

Top-Down Motivation in University-Community Engagement

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Abstract

This study aimed to investigate the process of a top-down motivational approach in university-community engagement (UCE). We conducted a qualitative single case study in Indonesia using direct observations and semistructured interviews with 16 informants in three categories of actors: university, local community, and intermediary. Our main finding is that all actors are motivated by a top-down motivational approach. The university provides service to the community to fulfill its obligation to the government, and the local community is obligated to follow the village chief's directive to participate in community service. As an intermediary between the university and the community, the village chief supports community service because participation will make the chief (and community) eligible to receive grant funds from the central government. These empirical findings provide a new understanding of how UCE works in a country that employs top-down government to implement its regulation at the grassroots level.

Keywords: top-down motivation, community engagement, university-community engagement



Presently, the topic of successful university-community engagement (UCE) is widely discussed (Ahmed & Palermo, 2010; Arnold et al., 2008; Davis et al., 2017; Dempsey, 2010; De Weger et al., 2018; Farner, 2019; Macaulay et al., 1998; Purcell, 2014; Tal et al., 2015). Extensive literature exists on community engagement (CE), including numerous recipes for successful CE (Arnold et al., 2008; Cunningham & Smith, 2020; De Weger et al., 2018; Martin et al., 2005; Ramsbottom et al., 2018). Through examples of successful cases, it is hoped that the steps to implement UCE will be clearer and easier to carry out and can impact community development.

However, not all UCE practices have been implemented as successfully as the goal of the UCE itself intends. We offer two unsuccessful UCE cases in the literature. First, Thakrar (2018) reported that the actors involved in conducting UCE in South Africa failed to uphold their commitment and motivation, resulting in a lack of impact on

the local community where the university is located. Second, Chen and Vanclay (2022) observed a UCE failure in China due to the insufficient capacity of university actors to understand the cultural nuances of the local community. Other UCE cases have failed to achieve the involvement of all parties equally in each process, the goals of both parties, and the sustainability of the partnership in the long term (Clark et al., 2017; Duke, 2008; Sanga et al., 2021). It is imperative to thoroughly examine and analyze all instances, whether they resulted in success or failure, as they serve as crucial components for discussion and reflection to derive valuable insights for implementing future UCE initiatives. Evidence also suggests that “we learn from our mistakes” (Johnson, 2004), and there is an opportunity to reflect and formulate new recommendations from both successful and unsuccessful UCE cases (Clark et al., 2017).

A case of UCE conducted by a public university in Indonesia, in ASM Village, is an example of UCE that failed to involve all

parties equally, achieve all parties' goals, and establish a long-term engagement. This case occurred in a country that implements activities with a top-down approach in government. To date, very few studies have addressed top-down motivation in community development, and no single study has addressed top-down motivation in the context of unsuccessful UCE.

Nikkhah and Redzuan (2009) discussed a top-down approach to community development in a general case; Sanga et al. (2021) explored a top-down CE case between a nongovernmental organization (NGO) and India's urban poor community; Mendes (2018) drew attention to the top-down approach in CE between the Australian government and participants of the paternalistic income management program. No specific university-community case has been analyzed in all of this previous literature. However, universities have a different culture than other organizations or institutions in conducting CE (Hart & Northmore, 2011). This study was conducted to critically examine the process of a top-down motivational approach in UCE.

We conducted a qualitative single-case study of UCE in ASM Village, Indonesia. We utilized direct observations and semi-structured interviews with 16 informants, composed of three categories of actors: university, local community, and intermediary. This article addresses the literature review and background context of the case, followed by the methodology used. The results and discussion are described thereafter.

Critical Success Factors of University-Community Engagement

Benneworth et al. (2018) defined UCE as "a process whereby universities engage with community stakeholders to undertake joint activities that can be mutually beneficial even if each side benefits differently" (p. 17). Some researchers in UCE studies consider UCE successful when all participants are satisfied with the process and outcomes (Ahmed & Palermo, 2010; Macaulay et al., 1998). Some others agree with this definition but also emphasize measuring the continuity of the process, applicability to vital social community problems, "meaningful participation" in the entire process, and having the entire community feel responsible for the solution and actively engaged in the process (Davis et al., 2017; Dempsey, 2010; De Weger et al., 2018; Farnar, 2019;

Purcell, 2014; Tal et al., 2015). The term "process" refers to decision-making, planning, designing, managing, and/or delivering services and/or policies (De Weger et al., 2018). Meanwhile, Arnold et al. (2008) and Dempsey (2010) defined the term from the subject's perspective. A successful UCE is achieved when all stakeholders increase their capacity to address and solve the problems they face while improving university goals, all ideas are accepted and shared, and all actors are satisfied that they have included their voices equally.

Hazelkorn (2016a) distinguished the concept of UCE in three aspects: (1) social justice, (2) economic development, and (3) the public good. The social justice model emphasizes reciprocity to improve the capacity of universities and local communities, economic development emphasizes the importance of universities as engines of social and economic growth, and the public good model emphasizes a process in which universities serve the public good, especially if the state funds them. In the context of these three models, the definition of successful UCE in this study is based on the first model. Then, from the parade of definitions above and based on the social justice model, successful UCE can be related to the participation of all parties equally in each process, the achievement of the goals of all parties, and the sustainability of the partnership in the long term. With this definition, UCE is measured across the entire process by considering the collaborative and equal participation of all parties.

To achieve successful UCE, as defined above, several previous studies have discussed the keys and critical factors (Arnold et al., 2008; Cunningham & Smith, 2020; De Weger et al., 2018; Martin et al., 2005; Ramsbottom et al., 2018). Arnold et al. formulated a recipe for successful CE by showing a sample from youth CE, stressing the actors' activeness and the clarity of strategies in performing CE.

Meanwhile, other researchers have defined successful UCE in more detail. Building on some UCE cases and relevant literature, Martin et al. (2005) identified funding, communication, synergy, measurable outcomes, visibility and dissemination of results, organizational compatibility, and simplicity as seven critical factors for successful UCE. Funding is central to successful UCE, and communication is important once funding is received. Communication

in the initial meetings between university and community partners is encouraged to identify and discuss the issues, challenges, and expectations. After communication and establishing professional relationships, successful UCE acknowledges synergy, meaning university academics must see and treat the local community as full partners. Alternatives for relationship models include partnership, coalition, tentative, aligned, and committed engagement (Clayton et al., 2010; Dorado & Giles, 2004; Himmelman, 2001). All of these alternatives adapt to the characteristics of the university and local community and underline “working together as partners,” meaning that some actors are not considered better than others.

According to Martin et al. (2005), the next critical factor for successful UCE is a certain level of results that can be disseminated through visible research and knowledge. Successful UCE also shares power and decision-making in a fairly similar manner, and the partnership’s goal is feasible for all parties.

More recent research was conducted by Cunningham and Smith (2020) on what factors should be considered in UCE. Although two previous studies (Arnold et al., 2008; Martin et al., 2005) did not include elements of culture, Cunningham and Smith completed the requirements for successful UCE by including culture, in addition to other determining factors in the form of mission statements and support administration. According to Cunningham and Smith, UCE must be contained in a mission statement to state the commitment of both parties. UCE must also have the support of the administration, which includes infrastructure and financial support, to be a sign that UCE is taken seriously. However, the most important factor is that UCE must be in harmony with the culture of the community and the university. In this regard, Cunningham and Smith referred to “culture” as a part of the definition from the *Oxford Learner’s Dictionary*, “the way of life” (Oxford University Press, n.d.).

In addition, Ramsbottom et al. (2018) and De Weger et al. (2018) have compiled a systematic review of successful UCE. It is expected that the systematic review method can provide accurate and reliable conclusions from the large body of literature on successful UCE (Gopalakrishnan & Ganeshkumar, 2013). Ramsbottom et al. emphasized the importance of depending on the context

of communities. Meanwhile, De Weger et al. formulated eight guiding principles for CE. The first guideline is that UCE should ensure the staff provides supportive and facilitative leadership to the local community. Supportive and facilitative leadership refers to organizational leadership that supports the community in its activities and responsibilities without being overly authoritarian and restrictive. The second guideline is to foster a safe and trusting environment that allows the local community to contribute. The meeting should be comfortable enough to bring ideas and critiques for both parties. The third guideline is early citizen involvement, which means that the local community should be involved in the process and participate as early as possible. The fourth guideline is shared decision-making and governance control with citizens. The activity should encourage the local community to perform governance and decision-making processes so that their ideas and aspirations can be valued. The fifth guideline acknowledges and addresses citizens’ experiences of power imbalances between citizens and professionals. Actors from the university are generally viewed as professionals and experts, so they are seen as a smarter group than the local community. Successful UCE cannot be achieved if these assumptions still exist. The two parties should regard each other as legitimate and equal partners (Mileski et al., 2014). The sixth guideline is to invest in the local community on behalf of community members who feel they lack the skills and confidence to get involved. The university should provide learning opportunities for community members who lack the necessary skills and confidence to participate in UCE. The seventh guideline is to create quick and tangible wins to build and sustain momentum with the local community. The early successes in the stages of the intervention give impetus to the local community to come together to achieve other common and achievable goals. The last guideline by De Weger et al. is taking the motivation of both parties into account. Rather than channeling their participation into other projects, the university should allow the local community to participate in events and projects that interest and motivate them.

These five studies (Arnold et al., 2008; Cunningham & Smith, 2020; De Weger et al., 2018; Martin et al., 2005; Ramsbottom et al., 2017) overlap and complement each other at the technical level of UCE imple-

Table 1. Key Factors of Successful University–Community Engagement

Five Studies of University–Community Engagement	Context		Infrastructure			Strategy				
	Culture	Relationship	Active actor	Funding	Administration	Preparation	Communication	Synergy	Clear outcome	Dissemination
Ramsbottom et al. (2018)	X	X	X	X			X			X
Arnold et al. (2008)			X			X	X	X		X
Martin et al. (2005)	X	X		X		X	X	X	X	X
Cunningham & Smith (2020)		X	X		X	X	X	X	X	
De Weger et al. (2018)		X	X			X		X	X	X

mentation (see Table 1). From the combined research, it can be concluded that three categories of factors generally determine the success of UCE.

Category 1 is the context in which UCE is conducted, consisting of the culture and the relationship between the institution and the community. This category is primarily applicable during the planning and anticipation phase of community service. The success of UCE is determined by the background information about local community life and how well community members cooperate with university groups.

Category 2 is the infrastructure of UCE activities. Infrastructure components are active actors, sufficient and flexible funding, and administrative integrity that support the implementation of UCE. This category is the most crucial factor in determining how community participation is conducted.

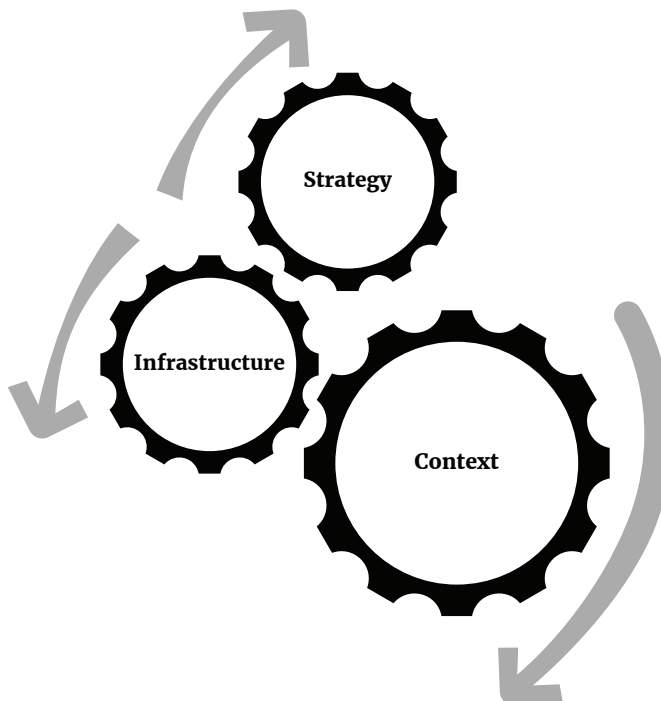
Category 3 is the strategy carried out in its implementation in the form of thorough preparation, clear communication, synergy, clarity of activity results, and dissemination of UCE results. This strategy is focused on achieving the UCE target or goal.

Previous studies indicate that these three key factors are prerequisites for achieving successful UCE. The three factors should not substitute but complement each other to achieve successful UCE. Their interrelatedness can be visually represented by interlocking machine gears. All three gears must rotate simultaneously for the machine to function (see Figure 1).

Top-Down Approach to UCE and the Context of the Case Study

There are three basic approaches to development: top-down, bottom-up, and partnership (Nikkhah & Redzuan, 2009). In a top-down approach to community development, the main activity of development is initiated by the government (typically central government; Sabatier, 1986) or agency. Everything is managed by the government, and the citizens are just spectators. With the top-down approach, the focus is on central planning. In contrast, a bottom-up approach is directed and controlled by the community for the community. Governments and service providers serve only as intermediaries and advisors. In other words, the community plays or initiates an active role in the development pro-

Figure 1. Illustration of Three Key Factors in University–Community Engagement



cess. A partnership approach occurs when government and community work together or participate in development efforts. In developing countries like Indonesia, community development work practices introduced by nonprofit organizations are dominated by a top-down approach (Dyck & Silvestre, 2019).

In the Indonesian context, the top-down approach applies to all levels of government (Ha & Kumar, 2021; Pramono & Prakoso, 2021), including the education sector (Poedjiastutie et al., 2018; Setiawan, 2020). Community service is institutionalized by the central government and becomes an obligation for all university lecturers under the Directorate-General for Higher Education, Ministry of Education and Culture (Fahmi, 2007; Mastuti et al., 2014). This obligation is contained in one of the “Tri Dharma” of higher education.

Learning, research, and community service are three pillars of national higher education that make up the Tri Dharma of higher education. The Tri Dharma is the main legal foundation for all universities in Indonesia, compiled and inaugurated in 1961 (Fahmi, 2007). The regulation was enacted 12 years after the establishment of the first official university in Indonesia and is contained in Law No. 22 of 1961 on Higher Education. Thus, since 1961, when Indonesia had been independent for 16 years and two universities were founded in Indonesia, community service has become compulsory for all lecturers.

To discipline the implementation of the three pillars of the Tri Dharma, the government requires that any increase in the functional level of the lecturer must fulfill these three pillars. A junior lecturer who wants to advance to the next career level up to a professorship must submit complete documentation that fulfills these three elements. Therefore, in the course of an educator’s career in higher education in Indonesia, it is certain that they must carry out community service as one of the three main requirements.

The relationship between community service activities and lecturer careers is reciprocal. On the one hand, the more community service activities a lecturer carries out, the greater the chance of advancing to the next career level. For every proposal for a lecturer’s academic promotion in Indonesia, a lecturer must have at least 0.5 credit

points from community service. Based on the Operational Guidelines for Assessing Credit Numbers for Academic Position/Lecturer Rank 2019 Updated Number 4, 2021 (Ministry of Education, Culture, Research and Technology, Indonesia, 2021), one community service activity completed by a lecturer earns a minimum of 0.5 points. The value varies depending on the type of activity performed.

On the other hand, the higher the functional position of a lecturer, the greater the control that individual can exercise over the performance of community service. For example, to submit a funding proposal for community service activities, the group leader must have at least the rank of lector (senior lecturer). Junior lecturers with the position of assistant lecturers can work only as group members.

Apart from lecturer career levels, the indicators of the three pillars of the Tri Dharma are also used for the annual performance appraisal of lecturers (Bungai & Perdana, 2018). Each lecturer must achieve a minimum score for their performance to be considered good each year. At least once a year, a lecturer must complete one community service to fill out their SISTER (Integrated Resource Information System) performance report. SISTER is an online application created by the Directorate of Resources, Directorate of General for Higher Education, Research and Technology, used by all lecturers and staff to report their yearly performance.

In addition to career-level promotions and performance appraisal purposes, community service is also a requirement for additional salary. Since 2008, a new remuneration mechanism for educators’ employment (teachers and lecturers) has been introduced. They must participate in the certification process. For lecturers, one of the documents required to pass the certification test is the achievement of Tri Dharma activities, including community service. Those who pass the certification process receive additional rewards (Elfindri et al., 2015).

Certification allows a lecturer to double their salary. Certified lecturers receive an additional salary each month equal to the basic monthly salary they receive from the government. To maintain these conditions, they must continue to perform community service as a pillar of the Tri Dharma.

Through these requirements, it has become a “must” for all lecturers in Indonesia to perform community service. Since the top-down approach works, the focus is on central planning and reporting. Therefore, every lecturer in Indonesia must perform community service to report their performance to the central government.

Methodology

Research Design

This study collected data through a case study with a qualitative approach to gain a better understanding of UCE in the context of the top-down government approach in Indonesia. We used a qualitative approach to capture the opinions and perceptions of the local community, the university, and the government as an intermediary in ASM Village, Indonesia.

Data Sources and Participant Selection

This study mainly used data obtained from direct observation and semistructured interviews. Direct observations were made four times: once in the place of community service presentation, once in the local government service office, and twice in the local farmhouses (see Table 2).

Each day, local farmers take their cows out of their cowsheds in the morning and feed them in the afternoon. The observations’ results help the researchers to present the data in a more relevant manner in accordance with the context of the local community. Meanwhile, the semistructured interview method was chosen to allow for reciprocity between the researchers and the informants, to improvise follow-up questions based on the participants’ responses, and to leave room for the participants’ verbal expressions (Kallio et al., 2016), all of which are important for analyzing the informants’ culture.

The interview process was conducted in stages with 16 informants to achieve rigorous data collection and trustworthiness (see Table 2). In this study, participants were three groups of informants with different roles in UCE:

1. University side, consisting of two groups of community service actors, each of which performed community service in the same community and with the same implementation of service activities. They were composed of six lecturers, with three people in each group. Generally, each group has a chairperson and two members: a senior lecturer and a junior lecturer.

Table 2. Data Collection Activities

No.	Method	Time	Media
1	Direct observation	July 2021–January 2022 a. Community service presentation (8 hrs) b. Local government service office (2 hrs) c. Twice in the local farmhouses (4 hrs)	Recorder, photo, and reflective diary
2	Interview local community	August 2021–April 2022	
	a. First interview	August 2021	Notes and recorder (face-to-face)
	b. Second interview (probing and prompting)	January 2022	Notes and recorder (face-to-face)
	c. Reconfirm doubtful data	April 2022	WhatsApp
3	Interview lecturers from the university	August 2021–April 2022	Notes (face-to-face) and WhatsApp

2. Local community side consisted of six farmers. Four farmers own a small number of cows obtained from government grants (Farmers B, C, D, and E). The other group members are a farmer whose cows were bought with his own funds (Farmer A) and an eminent farmer (cow broker) who trades cows with small farmers in the village and sells beef to the city (Farmer F).
3. Intermediary, or the local government in ASM Village. This group has four members: a village chief, a secretary, and two employees who are assistants to the village chief. The local government is the party that connects the local community with the university and organizes the farmers to participate in community service activities.

The questions were outlined prior to conducting the interview but evolved throughout the process and remained focused.

The first occasion when the researcher came as a community service group member was still the first meeting. Then the researcher went back to the village to conduct semistructured interviews. The local government and farmers recognized the researcher as a member of the community service group who came to a different mission.

To interview the local community, the researcher used the rapport technique as a prelude to make the interview process more flexible and open. As noted by Gorden (1969), good rapport often determines the simplicity and clarity of relevant data. Rapport encourages informants to talk about their culture and everyday life (Spradley, 1979). Recognizing context in this way is important in the analysis process of this research, as culture is one of the important analyzed components that determines successful UCE. However, interviews with the lecturers who are members of the community service group did not require establishing rapport because one of the researchers in this study is part of the group and knows all members of the community service group. In accord with standards regarding data security for reporting in qualitative studies (O'Brien et al., 2014), no specific individual or institution has been explicitly named in this study.

Data Analysis

The results of the observations were stored

in the form of video recordings, photos, and reflection diaries of the researcher who participated as a member of the community service group. The reflection diary was written each time after the researchers conducted observations and interviews in ASM Village. Meanwhile, interview results were stored using a media recorder, written notes, and social media text messages according to the informants' needs and conditions.

All direct interview results were transcribed in the original language (Indonesian-Makassar language). Upon compiling the transcript, the data were analyzed with a thematic approach (Castleberry & Nolen, 2018). The results from the thematic analysis were reported by finding the patterns in three themes: the context of UCE, the process of implementing UCE, and the motives of UCE actors.

Data that did not agree with each other were found several times during the analysis. Thus, a reconfirmation of the validity of the data was performed on the participants concerned. After the data was clear and valid, it was processed and analyzed thematically with other data.

Result

Observation From Implementing University-Community Service

In early 2021, two community service groups from a public university in Makassar visited the village of ASM, where the cow farming community lived. The village is 41 kilometers from the main campus, where the academics work and study.

This village was chosen because it is one of the partner villages where the university is involved. At the same time, the community of farmers was chosen as a target of community service because, according to one of the group community service leaders, "these local farmers receive a grant." Not many villages receive cow grants in Indonesia, and not all cow farmers in ASM Village receive cow grants. Therefore, the service goals of these two groups are "unique" and an added value to be able to pass lecturer's grant proposals at the university level. So, these community service activities are intended to improve the skills of ascertaining production costs, selling products, and gaining knowledge of how to increase sales of local farmers.

Lecturer A, a member of Community Service Group 1, was sitting around talking to a middle-aged man (Farmer A) who works as a civil servant and raises livestock part-time. Unlike the group of farmers who stayed in the classroom and listened to explanations from the other members of the community service group, Farmer A chose to sit outside. Unlike most farmers who stay in the classroom, he started his business independently, not on government funding. He had no “obligation” to stay and sit in the room as he was not among the cow grant recipients.

In contrast, the farmers in the classroom received a cow grant from the central government. They were selected based on a decision by the village chief. Therefore, the village chief required the other farmers to stay in the classroom, hear, and see the presentation. After the lecturer explained calculating the biological production cost, three other farmers (Farmers B, C, and D) left the room. They approached Lecturer A and Farmer A, who were already outside, and sat down beside them.

Suddenly, Farmer B said:

Her explanation was for a big firm. We are not traders; we are farmers. We don't do that kind of thing to get profit. We sell our cows because we need money for urgent conditions. We have done this kind of job for two years, and you can imagine how much the cost we need to do it. Well, if we calculate it using that academic method, we will definitely lose.

When Farmer B said this, the other farmers smiled and nodded.

From Farmer B's comments and the responses of three other farmers, it can be concluded that what was being done as part of the community service activities did not meet their needs.

The three training topics taught then were income tax procedure, sales price, and product marketing management with digital media. The three materials were just passing, and none were used to be practiced by the farmers. Ironically, this fact was actually recognized by all of the lecturers who conducted the training. This was conveyed by Lecturer B, who taught tax material, and said, “Yes, they [the farmers] don't actually

pay taxes. They don't even understand what a tax is.”

When it came time for Lecturer A to present the material, he was not sure whether the material was useful to the farmers or not, but Lecturer B said: “Just say what can be taught so that this activity can be completed quickly.”

Reconfirming Goal Difference in Deep Interview

In an ideal state of UCE, the university should provide the local community with opportunities to participate in activities and projects that interest and motivate them (De Weger et al., 2018). If the local community is actively involved, their hopes can be conveyed properly. Unfortunately, in top-down UCE the opportunity to actively participate is minimal, as the ideals of community participation are sacrificed by various actors in favor of procedural expediency and bureaucratic convenience (Sanga et al., 2021). Based on these references, the active participation in UCE between the university and the local community did not meet expectations.

The local community's needs did not match what academics were “giving” them, so they could not actively participate and convey their aspirations in community service. According to Farmer E, they need information about alternative fodder for their cows. In ASM Village, wild grass, the cows' main fodder, runs out in the dry season. Then the farmers must find other fodder sources by traveling to the nearest town. Therefore, the farmers hope to be taught how to produce alternative food instead of charging the selling price of cows.

They have also self-learned how to determine the selling price of a cow without calculating the cost, as lecturers at the university teach. They estimate the price by looking at the size of the cow. The price of a cow is determined by its weight and height, not by the complex calculation. This was also confirmed by Farmer F, who shared this in an interview:

Only in a city like Makassar everything is bought, everything is paid for, so the bill is right. If you are here, you will find your own food for free, and the same is true for the land. Because it's your own land, so you do not have to pay rent.

In the village of ASM, there is still free

land and open spaces where cows can roam freely. Grass can also grow on open land, so the cow can easily find food. In contrast, in large cities like Makassar, where the university is located, the land is leased and the food must also be purchased, so everything must be accounted for, and the calculation of these costs ultimately determines the cost of goods sold for the cow. These academics teach such methods of calculating cost of goods sold. This different context is not noticed by the two groups of community service. Indeed, Ramsbottom et al. (2018) have reminded us of the importance of understanding the context (place and conditions) in which community service takes place.

What, then, did the community members get from the community service activities at that time? Both Farmer E and Farmer F shook their heads. During the interview, all participants admitted that the community service activities were useless. The one exception was the village chief, who welcomed these academics with great enthusiasm. Notwithstanding the discrepancy between the needs of the local community and the instruction by academics who came to the village, the village chief, representing the local government, simply commented, “Yes, at least there is a piece of knowledge.” The village chief welcomes the community service group and its UCE for a practical reason: the Memorandum of Understanding (MoU). Through this MoU, the grant from the Indonesian government can flow smoothly to ASM Village. As the assistant village chief said, “The signing of the MoU with the university is a prerequisite for receiving grants.”

Not only this university but also several other universities from Makassar have performed community service in ASM Village. However, those universities have different focuses, such as the health sector. The types of community service activities were adjusted according to the disciplinary background of the participating institution. For the village chief, all are welcome because more UCE means more MoUs, and the more MoUs, the easier the path to win the grants. It is not a problem for him if the material presented in the training for farmers in the village is not relevant to the local community.

Another Lecturer Perspective on University–Community Engagement

The motives of the lecturers for performing community service differ depending on the position. Certified senior lecturers must continue this annual ritual to maintain a monthly payment. Community services are also a prerequisite for noncertified junior lecturers to advance to the next career level. Without this requirement and condition, a junior lecturer (Lecturer C), who has been employed as a lecturer for only a year, may not do any community service work. Her motivation is clear from the following statement:

Actually, if it were possible for a lecturer not to do community service, I would prefer [not to do it], but due to the requirements of the Tri Dharma, it must be followed. What is important is that there is something that can be filled in the SISTER Application. . . .

Lecturer C’s main motive for community service is the central government’s Tri Dharma rules and the duty to fill out the SISTER application. If the service section of the SISTER application is not completed, her performance that year will be considered a failure. Undeniably, she performed community service, driven not by internal motivation but by her external motivation to fulfill the central government’s obligation. Lecturer C participates only if a senior lecturer signs up for the service group. It does not matter to her whether the activity is relevant for her as long as she can participate in community service activities. “In fact, I am grateful they put my name as a member of the group,” said Lecturer C.

A different motivation applies for a senior lecturer who leads the service group. The motive is not only because of the rules but also because of maintaining monthly payments. Without services, monthly payments are affected. Ironically, this double payment does not motivate faculty to perform more community service. As De Ree et al. (2018) suggested early on, in Indonesian education, dual payment has no impact on student learning outcomes and educator performance.

Discussion

In addition to the areas of conflict and tension in the previous descriptive part, some aspects of the project lacked some key factors of UCE. The following subsections

discuss how top-down motivation works in UCE.

UCE and the Lack of Key Factors

If we refer to the definition of successful UCE as an activity where all collaborators are satisfied with the research process and the results, community service in ASM Village is still far from being a success (Ahmed & Palermo, 2010; Macaulay et al., 1998). The university side was absolutely satisfied with the activity. They could prepare a report and write an article to disseminate in the university seminar, and then they could fulfill their requirements and obligations as lecturers. After that, the community service activities in ASM Village were discontinued. There was no continuity, which Ahmed and Palermo emphasized is a definition of successful UCE. The village chief was also satisfied because he received the MoU. The only actors who were not satisfied with this activity were the farmers. Ironically, this actor group represented the main actor, that is, the main subject wanting to be empowered and facilitated. They were “the reason” this activity was conducted.

The local farmers were not involved in the decision-making, planning, and designing of the activity since the lecturers who planned this activity focused solely on the university and government requirements to get funding and complete the activity. The activity did not give these lecturers a deep purpose to collaborate and focus on the problem farmers wanted to solve. The village chief faced the same situation; his focus was on obtaining the MoU to get the next government grant.

The farmers, however, admitted that they got no benefits from the community service activity. They came to listen to the training only because of the orders from the village chief. Of course, as recipients of the grant, they must obey the orders of the village chief to get another grant.

Successful UCE should ensure the equal involvement of all parties in every process, the achievement of the goals of all parties, and the long-term sustainability of the partnership. In the ASM Village case, none of these points were met in the community service activities. This failure can be understood by combing through the key factors described in Table 1, one at a time. In general, most of the categories have not been properly implemented. Especially regarding cultural

context factors, the community service group is still weak in understanding the culture and conditions of the local community.

Context

The presentation about cost of production conveyed by the faculty comes from the urban context where they live and work. That is not the community culture. In the village, people still live communally; therefore, many things can be consumed and used together, free of charge. This difference alone explains the lack of initial relationships between the two parties before the activities were undertaken. The group leaders and the village chief were the only parties actively involved in planning the type and topic of community service activities. They met during the process of signing contracts and funding proposals.

In the Indonesian context, cultural patriarchy still exists, visible or invisible, in the formal or informal sphere (Sudarso et al., 2019; Wahyuni & Chariri, 2020; Wayan & Nyoman, 2020). This patriarchal culture is shaped by the social and historical conditions of Indonesia, which include colonization by several countries (especially Japan and the Netherlands), as well as the dogma of Islam that teaches people to respect elders (Azhar et al., 2022). In education, patriarchal culture feeds into the relationship between the academic members of the university. Lecturers see students as empty glasses and senior lecturers have more authority and control than junior lecturers. Finally, in any activity, including UCE, senior lecturers are the ones who have more control over planning and discussing the activities with the village chief. Junior lecturers only act as implementers and must agree upon the plan made by the senior lecturer and the village chief.

Aside from the patriarchal culture, another reason the context was missed is that the farmers who had direct experience raising cows were never asked about their needs and knowledge of calculating the cow's price. It is as if these academics nullified the knowledge the farmers gained from their daily experiences in raising livestock. Also, because lecturers from the university generally were seen as professionals and experts, they were assumed to be smarter than the local community. The local community has its local knowledge that they feel is best suited to their needs in traditional cow trading transactions. This local reliance on

local knowledge was expressed by a village office employee who agreed with Farmer E that they only used “estimated prices.” It makes a lot more sense for these villagers to have only two or three cows. After all, in accounting standards, accounting information and data must be based on the decision usefulness for stakeholders (Williams & Ravenscroft, 2015).

Infrastructure

In the second factor, all sections (active actors, funding, administration) are quite good, except for the active actors related to the activity of the community service group in exploring the problems and needs of cow farmers. The actors’ activity is problematic, especially from the university side. Lecturers do not actively build relationships and communication with the farmer community. This way of operating is also influenced by classical university culture, which assumes that people from the university always know better and have excellent education (Jongbloed et al., 2008). Consequently, they come to teach the community without asking the needs of the community. They tend to have more power than other societal groups, which allows them to advance the agenda in the community (Dempsey, 2010; Desta & Belay, 2018; Hazelkorn, 2016b; Strier, 2011; Tal et al., 2015). Research, however, indicates the importance of a strong emphasis on the activity and involvement of local communities as key group actors in solving their problems (Desta & Belay, 2018; Hawes et al., 2021). The goal of community engagement is achieved only through the involvement of all parties from the community and institutional sides (Abbott, 1996; Bartel et al., 2019).

Strategy

Meanwhile, the communication part was not fulfilled properly in the strategic factor. Communication relates to the two previous factors: relationship (context) and active actor (infrastructure). The lack of good communication between the community service group and the farmers from the start resulted in ignorance of the needs of the local community. The focus of these lecturers’ community service was only on their own needs in order to fulfill Tri Dharma obligations. This one-sided focus also indicates a weak preparation and synergy between the two parties. Meanwhile, clear results and dissemination can be checked

properly since this is the reporting obligation of the community service group to the funding institution. Of these factors, the cause of community engagement failure occurs when the interaction of the two parties overlaps. Problems always arise when two parties are involved, and these can be perpetuated by lack of understanding of the context, the relationship between the two parties, the active actors, preparation, communication, and strategy. All of these indicators are related to people involved in UCE. To achieve successful UCE, both parties must understand each other, and, on the university side, lecturers must understand that community members are not an empty glass, but each of them is a subject with knowledge (De Weger et al., 2018). In this case, academics know from textbooks, and farmers also know from everyday experience. Both gain knowledge in different ways. Unfortunately, only lecturers’ knowledge from formal education is recognized.

Table 3 concisely depicts the three categories of key factors essential to UCE in their roles for the three categories of actors in ASM Village: the local community, the university, and the intermediary (the government, i.e., the village chief). The components of the categories are described in terms of reasons for success or failure in this study.

Top-Down Motivation in All Parties

Motivation originating from the top, which we refer to as top-down motivation, is present in all participants in UCE activities in ASM Village. On the university side, senior and junior lecturers perform community service driven by obedience to the Tri Dharma rules. The Tri Dharma rules are evaluated in the forms of annual performance reporting, promotions in academic careers, and the continuity certification status of lecturers. Because the emphasis is on the motivation to meet the requirements set by the top government, lecturers are denied the opportunity to “see” the needs of the local community.

On the local community side, the farmers who received the grant came to listen to the training materials from the lecturers because of top-down motivation. They obey the instructions of the village chief, who is authorized to select and evaluate the grantees among the farmers. Instead of criticizing the material presented by the lecturers, the farmers accepted it, although they were also aware that the material was completely

Table 3. The Lack of Key Factors in Successful University–Community Engagement

Categories	University side	Local community side	Intermediary side
Context	<p>In the social class, academics are considered smart and knowledgeable, so when teaching the community, they want to convey material they feel is right and worthy to teach without confirming with the audience whether the material is needed.</p>	<p>The teaching materials did not meet the local community's needs because the lecturers were unaware of the communal living culture of the people of ASM Village, which differs from their individualistic lifestyle in the city.</p>	<p>As a mediator, the village chief and his colleagues did not seek to promote the two distinct cultures between the academics and the local community they lead.</p>
	<p>The community service is planned by the group leader and automatically accepted by the village chief. The village chief does not have the power to choose which group should come and what kind of activities should be carried out with the local communities he leads. They meet during the process of signing contracts and funding proposals.</p>	<p>No relationship is established between the local community and the university before community service begins.</p>	<p>The village chief is the representative of the local community who signs the proposal submitted by the university.</p>
Infrastructure	<p>Senior lecturer as a group leader plays a role as an active actor in the UCE, starting with setting community goals, choosing activities to be carried out, submitting proposals, implementing activities, and reporting on annual seminar activities. Meanwhile, other lecturers who are members of the community service group are just the performers of activities.</p>	<p>The local community acts as a passive actor. They did not have the opportunity to convey their needs at the beginning of the agreement, and their views were not heard during implementation either.</p>	<p>The village chief is responsible for signing the proposal submitted by the university. When community service is held, he instructs all farmers in the village to engage in community service activities. The village chief's function as an intermediary is crucial, as he is both a representative of the local community and a person whose instructions are obeyed by the local community.</p>
	<p>Funding Administration</p>	<p>Community service activities are funded through routine funds from the Indonesian government given to the university to be managed and for administration.</p>	

Table continued on next page

Table 3. Continued

Categories	University side	Local community side	Intermediary side
Preparation	Lecturers, especially group leaders, focus on drafting funding applications to implement UCE.	The local community was not involved at all in the preparation phase.	After the funding application is written by the university, the village chief is asked to sign the application document for approval to implement UCE.
Communication	The academics do not try to establish two-way communication with the local community. As a result, the educational material imparted during community service does not meet the needs of the local community	When the teaching process took place, the farmers realized that the material could not be used. However, they did not communicate this to the village chief or the lecturers who taught them. They came only to sit and listen to the materials as instructed by the village chief.	Although the village chief is aware of the incompatibility of the services provided by the university side with the local community he leads, this is not seen as a problem since his motivation is not the usefulness of the material taught in the community service.
Synergy	Synergies are not built with the local community nor with all team members on the university side itself. UCE implementation focuses on raising funds, completing activities, and reporting to universities by disseminating in annual seminars and government by SISTER application.	As the object of the university-initiated implementation of the UCE, the local community plays a role only in accepting what is offered by the university and agreed upon by the village chief.	The village chief only focuses on signing the MoU and collects local community members to participate in community service activities.
Clear outcome	The leader of the community service group formulated the expected outcomes in the proposal regardless of the needs of the local community.	They knew nothing about the purpose of the UCE activity.	The village chief assumed that UCE was beneficial for the sustainability of the next grants from the government.
Dissemination	Conduct an annual dissemination to report the results of the service activities without inviting the local community to listen to the presentation.	They were never informed about the results of the community service activities.	Even the village chief was never invited to hear the results or sent the report of community service activities.

Strategy

useless in their daily life. This awareness is comparable to Lecturer B's awareness when teaching tax material. Lecturer B was aware that the material was useless for the farmers, and the farmers were aware that what they were listening to was useless. However, the farmers still had to sit and listen to the material. They received a cow grant by the decision of the village chief; therefore, they bore the "burden" of following the instruction of the village chief, especially when it came to the continuity of grants in the following years.

The village chief was the same; he was passionate about the UCE due to the need for MoUs with the university. He can use the MoU file to apply for the next grant. Getting the next grant, of course, is also related to the village chief's performance. Getting a grant from the central government is a feat.

This top-down motivational cycle occurs without any correction. Each party completes what motivates them (Table 4). The lecturers fulfilled the Tri Dharma obligations, the cow farmers carried out the village chief's orders, and the village chief obtained the MoU of the UCE file. Each goal was achieved according to their respective motivation. However, the original goal of UCE itself was not achieved.

UCE becomes a mere ritual without the awareness and activeness of the people involved. There is no postcritical reflection, although reflection has a critical point in UCE (Saltmarsh & Johnson, 2020). After completing the community service, lecturers

will return to the city and have an academic dissemination ritual at the university to report what they have done. As usual, the dissemination would be held without inviting the local community. Community engagement as a part of community development has been seen as a work "to-do-list" because of the regulation from the central government.

There are no sustainable synergies and no local community empowerment because the UCE is determined from above without awareness of the root parties who carry out UCE. This is precisely what Nikkhah and Redzuan (2009) have reported; since regulation is made by the central government, the staff who are far away from the central government may experience a lack of motivation, passive involvement, and misunderstanding about the goal of the policy made.

Limitation

This research was conducted on a single case, meaning the result cannot be generalized. The single case comes from a public university where the implementation of UCE was only 24 years old when the UCE was carried out in ASM Village. Although 24 years is not a short time, this period is not as long as the implementation of UCE in Indonesia, which has reached 60 years. Therefore, the most important limitation is that the failure of UCE, in this case, cannot be generalized to the case of a large campus in Indonesia that already has an international reputation and has long had a more stable university

Table 4. Top-Down Motivation in All Actors

No.	Actor	Top-down motivation of CE
1	University side	Component of the Tri Dharma obligations required in the following matters: <ol style="list-style-type: none"> 1. Promotion in lecturer's academic career 2. Annual performance report 3. Lecturer certification
2	Local community side	Carry out orders from the village chief, who has the power to determine who is the recipient of the grant among farmers.
3	Intermediary side	Requires an MoU of the CE file with the university.

structure. In addition, this case was taken in a city far from the Indonesian capital on the island of Java. The majority of large and well-known universities are located in Java. Therefore, this research case comes from a campus outside the dominant area of Indonesia in terms of government and education. Future research can raise broader issues by looking at cases in big campuses in Indonesia to acquire better comprehensive knowledge.

This study reveals a significant dearth of university actors who comprehend societal challenges and needs adequately. To address this issue, a viable solution involves inviting a third party, such as a local NGO, that possesses an in-depth understanding of the community's needs and concerns. This approach is supported by some previous exemplary practices, as demonstrated by higher education institutions' collaboration with local community service organizations to perform UCE (Boodram & Thomas, 2022; Jackson & Marques, 2019; Málovics et al., 2022).

Also, the university can provide professional development programs to enhance critical thinking and reflective practices among lecturers. Additionally, other strategies could be implemented to enhance positive outcomes at the community level, such as conducting mandatory questionnaires to assess the needs and satisfaction of community actors. For instance, Kindred and Petrescu (2015) conducted a study to assess and measure the satisfaction of community actors through mandatory questionnaires before and after UCE activities. The positive outcomes of these assessments could influence future grant funding for both the university and the village. Nevertheless, these preliminary recommendations require further research to generate more applicable and practical technical guidance in a top-down UCE context.

Conclusion

This study set out to investigate the process of a top-down motivational approach in the UCE process. By analyzing the result of interviews and direct observation, this study has found that the evaluation system in the top-down approach functions only to see whether the service activity is complete. It is not to critically evaluate the components of successful implementation of UCE. Finally, the lecturers do not feel responsible for the success of UCE as formulated in the ideal

definition of UCE but focus only on whether the activity is completed. Therefore, the responsibility for the success of the UCE comes only from the personal moral consciousness of the lecturer, not from the collective consciousness driven by the government as the policymaker for the implementation of the UCE.

One crucial point to highlight is that the system enabled individuals to attain their respective goals at the group level while failing to achieve the overarching objective of the UCE. It is essential to underscore that this outcome does not stem from deliberate misconduct or neglect by the actors involved but rather from structural constraints that assign responsibility solely to the individual level. As a result, each actor pursued their self-interest, unhindered by any obligation to prioritize the collective good or community-level benefits.

One of the most significant findings to emerge from this study is that not only does the university provide service to the community to fulfill its obligation to the government, but also the local community, which is not officially part of government staff, is driven by top-down motivation. Community members were obliged to follow the village chief's orders to participate in community service. As an intermediary between the university and the community, the village chief is also driven by a top-down motivation because he needs an MoU to receive another grant from the central government. The empirical findings in this study provide a new understanding of how UCE fails in a country that applies top-down government to implement its regulation at the grassroots level.



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