

An Overview of *Sense of Community* in Dumor (Dulur Mojokerto) Art's *Community*

Amanda Chintya Desy, Effy Wardati Maryam*

Department of Psychology, Universitas Muhammadiyah Sidoarjo, Sidoarjo, Indonesia

*Corresponding Author: effywardati@umsida.ac.id

Abstract. Sense of community is very important to be applied in members in every community so that the community can survive and stand strong. This study aims to determine the description of the sense of community in the Dulur Mojokerto art community. The subjects in this study amounted to 56 people who were members of the Dulur Mojokerto art community. The method used is descriptive quantitative research, with a sense of community scale that adapts 24 sense of community Index Version Two (SCI-2) items made by Mc Millan and Chavis. Sense of community Index 2 (SCI-2) is a self-report measurement tool consisting of 24 questions, where each dimension in the sense of community is represented by 6 questions on the SCI-2, which include membership, influence, integration and fulfillment of needs, and shared emotional connection. Data analysis using descriptive analysis shows that 80% of community members have a medium sense of community, the implication of this research is to maintain the sense of community of members by doing relevant activities.

Keywords: Community, Dulur Mojokerto, Sense of Community

1 Introduction

As social creatures, humans cannot live alone and have a tendency to do activities together with other humans. This is in accordance with the statement that humans have a tendency to live with other individuals and are members of a group or community that determines the dynamics of the human self and how humans experience growth and development[1]. The community itself is individuals who gather to form a fellowship with common goals that are realized in certain mutually agreed upon values. McMillan and Chavis say that there are types of communities, namely local and non-local. A community can be said to be local when it has the same geographical conditions, while non-local is formed because of the similarities between fellow members[2].

Individuals will feel the benefits of joining a community, and often individuals feel fulfilled from various needs, so that their existence in a community is considered important[3]. The feeling of the importance of individuals to be in a community is referred to as the construct of *sense of community*[4]. Furthermore, *sense of community* is related to the view of togetherness, mutual commitment, and interdependence that makes all members in the group become a collective unit [5]. McMillan and Chavis said that *sense of community* is an individual's feeling towards his community where the individual becomes a part of the community and he believes that individual needs are met so that he is committed to staying in the group[6]. *Sense of community* reflects individuals who feel a sense of unity in the community, and individuals have an influence on decisions made by the organization [7].

Sense of community has several positive impacts on individuals, some of which are psychological health and mental health[8], [9]. *Sense of community* in a community can also increase group cohesiveness which in turn can increase the resilience and *collective efficacy* of the group[10]. *Sense of Community* can also affect the sustainability of the organization and encourage proactive participation from members[11]. Members who have a good *sense of community* also show good *social integration* as well as life satisfaction in their community[9]. Conversely, a low sense of community in individuals of a community can lead to feelings of isolation and marginalization, which can negatively affect *mental* and *social well-being*[12], but too high a *sense of community* can also lead to things like conformity and ultimately the feeling of having to continue to follow the consensus determined by the group.[13]

Umar in his research on *sense of community* found that a low *sense of community* will lead to groups with low solidarity. This is explained by the lack of interaction between members and members rarely meet the meetings that have been determined[7]. Another study by Lukoto and Lidiawati found that *sense of community* is related to *self-efficacy* because individuals receive information from other members, thus leading to an increase in the

sense of community of the individual. Support from other members in the community can significantly affect the individual's self. [3]

Perwitasari and Fauzia in their research also found a link between fanaticism and *sense of community*. Furthermore, the study found that there was about 44.8% of the influence given by fanaticism to the *sense of community*, where the higher the fanaticism, there will be a tendency for a higher *sense of community* and vice versa [14]. This shows that *sense of community* can be related to other constructs or variables.

This is in accordance with the results of interviews conducted by the author to 3 members by meeting members personally, where it is said that 2 of the 3 members have the same complaint in the form of lack of member participation during meetings and gatherings, but when the painting exhibition is held, many suddenly come to ask for their paintings to be included in the exhibition, causing miscommunication between members. [2]

McMillan and Chavis have explained that *sense of community* has 4 aspects including *membership*, *influence*, *fulfillment of need*, and *emotional connection*. *Membership* is the feeling that individuals are part of the group and have an interest in things related to the group. Furthermore, *influence* is the influence that individuals have in a group to fulfill their needs. *Fulfillment of needs* is the fulfillment of individual needs by the group and the exchange of values between individuals and other group members. The last aspect, namely *emotional connection*, is the existence of emotional bonds that grow due to quality interactions, similarities between members, sacrifices made, respect, and close spiritual relationships between members [3]. *Sense of community* is important to be studied further in members of the arts community because of the similarity, namely a love for art, so that from this similarity it is assumed that each member has satisfaction, commitment, and is involved in the arts community [2]. Furthermore, it is also explained that the *sense of community* exists in individuals for two reasons, namely because the *sense of community* is related to *well-being* so that individuals do not feel lonely and join a group. The second factor is social change, where individuals with a high *sense of community* will have a tendency to join a group with the aim of making changes to and finding solutions related to problems in society.

Dumor (Dulur Mojokerto) art community is one of the communities from East Java centered in Mojokerto city. This community was established to gather artists and artists throughout Mojokerto. According to one of the community members, the name of this community, which in addition to having the identity of the location, namely Mojokerto, also comes from the English "*Do More*" which means that the members carry out art activities with more enthusiasm. The activities carried out by the Dulur Mojokerto art community are very diverse such as conducting gathering events, painting exhibitions, conducting painting events together *on the spot* and sometimes accepting invitations from other regional art communities to join in carrying out art activities together. In a community, of course, not everything goes smoothly [15]. According to Sarason, *sense of community* is a sense of shared responsibility to achieve goals. Individuals can depend on and at the same time contribute to the group, individuals also have a sense of belonging to each other and have the same commonalities [5]. Another opinion regarding *sense of community* is a feeling where individuals feel important to be part of the group because individuals believe in other members while having a high commitment to maintaining the integrity of the organization. So, to achieve goals while maintaining solidarity among members of the Dulur Mojokerto community, *sense of community* is something that must be studied and researched further.

Based on the explanation of the phenomenon and theoretical studies, the researcher decided to examine the *sense of community* of the Mojokerto Dulur Art community. The purpose of this study is to determine the description of *the sense of community* in the Mojokerto Dulur art lovers community.

2 Methods

The variable in this study is *Sense of Community*. This study uses quantitative research with a descriptive type to describe and provide an overview of *the sense of community* of the Dulur Mojokerto community. Quantitative descriptive is a type of research method that does not question the relationship between variables and does not test hypotheses.

The population of this study were members of the Dulur Mojokerto art lovers community consisting of 56 members of various ages. The sampling technique in this study used saturated sampling technique, namely all members of the Dulur Mojokerto community became members of the research sample.

This study uses the *Sense of Community Index 2 (SCI-2)* scale compiled by McMillan & Chavis which has 24 questions, where each 6 question represents 1 dimension of the *sense of community*, namely *membership*, *influence*, *integration and fulfillment of needs*, and *shared emotional connection*. This scale was adopted from Fernanda's (2019) research with a reliability score of 0.803 and a validity score with a score range of 0.307 to 0.625.

This research begins with determining the formulation of the topic and objectives of the research, followed by a literature review, determining the population, and then sampling. Furthermore, the researcher determines the research instrument and distributes the instrument using *google form* as an online questionnaire media. The data collected is then tested statistically and then interpreted and drawn conclusions.

Data analysis in this study used *SPSS software* and *micorsoft excel* to build research data.

Table 1. Categorization Formula

Categorization of Self-Regulation Score Categorization	Norm
High	$X \geq (\text{Mean} + 1\text{SD})$
Medium	$(\text{Mean} - 1\text{SD}) \geq X < (\text{Mean} + 1\text{SD})$
Low	$X < (\text{Mean} - 1\text{SD})$

3 Results and Discussion

3.1 Results

The results of the analysis on 56 respondent data that were successfully collected and analyzed descriptively are as follows:

The results of the analysis show that around 16% of members have a high *sense of community*. Furthermore, around 78% of members have a moderate *sense of community* and as many as 6% of members have a low *sense of community*. Categorization is visualized in the following diagram:

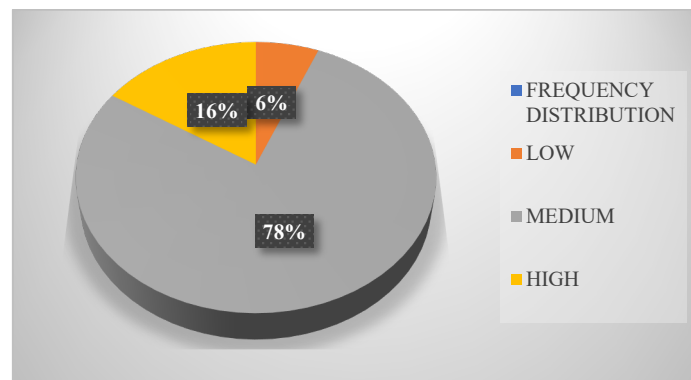


Figure 1. Categorization of *Sense of Belonging*

An overview of the sense of community per aspect in the Dular Mojokerto art community obtained the following results. The Membership aspect of the analysis results show that around 23% of members are in the high category, as many as 77% of members are in the medium category and as many as 0% of members are in the low category. The categorization results are presented in the following diagram

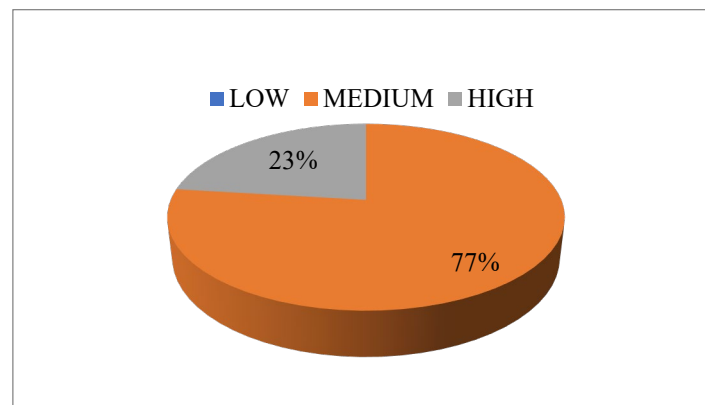


Figure 2. Categorization of *Membership Aspects*

Based on the analysis, the *Influence* aspect shows that around 18% are in the high category, around 79% of members are in the medium category level, and as many as 3% are in the low category. The data is presented in the following diagram

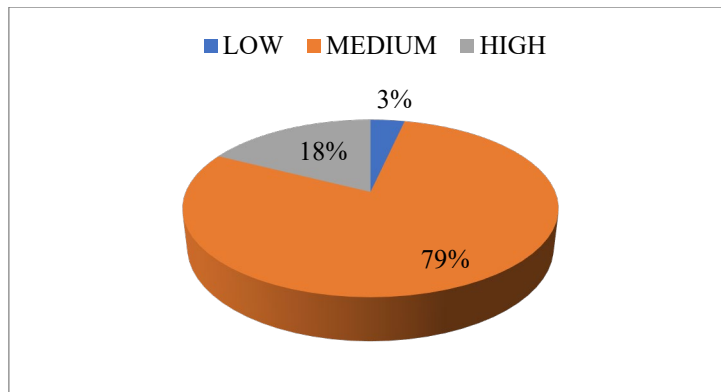


Figure 3. Categorization of *Influence Aspects*

Integration and Fullfillment of Need The results of the analysis on the aspect of fulfillment of needs show that around 11% of members are at a high category level, around 79% of members are at a medium category level, and around 10% are at a low category level. The data is presented in the following diagram.

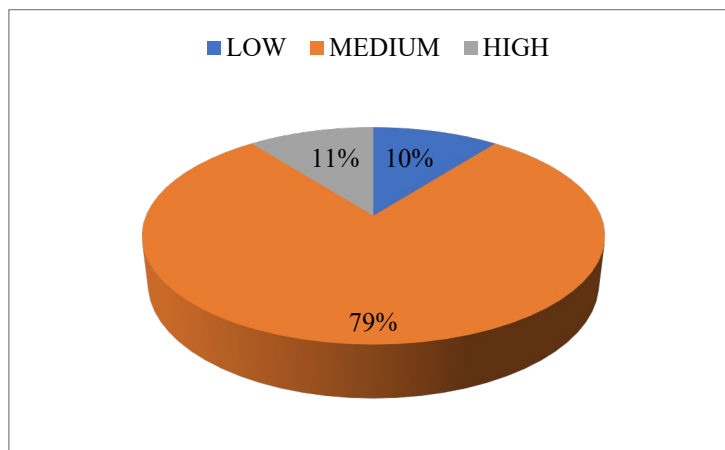


Figure 4. Categorization of aspects of Integration and Fullfillment of Need

The results of the analysis on the aspect of shared emotional connection show that around 14% of members have a high category, around 81% of members are in the medium category, and around 5% of members are in the low category, the research data is presented in the following diagram.

Diagram 1 Shared Emotional Connection

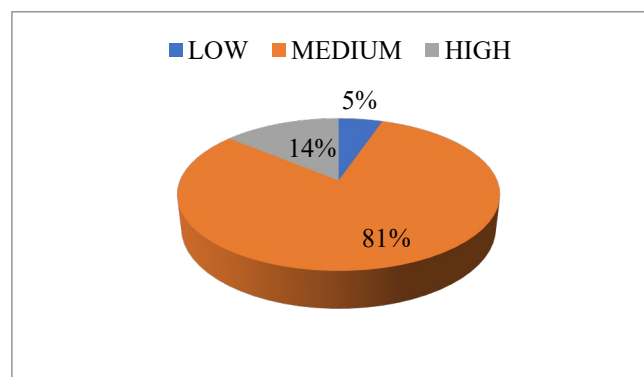


Figure 5. Shared Emotional Connection

Based on the results of the analysis, aspects that are in the high category are aspects of *membership*, then aspects of influence, shared emotional aspects, and finally aspects of integration and fulfillment of needs. Furthermore, in the medium category, the shared emotional aspect ranks the highest, followed by the fulfillment of needs, the influence aspect, and finally the *membership* aspect. Finally, in the low category, the *membership* aspect ranks the highest, followed by aspects of integration and fulfillment of needs, then joint emotional aspects, and finally aspects of influence.

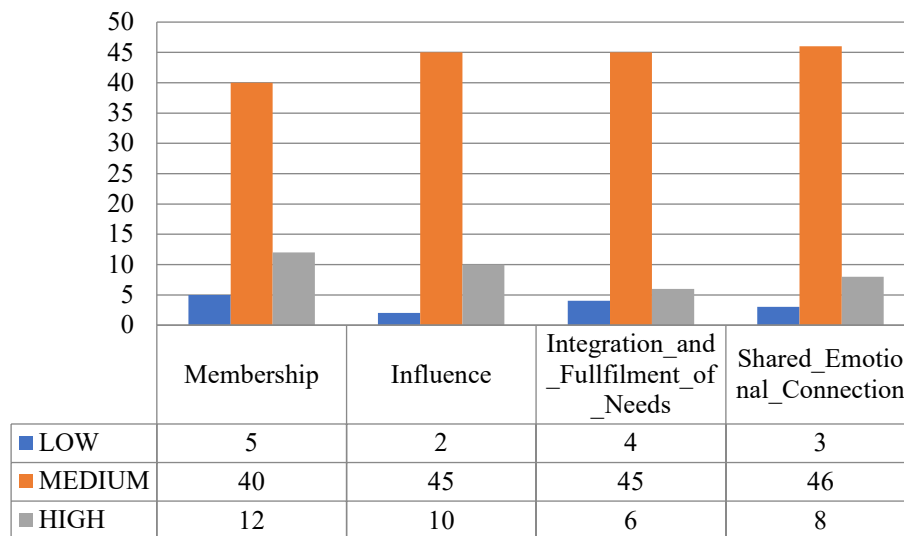


Figure 6. Sense of Community Category Levels

3.2 Discussion

The results of data analysis in this study show that the *sense of community* in most members of Dumor Mojokerto art is in the medium (80%), low (4%), and high (16%) categories. This means that most members in the Dulur Mojokerto community are in the moderate category. So that members in this community have attachment between fellow members, commitment and involvement in activities organized by the community. [16]. Rudikin, explained that with a *sense of community* that tends to be high, it will have an impact on the well being of each member of the community, so that individuals who join the community will feel better, not feel lonely and create changes by working to solve problems that occur in people's lives.

This result is also in accordance with several previous studies where certain communities have a good level of *sense of community*. Furthermore, members of the student community show a good *sense of community* so that it can further increase the learning motivation that members have[17]. Other communities such as the nature lovers community also show a high level of *sense of community* and feel emotionally fulfilled from their community members[18]. Other research shows that *sense of community*. Research conducted by Rahmawati and Mariyati also shows that the *sense of community* of the student community has a high level of 30.7%[19]. A good *sense of community* in individuals can significantly affect individuals and groups.

The aspect that makes the highest contribution is the *membership* aspect. This indicates that the sample felt that they were part of the community they joined and had an attachment between members to one another. Attachment is defined as a common goal and a sense of togetherness in the organization. The organization itself has a vision and mission as the ultimate goal to be achieved. This vision and mission can be a driving force between members to create interactions so that the attachment appears. This attachment makes individuals feel emotionally close, and feel part of the unity of the organization and can be accepted and valued in the organization. That way, members will show maximum performance so that the organization can develop faster. This also encourages the formation of *social identity* and social support felt by individuals.[20]

Furthermore, the *influence* aspect is in second place, where this aspect explains the power that individuals have to influence other members and also the influence of the community on the individuals themselves. Influence between individuals and community members and vice versa is important to create attachment between members and members to the community itself. The influence of other individuals can have an impact on the behavior of the individual in the group, especially regarding activeness and also prosocial behavior towards other members. [21], [22]

Shared emotional connection ranks third, where the emotional bond between members is obtained from personal interactions when doing activities in the group. The more interactions that occur will increase the formation of emotional bonds which in turn lead to closeness between members. The emotional connection will affect organizational performance and create a sense of security when individuals are in an organization. This sense of security then creates a sense of comfort to be open and ultimately fosters a sense of togetherness within the organization or community. This aspect can also encourage the growth of good interpersonal relationships, so that fellow members can understand each other [23][24].

The last is integration and *fillmeny of needs*, which is the fulfillment of the needs desired by individuals and the process of exchanging values owned by each individual in the group. A strong community will bring together

people who have needs and they will fulfill each other's needs. This can have a good impact on the mental health of individuals and prevent them from feeling lonely and anxious .[25]

Sense of community is important for organizations because it is related to the sustainability of the organization. Organizations with members who have a good *sense of community* will affect the physical and mental health of the individual, where health is one of the main things that can support individuals to be able to contribute more to the group or organization they join[26] . *Sense of community* can be a *personal resource* owned by members that makes them stay involved in the organization they join, so that it can further improve the performance of the organization[27] . Thus, maintaining the *sense of community* of individuals in an organization and group is important, because it is directly related to the sustainability and performance of the organization.

Overall, it can be said that the *sense of community* aspect of the Dumor Art Community members can be said to be in the good category. The limitation of this research is the use of simple research methods, and there are still more complex research designs that can be used in future studies.

4 Conclusion

Based on the results of the analysis that has been done, it can be determined that members of the Dumor Mojokerto Art Community have a moderate level of *sense of community* with around 80%. The implication of this research is to maintain the *sense of community* of the members of this community by providing relevant activities that can increase the *sense of community* of the members. Theoretically, this research can be used as a reference for further research related to the *sense of community* in a community or group member. Suggestions for the Dulur Mojokerto community to pay more attention to the community process by increasing the intensity of meetings of all members in order to strengthen togetherness and a sense of belonging between members. Members are also expected to be able to maintain commitment to themselves by proactively participating in every community activity in order to increase group cohesiveness which in turn can increase the reliance and *collective efficacy* possessed by the group, so that solidarity between members will be maintained. Future researchers should use other communities, with certain settings and gender, or certain levels of education in order to get a broader picture related to *sense of community* for community members and not to be limited to communities with the same passion.

5 Acknowledgments

We would like to thank the Dumor Mojokerto Art Community for allowing researchers to conduct research in the community.

References

- [1] B. S. Arifin, "Group dynamics." Pustaka Setia, 2015.
- [2] U. Saalino, A. Razak, and M. Nur Hidayat Nurdin, "The Relationship Between Sense Of Community And Self-Adjustment Among Freshmen In West Papua," *J. Psychol. Theor. and Appl.*, vol. 13, no. 2 SE-Articles, pp. 155-163, Oct. 2022, doi: 10.26740/jptt.v13n2.p155-163.
- [3] A. C. L. K. R. L. D. Sun, "Sense of Community and Self-Efficacy in Students who Participate in the Arts Community," *J. Psychol. Talent.*, no. Vol 4, No 1 (2018): September, pp. 9-20, 2018.
- [4] A. Fernanda and Rachmawati, "Social Presence and Sense of Community in Art Community Members," *Psychol. J. Ment. Heal.*, vol. 1, no. 1, pp. 66-77, 2019.
- [5] D. W. McMillan and D. M. Chavis, "Sense of Community: A Definition and Theory," *J. Community Psychol.*, vol. 14, no. 1, pp. 6-23, 1986, doi: 10.1002/1520-6629(198601)14:1<6::AID-JCOP2290140103>3.0.CO;2-I.
- [6] D. W. McMillan and D. M. Chavis, "Sense of Community: A Definition and Theory," *J. Community Psychol.*, vol. 14, no. 1, pp. 6-23, 1986.
- [7] M. Fitrah Ramadhaan Umar, "Sense of Community in Yourraisa Community Surabaya," *J. Psychol. Media Ilm. Psychol.*, vol. 17, no. 2, pp. 54-58, 2019.
- [8] A. J. Williams, K. Maguire, K. Morrissey, T. Taylor, and K. Wyatt, "Social cohesion, mental wellbeing and health-related quality of life among a cohort of social housing residents in Cornwall: a cross sectional study," *BMC Public Health*, vol. 20, no. 1, p. 985, 2020, doi: 10.1186/s12889-020-09078-6.
- [9] H. Chen, Z. Zhu, J. Chang, and Y. Gao, "The effects of social integration and hometown identity on the life satisfaction of Chinese rural migrants: the mediating and moderating effects of a sense of belonging in the host city," *Health Qual. Life Outcomes*, vol. 18, no. 1, p. 171, 2020, doi: 10.1186/s12955-020-01415-y.
- [10] F. Lalot, D. Abrams, J. Broadwood, K. Davies Hayon, and I. Platts-Dunn, "The social cohesion investment:

- Communities that invested in integration programs are showing greater social cohesion in the midst of the COVID-19 pandemic," *J. Community Appl. Soc. Psychol.*, vol. 32, no. 3, pp. 536-554, 2022, doi: 10.1002/casp.2522.
- [11] U. H. Rahma, C. Hadi, and I. N. Alfian, "Appreciative Inquiry to Increase Sense of Community and Participation in Community Members of the Central Village Youth Association in Sumbermanjungkulon," *J. Psychol. Talent*, vol. 6, no. 2, p. 36, 2021, doi: 10.26858/talenta.v6i2.19167.
- [12] L. Walker and B. Franz, "Time Pressure and the Extent of Homophily in the Workplace Communications of A/E Design Teams," *Eng. Proj. Organ. J.*, vol. 10, Jun. 2021, doi: 10.25219/epoj.2021.00109.
- [13] J. E. Gleason, R. H. Hanner, and K. Cottenie, "Hidden diversity: DNA metabarcoding reveals hyperdiverse benthic invertebrate communities," *BMC Ecol. Evol.*, vol. 23, no. 1, p. 19, 2023, doi: 10.1186/s12862-023-02118-w.
- [14] R. A. P. Perwitasari, R. Fauzia, and D. M. S. Hidayatullah, "The Relationship of Fanaticism on Anime with Sense of Community in ROD Banjarmasin Members," *J. Kognisia*, vol. 2, no. 1, pp. 105-109, 2019, doi: 10.20527/jk.v2i1.1625.
- [15] E. W. Maryam, "An Overview of Sense Of Community Among Administrative Employees at Muhammadiyah University of Sidoarjo," *Psychologia J. Psychol.*, vol. 2, no. 1, p. 52, 2018, doi: 10.21070/psikologia.v2i1.756.
- [16] H. Ahyar *et al.*, *Qualitative & Quantitative Research Methods Book*, no. March. 2020.
- [17] R. Similar, E. Suzzana, and R. Dewi, "Sense of Community in Papua in fostering Learning Motivation at Malikussaleh University," *Insight J. Penelit. Psychol.*, vol. 2, no. 1, pp. 189-201, 2024, doi: 10.2910/insight.v2i1.15006.
- [18] A. Pratama and E. W. Maryam, "Sense of Community for Nature Lover Student Organization (MAPALA) Members," *Indones. J. Innov. Stud.*, vol. 21, pp. 1-16, 2023, doi: 10.21070/ijins.v21i.786.
- [19] A. T. Rahmawati and L. I. Mariyati, "Description of the Sense of Community in Regional Leadership Members of the East Java Ikatan Pelajar Muhammadiyah," *J. Islam. Muhammadiyah Stud.*, vol. 6, no. 2 SE-Study of Muhammadiyah Studies, Mar. 2024, doi: 10.21070/jims.v6i2.1594.
- [20] C.-M. Alcover, F. Rodríguez, Y. Pastor, H. Thomas, M. Rey, and J. L. del Barrio, "Group Membership and Social and Personal Identities as Psychosocial Coping Resources to Psychological Consequences of the COVID-19 Confinement," *International Journal of Environmental Research and Public Health*, vol. 17, no. 20. 2020. doi: 10.3390/ijerph17207413.
- [21] Y. Kang, D. Cosme, R. Pei, P. Pandey, J. Carreras-Tartak, and E. B. Falk, "Purpose in Life, Loneliness, and Protective Health Behaviors During the COVID-19 Pandemic," *Gerontologist*, vol. 61, no. 6, pp. 878-887, Sep. 2021, doi: 10.1093/geront/gnab081.
- [22] M. Bowe *et al.*, "The mental health benefits of community helping during crisis: Coordinated helping, community identification and sense of unity during the COVID-19 pandemic," *J. Community Appl. Soc. Psychol.*, vol. 32, no. 3, pp. 521-535, May 2022, doi: <https://doi.org/10.1002/casp.2520>.
- [23] D. T. Lardier Jr., E. A. Merrill, and I. N. Cantu, "Psychological sense of community and motivation toward collective social change among community coalition members of color in the southwestern United States," *J. Community Psychol.*, vol. 49, no. 2, pp. 547-563, Mar. 2021, doi: <https://doi.org/10.1002/jcop.22479>.
- [24] C. Reyes-Valenzuela, L. Villagrán, C. Alzugaray, F. Cova, and J. Méndez, "Social Sharing of Emotions and Communal Appraisal as Mediators Between the Intensity of Trauma and Social Well-Being in People Affected by the 27F, 2010 Earthquake in the Biobío Region, Chile," *Front. Psychol.*, vol. 12, 2021.
- [25] K. Ujhelyi Gomez *et al.*, "Characteristics of mental health stability during COVID-19: An online survey with people residing in a city region of the North West of England," *PLoS One*, vol. 17, no. 7, p. e0266153, Jul. 2022.
- [26] E. Y. Park, T. R. Oliver, P. E. Peppard, and K. C. Malecki, "Sense of community and mental health: a cross-sectional analysis from a household survey in Wisconsin," *Fam. Med. community Heal.*, vol. 11, no. 2, Jun. 2023, doi: 10.1136/fmch-2022-001971.
- [27] A. Bano, D. A. Khatun, and D. D. Kumar, "Examining Drivers Of Engagement And Employee Engagement In Relation To Organizational Performance- A Study Of Banking Sector In Hyderabad City," *Migr. Lett.*, vol. 21, no. S3, pp. 1067-1081, 2024, doi: 10.59670/ml.v21is3.6887.