely diligence (perseverance), self-help (independence), and cooperation (cooperation). During the interview with Bappeda Yogyakarta, they mentioned about the application of Saemaul Undong is carried out in three stages of activity, namely:

- a. **Mental Reform.** Mental reform is an activity that is routinely carried out to build the mentality of the community so that it has a hard work ethic, has a spirit of mutual cooperation and is independent through training or counseling or socialization.
- b. **Enviromental improvement.** Enviromental improvement is a program carried out to improve infrastructure in the surrounding environment.
- c. **Income enhancement.** Income enhancement is an activity carried out to make the community productive and creative. Through income enhancement,

residents can get more income from their productivity and creativity.

The Implementation of Saemaul Undong Program in Sumbermulyo Village, Bantul Region

On September 30, 2015, the agreement was signed by South Korea and the village government involving the Bantul Regional Government with SGF and Penabulu Foundation as facilitators. The Saemaul Undong implementation programs implemented in Sumbermulyo Village (Dewi, 2020) are:

1. Training on improving agricultural superior products, namely the replacement of rice seeds to semi-organic rice as applied in Gyeongsangbuk Province.
2. Women's empowerment, namely training for mothers of farm women's groups to utilize the yard by planting family medicinal plants with assistance in the form of manure and planting media. In addition, knowledge of banana and corn processing is also given so that it can be sold at BUMDes.
3. Training on waste bank management in each hamlet in Sumbermulyo Village and provided

assistance in the form of weighing equipment and media for waste management.

4. Providing assistance in the form of drying floors worth 75 million rupiah to increase rice yields.

The implementation of Saemaul Undong in Sumbermulyo Village was originally planned to last for 5 years. But unfortunately, this implementation only lasted for 2 years due to a lack of funds. The program ended with the inauguration of the Saemaul Undong training and development center building worth 1.5 billion rupiah in 2017. The withdrawal of South Korean volunteers from Sumbermulyo Village marks the end of all cooperation programs between Gyeongsangbuk Province and Sumbermulyo Village (Dewi, 2020).

The Implementation of Saemaul Undong Program in Bleberan Village, Gunung Kidul Region

The implementation in Bleberan Village began in 2015 and managed by SGF and the program at that time focused on agriculture and mushroom cultivation. The contribution of the

government and the community in the implementation of Saemaul Undong in Bleberan Village can bridge the relationship between the government and the community in carrying out village development. In managing community participation, the GSF and the Bleberan Village Government together with the community hold regular monthly meetings which aim to evaluate the implemented program and find solutions to problems that arise and are found in the field this to stimulate the community participatory capacity (Puspitasari et al., 2019). The implementation of the Saemaul Undong program in Bleberan Village recorded in the 2015-2018 period are:

a. The first year (2015-2016) focused on mapping the real needs of the community and exploring potential resources, especially in agriculture. In this first year SGF conducted socialization about business development in agriculture. This program took place in the first year of SGF's arrival in Bleberan Village in 2015. The program included training to strengthen the capacity of Gapoktan (Farmer Group Association) and organic

farming. There is also another program, called river cleanup in Tanjung Hamlet. This river cleaning program involves the hamlet community and SGF volunteers. The PKK group and PAUD teachers were given training on the utilization of used goods. In addition, there is a training program for making animal feed, making food made from local ingredients.

b. Year Two (2017) Focus on the physical or infrastructure development agenda, namely the construction of road access for each hamlet. There is also a transfer of clean water management technology (PAB), namely the installation of BUMDesa PAB networks and electricity poles, the construction of a multipurpose building or village hall, and the construction of a PAUD setting in Peron Hamlet.

c. Year Three (2018) Focus on the empowerment agenda by prioritizing the role of women, including the utilization of vacant land into greenhouses, training programs and processing of oyster mushroom cultivation.

d. The Fourth and Fifth Years (2019-2020) SGF will reduce its role in the application of Saemaul Undong in the

village so that it is expected that the initiative of the residents will be spurred.

The Implementation of Saemaul Undong Program in Ponjong Village, Gunung Kidul Region

The implementation of Saemaul Undong in Ponjong Village is carried out for five years from 2016 to 2020. During these 5 years there are several goals to be achieved in each year which focused on strengthening BUMDes as community income (Gultom, 2022). In the first year, including increase the capacity of human resources and instill motivation, with the main activities of exploring resources and creating a medium-long term plan for BUMDes. In the second year aims at strengthening BUMDes and technical training related to village businesses. The main activity is to run the BUMDes business with contributions from the local government, village community, and foundation. Year Three aims at the establishment of BUMDes experts in technical, production, sales, and management. The last two years focusing to achieve BUMDes independence and sustainable development with the main activity of increasing profits and number of members.

The stages of Saemaul Undong implementation in Ponjong Village are as follows:

1) Implementation of Saemaul Undong in Ponjong Village First Year

The first year began with regular PKK and Gapoktan meetings to motivate the Saemaul spirit, introduce the noble values of the village, and optimize the village. This activity started regularly in February 2016 until October 2016. The Gapoktan and Women Farmers Group (KWT) training took place during February 11 and 12, 2016. PKK group strengthening training took place from February 23 to 25, 2016. Banana processing training took place during March 29 to 31, 2016. Agricultural waste processing training for Gapoktan was conducted on April 11 and 12, 2016. Training on strengthening village institutions took place during May 18 and 19, 2016. Capacity building training for RT and RW took place on July 20 and 21, 2016. Training on making demonstration plots and land utilization took place from 8 to 9 August 2016. Training on marketing small and medium enterprises (MSMEs) took place on September 8, 2016. Field School

Three (in the selection of superior agricultural seeds) took place on October 17, 2016.

Based on the Periodic Report of Saemaul Undong Village Formation from December 2015 to February 2016, after providing debriefing and training, at the end of 2016 Ponjong Village presented a business plan to be developed in 2017 in front of the Provincial Government of Yogyakarta and Gyeongsangbuk Province. Ponjong Village submitted a business unit proposal for the development of a long-term program towards the development of the village as an organic farming center. To achieve this, gradual steps are taken starting with communal cattle farming.

2) Implementation of Saemaul Undong in Ponjong Village in the Second Year

This year began to discuss the superior products that will be managed by BUMDes based on the potential of the village while still making training for villagers. Cattle farming training for 40 representatives from Gapoktan, KWT, PKK, and BUMDes Ponjong started on March 27 to 29, 2017. The discussion and groundbreaking of the Multipurpose

Building took place from May 4 to 24, 2017. Improvement of Ponjong Village PAUD facilities from SGF team to 6 kindergartens. From July 18 to 24, 2017, 25 Saemaul student volunteers from Kyungwoon University, conducted cultural exchange and school facility improvements, tree planting, and art performances. In addition to building improvements and training, in this second year there was also the inauguration of a communal cowshed on September 11, 2017. Then on October 17, 2017 Ponjong Village inaugurated the Saemaul Multipurpose Building. Second year program ended with the purchase of 41 cattle seedlings on December 15-16, 2017. At the beginning of the livestock cultivation, thirty-three cows were purchased in two stages, the first stage in November 2017 and the second stage in December 2017. The cows will be kept by the ranchers who will care for and breed the cows with a profit-sharing system.

3) Implementation of Saemaul Undong in Ponjong Village in the Third Year

This third year, 2018, the programs focus on superior products prioritized by the villagers and the

operational stability of BUMDes. During 2018, several agendas can be implemented, one of which is the weighing of cows in the communal cowshed of Ponjong Village. Then training from Saemaul to advance village agriculture and tourism village management. There was also the construction of a Saemaul pilot greenhouse in Ponjong Village. On May 8, 2018 there was a visit from the Gyeongsangbuk Provincial Government consisting of 12 civil servants of Gyeongsangbuk Province to Ponjong Village. On August 14, 2018 there was livestock counseling from Karangmojo Health Center. On September 13, 2018 there was a socialization of Women Farmer Group (Kelompok Wanita Tani – KWT) as well as a routine meeting to the ranchers. There was also counseling from Puskesmas (Animal Health Officer) Karangmojo. Coordination meetings were held to improve the cattle rearing system. The Women and Community Empowerment Agency (BPPM) of Yogyakarta conducted monitoring and evaluation to the Saemaul Pilot Village. The last program in the third year was closed with the routine agenda of the

communal cattle group from September to October 2018.

4) Implementation of Saemaul Undong in Ponjong Village in the Fourth and Fifth Year

In the fourth and fifth years, the Saemaul Undong implementation program focuses on efforts to prepare village independence, operational stability and independence of BUMDes as well as sustainable development and preparation of villagers' independence in business.

In accordance with the concept of Saemaul Undong spirits, Perseverance is a trait that refers to hardworking, reliable and also implies a persistent pioneering spirit. It is also a basic value of social development that contributes to creating a creative society where trust and justice prevail. Perseverance refers to the act of facing challenges head-on without giving up, no matter how difficult, and following through to the end. *자조*(Jajo)/Selfhelp/Self-help refers to the attitude of not relying too much on others or shifting responsibility to others. If one realizes his or her weaknesses and that creating a better

life depends on the efforts made, it can motivate the individual to take action. 협동(Hyeomdong)/Cooperation/ Cooperation refers to gathering the hearts and minds of many people to work together towards a common goal. When people come together and work together and help each other, then everyone can live in prosperity and happiness together. In simple terms, the programs implemented in 3 (three) villages in Yogyakarta will be classified into the points of the concept of the three Saemaul Undong spirits.

Based on the entry process, Saemaul Undong implemented in Yogyakarta is the result of inter-provincial or sister province cooperation between Gyeongsangbuk Province and Yogyakarta Province. This is what distinguishes the application of Saemaul Undong implemented in D.I Yogyakarta from the application of Saemaul Undong in other countries. The application of the three Saemaul Undong spirits is easy to apply to villagers because these three spirits are in accordance with the values of life that exist in villagers, namely the nature of mutual cooperation, diligence, and discipline. The nature of mutual

cooperation, diligence and discipline are still strong values in rural areas compared to the values that exist in urban residents.

Based on the above programs, according to the results of the researcher's interview with the resource person, mental reform was carried out in three villages, namely Bleberan Village, Sumbermulyo Village, and Ponjong Village. The activities carried out in general are socialization of Saemaul Undong globalization, leadership training for village leaders and mental revolution, participatory village development planning training, community institutional strengthening training (Gapoktan, KWT, PKK), village institutional strengthening training (BPD, LPM, Kadus, RT / RW), and Korean volunteer social activities.

Environment improvement carried out in three villages is the construction of Saemaul Undong gymnasium buildings, but each village is different. Ponjong village carried out improvements to early childhood basic education (PAUD) facilities and the construction of communal cowsheds. Bleberan Village carried out river

cleaning in Tanjung Hamlet; environmental road repair; creation of waste banks and environmental hygiene activities; installation of electricity poles for the PAB Bleberan technology transfer program; training for child and women friendly village campaigns. Sumbermulyo Village conducted waste bank creation; making drying floor for rice seed breeding, training for PAUD and kindergarten teachers.

Income Enhancement activities are different in each village. Income enhancement activities in Bleberan Village include training in making animal feed and fertilizer, training in making food made from local ingredients, training in the utilization of garden land, and developing mushroom cultivation businesses. For the implementation of income enhancement in Sumbermulyo Village, training on seed breeding, training on management and strategy, marketing for productive economic business actors, and training on food processing practices for KWT (farm women's groups) were conducted. While for Ponjong Village includes training on making demonstration plots, training on the utilization of yard land, training on

cattle farming techniques, and processing agricultural waste.

Through the categorization of the programs implemented in each village, the spirit of diligence in the implemented programs is related to productive and creative activities. The spirit of self-help in the category table relates to the capacity and ability of residents to utilize resources and adapt them to the environmental conditions in the village. The last Saemaul Undong spirit, namely cooperation, is related to community activities that require solidarity between residents or work together in activity programs carried out together.

CONCLUSION

The emergence of Saemaul Undong on the policies carried out by President Park Chunghee is one of the successes of development in South Korea. For its success, Saemaul Undong began to be recognized by the world to globalize. Saemaul Undong was submitted to the Memory of the World Register at the 11th International Advisory Committee (IAC) meeting, a sign that Saemaul Undong began to globalize and became one of South

Korea's cooperation frameworks to help people in developing countries. Some of the countries that implement the Saemaul Undong movement, Indonesia is one of the countries that implement the movement. The implementation of Saemaul Undong in Indonesia was first implemented in DI. Yogyakarta. The implementation is the fruit of sister province cooperation between DI Province. Yogyakarta with Gyeongsangbuk Province.

At the central or ministerial level, cooperation between Indonesia and South Korea related to village development was just formalized in 2014, but the cooperation has been carried out since 2008 at the provincial level through the sister province cooperation. The application of Saemaul Undong in Yogyakarta began in the sister province cooperation between Yogyakarta Province and Gyeongsangbuk Province. So what distinguishes the application of Saemaul Undong in D.I Yogyakarta from other countries is that Saemaul Undong emerged because of the sister province cooperation. The Saemaul Undong work program that will be implemented after

the signing of the MoU was delayed for 2 years due to the earthquake. Finally in 2008 the program could only be run with the first program of 16 representatives from D.I Yogyakarta in the Saemaul International Academy activities at Kyungwoon University which took place from May to June 2008.

Saemaul Undong in D.I Yogyakarta in its implementation was not only realized in one village but in many villages. Besides Kampung Village and Salamrejo Village are the first villages to implement Saemaul Undong, or it can be said that the first period of Saemaul Undong implementation was carried out in the village. Then the other villages that implemented Saemaul Undong as a village renewal program in the next period were Sumbermulyo Village, Bleberan Village and Bleberan Ponjong Village. The application of the three Saemaul Undong spirits consisting of diligence, self-help, and cooperation in the programs implemented in Sumbermulyo Village, Bleberan Village, and Ponjong Village can be seen from how the program is carried out according to the three Saemaul Undong spirits.

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