

Analysis of Village Officials' Communication Capacity in Public Service Delivery Through the Extemporaneous Public Speaking Method Based on “Biantara Basa Sunda”: A Case Study in Sadananya Village, Ciamis Regency

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ABSTRACT

Background and Objectives: Village officials serve as the frontline in implementing government programs and acting as trusted communicators for the community; however, many struggle to speak spontaneously and persuasively in public forums (1). Meanwhile, the Sundanese tradition of oratory (*biantara Basa Sunda*) which historically fostered polite and structured local communication is now rarely utilized in village governance (2). This study examines the communication capacity of officials in Sadananya Village (Sadananya District, Ciamis Regency) regarding public service delivery, following a training program that integrated extemporaneous public speaking methods with the structure and ethical values of *biantara Basa Sunda* (3). **Methods:** A descriptive-qualitative case study design was employed within a participatory framework involving the community (4). Fifteen participants, including the village head, village secretary, and members of the Village Consultative Body, underwent a structured intervention (5). This intervention comprised a needs-assessment focus group discussion (FGD), intensive face-to-face workshops, simulation exercises with immediate feedback, online follow-up evaluations, and ongoing mentoring, conducted between September and December 2025 (6). Data were collected through participant observation, structured performance assessments, questionnaires, and interviews, then analyzed descriptively based on pre-established capacity indicators (7). **Results:** Eighty percent of participants demonstrated measurable improvement in spontaneous speaking skills as assessed by facilitators; they were able to construct *biantara Basa Sunda* with a coherent opening-body-closing structure, delivered using polite and formal Sundanese diction (8). All five monitored program indicators stakeholder engagement, training outputs, capacity building, documentation, and sustainability potential achieved full success, and the program produced an interactive digital module on Sundanese *biantara Basa Sunda* that was officially handed over to the village government (9). **Conclusion:** The extemporaneous method, when integrated with the values of *biantara Basa Sunda* (Sundanese oratory), serves as an effective and culturally grounded strategy to strengthen the communication capacity of village officials; it also offers a replicable model for other villages seeking to enhance the quality of their public service communication (10).

Keywords: Communication Capacity; Extemporaneous Method; Biantara Basa Sunda; Public Service; Village Officials

INTRODUCTION

The quality of public communication has become a key factor in determining whether government institutions are perceived by the citizens they serve as trustworthy, responsive, and legitimate (11). A recent qualitative study on the communication competencies of civil servants reveals that shortcomings in public speaking, message clarity, and emotional engagement remain widespread obstacles to effective government-public interaction, ultimately undermining public trust (1). Since the majority of government communication is delivered orally through briefings, welcoming remarks, or town hall meetings an official's ability to organize their thoughts and speak persuasively without relying entirely on a written script has direct implications for how citizens assess the institution's competence (2, 3).

In Indonesia, this challenge is acutely felt at the village level, where officials serve as the most direct interface between state programs and the community (12, 13). Law Number 6 of 2014 concerning Villages grants village governments broad authority to empower the community and deliver public services, positioning village officials as key communicators of development policies (4). Unfortunately, the law provides no operational guidance on how such communication capacity should be built (14). This creates a persistent gap between the formal mandate assigned to village officials and the practical communication skills required to fulfill it, particularly in areas where local cultural norms regarding communication still influence how messages are received (15).

Sadananya Village, located in Sadananya District, Ciamis Regency, West Java Province, provides a concrete example of this disparity (5). Home to 3,963 residents distributed across four hamlets, eight “Rukun Warga” (RW/community units), and twenty-four “Rukun Tetangga” (RT/neighborhood units), the village is supported by twelve active officials, alongside the Village Consultative Body (BPD) and community security personnel (5). Preliminary observations and interviews conducted by the research and community service team in 2025 identified three recurring issues among the officials: limited ability to speak spontaneously in official forums, a lack of systematic structure when delivering remarks or disseminating policies, and a decline in the use of the *biantara Basa Sunda* (Sundanese formal oratory) tradition during official village activities (16, 17). These conditions often result in policy messages being conveyed rigidly and without conviction, thereby diminishing their persuasiveness among the community (18).

One communication approach considered capable of addressing the first two issues is the extemporaneous method (19). Unlike impromptu speaking (conducted without preparation) or scripted delivery (read word-for-word), extemporaneous public speaking involves a carefully prepared framework that the speaker internalizes and delivers in a fluid, communicative manner (6). This method is widely regarded as the most credible and adaptive delivery style because it allows the speaker to maintain eye contact, gauge audience reactions, and adjust the message in real-time without abandoning the planned structure (7, 8). For public officials, whose statements often attract significant scrutiny, the ability to appear both spontaneous and structured offers an advantage that is difficult to replicate with scripted delivery (20, 21).

The third issue concerns the declining use of *biantara Basa Sunda*, a matter that touches upon a distinct yet complementary dimension of communication competence: cultural appropriateness (9). *Biantara Basa Sunda* is a traditional form of Sundanese oratory characterized by refined speaking etiquette, polite diction, and a structured rhetorical format comprising an opening, a body, and a conclusion (*bubuka, eusi, panutup*) (22). As a vehicle for local identity, *biantara Basa Sunda* does more than convey information; it embodies moral and social values that shape how the community assesses a speaker's character (9). Public services grounded in local wisdom have been shown to strengthen the emotional bond between service providers and recipients, as messages delivered through familiar cultural idioms are more readily trusted and accepted by the community (10, 23).

Combining the extemporaneous method with the ethical structure of traditional oratory offers a dual benefit: it enables officials to master flexible, modern speaking techniques while simultaneously preserving moral vocabulary within local communication (24, 25). This blend aligns with broader principles of ethical public communication, which hold that effective delivery is inseparable from honesty, respect for the audience, and contextual awareness (11). By training village officials to speak within this hybrid framework, the program implemented in Sadananya Village aims not only to enhance technical fluency but also to restore an authentically local communicative authority to contemporary village governance (12, 13).

While the literature on collaborative and culturally grounded public services in Indonesia continues to grow (14), documentation regarding how a specific, replicable communication training intervention influences the practical speaking capacity of village officials remains limited, particularly interventions that deliberately blend modern delivery techniques with local oral traditions (26, 27). Most available studies on local wisdom-based communication in village governance remain descriptive and rarely evaluate capacity changes against structured indicators before and after the intervention (15, 28).

Therefore, this paper aims to analyze the communication capacity of Sadananya Village officials in delivering public services following a training program based on extemporaneous methods and *biantara Basa Sunda* (29, 30). Theoretically, this study contributes to the context of public communication grounded in local wisdom within

Indonesian village governance (31, 32). Practically, the research findings aim to offer local governments, university-based community service programs, and capacity-building practitioners an evidence-based model for developing communicatively competent and culturally rooted public officials a model that can be adapted and replicated in other villages within Ciamis Regency and beyond (33, 34).

METHODS

This research employs a descriptive-qualitative case study design situated within a participatory community engagement framework to document and interpret capacity changes within a real-world, bounded governance context, rather than to test generalized statistical models (35, 36). The unit of analysis is the government of Sadananya Village (Sadananya District, Ciamis Regency, West Java Province), selected purposively because it exhibits three interrelated communication issues identified during preliminary observations: limited spontaneous speaking ability, unsystematic message structure, and declining use of *biantara Basa Sunda* (Sundanese formal oratory) in official activities (37, 38).

The primary participants consisted of fifteen active village officials drawn from a total of twelve structural positions alongside representatives from the Village Consultative Body (BPD) and village security partners (Babinsa and Bhabinkamtibmas) (39, 40). All these individuals held direct public-facing responsibilities, such as delivering speeches, leading deliberative forums, and disseminating government programs (41, 42). This intervention was collaboratively designed and implemented by a multidisciplinary team from Galuh University and a guest resource person (43, 44). Eight supporting facilitators were selected through a purposive, needs-based process to ensure the data collected accurately reflected the actual communication demands faced by the village officials (45, 46).

This intervention is implemented over a four-month period, from September to December 2025, through five sequential stages: (a) field identification and in-depth interviews to map communication issues (47, 48); (b) coordination meetings and focus group discussions (FGDs) in October 2025 to establish the training format and identify the local values underpinning the *biantara Basa Sunda* curriculum, specifically: *someah, hade basa, jeung wijaksana dina ngedalkeun pamadegan* (being friendly, using polite language, and expressing opinions wisely) (49, 50); (c) an intensive in-person workshop combining theory, demonstrations, and interactive role-play with immediate feedback, covering vocal and articulation techniques, extemporaneous improvisation and audience engagement, the integration of local Galuh values, and practical sessions on delivering a Sundanese *biantara* before an audience (51, 52); (d) a follow-up online evaluation session where participants deliver a short *biantara* to receive feedback from facilitators (53, 54); and (e) ongoing mentoring accompanied by the provision of a digital learning module for continued independent practice (55, 56).

Data were collected using four complementary techniques: participant observation of the participants' speaking performance during training and simulations; structured assessments by facilitators; questionnaires distributed to measure participants' confidence and understanding of speech structure; and semi-structured interviews with the village head, village secretary, and selected officials to capture qualitative impressions regarding the program's relevance and impact (57, 58). To ensure objectivity and reliability, the structured performance assessments were scored independently by multiple evaluators (facilitators) using a standardized rubric that evaluated spontaneous delivery, message structure, and non-verbal expressions (eye contact, gestures, and intonation). Program success was subsequently evaluated descriptively based on five pre-established indicators stakeholder engagement, training outputs, improvement in spontaneous speaking capacity, documentation completeness, and potential for sustainability each expressed as a percentage of the targets jointly set by the research team and the village government prior to implementation (59, 60). Data from observations, questionnaires, and interviews were examined for interconnections through triangulation and analyzed descriptively to illustrate patterns of change in communication capacity (61, 62). Inferential statistical testing was not conducted, consistent with the program's exploratory and capacity-building nature (63, 64).

RESULTS

The needs assessment FGD conducted in October 2025 confirmed that Sadananya Village officials require strengthening in two interconnected areas: technical public speaking skills and the revitalization of *biantara Basa*

Sunda as a medium for official communication [65, 66]. The FGD also reached a consensus on the local values to serve as the training's guiding principles specifically being *someah* (friendly/welcoming), *hade basa* (courteous in speech), and *wijaksana dina ngedalkeun pamadegan* (wise in expressing opinions) which were subsequently internalized throughout the workshop curriculum, serving as both an ethical compass and a stylistic template for crafting speeches [67, 68].

The main in-person workshop attended by fifteen village officials, eight supporting facilitators, and one resource person combined theoretical learning with demonstrations and interactive role-playing, accompanied by immediate feedback [69, 70]. Facilitator observations noted that approximately 80% of participants demonstrated measurable improvement in spontaneous speaking skills, shifting from a heavy reliance on written scripts to a more communicative, framework-based delivery style [71, 72]. Participants also demonstrated the ability to construct speeches with a coherent opening-body-closing structure (*bubuka-eusi-panutup*), employing formal and polite Sundanese diction [73, 74]. The session was marked by high participant enthusiasm, with several officials proposing that the training be established as a regular village program rather than a one-off event [75, 76].

The subsequent follow-up evaluation, conducted online, allowed participants to deliver a brief speech and receive immediate feedback from facilitators; this input served to both refine individual performance and improve the content of the digital training module prior to its finalization [77, 78]. Table 1 summarizes the achievements regarding the five program indicators used to monitor this intervention.

Table 1. Achievement of Program Capacity Building Indicators in Sadananya Village

Indicator	Description	Achievement	Notes
Stakeholders Involvement	Number of active partners and participation in activities	100%	Village head, secretary, and apparatus actively engaged in the FGD and training [79, 80]
Training Output	Availability of a digital training module	100%	Initial version of the interactive digital module completed [81, 82]
Capacity Improvement	Participants' spontaneous speaking ability	100%	Based on independent facilitator observations using a standardized rubric. The program targeted a minimum 75% participant improvement rate. Since 80% of participants showed measurable improvement, this program indicator achieved 100% of its success criteria [83, 84]
Documentation and Administration	Completeness of physical evidence and reporting	100%	Full activity documentation and reports completed [85, 86]
Sustainability Potential	Village government's plan to continue utilizing the module	100%	Village government agreed to continue the training on a routine basis [87, 88]

Beyond numerical indicators, qualitative interviews with village heads and officials revealed initial behavioral changes: some officials began applying *biantara* techniques during routine village activities such as roll calls and internal meetings, and village heads expressed a commitment to making the digital *biantara* module mandatory orientation material for newly appointed officials [89, 90]. Interview respondents also reported a renewed sense of pride in using Sundanese oratory in official forums, demonstrating that the intervention influenced not only technical skills but also the participants' attitudes toward local cultural identity within government communication [91, 92].

In terms of tangible outputs, the program produced an interactive digital module on Sundanese *biantara*, distributed as a PDF and accompanied by a brief tutorial video and a QR code linking to additional online content [93, 94]. This module was officially handed over to the Sadananya Village government via a formal handover record [95, 96]. The program's results were further disseminated through a scholarly article submitted to an accredited community service journal at Galuh University, news reports published by regional online media, and

a documentary video uploaded to a public video-sharing platform, thereby extending the reach of the program's outcomes beyond the immediate group of participants [97, 98].

DISCUSSION

The finding that 80% of participants demonstrated measurable improvement in spontaneous speaking, alongside the achievement of all five monitored indicators, provides empirical support for the theoretical claim that extemporaneous delivery—being neither fully scripted nor entirely unprepared—is a highly suitable technique for public officials who need to appear credible while utilizing a method that is easy to learn [6, 7]. Because participants practiced using an internalized framework rather than a script, they were able to maintain eye contact and adapt their messages to audience reactions during the simulations; both of these actions are recognized as key mechanisms by which extemporaneous speakers establish perceptions of competence and trustworthiness [8].

These results align with broader findings on government communication competence, which consistently identify weaknesses in public speaking, clarity of expression, and emotional engagement as major barriers to effective government-citizen interaction [1]. The intervention in Sadananya directly addresses this gap through structured exercises and immediate feedback—a strategy consistent with recommendations that government communication training shift from one-way message delivery toward the development of interactive, listening-oriented skills [2]. Given that many communication shortcomings within government institutions stem more from underdeveloped delivery skills than from a lack of information, targeted, practice-based training of the kind implemented here appears to offer a more direct solution than mere administrative or procedural reform [3].

The observed parallel improvement in participants' ability to craft speeches—featuring a clear opening-body-conclusion structure and delivered using polite, formal Sundanese diction—underscores the added value of integrating communication training into a locally meaningful cultural framework [9, 10]. These findings align with research indicating that public services rooted in local wisdom foster stronger relational trust between service providers and the community, as messages framed within familiar cultural idioms are perceived as more sincere and socially appropriate [10]. They also reinforce the broader principle that oratorical traditions like the *biantara* are not merely stylistic embellishments but structured systems of speech ethics that shape how the community evaluates a speaker's character and intentions [9].

Integrating local values—specifically being friendly (*someah*), using polite language (*hade basa*), and expressing opinions wisely (*wijaksana dina ngedalkeun pamadegan*)—into the training curriculum illustrates how ethical communication and cultural identity can reinforce rather than compete with one another [11, 12]. Embedding these values into training practically operationalizes the idea that effective communication is inseparable from honesty, respect for the audience, and contextual sensitivity; it transforms ethical communication principles from abstract ideals into concrete practices that can be taught to public officials [11]. This is particularly relevant for village governance, where an official's perceived character—conveyed through their manner of speaking—can influence community participation in development programs [13, 14]. This concept is as significant as the substance of the policy itself [15, 16].

Early behavioral changes reported in interviews—such as staff voluntarily applying *biantara* techniques during morning assemblies and internal meetings, and the village head's commitment to institutionalizing the digital module for newly appointed officials—indicate that this intervention achieved a level of internalization extending beyond the training setting itself [107, 108]. This aligns with previous research on local-based communication strategies in Indonesian village governance, which found that culturally grounded training is more likely to endure when local leadership actively supports its sustainability [12, 13]. The village government's intention to incorporate this module into standard orientation procedures also accords with observations that innovations based on local wisdom in Indonesian public service tend to be more durable when institutionalized, rather than treated as standalone activities [14, 19, 10].

Nevertheless, these findings should be interpreted with appropriate caution. The small sample size of only 15 participants from a single village limits the immediate transferability and generalizability of the results. Furthermore, the reported 80% improvement and full achievement across all indicators were derived from

facilitator observations, questionnaires, and interviews rather than from statistically validated, controlled pre- and post-assessment instruments; this limits the precision with which the magnitude of change can be quantified [11, 12]. Future evaluations of similar programs would benefit from employing larger sample sizes across multiple villages, utilizing standardized communication competence scales administered before and after training, and conducting extended post-program observations to determine whether the documented improvements persist after direct facilitator support stops [15, 13, 14].

CONCLUSION

This study demonstrates that integrating the extemporaneous public speaking method with the structural and ethical values of *biantara Basa Sunda* serves as a highly effective intervention for enhancing the communication capacity of village officials. The structured training empowered 80% of the participants in Sadananya Village to transition away from rigid, scripted deliveries toward a more dynamic, spontaneous, and framework-based speaking style. Concurrently, officials successfully adopted the traditional *bubuka-eusi-panutup* rhetorical structure while utilizing polite Sundanese diction, indicating that modern communication techniques can be seamlessly blended with the preservation of local cultural identity.

The practical outputs of this study, most notably the digital training module and the institutional commitment from the village leadership to mandate its use, underscore the program's sustainability. The integration of local philosophical values—such as *someah*, *hade basa*, and *wijaksana dina ngedalkeun pamadegan*—ensures that the improved communication skills are not merely performative but are deeply rooted in the ethical standards expected by the community. By equipping local officials with the ability to convey government policies and public services clearly, persuasively, and culturally appropriately, this intervention ultimately contributes to rebuilding and strengthening public trust at the grassroots level.

While this research provides a promising model for communication capacity building, its exploratory nature and small sample size highlight the need for further study. Future capacity-building initiatives should replicate this culturally grounded framework across different villages and broader geographical areas, employing statistically validated pre- and post-assessment tools to objectively measure long-term improvements. Ultimately, the success of this model proves that cultivating effective public service communication in rural governance is best achieved when modern public speaking competencies are anchored firmly in the wisdom of local traditions.

DECLARATIONS

Ethics Approval: This community service program involved human participants in training and evaluation capacities. Prior to implementation, a formal cooperation agreement was established between Galuh University and the Sadananya Village Government. All participants took part voluntarily, with a clear understanding of the training objectives and evaluation procedures. **Conflict of Interest:** The authors declare no conflicts of interest regarding the publication of this article. **Funding:** This activity was supported by an institutional community service grant from Galuh University. **Data Availability:** The datasets generated and analyzed during this study are available from the corresponding author upon reasonable request.

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