THE 1st INTERNATIONAL CONFERENCE PROCEEDING

Semarang, April 29, 2016

ON THE DYNAMICS AND EMPOWERMENT OF RURAL SOCIETY IN ASIA

Organized by:

UNNES
Punjab University Patiala, India, Flinders University Adelaide Australia, and Universiti Sabah Malaysia
INTERNATIONAL CONFERENCE ON DYNAMICS AND EMPOWERMENT OF RURAL SOCIETY IN ASIA

Semarang, 29th April 2016

CONFERENCE PROCEEDING

Organized by
Faculty of Social Sciences, Semarang State University
Thank God we pray the presence of God Almighty for all the grace and mercy so that the book of abstracts can be arranged. This book aims to help the management of the 1st International Conference on The Dynamics and Empowerment of Rural Society in Asia which organized by Faculty of Social Sciences, Semarang State University.

Overall, there are 77 papers that have been submitted to the committee that covers such themes: Empowerment of Rural Society, Applied Technology For Rural Society and Implementation of Rural Policy.

In this occasion, the committee would like to thank all the participants of the conference, and we hope that the event may bring benefits for all.

April 29th, 2016
Committee
Assalamu'alaikum Warohmatullohi Wabarokatuh,

All praises to Allah for The Blessing and Mercy, the Proceeding of International Conference on The Dynamics and Empowerment of Rural Society can be finished. Rural development is the basis for national development. Since more people live in rural areas, rural welfare is a big support for national welfare. However, recent rural conditions need more concern and management from all components of the nation.

Based on the data of the International Monetary Fund (2001), rural poverty accounts for more than half of poverty worldwide, reaching more than 75 percent in some underdeveloping countries. Rural poverty in the developing countries is also a matter of concern. The causes of rural poverty in developing countries are complex and multidimensional. They involve, among other things, culture, climate, gender, markets, and public policy.

The complexity of rural poverty problems need a good management and cooperation to cope with. Village administration along with related institution and key figures need to cooperate in the attempts of improving rural people welfare. Based the description, Faculty of Social Sciences of Semarang State University was inspired to contribute something to the development of rural areas by holding an International Conference on The Dynamics and Empowerment of Rural Society.

The international conference held on 29 April 2016 was attended by hundreds of participant and shared a lot of important information from the keynote speakers of four different countries including Indonesia, Australia, Malaysia, and India. The themes of presenter’s papers are various and classified into three main areas, they are, community empowerment, policy and regulation and socio-cultural themes. The keynote speakers delivered their topics on regional autonomy, global impact on rural development, the dynamics and empowerment of rural society and the history of rural development.

We do hope that this international conference can enlighten and broaden our horizon on how to develop rural societies so that a better, prosperous rural societies can be realized.

Wa'alaikumsalam Warohmatullohi Wabarokatuh

Semarang, Juni 2016
Dean of The Faculty of Social Sciences
Semarang State University,

Drs. Moh. Solehatul Mustofa, M.A.
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RURAL SOCIETY AND ECONOMIC CHANGE IN MALAYA: A HISTORICAL PERSPECTIVE IN LATE NINETEENTH AND EARLY TWENTIETH CENTURIES

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Introduction

First of all, I would like to express my gratitude and appreciation to the organising committee of this conference for inviting me as one of the speakers. The term ‘Malaya’ used in this paper refers to the name ‘Semenanjung Tanah Melayu’ or Malay Peninsula. In historical context, the name ‘Malaya’ is the anglicised name of Tanah Melayu and it is referred as British Malaya. 1

From historical perspective, Malaya up to mid nineteenth century was sparsely populated. Despite the existence of several prominent major settlements, the whole areas of Malaya were still covered with virgin jungle and the settlements identified as villages are still limited to several prominent principalities located along the major rivers and costal areas. This reflects the importance of the emergence of rural communities in the Malay Peninsula in the nineteenth century. Undoubtedly, it is evident that the emergence of village society was primarily associated with economic factors. Thus, this paper will discuss the economic change in rural society in Malaya in the nineteenth century. The subjects of discussion comprise of the brief definition of rural areas, pre-colonial economy and economic change in the context of Malay rural society known as rakyat. This economic change is applied to labour utilisation, land ownership, padi cultivation and agricultural credit facilities

Contextualising Rural Areas

It is universally understood that the rural areas refer to the areas of countryside or country life. Rural areas are always characterised by the existence of agricultural activities which became the primary occupation of the inhabitants there. Accordingly, the settlements in rural areas are commonly known as villages associated with agricultural activities. Initially, the establishment of a particular village began with process of deforestation through the opening up of the jungle areas for settlement and agricultural purposes. At this stage, the establishment of villages were still constructive since the existence of natural forests are still eminent. From time to time, the population increased which also contributed to the expansion of land cultivated with agricultural products. Furthermore, the increase of population would also creates other economic activities notably petty business within the villages. This gradual process eventually led to the emergence of small town in the area.

Consequently, the characteristics of rural areas would disappear when the population of a particular areas increased and its economy became diversified with the emergence and expansion of craftsmanship, trade, and commerce. It might gradually lead to the decline of agricultural activities in the areas. This later phenomenon reflect the process of urbanisation with the emergence of major town which demolished the original features of rural settlements in that particular area. Such phenomenon is always regarded as the symbol of development and progress in the modern era. This is due to the fact that urban areas are always regarded as more dynamic and prosperous than rural areas. Consequently, the rural or village areas are virtually subject to urban economic domination. By this means, rural areas or villages are inferior to urban areas due to the criteria pertaining to economic prosperity of trade and business activities and the indensity of population in major towns and cities. Such phenomenon manifests the circumstance that rural areas or countryside are dependencies to the town and cities.

However, it is a matter of fact that most of the nations are largely comprised of rural areas despite the increase in the process of urbanisation. In fact, the continuation of prosperity in town and cities are also dependent on the progress in countryside. The pre-eminent status-quo of the countryside is still re-

lected in the continuation of agricultural activities which still become the main source of food production. Furthermore, in term of economic production, the countryside still supply the surplus in terms of cheap raw materials for the urban areas. In other word, it is beyond the doubt that under this circumstance, it reflects the transfer of surplus from countryside to the urban areas. This circumstance shows the importance and significance of rural areas and country life which need to be empowered with modern development. Such phenomenon can also be found in Malaya.

**Precolonial Economy**

Generally, it can be said that the period of the mid and late nineteenth century is regarded as the eve of colonial period in Malaya. In a more definite context, the period of pre-colonial period is referred to the duration before 1874 for the Western Malay states such as Perak, Selangor and Negeri Sembilan, the years before 1889 for Pahang and before 1909 for the Northern Malay States such as Kedah, Perlis, Kelantan and Terengganu. Even more in the literal context, the pre-colonial period is still applied to Johor in the years before 1910-14. The years before 1874 is only applied as colonial period to the Straits Settlements of Pulau Pinang, Singapore and Melaka. This is based on the general consensus among the historians who unanimously adopted the colonial period in Malaya to the year when the first British Resident, adviser or general-adviser was appointed in the Malay states.\(^2\)

Accordingly, based on this context, the historical status quo in the second half of the nineteenth century is used here because the traditional practice and orientation can still be traced in the economic aspect of the Malays during this period. Moreover, the majority of the Malays in this period were actually living in the rural areas. Most of them were still associated with their traditional occupation as peasants and fishermen. Most of the Malay peasants were involved in padi cultivation especially in Kedah, Perlis, North Perak and Kelantan. They were also involved in other small scale economic activities such as animal husbandry, fruit and vegetable cultivation as well as other supplementary occupations such as hunting, mining and collecting jungle products such as dammar, rattan and bamboo.\(^3\) All those activities manifested the phenomena that their daily life were closely associated with land as they were peasant community in the villages.

Nevertheless, in the Malay traditional society, the concept and practice of economic domination was applied to Human resources as labourer and economic product not the control over the piece of land. This particular fact manifests the fundamental characteristic which is totally different from the modern concept of land ownership. The political hegemony and economic exploitation by the Malay ruling class over their subject ‘Rakyat’ was manifested in the form of corvé or forced labour (also commonly known as ‘kerah’ and the institution of slavery. In the Malay tradition, there were three type of slaves, royal slaves, debt slaves and permanent slaves. Another type of labour in the Malay tradition was derived from voluntarily collective labour (also known as ‘Gotong-royong’).\(^4\)

Basically, a piece of empty land in a specific area or location was not a property and had no economic value if it was not inhabited and did not generate any form of revenue. It is necessary to note here that the most important source of revenue was derived from sustainable agricultural activities. In this context, the significance of land was associated with permanent settlements which were primarily related to farming activities. Other supplementary revenue derived from jungle products and mining were less important unless those two sources revenues were available in a large deposit and became the commercial products due to high demand such as gutta percha in the 1840s in Johor and tin in Perak and Selangor. Another possibility for the land to become valuable if it possessed Gold as it can be seen in the case of the inland area of Raub in Pahang. Otherwise, the absence of agricultural activities in a particular land area was regarded as merely jungle land. Initially, this jungle land had no value even it possessed abundant product unless it was then opened up as villages. The land area which was exploited for agriculture cultivated and then generated revenue was known as life land ‘tanah hidup’. In contrast, if a particular land area was abandoned by its settler until it became a bush area, it was perceived of having no value and was

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known as dead land ‘tanah mati’. This concept was not only practiced in the Malay tradition but it was also adopted by the British administration in Melaka in the 1860s.

In other words, even large area of land had no political and economic values if it was not occupied by anybody for life settlement. The significant interconnection in both political and economic perspectives can be seen in the case of Johor. Before the 1840s, Johor was not significant because it was sparsely populated. According to John Crawford, Resident-General of Singapore, in the 1820s, The whole territory in the southern coast of Johor, from Ramunia in the East and Kukub in the West were merely jungles without inhabitants. It was estimated by Begbie that the number of its inhabitants was estimated not more than 1000.

Johor became economically valuable only in the 1840s when its jungle areas began to generate revenues for the Temenggung as the defacto ruling authority in the territory. This was due to the discovery of Gutta Percha in abundance as the jungle product. Temenggung Ibrahim began to mobilize his followers who were originally the sea people ‘Orang Laut’ to collect the substance. The substance became the commercial product for export in world market because it was discovered as the most suitable substance to be used for protecting deep-sea cable and for surgical and chemical apparatus. It was estimated that the revenue derived from Gutta Percha in the end of the the 1840s was between $150,000 to $200,000 per annum. Simultaneously, the economic significance of Johor was further enhanced by the advent of Chinese immigrants who began to open up the land for commercial plantation of pepper and gambier. This economic development then became the chief factor of Johor’s political significance in the mid nineteenth century.

Generally, most of the modern practices related to the modern concept of land ownership were not applicable in the traditional Malay society. In the traditional context, the concept of private land ownership was adopted as an implicit rather explicit practice. Here, the implicit concept of private land ownership refers to the situation in which a particular land in a specific location was acknowledged as the land belonged to an individu or a family who lived in the area. Normally, the individual settlement in a particular area was established as the Malays were not nomadic as they chose the area for their permanent agricultural settlement. This led to the transformation from jungle areas to a village. Their ownership to the land remained as long as they still lived in the area unless there were were expelled from the village by the headman or the chief or they have to abandon the area because of disturbances and war. In a more practical circumstance, the loss of the right to live in a particular area was due to the extent in which the land was abandoned as they moved to other locations. They would have the opportunities and rights to the land if they came back to settle there again and it was still not occupied by other settlers. Then, if this particular land was then occupied by other family, the new settlers would have the right to live there. This traditional practice and orientation were acknowledge by the Portuguese and Dutch as well as the British colonial authorities in Melaka in the nineteenth century.

Moreover, during the same period, the Malays were inclined to establish permanent settlements on a particular land in the village and there was virtually no possibility for them to abandon the settlement. Generally, the tendency for the Malays to permanently settle down in a particular area were related to two factors. Firstly, the particular land in a particular location had economic potential for sustainable agriculture. Most of the agricultural businesses were directly associated with food products especially padi, Tapioca, coconut, sugar cane, bananas and betel nut, and fruits as well as animal husbandry and fishing to fulfill their basic needs in accordance with economic subsistence. In this situation, the main location for settlements could be found at the areas in adjacent to the rivers and sea coast. However, the more favourable area was the river valleys which provided sources for drinking water and irrigation for agriculture. In prin-

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7 “Trip to the Johore River”, Singapore Chronicle, August 1826, Library of the National University of Singapore.
ciple, rivers deposited fertile silt on adjoining fields, provided water for crops, offered fish supply and served as avenues for intervillage communication and trade.

It is generally discovered that the village areas where the land were located near the rivers were more fertile than the land far from the rivers. Rivers deposited fertile soil when they overflowed their banks. The result of this process provided natural source of fertility for agricultural activities before the invention of chemical fertility and widely used in modern time. The natural situation was further developed through constructing and maintaining irrigation works. In contrast, the land areas near the jungles and hills were virtually dependent on the rain water and the natural fertility derived from animal drops. Eventually, the level of agricultural fertility would reduce and the output became less productive after several cultivation seasons. This is due to the absence of frequent circle of natural process of fertilization on the land near the rivers. This was the reason which did not contribute to the emergence of vast settlements in the areas far from the rivers. This is the main reason for most of the most prominent settlements and villages in the Malay peninsula were found near the rivers. The same phenomenon can also be noticed in Melaka in the nineteenth century.14

Secondly, a particular location for settlement was the area where the natural and constructed irrigation was available. In addition to rivers, other for of irrigation were streams, canals, ditches and dikes. This criterion was fundamental because it became the main requirement for the establishment of padi cultivation which produced rice as the daily food for the Malays.15 Padi Accordingly, the vastly permanent settlement areas were founded in the location suitable for padi field ‘sawah’ in the Northern and Eastern states of Malaya. In this respect, there were also prominent settlements of the Minangkabau Malays in Negeri Sembilan due to their ability in constructing irrigation facilities for padi field. In fact, the information of their inventiveness in this respect can be traced from the historical origins and development of Minangkabau settlements in Nanning, Melaka in the sixteenth and seventeenth centuries.16

In addition to agriculture, there was also business activities in the traditional Malay society. However, this activity was quite limited because there was normally a single shop in the village. Here, money economy was not extensive among the rakyat because most of them either have little amount or did not hold money at all. Thus, most of the business transactions were conducted through the barter system. The business activities were normally related to the transactions of acquiring the products which were not produced by them in the village such as cloth, salt and tobacco.17 The practice of money Economy was more extensive among the Malay ruling class who were normally engaged in trade with the immigrant communities of Arabs, Indian Muslim, Europeans and Chinese. In fact, they also have virtual control over the rakyat and the Chinese labourers who began to migrate to Malaya in the nineteenth century.

Here, the main mechanism of economic control was in the form of tax imposed by the Malay chiefs on them. The main source of tax was revenue tax which was known as Cukai Raja (Royal tax).18 The rate was normally 10 per cent and was imposed on agricultural and mining products. This tax was normally paid by using the products themselves especially padi and tin. In fact, land tax in accordance with the modern concept such as annual tax and land concession for a particular lease period was not yet fully imposed by the British authorities in Melaka until the third quarter of the nineteenth century. The concept and provision of 10 per cent of revenue tax stipulated as royal tax equivalent to the Malay tradition was acknowledged by the British administration and was imposed on the Malays in Melaka in the second half of the nineteenth century.19 Furthermore, this concept of taxation was still practiced in Muar, Johor in the 1870s.20

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13 The discussion on the geographical factors which determine the pattern of settlement of the population during pre-colonial period can be found in the writing of Zaharah bt Mahmud, ‘The Traditional Malay Ecumene of The Peninsula’, in P. K. Voon and T. S. Bahrin (eds.), *The View from Within: Geographical Essays on Malaysia and Southeast Asia*, Kuala Lumpur, Department of Geography, University of Malaya, 1992, p. 309.
The only tax paid in money were in the form of export duties on tin and other export goods, import duties on liquor, opium and rice and other goods in the trading transaction. The use of money as tax payment was exclusively practiced in revenue farm sectors when the Malay rulers and chiefs authorised the deal with the Chinese. This can be found in the concessions of padi cultivation in Kedah, pepper and gambier plantations in Johor and tin mining in Perak and Selangor. Any particular concession covered a certain period from one to ten years. On the other hand, the rakyat had less opportunity to engage in money economy since their involvement in money transaction was very limited. The most possible channel for them to obtain money for their work was derived from tin mining. It is quite difficult for them to obtain money for their labour work in padi cultivation even in the harvesting season. Most of them worked for the padi farmers who also expected to derive the money from the sale of their crops.

**Economic Change**

It is unanimously agreed by historians that the years between 1850 and 1941 are regarded as the period of transition from traditional to modern orientation in the economic aspects of the Malay society in Malaya. This transitional process was the cause and effect of the economic change which was shaped in accordance with the practice and orientation in European capitalism as a result to the advent of British imperialism to Malaya. The word ‘transition’ here meant that the extent of the changes in the economic aspects of the Malays as a whole was merely a gradual rather than rapid process. In this context, the economic changes from traditional to modern manifestation was perceived as less eminent than the manifestation reflected in the case of the immigrant communities of Chinese, Arabs and Indians. In fact, it can be observed that the traditional economic features still prevailed in the Malays in the late nineteenth twentieth century as it has been discussed in the preceding section. This is because the reaction from the Malays to the changing economic pattern and orientation in capitalism and commercialism was relatively slow compared to to those immigrant communities.

In this respect, it could be construed that the fundamental cause for the slow pace of the Malays to adapt themselves to the new economic practice and environment was due to the basic contradiction between the traditional and modern economies per se. In principle, the prevalence of traditional economic practice and orientation among the Malays during the the nineteenth century should be regarded as the main constraints for the Malays to achieve economic progress and dynamism. In fact, there are many aspects which manifest the distinction in practice and orientation between the traditional and modern economy which is associated with the advent of colonial authorities. Some of those differences are fundamental in their nature.

In order to observe the economic transition of the Malays as a whole, it is sensible to examine the aspect of change from traditional to modern economy among the majority of the Malays in the late nineteenth and early twentieth centuries. This period was regarded as the formative period of economic change considering the circumstance that the Malays began to be exposed to the modern economic orientation. It can be said that the Malays including the rakyat also began to depart from traditional practice and orientation. They began to adapt themselves to new situation by exploring any economic opportunity which provided the prospect for them to achieve vertical economic mobilization to a middle class level although their numbers were still small compared to to the immigrant communities. This phenomenon can be observed by examining the historical development of the Malays in agriculture and its relevant aspects especially land, business and new occupation.

In historical context, the basic changing orientation in Malay agricultural orientation was the departure from subsistence or self-sufficiency to capitalism. It is evident that Changing orientation which is based on the principle of capitalism can be seen in business and trade. In fact, the Malays had been involved in those economic sectors even during the pre-colonial period. Nevertheless, those sectors were dominated by the Malay upper class, not the rakyat. Thus, it is supposed that under the new situation, the upper class Malays continued to enjoy the advantages in economic domination of the Malays by associating themselves with the immigrant communities and began to collaborate with the colonial authorities. This phenomenon reflects the circumstances that the process of transition was more associated with ruling class rather than the rakyat. Consequently, the rakyat still remained as peasants and fishermen until the first half of the twentieth century. It is even hard to imagine that the rakyat would have opportunity to become petty shopkeeper or peddler due to the lack of financial support especially credit facilities which were

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23 Drabble, An Economic History of Malaysia, pp. 9-20.
normally available to the capitalists and mercantile community. Even in the late nineteenth century, it is hard to imagine that the Malay peasant possess $10.24

Thus, it is also necessary for the Malay peasants to be exposed to money economy in an explicit manner. They began to have access to financial sources channeled by the government to agricultural sectors. Theoretically, the breakthrough of the transition can be observed among the Malay peasants in the villages in the early twentieth century. The Malays began to be exposed to money economy through agricultural activities which could generate money to the peasants although it is still at elementary stage. This can be seen in padi cultivation itself, as well as rubber and coconut plantation as smallholders. In principle, the financial income generated from these activities could be saved as surplus as an extra amount. Thus, surplus was to be used as the break new ground to small commercial activities such as peddlers, shopkeepers, Brokers and other petty entrepreneurs. They also began to be exposed to credit facilities and modern institution which was designed to accommodate agricultural sector in the rural areas. This particular subject will be discussed in section 5.4.

Labour Utilisation
In order to improve the economic condition of the Malay peasants, there must be a starting point for the Malays to convert their non-monetary resource to monetary return. The basic resources possessed by the peasants was labour which can be translated into human capital. Indeed, this became the conventional means for the lower class Malays to explore the opportunity in the process of transition which was derived from the change in labour utilization. Traditionally, labour in economic activities was derived from personal or family workforce. It was mostly concentrated on agricultural activities due to their nature as peasantry. Nevertheless, there was also forced labour which as they were forced to render services to the chiefs. This certainly retarded their personal economic achievement as they were also compelled to contribute their labour for 'kerah' or corve labour. Their was the possibility for them to succumb under debt slavery due to their inability to pay their debts to the Malay chiefs. Slaves did not receive wages for their work except for basic daily food and clothing from their lords. Eventually, slavery and corvé labour had been abolished by the British.25

Consequently, this measure gave opportunity for the peasants to freely utilize their personal workforce for their own agricultural productivities or serve as wage labour. Nevertheless, it was discovered that the Malays in the 1880s were not in favour of being employed as permanent waged labour in plantation and mining sectors. They were more keen to work as short time labourer especially for clearing the jungle for plantation area.26 The Malays were also involved in cutting down trees and collecting jungle substance for the construction of temporary shelter in the mining areas.27 Their reluctance to commit themselves to waged labour was understandable because they were not prepared to leave their families in order to live in the plantation mining areas where they would be isolated from their villages.

Certainly, there is some reservation on the Malay perception and response to the changing orientation of labour utilization in commercial orientation. Their reluctance to become involved in plantation and mining sectors gave the space for the immigrant labourers to penetrate into those sectors. However, there were also other promising prospect for the Malays to utilize their labour in a more profitable manner in order to pursue their economic means. In those days, land were plenty. Under the new order, land now became valuable because it can be purchased and sold to any party especially European and other immigrant mercantile communities. The initial capital investment for opening up land can be observed in the payment of the labour force. This certainly provided the practical means for the Malay to exchange their labour into money as they received wages for opening up the land for plantation areas. Furthermore, they were now able to exploit their labour for opening up the jungle land for their own agricultural activities.

The change in Land Ownership
It is evident that the most advantageous way for the Malays to pursue their personal economic gain in the new order in those days was the utilization of their personal workforce for opening up jungle land for agricultural purposes. This opportunity emerged due to the new concept of land ownership introduced by the colonial authorities. This referred to the concept of private land ownership to individuals and land can be inherited within the family and can be disposed to other individuals or institutions through sale and pur-

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24 Gullick, Malay Society in The Late Nineteenth Century, pp. 184-5.
26 Straits Daily Times, 6 May, 1879; See also Titos Heslop Hill, “Reports on Johor”, Singapore: 1879, p. 2. This pamphlet is available at The Johor Branch of the National Archive of Malaysia, Johor Baharu, hereafter referred as the Johor Archive.
chase. It was a standard practice that the new land laws of the states in Malaya in the late nineteenth century that land ownership can be legally acquired through the permission from the state government to open up the jungle land.\textsuperscript{28}

In the 1870s, it could be construed that the Malays began to perceive land as a commodity to be possessed as private property but not yet to the full extent of land transaction in which the ownership of land can be transferred to other party according to the value of land per se. This is because the Malay tradition only appreciated land based on continuous occupation and agricultural exploitation. The value of land was based on the products and revenue generated from the land rather than the land itself. Consequently, it was significant for the rakyat to acquire land as their property for living and small scale agricultural activities since these types of land utilization were not different from the traditional utilization among the rakyat.

There was no tendency yet to utilize land for commercial purposes in an extensive manner through injecting investment for developing the land. In those days, the main forms of capital investment on land were the concept of revenue farm or concession which were practiced by the Europeans and immigrant Chinese.\textsuperscript{29} It was quite elusive for the Malays to accept the practice similar to the Kangchu System in Johor that they had to pay rent or concession for 10 years if they open up the jungle land. This is because those jungle lands were regarded as dead land and the Malays appear to apply rent to living land.

Moreover, they were also not yet accustomed to pay land tax, premium and quick rent because traditionally, there was no land tax imposed on land belonged to any individual and institution. This is because the Malay tradition acknowledged land based on utilization for agricultural purposes rather than possession in the modern context. The permanent ownership of land was irrelevant because if it were left uninhabited and unutilized by an individual, it became dead land and not belonged to any individual anymore. Moreover, the practice of the purchase of sale of land among the Malay Rakyat was very minimal in those days, jungle land was plenty and easily available to be opened up with the permission from the state authority. Land tax was not yet applicable as long as it was not yet surveyed. Even in the second half of the nineteenth century, most of the surveyed land in Johor were to accommodate the opening up of the Chinese Kangchu areas.\textsuperscript{30}

Since the issue of land tax was not relevant to the opening up of the land in Johor by the Malays before the 1910, they still perceived that jungle land was freely available and could be explored without any charge. This led to the opening up of the new villages by the Javanese who migrated to Johor particularly Muar district in the 1870s. Nevertheless, it did not mean that the concept of private land ownership was applicable to those occupants of the land in those villages. Those land was only regarded as merely ‘Tanah Kurnia’ or conferred land.\textsuperscript{31} Here, the private land ownership was not applicable because the land was still subject to the procedure under the Department of land and Survey. This procedure involved the process of registration and survey for the purposes of the imposition of land tax.\textsuperscript{32} land tax only became to be fully practised in the second decade of the twentieth century when the first land Enactment was ratified in the state in 1910.

Initially, most of the Malays who accepted the concept of private ownership in accordance with the Western concept and orientation were the immigrants from Java, Sumatra and borneo. The Malays in Malaya as a whole were subjected to this modern orientation when the land laws were codified and gazetted. The most crucial land law which had a major impact on the Malays as a whole were the Malay customary law of Negeri Sembilan of 1907. These new concept and orientation of private land ownership were then further expanded and exclusively enforced on the Malays with the ratification of the Malay Reserved Land Enactment of 1913 in the Federated Malay States. The exclusive provisions regarding the land ownership by the Malays in the 1913 land law was then applied as the standard form including the amended Johor land law of 1936.

Theoretically, it could be construed that private land ownership was the most acceptable concept for the Malays as it can be acquired through the opening up of the Jungle land. The opening up of the land was normally carried out as ‘gotong-Royong’ or collective activity among them and did not incur wages expenses. Nevertheless, the Malays were also subject to restriction in this activity because they perceived

\textsuperscript{28} The detail on the introduction of land law during the British colonial period in the late nineteenth century can be found in W. E. Maxwell, \textit{Memorandum on the Introduction of Land Code in the Native States in the Malaya Peninsula, Singapore: }1894; Sadka, \textit{The Protected Malay States,} pp. 341-5 and Ahmad Nazri Abdullah, \textit{Melayu Dan Tanah,} pp. 21-34.

\textsuperscript{29} See the samples of the revenue farms in Johor in \textit{Buku Daftar Surat Jual-beli, Pajak Gadai dan Hutang 1284-1301H/1867-1884M, the Johor Archive.}


\textsuperscript{31} \textit{Surat-surat tauliah Penghulu dalam daerah Muar 1873 – 1874, J/MB} 3, \textit{The Johor Archive.}

that land tax as burden if they acquire large areas of land. For instance, the initial charges for the land tax in Johor was 30 cents for the first 2,000 acres and $5 for the subsequent acre above 2,000.\textsuperscript{33} However, the farmers were eventually charged $5 per acre several years after. Consequently, the Malays tended to be smallholders and each individuals only possessed the land not more than two acres.\textsuperscript{34}

It was the noticeable that the main problem faced by the Malays was paying the tax for the land after the its opening up and the process of land survey. The amount of outstanding tax to the states authorities of the Federated Malay states continued to accumulate. Those land subjected to outstanding land tax was faced with the possibility of to be seized or foreclosure by the state government. This problem arose because they gave less priority to pay land tax. It is understandable that they had to spend their money for other purposes especially for purchasing food, cloth and other consumer goods. However, due to their complacency in paying land tax once in a year, it led to the delay of the payment and the amount of outstanding land tax continued to increase. Eventually, it led to the land alienation among the Malays and this problem was specifically highlighted in the Federal Council in 1933.\textsuperscript{35}

**Land and Padi Cultivation**

Land is certainly associated with agricultural activities. The main aspect which manifested the transition in agricultural activity of the Malays was Padi cultivation. The only state which manifested the credits for the Malays to produce surplus in padi cultivation during the pre-colonial period was Kedah.\textsuperscript{36} However, to the Malays, the padi production was to fulfill the requirement for the family and the village community. Thus, the tendency to produce surplus did not become the priority although until the first half of the nineteenth century, there were also export of padi from Terengganu and Kelantan to her neighbouring territories.\textsuperscript{37} Consequently, the padi cultivation remained as subsistence in the economic activities of the Malays in the nineteenth and twentieth centuries. Even in the case of Kedah in the late nineteenth and early twentieth centuries, the expansion of padi cultivation as commercial products were much more associated with the Chinese rather than the Malays.\textsuperscript{38}

Here, the change from subsistence to commercial orientation referred large scale production in order to achieve the ends to produce surplus. It is noticeable that the the pace of the Malays to transform their scale of production to a larger one in order to fulfill commercial requirement were slower compared to the Chinese. This is because there was no major change in the practice and orientation in order to expand the production. Most of them still remained as smallholders and their labour resources was limited to family members. The expansion of scale of production needed the development in technological improvement and the increase of land areas of padi farms ‘sawah’. Those aspects of expansion could only be derived from capital investment in the padi cultivation itself. In the case of Kedah, the resources of capital investment in padi cultivation in the late nineteenth century was mainly provided by the Chinese merchants who obtained the concessions in the form of revenue farms from Sultan Abdul Hamid Halim Shah.\textsuperscript{39}

In addition to capital investment, large-scale padi farms needed to be accommodated with good irrigation system and large maintenance cost through the cultivation season. The cost of construction and maintenance of modern irrigation systems and dams could only be derived from state financial assistance. Normally, the private investors were interested in financing those schemes because padi cultivation was less profitable compared to other commercial plantations especially coffee and rubber later on. In fact, the colonial authorities did not perceive financing irrigation scheme and dams as main priorities although the Malays were basically encouraged to be involved in the padi cultivation. This is because the British tended to acquire rice supplies imported from Siam and Burma because the price of imported rice were cheaper than the cost of rice production in Malaya as a whole.\textsuperscript{40}

\textsuperscript{33} See the revision of Section 9 of The Johore Land Enactment of 1910, the Johor Archive. The land tax charge in the Johor Land Enactment was adopted from the previous provisions of the land enactments in the Federated Malay States.


\textsuperscript{35} Further detail on the problem of land alienation among the Malays can be found in Ahmad Nazri Abdullah, *Melayu Dan Tanah*, pp. 184-210.


\textsuperscript{37} Khoo Kay Kim, *Malay Society*, pp. 96-97.

\textsuperscript{38} Sharom Ahmad, *Tradition and Change in A Malay State*, pp. 19-45.

\textsuperscript{39} See all the concessions related to revenue farms in padi cultivation in Surat menyurat Sultan Abdul Hamid No. 2, 1304-1312'H (1884-1895 CE.), Arkib Negara Malaysia Cawangan Kedah, Alor Merah, Kedah, Hereafter known as The Kedah Archive.

\textsuperscript{40} Lim Teck Ghee, *Peasants and Their Agricultural Economy*, pp. 39-49.
Agricultural Credit Facilities

Certainly, the dependence of agricultural activities on financial matters was so eminent in the transformation from self-sufficient to commercial orientation. In this context, the lack of financial assistance for initial capital expenditure and operational cost were certainly the fundamental restricting factors to increase of scale of production beyond self-sufficiency. The most conventional for of financial assistance are subsidy and agricultural credit facilities. For the peasants, they had to depend on governmental fund, or the capital injection from the Malay chiefs and immigrant mercantile communities who had long been accustomed to money economy. Under this circumstance, it is understandable that they highly expected governmental fundings especially in padi cultivation. This is because private investors were reluctant to inject capital investment into padi cultivation since this activity was mostly exposed to the prospect of failure in a cultivation scheme. In fact, padi cultivation was more risky compared to other agricultural activities because of its nature of highly depending on excessive irrigation and continuous water supplies throughout the process of cultivation. Even in the harvest season, it was exposed to flood which could destroy the padi.41

In the late nineteenth and early twentieth centuries, there were several initiatives from the state governments to provide small credit schemes only for agricultural purposes to the peasants. In 1884, the Government of Selangor set up a credit scheme for funding agricultural activities in the state. According to the scheme, all district officers were given the grant of $1,000 per annum for agricultural loan in Selangor. Then in 1895, another scheme was introduced in the Federated Malay States in which the residents were authorized to grant loan to the farmers. According to this scheme, the Residents of Perak and Selangor had authority to endorse the agricultural loan not more than $1,000 for each case to the farmers. However, the maximum amount of the credit scheme was only $5,000 per annum. In Negeri Sembilan, the similar scheme only prescribed the credit scheme of $200 and the maximum amount was $1,000 per annum.42

It is evident that those agricultural credit schemes were still far from adequate to accommodate the farmers because the amount was very small and thus not all of them were able to enjoy the credit facilities. Moreover, it is not clear that the credit scheme was exclusively allocated for the Malay farmers. In the early twentieth century, there were increasing number of the farmers especially of those who involved in the opening up of land for padi cultivation in Krian after the irrigation system was constructed in the district in 1895.43 Most of them were the Malays who migrated to Malaya from Java, Sumatera and Borneo. Thus, in 1907, E. W. Birch, the Resident of Perak, had forward the application to the High Commissioner for the establishment of an agricultural Bank with the initial fund of $25,000. There was also the suggestion that the similar scheme was to be extended to other states.44

Thus, in 1908, an agricultural fund was established in the Federated Malay States. The purpose of the fund was to provide loan for agricultural purposes only including constructing drainage system for irrigation, buying buffalo and other farming tools, building house on the farm land and developing the land in general. The loan could also be granted for the purposes to recover the agricultural land which had been put on mortgage to the money lenders. The interest rate was 4-6 per cent. However, it was discovered that the establishment of the fund was not so effective in giving benefit and solving the problems faced by the farmers. According to the Perak Treasurer, from all the farmers who were expected to apply the loan from the fund, the applicants were only half or less than half of them. This is because they were discouraged by the loan application procedures and the amount which could be approved by the district officer was only $100. This amount was regarded as too low for the value of the mortgage. In principle, the amount of the loan could be granted based on 50 per cent of the value of the mortgage which should be agricultural land. However, the amount of the loan to be approved was normally based on 30 per cent of the value of the mortgage. Despite of this restrictive terms and conditions of the loan, most of those borrowers were late in repaying their principal loan as well as loan interest.45

Then in 1911, another agricultural fund was established in the Federated Malay States. Although all the provisions relating to the purposes of the fund were quite similar with the 1908 fund, it also contained additional provisions relating to mortgage. According to the rules, the district officer was given authority to endorse the loans from this fund for agricultural purposes and the loan could not be granted to an individual who was not a farmer. The amount of the loan could not exceed 50 per cent of the sale value of the mortgage which could be the designated farm land or any land or property in the town area and not the

42 Roff, Kerjasama Dan Koperasi Di Semenanjung, p. 1.
44 Roff, Kerjasama Dan Koperasi Di Semenanjung, pp. 2-8.
45 Extract from the Report and Proceedings of the Committee appointed by the Chief Secretary, Federated Malay States, to Consider why the System of Small Loans to Native Agriculturalists had Failed in Perak, July 1911, Kuala Lumpur: Government Printing Office, 1912, National Archive of Malaysia hereafter known as Malaysian Archive.
abandoned farm land. Basically, the amount of the loan was $250 for a farmer but it could be extended to $500 for more than one loan. For a farmer who wished to acquire the loan for more than $1,000, it should be approved by the Chief Secretary of the Federated Malay States. The duration of the loan was not more than 3 years and the monthly interest rate was 1-2 per cent. If there were outstanding payment of loan installment due to the decline or damage to the agricultural products or project, the extension of the duration for the loan could be granted on the Residents’ discretion.46

However, it can be observed that the existence of the schemes and fund did not present positive reflection on the farmers. This is because most of them succumbed into the more probmatic financial difficulties. The most identical problem was indebtedness as they borrowed from the moneylenders especially Chettiars who imposed high interest rate on the loan. This is because loans were easily available from those chettiars who were willing to give a larger amount than the loan from agricultural fund. This phenomenon led to the land foreclosures by the Chettiars because most of the farmers had put their land as mortgages on the loan. Consequently, due to the failure of the farmers to pay the debts, a particular land was seized by the Chettiars. Then, in order to recover their money, the Chettiars tended to sell the land to any buyers who were probably non-Malays. This led to land alienation from the Malays. Consequently, there was decrease of the the land owned by the Malays. This led to the action taken by the Federated Malay States authority to limit land alienation among the Malays by the promulgation of Malay Reserved Land Enactment of 1913.47

Meanwhile, the government of the Federated Malay States was committed to grant the agricultural loans to the farmers in order to encourage them to cultivate padi as food commodity. In 1917, The total agricultural loan granted by the Federated Malay States was $119,356. It was estimated that 90 per cent of the total amount ($107,421) loan was allocated for padi cultivation. Other agricultural loan was granted for the plantation of coconut and animal husbandry. Even despite of the increase of the loan grant made available to the peasants, they continued to borrow from the Chetiar although the interest rate was excessive. This is due to the problem that most of their land did not have value to be used for mortgage to the government loans.48

Conclusion
In general, it can be said that from the 1850s to 1941, The Malay rakyat representing the rural society in Malaya had undergone the process of economic transition rather than change. In this context, the term ‘transition’ here is applied to the Malays as a whole because the degree of change in the economic aspect and orientation was merely a gradual process of transformation rather than the drastic one. During this period, the economic change is always referred to the transformation from traditional to modern orientation. This phenomenon is manifested by the changes from subsistence to commercialism which was enhanced by economic system based on capitalism, the adoption of the concept and practice of specialization and the use of intensive labour in economic productivity.

The most relevant and practical means for the Malays to benefit from the economic change in the nineteenth and early twentieth centuries was the adoption of private land ownership. It was achieved through opening jungle land for agricultural activities. However, the economic achievement of the Malays was only restricted to small holdings due to the small size of land possession. Another means of change was derived from the conversion of non-monetary labour or forced labour to waged labour under the capitalist orientation. However, the Malays were not keen to be engaged as waged labours especially in commercial plantation and mining due to their preference not to be disintegrated from their village life. This opened the space for the penetration of the non-Malay coolies in the economic activities in Malaya.

This then raised the question of economic domination by the immigrant communities especially the Chinese. In historical context, they had more advantages over the Malays simply because the Malays including the aristocracy were not extensively exposed to mercantilism which became important in the money economy. In fact, mercantilism is the transitional mechanism between subsistence and capitalism. This was manifested in most of the deals in agricultural and mining activities in the form of concessions which needed money to be used for initial capital investment and cost of operation. Even more, the Malay elites became more dependent on the immigrants in forming their business ventures. The dynamism in Malay economy was always associated with the mixed blood descent between the Malays and Arabs or Indian Muslims.

47 See the discussion on the origins of the Malay Reserved Land Enactment of 1913 in Ahmad Nazri Abdullah, Melayu Dan Tanah, pp. 51-73.
Initially, it can be argued that the main factor contributing the stagnation and the slow pace of the Malays to be engaged in modern economy was the lack of financial resources. However, when they were exposed into money economy, their economic achievement was retarded by their counter-productive habit of excessive spending especially for non-economic drives. Moreover, the Malays were normally dependent on the seasonal income especially during the annual harvesting and fruit seasons. However, it is well known that the Malays paid less priority in preserving their money as saving which was necessary to be used as small capital expenditure in their economic activities. Thus, it was typical for the Malays especially the peasants to borrow from the moneylenders for financing the next cultivating season. Consequently, the majority of them faced the debt problem in the first half of the twentieth century. Thus, in this respect, the most practical means to solve the problem and to improve the economic circumstances of the Malays was to encourage them to join the cooperative societies. This particular institution not only provided loans with lower rate of interests than that of the moneylenders, but also became the channel for the Malays to save their money in the form of shares. However, it was overshadowed by the issue of interests which was regarded as Riba’ as Riba’ is not permissible in Islam.’
ENVIRONMENTAL REFORM AND PRESERVATION
THROUGH RURAL PARTICIPATION:
SANT SEECHEWAL’S CONTRIBUTION TO RURAL EMPOWERMENT

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S ant Balbir Singh Seechewal has been recognized as Punjab’s famous eco-activist, spearheading an anti-river pollution campaign. He is not an environmentalist of the conventional type. Fifty one years old Sant Seechewal can be described as a “Karam Yogi”, who has proved that determination and honest efforts always lead to constructive and encouraging results. The recent example of his endeavor is that the Kali Bein, a rivulet with historical and religious significance, is no longer remained polluted and impure.¹

The Seechewal’s initiative has multi-faceted components ranging from the construction of roads and bridges in remote areas, establishment of schools and colleges to promotion of education among the poor and needy, planting trees in waste lands, installation of underground sewage systems in villages and towns and efforts to control environmental pollution. Fragrance of the unique thinking of this great man ‘the sentinels of the society’ has inspired people with positive thinking all over the world. National and international media have published reports praising these welfare activities. President APJ Abdul Kalam’s visit to Sultanpur Lodhi to laud the achievements of the Sant also went a long way in encouraging people to take greater interest in the welfare of society.

A great social reformer, great environmentalist, supporter of the cause of the downtrodden, true to his word, owner of a lively personality, Sant Balbir Singh Seechewal was born on Feb. 2, 1962, in Mata Chanan Kaur and S. Chanan Singh’s house in Seechewal, a small village in Shahkot Tehsil of Jalandhar district. He got primary education from Seechewal. After passing matriculation from Govt. High School Nihalwal, he joined D.A.V. College Nakodar (Jalandhar) for getting higher education. He came in contact with Sant Avtar Singh in 1981, whose influence led to detachment from all worldliness. Not only did he leave the college without completing the study of graduation but also renounced his family and dedicated himself to the service of Sant Avtar Singh. Sant Balbir Singh began to look upon the whole universe as his family and its well-being has become his major concern. After Sant Avtar Singh’s departure for Sach Khand (death) on May 27th, 1988, as desired by Him Sant Balbir Singh took over as the Mahant of Nirmal Kuteya on 6 June, 1988. In accordance with the tradition of Nirmal Kuteya so far, Sant Balbir Singh never married, although it is not necessary for a Nirmal Sant to strictly observe celibacy.²

Sant Seechewal defines religion in terms of service to humanity. For him, the real meaning of religion is to think of everyone’s welfare, to rise above the selfish motives, to share the sorrows and sufferings of people and to help the needy. These are the basic tenets of Sikhism³

Personally, Sant Seechewal is a simple, straight forward, clear-hearted, transparent personality, who has nothing to hide. He is the spiritual leader of common people. People, in large numbers, congregate around him daily to pay their respects to him and get his blessings. He is always ready to share their sorrows and sufferings and give them solace. He is beloved of the Sikhs and Hindus alike. In order to carry forward his welfare services, he established Ek Onkar Charitable Trust, Seechewal on 27 June, 1995. Under his chairmanship, the trust has made remarkable achievements in various fields of social development, public welfare and environmental protection. He became a member of Punjab Pollution Control Board in 2009. Many international, national, state level organizations, Punjab Govt., Punjab Pollution Control Board, Colleges, Universities and many other Non-governmental organizations have honored him. He has been working continuously day and night to realize his welfare goals.⁴

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¹. www.sikhiwiki.net.
². www.santseechewal.net
³. Ibid.
⁴. Personal Interview with Sant Sukhjit Singh.
Seechewal’s work

The Seechewal’s initiative is different from other such initiatives because in this movement people have come out to participate irrespective of the differences of age, gender, casts, creed and religion. It is an initiative of social, religious and environmental nature. It originally started in Jalandhar district and with time spread to adjoining districts of Punjab. This initiative has many aspects associated with it and includes the following activities:

Construction of Roads

Sant Balbir Singh Seechewal is popularly known as ‘Sarkan Wala Baba’ (the Saint of the roads) because he has been constructing roads in different areas of the state of Punjab, which generally have remained neglected by the state agencies. The history of construction of roads dates back to the time when the celebration of the birthday of Shri Guru Nanak Dev was being organized in 1991. A Nagar Kirtan (large religious procession) had been organized to mark the religious occasion. Seechewal found that it was difficult for the people to pass over paths and roads, which were covered with mounds of sand and garbage dumps. So it was decided that the mounds would be leveled and the paths would be prepared. Thus, the great task of constructing, smoothing and cleaning of the roads began.

Improvements of the roads started immediately with scores of people joining in and helping with machinery and other equipment. Till date, large networks of roads have been constructed in the whole area resulting in great facility for the public.

Figure 1. Road Construction on the Bank of Kali Bein and in the Remote area of Jalandhar District.

As a result of Seechwal’s initiatives, the remote areas in the districts of Jalandhar, Kapurthala and Hoshiarpur, are experiencing faster economic development and agricultural growth after the construction of roads. Apart from these, roads of villages and towns, roads on the banks of the Kali Bein were also prepared. Beautification of these roads was carried out by planting flowers and fruit trees and installing lights along them on both sides.

Figure 2. Sant Seechewal Himself on Road Construction Work

Figure 3. A Bridge Constructed by Sant Seechewa on Kali Bein

5. Personal Interview with Sant Sukhjeet Singh.
6. Personal Interview with Sant Sukhjeet Singh.
In addition to roads, some bridges have also been built in the area. For example, a bridge was constructed over white Bein on Jalandhar Khurd–Lohian Khas road. Another bridge was built over the Holy Bein near Nirmal Kuteya Sultanpur Lodhi for the facility of the public. Many incomplete link roads of the villages were also prepared.\(^7\)

**Cleaning of the Kali Bein**

**History of Kali Bein:** The Kali Bein is a religious river of Punjab. Its source, which dates back to hundreds of years lies near village Dhanoa (Terkiana Marshland) in the Hoshiarpur district of Punjab. It emerges from river Beas like a fountain from the earth and falling waters take the shape of a river. It covers a distance of 160 kilometers via – Dasuya, Begowal, Bhullath, Subhanpur and Sultanpur Lodhi etc. It ends in Beas Doab, which is formed by the river Beas and Satluj at ‘Hari-Ke-Pattan’. It is named as “Kali” because the hue of its surface (bed) is blackish.\(^8\)

![Figure 4. Origin Point of Kali Bein at Dahnoa Village](image)

![Figure 5. Hari Ke-Pattan end Point of Kali Bein.](image)

It is a rivulet which is sacred for the reason that Guru Nanak Dev Ji meditated on its banks at Sultanpur Lodhi for 14 years, 9 months and 13 days. He used to take his daily bath in its holy water. One day he took a dip in its water and did not come out for three days. Guru ji was taken to presence of the Almighty and came back to the world blessed with divine verses and with a mission to preach the *Mool Mantra* of *Gurbani*.

This idea of oneness of God is like whiff of fresh air in the Indian religious traditions and stood for ideals of liberty, equality and fraternity embracing the whole of humanity. So the Holy Bein becomes birth place of a new revolutionary philosophy and the first pilgrimage of the Sikh religion. Guru Nanak Dev ji also uttered the slogan: ‘*Neither we are Hindu, nor Muslims*’, for the first time at the bank of this river.

It has the same significance for the Sikhs, as is the *Bodh* tree of Gaya for the *Buddhists*. With the onset of development, the passage of generations and changing values and traditions, the Bein lost its original glory and the existence of the river faced numerous problems.

Like other streams and rivers of Punjab, the Kali Bein has lost its old glory and purity. Falling prey to urbanization, commercialization and industrialization of Doaba, the river had turned into a virtual sewer with several drains pouring into it from adjoining townships (Dasuya, Tanda, Begowal) as well as effluents from the Railway Coach Factory in Kapurthala.\(^9\) The Government was busy celebrating growth of industry but ignorant of evils, which it was bringing in its train. This ignorance amounted to a criminal negligence.

\(^7\). *Interview with the People of Sultanpur Lodhi and Seechwal Village.*  
\(^8\). *Personal Interview with Sant Balbir Singh Seechewal.*  
\(^9\). *Personal Interview with Sant Balbir Singh Seechewal.*
This constant pollution of the Bein had affected the life in this region in more than one way. Due to inflow of dirty effluents, the Bein water became very fertile for the fast growth of hyacinth plants, which grew so thick that it completely blocked the passage of the Bein. Apart from this, the silt that had flowed into the Bein along with these dirty waters settled over the bed of the Bein to make a thick layer and blocked the pores of the earth putting an end to natural process of recharging of water table. As a result, underground water in Kapurthala district began to deplete fast and this area of Doaba was turning into a desert. On the other hand, Dasuya-Mukerian area in Hoshiarpur district was water logged due to the non-availability of outlet of excess water. The polluted water of the Bein was seeping into underground water stores of pure water. It also affected the harvest and the fertility of the soil was going down. Farmers were frustrated and angry with the Government for not taking preventive measures in time.

The Reasons for Kar Sewa

Although due to above mentioned reasons, the Kali Bein was on its way to death; a number of people came forward to make people understand the problem and urged them to do something about the rising pollution in this river. However, nothing concrete really happened. Some NGOs like Dharat Suhavi, Chowgirda Bachao Committee and Punjabi Sath Lambra etc. also became active to protect the Kali Bein in particular and to save the environment in general. However their work was more theoretical or intellectual rather than practical.

On 15 July, 2000, A NGO named Dharat Suhavi called for a meeting of intellectuals and social workers, to discuss the issue of rising pollution in ‘Kali Bein’, at Jalandhar. The intellectuals presented their views on the rising menace of pollutants in the ‘Kali Bein’. People expressed great concern over the prevailing conditions and the ugly face of development around the banks of ‘Kali Bein’. Sant Balbir Singh Seechewal also participated in this meeting of intellectuals. Sant Balbir Singh, after listening to the views...
of all those present over there, in his lecture, said that the situation was really very serious and they should not indulge in empty talk. Rather it was important do something practically.\textsuperscript{13}

The next day on 16 July, 2000, Sankranti of Sawan a prayer was offered at the historical Gurudwara Ber Sahib at Sultanpur Lodhi. In the beginning, the roads leading to the holy town were repaired and prepared for the facility of the kar sewaks to come to Sultanpur to take part in the kar sewa. After that a tent was set up near Gurudwara Sant Ghat Sahib at Grain Market (Anaj Mandi or Dana Mandi), and the great kar sewa of restoration of the purity of the Kali Bein was started.\textsuperscript{14} The cleaning of the Bein was an extremely risky task. However, the people accepted the challenges bravely.

**Cleaning of the Kali Bein**

The actual work of kar sewa on the Holy Bein began in July, 2000. Apart from the people of Seechewal area, the people from Sultanpur Lodhi and neighboring villages took part in the kar sewa to remove Hyacinth plants from the Bein at Sultanpur Lodhi and to draw out silt that had accumulated on its bed. The same soil was used to prepare high and wide banks on both the sides and establish pucca roads on them and build beautiful bathing ghats. Apart from all this, banks of the Bein were beautified and fragranced by planting trees and flowers. Moreover, permanent water supply system was installed for the irrigation of plants. The whole length of Bein from Gurudwara Sant Ghat to Talwandi Chowdharian Bridge, road was illumined with electric lights. The whole of this work took less than two and a half years.\textsuperscript{15}

It was felt that problem of shortage of fresh water in the Holy Bein was also as serious as that of dirty waters. The alternative arrangement made to deal with this problem was that some fresh water was siphoned into the Bein from Mukerian Hydel Channel. The main problem in this regard was that the water released from Mukerian Hydel Channel was in too small quantity. So the natural flow of water could not be restored. When Sant Seechewal approached this area in search of the origins of the Kali Bein, he came to know about the main problem of the area. He realized if the Bein was cleaned from its origin to Sultanpur Lodhi, then the whole area could be reclaimed. With this in mind, he made a plan to begin the campaign for cleaning of the Holy Bein.\textsuperscript{16} Then on May 6, 2003, a tent was set up to shelter the Gursangat near Budho-Barkat-Gallowal Bridge upward Mukerian Hydel Channel. Then after completing the cleaning of the Bein up to Dhanoa, the kar sewa was resumed downward.\textsuperscript{17} Residents of villages situated near the Bein, played very active part in the kar sewa. Cooperation of people from far off areas was also equally remarkable.

\textsuperscript{13} Ibid.
\textsuperscript{14} Ibid.
\textsuperscript{15} Personal Interview with Sant Sukhjeet Singh.
\textsuperscript{16} Personal Interview with Sant Balbir Singh Seechewal.
\textsuperscript{17} Personal Interview with Kuldip Singh, Resident of Village Budho-Barkat.
In the second phase Hyacinth and silt were cleared out of the Kali Bein from Dhanoa in Hoshiarpur district to Kanjali in Kapurthla District, and a Kutcha road was prepared from Dhanoa to Kanjali, measuring about 110 kms along the Bein.\textsuperscript{18}

In January 2004, Bathing Ghats were built on the Bein at Gallowal. With this, construction of a series of Ghats began. In April 13, 2004, the polluted waters of Bhulath flowing into Bein were stopped and beautiful Bathing Ghats at that place were made. The construction of Bathing Ghats at Sultanpur was completed on April 13, 2004. For the first time in the history of the new Bein, the festival of Vaisakhi was celebrated on a large scale on the banks of the Bein. Next day after Vaisakhi, the people started cleaning the Bein at Kanjali. After completing it, beautiful Ghats were constructed there in May 2004, changing the place into a real picnic spot.\textsuperscript{19}

The kar sewa which was being performed by common people under the guidance of Sant Seechewal got national level recognition, when the great intellectual, thinker and scientist President of India Dr. A.P.J. Abdul Kalam counted the kar sewa of the Holy Bein among the nine greatest achievements of the nation in his address on the eve of Technology Day on May 11, 2004.\textsuperscript{20}

The work on the Kali Bein to the west of Talwandi Bridge at Sultanpur Lodhi, which was suspended for some time to clean the Holy Bein in Districts Hoshiarpur and construct bathing ghats at Gallowal, Bhulath, Subhanpur and Kanjali, was resumed in June 2004. Working with full zeal, the people completed construction of Ghats on the north-western side of the Bein from Talwandi Chowdharian Bridge up to ancient Mughlai Bridge near Gurudwara Ber Sahib. But work on the south-eastern side of the Bein still remains incomplete due to the illegal sale of Bein land. The road on the bank was also prepared and bricked, flower beds were prepared and plants were sown.

\textsuperscript{18} Personal Interview with Sant Sukhjeet Singh.
\textsuperscript{19} Ibid.
\textsuperscript{20} Ibid.
In July 2005, Sant Seechewal started an expedition to make holy city of Sultanpur green. Thousands of Boucerosia edulis, Ficus benghalensis, and Azadirachta indica trees were planted in the same month. A movement was launched to ban the hunting of fish and other aquatic creatures in the Holy Bein. On 29/07/2005, people met Swaran Singh; Commissioner, Jalandhar division and gave a memorandum to him in this regard. In October 2006, the government had to yield before the will of the people and declare the Kali Bein as “Holy Bein” and clamping of complete ban on killing of creatures in Holy Bein was a necessary outcome. Work was also extended to the residential area of Sultanpur Lodhi, installing sewerage systems.

The kar sewa entered a new stage, which surprised many. In January, 2006 beautiful boats were arranged for boating in the Bein. S. Harjinder Singh from UK was kind enough to finance these three boats with the cooperation of people.

Figure 13. Boats in Kali Bein.

In January 2006, the work of cleaning the Bein was started from Gurudwara Ber Sahib downward. During this campaign, the people, using spades, tractors, trolleys, and cranes began cleaning and deepening the bed of the Bein towards the place of its confluence with the river Beas. In May 2006, the Bein was cleared and hurdles were removed. As a result, water of the Beas River rose upward from Hari-ke-Pattan to Sultanpur Lodhi. This process has promoted recharging of water table in Sultanpur Lodhi area and the water table has started rising.

On April 21, 2006 Sant Seechewal held a meeting with the President of India, Dr. A.P.J. Abdul Kalam at Rashtrapati Bhawan, New Delhi and discussed with him the problem of dirty waters polluting the Holy Kali Bein. It is to be remembered that beginning with his radio address on May 11, 2004, the President has so far praised the kar sewa of the Holy Bein in about 25 of his national and international speeches. Expressing his concern, he directed the administration to take necessary steps immediately. He also accepted Seechewal’s invitation to come to see the Holy Bein. After this event, coming into action, the administration and the Punjab Government decided to cooperate with Sant Seechewal and the people in the kar sewa and made a secretary level committee to work for this purpose. Another important event of this phase was the visit of the Honorable President Dr. A.P.J. Abdul Kalam to the historic town of Sultanpur Lodhi on 17/08/2006 for paying homage to the Kali Bein. With his visit to this place, the morale of the people that had been engaged in the kar sewa was boosted and they got further inspired to serve with greater enthusiasm. The Holy Bein rose from a small area of Doaba and spread over the map of the world.

In this phase, the North-Western bank of the Bein to the West of Talwandi Chowdharian Bridge road was prepared. It was bricked too. Flower beds were prepared and flower plants planted to decorate the banks of the Bein. Permanent lighting and water arrangements were made.

During this phase, the dirty sewage water of the villages and towns was collected in common ponds and after treating those waters in indigenous manner, arrangements were made to supply them to the farmers through pipelines for irrigation of their fields.

In August 2007, Sant Seechewal started work of fixing stones for the protection of the springs of pure water in village Himmatpur (in district Hoshiarpur). The beautiful Bathing Ghats were constructed. These water springs become the source of the Holy Kali Bein. Due to the thick layer of muddy silt the pores of the earth had got blocked and the quantity of water sprouting from these springs had started de-

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23 Personal Interview with Sant Subhjeet Singh.
24 Personal Interview with Sant Balbir Singh Seechewal.
creasing. But now the water of these springs has again started increasing. That is why, in spite of the irregular supply of water from Mukerian Hydel Channel in to the Holy Bein, the flow of the water in the Bein is improving. This increase in the Bein's water is only due to the increase of its natural water. With the increase in the flow of water, the growth of Hyacinth weeds in the Bein has also slowed down. In 2013 the pucca bathing ghat of stones was prepared by Sant Balbir Singh Seechewal and Gursangat at the back side of Gurudwara Ber Sahib on Kali Bein. In this manner, the holy Bein is now fast advancing towards achievement of complete purity.

There are people from all walks of life and of all age groups. Children and women are also working day and night. Some political leaders are also working in tandem with Sant Seechewal with a good intention of doing real service to the people. As far as generating funds is concerned, Sant Seechewal has received a lot of money from his followers. People are contributing whole heartedly for this noble act. Punjabi community has also contributed a lot. Sant Seechewal has also visited Philippines, Canada and U.K. for this project of river cleaning.

In this kar sewa, modern equipment and technology have also been made use of. In all, this project has proved it to be one of its own kinds in the whole world, in the sense that it reflects unity in diversity, a caring attitude towards environment and solidarity with the pure and clean life. Sant Seechewal has also informed that Kali Bein has already emerged as a tourist spot and entire area is converted into a green spot. Sant Seechewal has also states that he will soon take up the proposal of building a green belt on the both sides of the river kali Bein.

Thus, the kar sewa of Guru Nanak Dev Ji’s Holy Kali Bein is the unique kar sewa in the history of mankind that presents a rare blend of religion, generosity, environment protection, mutual cooperation and positive thinking. Sant Seechewal and the kar sewaks have proved that collective efforts can work wonders to solve permanently, the problems humanity is faced with today. This great kar sewa has not only provided with manifold benefits and opened new vistas for economic developments but also spread awareness for preserving the natural water resources and environment. The Holy Kali Bein is not an ordinary rivulet; it is also the birth place of revolutionary philosophy of the Gurbani. Thus, on one side, kar sewa of the Kali Bein is a work of conservation of a water resource, 160 Km long river and on the other; it is a quest for the Mool Mantra of the Gurbani and an effort to highlight again the Guru’s message of com-

26. Personal Interview with Sant Balbir Singh Seechewal.
mon brotherhood of all. Drawing inspiration from the Guru’s great saying, such as, “Let us do our work with our own hands” Sant Seechewal and sewaks have sincerely been doing their duty towards environment.

Tree Plantation
Sant Seechewal has initiated many projects for planting trees for tackling this problem. At all the branches of Nirmal Kuteya, high quality of horticulture nurseries have been established, where fruit and flower saplings are prepared and distributed among the people free of cost.27

Sant Seechewal has executed large scale programmes for planting trees on the roadsides and river banks and in other waste lands, such as cremation grounds and even in the courtyards of the houses of people. In many villages ponds of dirty water have been transformed into beautiful parks. At Sultanpur Lodhi, both the banks of the Holy Kali Bein River have been made beautiful with floral and fruit trees. On all important occasions, he distributes saplings as Prasad (grace) of God to his devotees with an advice not only to plant them but also to take care of them till they are grown up. Sant Seechewal prepared a tree nursery at Seechewal village, where every year one lakh trees are distributed free of cost.

Figure 15: Tree nursery at Seechewal village

Sant Seechewal has not only planted thousands of trees along the Holy Bein but also made attempts to turn the holy city of Sultanpur Lodhi into a green city by planting trees within the city. A beautiful garden has been planted in the cremation ground of village Seechewal. On the land belonging to the Trust, the Orchards of Plum trees and Guava trees have been grown. In these gardens, turmeric crop is grown through natural farming. Inspiration is given to the sewadar families for planting more trees on their private lands. Harike Pattan is a big wetland and bird century of the state of Punjab. Every year many birds from all over the world come here. But due to over deforestation of this area, there is no shelter for these migrant birds. Therefore keeping in mind this factor, Sant Seechoval started plantation of trees at Harike Pattan. He and his kar sewaks have planted Safeda trees in 10 acres of wetland. He has also planted 2 acres Nakh trees garden, Buns, Safeda, and Papular trees near Harike wetland at Fatewal Dera.29

Construction of Sewerage Systems and Water Treatment Plants and Efforts to Promote Organic Farming
Sant Balbir Singh Seechewal solved sewage problem with the natural cycle and developed a unique technique.30 After treating the water in indigenous manner, arrangements are made to supply to the water to the farmers through pipelines for irrigation of their fields. With this method of Sant Seechewal, the polluted water has become a boon from a menace.

Working on these lines, the people and Sant Seechewal have completed these arrangements in 70 plus villages and 3 towns up till date.31

27. [www.nirmalkuteya.com](http://www.nirmalkuteya.com).
28. Interview with the Residents of Village Seechewal and Sultanpur Lodhi.
29. Personal Interview with Gurdev Singh (Fauji), Resident of Village Fauji Colony.
30. Personal Interview with Sant Balbir Singh Seechewal.
31. Personal Interview with Sant Sukhjeet Singh.
Contribution to Promotion of Education

Sant Balbir Singh Seechewal’s views about education are also praiseworthy. His views are modern and scientific. He is an advocate of the concept that humans should change with the times and thus use modern techniques and new types of education for the benefit of humanity.\(^\text{32}\)

With a view to eradicate illiteracy, Sant Seechewal started teaching poor children every evening after he took over the charge, as the chief of Nirmal Kuteya Seechewal.\(^\text{33}\) He began this process by donating some money to Sant Sukhjeet Singh, who also involved in this initiative. This money is used to purchase books and other stationery items. More and more children from different parts of the area started coming to Nirmal Kuteya, Seechewal for free education.\(^\text{34}\)

In April 1999, a school was established in Nirmal Kuteya, Seechewal and was inaugurated on May 27, 1999, on the occasion of the Death Anniversary of Sant Avtar Singh Ji. The name of the school is Shri Maan Avtar Singh Ji Yadgari Mahavidyalya, Seechewal. The school is now affiliated to Punjab School Education Board. The number of students went on increasing gradually. At first 100 students were admitted and now the number of students is about 400. The school caters to the needs of the poor and needy students, who cannot afford to attend private schools. The orphans are provided boarding and lodging facilities.\(^\text{35}\) Sant Balbir Singh Seechewal, who is the chief patron, gives inspiration and directions to the students and teachers.\(^\text{36}\)

In 2001, computer education was introduced in this institution. After one year (2002) a big computer lab was established. In 2005 Sant Avtar Singh Ji Memorial College at Seechewal was started for the...
purpose of imparting higher and technical education to the students of this backward area.\textsuperscript{37} An Environment Research Centre was also established in the college.\textsuperscript{38} Besides academic activities, students are encouraged to participate in sports and other activities.\textsuperscript{39}

Another school named “Nawan Nanakana School” has been opened on the bank of the Kali Bein in Sultanpur Lodhi for the education of poor children living in slums. In this school, the students are provided with free clothing, soap, food, syllabus books, notebooks and stationery. No fee is taken from the students.\textsuperscript{40}

Sant Seechewal has also made efforts to promote literacy among the dropouts and the illiterate grown-ups of the area. In this regard, “Sant Avtar Singh Yaadgari Open School” has also been started in Seechewal. He also opened a school at Village Galowel (district Hoshiarpur).\textsuperscript{41}

In March 2005, at Nirmal Kuteya Sultanpur Lodhi, Sant Avtar Singh Ji Technical Research Centre was opened, in which new machines are inventing innovative methods for the kar sewa of Holy Bein and the unemployed youth are taking training to use advanced technology.\textsuperscript{42} In recognition to his contribution in education field, the administration honored him in the year 2004.

**Figure 20. Sant Seechewal Teach Poor Students at Sultanpur**

**Figure 21. Sant Avtar Singh Memorial School Galowel**

**Figure 22. Sant Avtar Singh Seechewal**

**Figure 23. Sant Avtar Singh Singh Ji Memorial College Technical Research Centre at Nirmal Kuteya, Sultanpur Lodhi**

### Contribution to Promotion of Sports

Sant Balbir Singh Seechewal believes that a comprehensive personality is a necessary precondition for man’s communion with the Almighty. It is well said that a sound mind can live only in a sound body. Ac-
According to him, sports can play a vital role in this regard. It is not only makes man physically stronger but also strengthens his mind and soul. That is why Sant Seechewal has special penchant for sports.\(^{43}\)

There is no religious ceremony at Nirmal Kuteya Seechewal, which goes without the accompaniment of sports functions. In order to facilitate these sports tournaments, a sports stadium covering 42500 Sq ft. was established in 2001 at Seechewal village. It remains a busy place throughout the year. Apart from it, a hockey Astroturf field is also established at Seechewal, where Hockey players are trained by the coaches.

With a view to free the participants from petty rivalries and to create a spirit of sportsmanship in them, some changes have been made in the rules governing certain sports events. For example, in Kabaddi, the raider does not say “Kabaddi-Kabaddi” as usual but would utter ‘Waheguru-Waheguru’, while raiding the opposite side. In this manner, the players get associated with naam simran.\(^{44}\)

In recognition of his contribution to sports, Sant Seechewal has been nominated, the Chairman of Punjab Tug-of-War Association, the Patron of PEPSU Tug-of-War Association and the Patron of Kapurthala district Amateur Body Building Association.

**Efforts to Control Pollution of Kala Sanghia Drain**

Kala Sanghia Drain was a drain, which carries the monsoon water of the Jalandhar area.\(^{45}\) But at present, it has become highly polluted because it receives domestic and industrial discharge of Jalandhar and adjoining areas.\(^{46}\) This drain is a big source of pollution of the river Sutlej and various canals flowing to the Malwa region of Punjab and Rajasthan.\(^{47}\)

Therefore Sant Seechewal and villagers of these areas blocked the polluted Kala Sanghian Drain three times in 2008, 2009 and 2011. After this movement, government also took some initiative to control pollution of this drain but it was not sufficient because there was lot of work to do, in order to fully control the pollution in it.

**Efforts to Flood Control:**

Apart from other works, Sant Seechewal always helps the people in their various problems. When, anywhere floods hit the area, he joins hands with people and the administration to protect people’s lives and crops. On 16/08/2008, as a result of 250 ft-long and 50 ft-deep breach in Sutlej river bund near villages of Mundi Kalu and Mandala, 25 villages were submerged, 70-80 thousand acres of paddy crop was destroyed and a large number of houses collapsed. Immediately on receiving information of flood, Sant Sukhjeet Singh, sewadar of Sant Balbir Singh Seechewal (who had just left for his journey to U.K) reached on the spot to take stock of the situation. Sant Sukhjeet Singh and people worked day and night for 40 hours continuously and they were able to complete the work on August 22, 2008. Such miracle could be made possible only by the united efforts of people.\(^{48}\)

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\(^{44}\) Interview with the People of Village Seechewal.


\(^{47}\) *The Tribune*, Oct, 7, 2011.

\(^{48}\) Personal Interview with Sant Sukhjeet Singh.
On 20 July, 2009 Sant Seechwal started the work to fill the gap in Dhusi Bandh on Sutlej near Madarpur (district Moga). The work was completed with the cooperation off all, in the mid of September 2009 with the expenditure of only 34 lakhs, which was estimated by the administration as 1 crore and 9 lakhs. On Sep 25, 2010 as a result of 200 ft-wide breach in Sutlej bund near village Gadre Bhode (district Jalandhar). Seechewal organized a mass campaign and after concerted efforts of 40 hours established a ring-bund. On Sep. 2011 Sutlej water started changing its course due to sand deposits near village Baupur in Shahkot tehsil. When the administration’s halfhearted efforts bore no fruit, Sant Seechewal had to take over the command of the campaign and with the cooperation of people silt was cleared and water course was set right, saving thousands of acres of paddy crop. On 2012, with the help of people, Sant Seechewal constructed 11 km long bund on the Beas River in the Mand area and save many lives and crops of 25 villages. Thus, Sant Seechewal motivated the people to work together for resolving their problems.

![Figure 25:11 km Long Bundh on the Beas River Constructed with the Help of Sant Seechewal.](image)

**Other Social Welfare Activities**

Sant Seechewal believes in uplifting the poor and has undertaken many activities in this direction. Besides providing education and other basic amenities, people who have been ill-treated by society come to Sant Seechewal to get help in resolving family matters and other disputes concerning land and property. Generally there has been a change in the mind set of the people of this area. Many have gotten off drugs after getting involved in this initiative.

The caste system is still very rigid in rural areas and small towns of Punjab. Thus the residential areas in Seechewal are demarcated according to the caste system. People from specific castes live in clusters of houses. Although the villagers recognize the existence of the caste system, they do not view it as an impediment to the growth of the Seechewal initiative. This has been proven by facilities being provided equally in every residential area, which has resulted in more social cohesion between all villagers.

Ek Onkar Charitable Trust of Seechewal also publishes a monthly magazine “Nirmal Noor” since 2001. The purpose of this magazine is to promote healthy moral values in society and promote the teachings of the great Gurus. Sant Seechewal’s activities, being done with the cooperation of the people and make every possible effort to build a pollution free environment and healthy society in the world.

In 2012, while Sant Seechewal’s environmental and social welfare activities went on at a fast speed; great achievements were also made in promotion of awareness. Avtar Community Radio (90.4FM), Punjab’s first community radio was established at Seechewal. It is dedicated to environmental conservation.

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50. Ibid.
51. Interview with the People of Ahli Kala, Ahli Khurd, Saroopwal, Shekh Manga and Mand Husainpur Villages of District Kapurthala.
52. Interviews with the People.
53. Ibid.
54. Personal Interview with Sant Sukhjeet Singh.
This medium will be used not only to give a clarion call for environmental conservation but also provide opportunity to public for sharing their common problems with the authorities. It is managed by the common people. They are be preparing and presenting the programs. In this manner, common masses are managing this advanced media for common good. It is a new pro-people, revolutionary beginning.55

Apart from these inspiring initiatives or activities direct efforts to spread awareness have also been made. Therefore, a large number of people from different caste, religion and fields participated in his initiative. In 1991 the Seechewal initiative started with the goal of constructing and clearing the roads in the Dona area of Kapurthala and Jalandhar districts of Punjab. This initiative paved the way for other development, environmental and social welfare projects like underground sewerage system, supply of treated water for agricultural purpose to promote natural farming, piped water supply, tree plantation, construction of educational institutes, promotion of sports, health, literature and art etc... The most important and unique work done by this initiative was the cleaning of Kali Bein. The cleaning of the Bein, not only leads to the removal of water logging from upstream area of Hoshiarpur district but also provided water for irrigation to the downstream areas of Jalandhar and Kapurthala districts, which has improved the agricultural production in the both areas. With the restoration of natural flow of Bein, the underground water level has also risen, which has led to more efficient irrigation facilities. Drawing inspiration from the Guru’s great saying, such as ‘Let us do our work with our own hands’ the Sant Seechewal and kar sewaks have sincerely been doing their duty towards humanity and making efforts for creating awareness among the people.

55. Personal Interview with Harpreet Singh Kahlon, Head Officer of Avtar Radio, Seechewal.
ASPECTS OF SOCIAL IMPACT OF MIGRATION:  
ANALYSIS OF NATIVE SOCIETIES

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The present paper is rooted in the assumption that although movement and migration have become the abiding themes of post-globalization understanding of human life; yet, most of the times the terms are misconstrued. Popular understandings of the two highly overused words suffer from unreined homogenization. More often than not movement and migration are understood as recent phenomenon. Such an approach very openly and seriously cloaks the historicity of migratory experience. The migration of large populations from Europe to America, the exodus of the Jews, the large scale migration of the Parsis to India after the downfall of the Persian Empire and the setting up of British Imperialism are just a few examples of the multifarious ways in which peoples have moved over the earth for reasons as different as escape from political conquests and repression and expansion of trade in capitalist regimes. To look at all forms of migration as migrations from the East to the West and, then, to promulgate them as methods of achieving economic freedom and lasting economic growth seriously undermines the complexities behind movement and migration in the contemporary world. The paper tries to assert the even today movement and migration are very heterogeneous phenomena. Secondly, the different forms of movement and migration are rooted in social-economic realities of different places and cultures. In the present day context migration from the East to the West primarily constitutes movement of skilled, semi-skilled and unskilled labour from less prosperous and economically backward areas of the world to the economically developed centres in search of economic stability and professional relevance.

Moreover, in the contemporary context migration is best understood by reading it in the framework of modernity. If, among other things, modernity is equated with the desire for economic progress and aspirations of material growth we can say that more than ever before migration today is seen as a way of realizing the aspirations of modernity. In popular imagination migration is a vehicle that acts as a link between spatial and social mobility. However, there is need to study the highly complicated relationship between processes of economic development and migration. It is important to assess the nature, scale and scope of economic well being that is guaranteed by migratory initiatives. It is equally important to dwell on the imbalances that characterize the patterns of economic progress and growth among places that receive immigrants and those that send them. It has to be conceded that most of the processes of migration involve movement of labour in line with the requirements of reorganized capital. It is equally important to study the level and extent of assimilation of those who migrate in the cultures where they end up as immigrants. The interface of peoples and cultures in the larger context of economic realities has not obviated the need to address issues such as racism, cultural discrimination and alienation. The present paper is based on three case studies. By coming to terms with the major implications of the three case studies the paper aims to form an understanding of the impact of migration on native culture, the economic status of émigrés as well as the level and nature of impact on long term economic realities.

During the last decade large scale migration has taken place from India to the Gulf countries. India helps to meet the labour requirements of the Gulf countries as a major contributor to its work force. In 1996 1.4 million workers in the Gulf countries were from India. These workers were mainly from Kerela and the remittances from the Gulf between 1990-1997 amounted to 15 Billion dollar. It can be said that migration to other countries is integral to the economy and culture of Kerala and it can be taken as an important site of migration for economic betterment and growth. An important feature of the migration pattern that takes place from Kerala is that it is non-permanent and short term as the work is contractual in nature. This creates an ideal case of migration leading to a reasonable level socio-economic change in the native society. Studies have indicated that a part of remittances are utilized towards social mobility and identity fashioning. However, most of the money received from abroad is spent on “daily household consumption, construction and repair of buildings, acquisition of land, and repayment of debts, life-cycle rituals and education”. Hefty consumption patterns to satisfy immediate needs are counterbalanced by lack of interest in long term productive investments. The obvious result is overdependence on a volatile international market. The only important and prominent implication for an economic sector is that the increased consumption has led to a corresponding boom in the services sector. There is evidence of growing inequality also as the uneven distribution of wealth is also in evidence as the material benefits gets concentrated in the hands of the families of the migrants.
However, in one of its significant implications the economic rise and acquisition of wealth does lead to elevation of social status and identity reformulation/re-adjustment. This is of great importance in a caste-based orthodox society like India. In one of the important studies Filippo Osella and Caroline Osella have studied the pattern of social change among the beneficiaries of migration in Valiyagramam in Kerala and shown how low caste Izhavas have asserted their right to mainstream rituals and religious activities. This becomes an important means of staking claim to social prestige through religious self-assertion and participation in elite rituals. This trend also gets manifested in the urge for access to temples. With the passage of time migration becomes a central social concern Filippo and Carolina Osella also note how post 1970s “there has been proliferation of temples (and churches) and rituals which specialize in assisting Gulf Migrations and promoting financial success, as well as offering solutions to the problems created by migration itself (like) failure to receive remittances and get migration loan repaid; excessive alcohol consumption by Gulf returnees; marital infidelity of migrants and their stay-behind spouses...”. Apart from this the migrant returnees invest large sums of money in becoming patrons of religious activities and transforming wealth into political power and social status.

In another important study related to the implications of migration pertains to Mirpur in Pakistan. The extent of man power export from Pakistan can be assessed from the fact that in the 1980s ten percent of the entire adult male labour force was working overseas. The favorite destination of Pakistani emigrants has always been the Middle East. In the last few decades large number of Pakistani migrants to the Gulf countries in search of opportunities. In the 1990s Western Europe and North America emerged as the new and more preferred destinations in addition to the Gulf region. Two dimensions of the process of migration for Pakistan to the Gulf that hold salience today are that first with the influx of migrants from Bangladesh, Thailand and Indonesia the competition has increased manifold. This has led to a decline in wage rate making the migrations less lucrative. Secondly, the preference for the Gulf on grounds of religious affinities does not get translated in economic security and prosperity. The unskilled segments of the migrant population have not experienced open and unrestricted assimilation in the social set up. The consciousness of Arab-non-Arab distinctions has worked against the perception of Muslim religious affinity. Among the temptations that exist in spite the increased competition and a feeling of alienation are lack of opportunities in native places for less skilled and unskilled workers and the rapid proliferation of travel agents who operate through highly complex networks of legal and illegal channels. Travel agencies do not merely facilitate migration but also work towards creating a favourable perception about migration to other countries. Migration is often presented as a viable alternative and the shortest means of addressing economic distress.

Mirpur which has sent a large number of people as migrants to the Gulf and other Western countries has witnessed reasonably good levels of modernization. Amidst lack of industry and agricultural self-sufficiency there is a visible growth of metropolitan culture. There is widespread construction of buildings, malls and plazas. The large scale inflow of cash from foreign destinations is evident from the fact that during the 1970s Mirpur became one of the most over-banked areas in Pakistan.

However, as the paper has tried to establish through the case of Kerala in India, remittances from migrants especially from the third world may not lead to consistent and lasting economic growth. This is corroborated by the fact that after the recession in the early 1990s particularly in the textile and heavy industry the inflow of remittances has declined considerably. The crisis of shrinking employment opportunities in the West left the migrants with no alternative but to look for temporary and stray employment opportunities like working as taxi drivers and delivery men. After the 1980s the volume of capital inflows has been subject to fluctuations. Making an important observation about the availability of capital in the form of foreign remittances in Mirpur, Roger Ballard writes: “...there has been little sign of real and sustainable economic growth, (as) the bulk of the capital inflow has been invested in real estate: either in buying land, in building houses ...or in the construction of commercial property” One of the negative consequences of this trend has been the artificial rise in the rates of property.

In another important study of Pakhtun migrants from Pakistan to the Gulf countries by Francis Watkins an attempt has been made to analyze the impact of migration of the socio-economic and cultural reality in the native villages. The Pakhtunis of Koheri started migrating to the Gulf in 1970s. In a rather subjective analysis of the migrations Watkins first takes note of the hardships faced by migrants. These hardships are linked to the compulsions of living alone in a distant country along with the rigors of hard work, loneliness and treatment as second class citizen can be quite painful Watkins narrates several stories of painful isolation and agony. He writes that the abiding theme of the stories get reiterated in the responses of those who chose to migrate. Watkins writes “men repeatedly emphasized that they worked abroad not to earn money for themselves but to save it for their families.”

It is brought out in Watkins study that due to a strong sense of rootedness and belonging the Kohery Pakhtuns the world is divided into here and there. ‘Here’ is homeland and ‘there’ is the alien land where the Pakhtuns go to work. Pakhtun migration is completely devoid of ludic elements as they associate mi-
The extent of migration to the Gulf and Saudi Arabia can be measured from the fact that in the 1990s almost every family of Kohery Pakhtuns had a member working in the Gulf or in Saudi Arabia. Most of the remittance money was spent on day to day expenses. The most important reflection of the newly earned wealth can be seen in the newly built houses of the families of migrants. There was almost complete dependence on the money and resources received from abroad. Watkin observes “The spending of the money by a khooskoo household was characterized as falling into a recognizable pattern: in the first two years all of the money would go into supporting the household and building a new house; when the sons and daughters of the household began to grow up, there then came the costs of weddings which again used up years of savings; as the sons married and the household grew, it cost more and more to support, and so ate increasingly more resources.” This pattern is also indicative of the importance given to families and to the vital wider relationships which in turn supported families.

A remarkable feature of the expenditure pattern was that “spending of money by individuals and households could be described as uncalculated and uncontrolled” and “everybody claimed to have spent all they had” There is again evidence of staking claim to social prestige through religious self-assertion and participation in socially important religious ceremony. Watkins records how in the season when migrants visit their native villages there are numerous religious functions like Kheyrat. Kheyrats or religious feasts were large and costly events that are organized in the name resourceful people. The organization of Kheyrats by the migrants is suggestive of their desire for social prestige. Besides, Kheyrats are given less for personal power and more as a demonstration of generosity and faith. Thus, in the case of Kohery Pakhtuns the economic advantages of migration are to be understood in the context of family responsibilities and relationships.
References


EXPLORING DAYAK GOVERNANCE CAPACITY IN REGIONAL AUTONOMY

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Abstract

Cultural and spiritual values are regional expressions, to be highly determined by community skills, senses and influenced by environmental factors such as climatic conditions, soil and vegetation. Traditional Dayak governance and land use in terms of local resource cosmology is often misunderstood by third parties according to Dove (2011:146). A local “fit” of resource use, inclusive of long term cultural and landscape capacity, limits the scope of expectations through the lenses of extraction-minded outsiders. This reveals the challenges in resource extraction from a cross-cultural management perspective. It is the aim in this paper to provide a better account of community capacity as it is viewed by local actors themselves through an emic approach.1 As history has shaped current conditions in Kalimantan, this paper will describe several historical stages of community governance capacity and explain the value dimensions of the landscape. The historical base of Kantu’, Taman and Iban Dayak governance provides an insight into the dedicated land designation and connectivity of the community to their environment. In this paper, it is of paramount importance to be aware and compare varying community uses as well as the cultural anthropogenic changes that have been made over the past centuries.

Keywords: Dayak, Governance, Regional Autonomy, Worldviews

Introduction

The purpose of this study is to contribute to the awareness of long-established realities2 in Taman, Kantu’ and Iban community means, in terms of the social and economic bonding in the community with environmental, political and civic involvement in local governance which especial developed in the open in the early half of this decade as a result of regional autonomy introduced in 2000. It is a bonding that has been closely synchronised in a longstanding human relationship with the environment in rural areas.3 It includes a Taman and Kantu’ set of values regarding nature, which in turn influence the communities’ views on current and future resource use, as well as the capability to secure the future survival of the community in a changing landscape (Alqadrie 1990: 311; Dove 2011: 32).

The paper begins with a short general introduction to its main themes, namely social capital, natural resources (or natural capital) and governance that are strongly influenced by local Dayak worldviews. This

1 In 1954 the linguistic anthropologist Kenneth Pike coined the terms emic and etic, derived from phonemic and phonetic terms used in linguistics. An emic approach focuses on cultural distinctions that are meaningful to the members of a given society, such as the distinction between natural and supernatural phenomena that are accounted for in different ways by the society’s (indigenous) members. An etic view, as proposed by Pike, is an extrinsic approach. Examples include concepts meaningful to scientific observers and include data such as per capita expenditure, development models that show community use of electricity, mobile phones, consumption of food per head of population and similar data (Gobo 2008: 8).

2 Reality here is used in the meaning of the inconsistency between theory and observed or experienced phenomena. Gatzweil (2003: 4) puts forward an alternative way of explaining and subsequent analysing phenomena in a real-world scenario. He terms this approach “transcendental realism” in which the concept of reality not only consists of composed experiences and events, but goes one step further in seeking an understanding of the underlying structures, powers, mechanism and interdependencies that act like an “invisible hand” on events that cannot always easily be detected. Authors who have made in-depth studies of intangible transcendental realism include Bhaskar (1978, 1989) and Lawson (1997). Their ideas are inspired by the thought of Immanuel Kant, who contrasted phenomena in terms of realism and with idealism.

3 The Dayak community connectivity with the environment is very strong, and provides an additional intangible cultural asset for its members. An example of this connectivity is the fact that many Dayak names are related to plants, animals and natural phenomena. This can be best illustrated by given names such as Anggang (a type of bird), Ikot Rinding (allow to enter the jungle), Pasang (high tide), Surut (low tide) Asam Jarak (tamarind type) or as Obang Toroh Sabung (you are not allowed to fight cockerels), besides an officially designated name, as noted by Alqadrie (1987: 305).
is followed by an outline of the objectives of the inquiry, methodology and an introduction to the local landscape, in terms of environmental capacity and indigenous skills. In the final part a global perspective is raised on the trend and impact of merging or remaining independent of local government systems. In studies it remains often uncertain which advantages or weaknesses flow from this national government sponsored policy change.

Social Capital

Thus far, the most successful species throughout the many different environmental changes on earth has been *Homo sapiens*. It can be said that human beings have put themselves at the cutting edge of the colonisation of the earth. One of the cornerstones of the capability to spread around the globe has been the ability of human beings to engage in cooperation and collaboration. This has strengthened human competence in facing challenging conditions together. This phenomenon of extended human interaction is manifested as a collective value, often described as human social capital. Social capital is the capacity that is best described as social intercourse in which intangible dimensions such as trust, human passion and care are displayed. It can develop beyond the primary inner circle of the family or clan to include parts of a larger community. There is no rigid definition of social capital as many scholars have developed diverse approaches and used various concepts. However, it can be best described as an invisible cohering of habits that binds and bonds humans among and with each other in relationships. The strengths of this human interface are a resource similar to other resources essential for cooperation and joint activities (Ostrom, 1999: 179). The forming and application of social capital theory is discussed in many situations and aspects by Bourdieu (1986; 1985, 1984), Coleman (1988, 1990), and others (Poteete, Janssen, and Ostrom 2010; Dekker and Uslaner 2001; Putnam, Leonardo, and Nanetti 1993; Helliwell and Putnam 1995). It appears that in social capital a capacity exists to progress an individual or community to an advanced level of personal or material achievement by extending personal credentials to a greater human environment. These fundamentals of binding and bonding values are embedded in the concept of social capital (Lin 2001: 35; Grootaert et al. 2003: 5).

In principle, three core and an additional three peripheral elements could be nominated as manifestations of social capital in the researched villages. The core elements are firstly, groups and networks, secondly, trust and solidarity, and thirdly, collective action and cooperation in the community. The three peripheral elements of social capital are firstly, information and communication such as on market price and public services, secondly, the community’s social cohesion as well as inclusion in the wider society, and thirdly, community empowerment that allows political action and some control over services in government institutions. Together, these elements provide an indication of an expanded level of governance and natural resource negotiation of the community in their landscape. The expanded elements of social capital that have been elaborated in those findings are the elements that have the capacity to increase the trust and networking which signal economic and social opportunities among the members of social networks. This provides a continuing flow of communication and information in the community that promotes collective action and cooperation. In turn, there is an increase in social cohesion in the community, a feeling of inclusion which promotes a sense of empowerment and consequently leads to mobilisation in action groups or political activities.

Many social scientists have described the value and meaning of social capital from various different perspectives. In the following, a robust description of social capital has captured its meaning in the holistic manner that has been applied in this paper:

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4 This is reflected in the extraordinary human population growth in the last two centuries. It took a mere twelve years for the world’s population to increase from six to seven billion inhabitants in 2011. This while in 1804 the estimated world population was a mere one billion. See UNFPA, *State of the World Population* (2011).

5 The advancement of world cooperation has been achieved by means of communication. An example of this is the early contribution of the Dayak to Europeans communication advances. It came from natural latexes, *gutta percha*, from the genera (*Palaquium*) and (*Payena*), collected from Borneo’s forests. These latexes were shipped to Europe to be used especially as coating material for the first manufactured submarine telecommunication cables operational in 1849. See Potter, L. (1997: 284).

6 Bonding “among” humans refers to the bonding within a social layer or cluster in society, such as clan or family that is also known as bonding social capital. Bonding “with” other humans refers to the bridging of human bonds external to the social layer or cluster in society, such as across ethnic groups, countries or philosophically based groups. This type of bonding is known as bridging social capital.

7 An important feature of social capital is that it does not wear out by frequent use like physical capital; on the contrary, it will increase according to Ostrom (1999: 180).

8 Especially Putnam (1993) in his comparative analysis of the north and the south of Italy had sparked further research interest.

9 Bourdieu: ‘Social capital is the aggregate of the actual or potential resources which are linked to possession of a durable network of more or less institutionalized relationships of mutual acquaintance and recognition’ (Bourdieu 1983: 297).
“Social capital is about the value of social networks, bonding similar people and bridging between diverse people, with norms of reciprocity” (Decker and Uslaner 2001: 32).

The main difficulty remains that not all cultures use the same concepts or use a varied categorizations which don't bridge well or as some suggest impossible to define in another cultural concept. In the historical and theoretical development of social capital, the following aspects are noteworthy. The significant nature of connectivity throughout the community through the development of social network capacity was a central concern of a paper by a former school supervisor who rekindled an old recognition of those social elements (Hanifan 1916). In the last few decades social capital theory has been refined by social scientists to emphasize the significance of expanding across the horizontal and vertical layers of society in human social development. The term social “bridging capital” was coined to explain the drawing together of different social layers (Bourdieu 1983: 59). The development of social communication and mutual trust beyond a narrow historical and geographical scope and outside the traditional zone of clan and family has the capacity to bring together individuals of a diverse milieu. Cooperation has the potential to increase mutual common ground and trust, one of the most critical perceived pillars of social capital. Connectivity in bridging social effort beyond a particular household or community to other individuals with similar aspirations creates the potential for exploring fields beyond the capacity of individual or community and outside the normal scope of economic or social bonding. The scope of collaboration and awareness beyond a particular ethnic perspective remains a major challenge in the discourse of this paper.

From the emic perspective, note has to be taken of rural communities remote from urban settings and the provision of facilities such as health and education. The organisational life of these communities is based on their specific developed value system in which reliance on humans takes on a smaller role, but where individual bonding with nature is advanced. In rural settings, the environment provides multiple layers of connectivity that are much more intimate than can be imagined by societies in urban areas, where the natural environment is often positioned in a decorative setting. In urban landscaped environments and human networking are the main connections for sustaining life. Comparative analysis of human subjects in a forest environment will reveal parallel and contradictory connectivity with nature as interpreted in a modern urban society where concrete and asphalt have become substantial parts of the human landscape.

This contrasts with the landscape of a rural community, in which for instance a social calendar of labour activities is governed by several different cycles directly derived from the natural environment. Activities related to rice planting and harvesting are mainly in sequence with particular cycles of the celestial

54). Coleman: ‘Social capital is defined by its function. It is not a single entity, but a variety of different entities, having two characteristics in common: they all consist of some aspect of a social structure, and they facilitate certain actions of individuals who are within the structure’ (Coleman 1994: 59). Putnam: ‘Whereas physical capital refers to physical objects and human capital refers to the properties of individuals, social capital refers to connections among individuals – social networks and the norms of reciprocity and trustworthiness that arise from them. In that sense, social capital is closely related to what some have called ‘civic virtue’. The difference is that ‘social capital’ calls attention to the fact that civic virtue is most powerful when embedded in a sense network of reciprocal social relations. ‘A society of many virtuous but isolated individuals is not necessarily rich in social capital’ (Putnam, Leonardi, and Nanetti 1993: 103). See an additional range of definitions of social capital adapted from Adler and Kwon (2002) and Pellini (2012).

10 Plato in his argument that the state ought not only to be a protector against external attack but also as a promoter of internal peace and good will for its members of society could be defined as early concepts of social capital. See Rothstein (2005: 203).

11 This notion is also raised in the theory of cosmopolitanism. See Geertz (1983: 131) and Dobson (2006: 165).

12 Community members in rural areas appear to be multi-skilled in deriving life-sustaining capacity from their environment, not only in terms of obtaining food and entertainment but also in terms of spiritual meaning. Their wider skills in connection with nature contrast with the narrow and deeper skills in urban and higher educated or more developed areas. See Gatzweiler (2003).

13 In an urban environment, designated zones have been set aside for parkland. An important feature of an urban park landscape is the aesthetic value. In a rural environment, landscapes are predominantly viewed from the point of harvestable resources and spiritual values that are important for the continuation of communities.

14 The cultural orientation in the element of time is illustrated in the following case. In an urban landscape, a stroll in the open environment is often reduced to a stroll in the park on the weekend. It takes place at a time when it is not too hot in temperature or does not rain, but preferably not at night as it might be considered unsafe. In the environment of the Dayak people in Kalimantan, it is usually the opposite. Nights are not seen as danger zones; on the contrary, it is an opportunity to maximise the hunting of animals for food purposes. Nights are therefore extremely useful times not to stay indoors, but beneficial to be outside replenishing food stores; this may take the form of hunting for boars and deer or, depending on the time of the month, fishing in the lakes and rivers. This limited example of different applied cultural lenses explains the different connectivity and orientation of communities. See Pellini (2012) and Maznevski (2002: 276).
spheres and seasons. A deviation from nature’s calendar, which also incorporates a long-term cycle beyond the span of seasons, could result in harmful ramifications for a rural household.\textsuperscript{15} Even particular fruit harvests, which do not always occur annually, can change activities for a number of farmers. For example, bumper or masting\textsuperscript{16} fruit harvests occur every few years possibly around November to December when the important durian fruits ripen on the trees. Not only humans are paying attention to this time, but also boars, which are attracted from miles away by the strong odour of ripe fruit in the tembawang (particular fruit trees areas around current or former locations of the longhouse) gardens in the Dayak landscapes. The boars are an easy catch during that particular season and when the caught animal meat is stored properly, it is a useful source of animal protein in times of food scarcities. The ready prepared slabs of meat are being given away as gifts in a social exchange, sold or preserved by smoking or pickled, as is the tradition in several Dayak communities (Perez 2010: 110).

From these limited examples it can be seen that social and economic values are culturally related, are subject to time cycles and influenced by a particular social environment. They interact with the social institutions of a culture and ultimately influence individual behaviour (Gatzweiler 2003: 58). The key point here is that human values are defined in relation to their cultural-based environments, be they traditional or modern.

Bourdieu and Putnam share seemingly similar ideas on cultural environments and the advance of elements in the sphere of social capital within those. Focusing on Putnam’s social capital, an emphasis is made on the aspect of trust. It is proposed by him that the individual’s specific concept of trust approaches the general public concept over time.\textsuperscript{17} On the other hand, Bourdieu is of the opinion that the pillars of social capital can deviate in meaning or capacity depending on the specific culture, which in turn creates uncertainty in relation to its measurability. “Universal values are particular universalised values what are thus subject to suspicion ...universal culture is the culture of the dominants...” (Bourdieu 1998a: 60).

This nuance in the approach of Putnam and Bourdieu adds to the debate concerning the capability of social capital and has been extended in the paper in the main themes as well as the values on resource management.

**Natural Resources**

With a world population having passed the seven billion mark, an increasing scarcity of natural resources is inevitable. This has led to an amplified focus on the future sustainability and food security of communities.\textsuperscript{18} In the previous explosive expansion of natural resource exploration in Indonesia under the Orde Baru,\textsuperscript{19} new resource locations were explored in low population density regions in the outer islands of Indonesia, but with limited consideration for local sustainability.

The word “sustain” is defined in the Concise Oxford Dictionary as “keep up adequately; keep from failing”. The notion of time, future and nature are important considerations in sustainability.\textsuperscript{20} In contemporary societies with a vision of time and resources, it is possible to discuss the systematic community support of natural resources in a world-based paradigm. A capacity to manage resources sustainably is fundamentally important for future generations. Currently many remaining natural environments are located where indigenous groups have different linguistic and conceptual models that are different from the cognitive coding in ‘advanced’ countries (Crabbe 2006:57). In this way, as mentioned before, modern concepts of “…universalised values [that] are thus subject to suspicion” (Bourdieu 1998a: 60), fail to be fully synchronised with local cognitive mapping.

\textsuperscript{15} An example of the importance of seasonal agricultural timing would be as follows. If rice planting wouldn’t commence until just before the monsoon rains around the middle of August or September, the ashes left behind in the annual burn-off in the preparation of their shifting cultivation rice field, would be washed down the river. Without trace elements and plant nutrition, rice seedlings would fail to develop to their full potential. A nutrition-depleted soil would have significant ramifications for the subsequent harvest yield and community food security.

\textsuperscript{16} Masting plays a crucial role in the ecological wellbeing of forests. It produces a bumper crop of fruit that is preceded by poor or no fruiting in the few years before and after the masting. See Koenig and Knops (2005).

\textsuperscript{17} Siisiäinen provided an analysis of the different implied approaches of trust in social capital of Bourdieu and Putnam by emphasising the local and universalised concepts lost in the general theory (2000).

\textsuperscript{18} Industrial based nitrogen fertilizers, depend on fossil fuel in its production, is estimated to double its output by 2050. This discovery in 1913 of this production process has allowed a high population growth. Currently the manufactured fertilisers have enabled the provision of food for about half of the world’s population. See Pearce (2009).

\textsuperscript{19} Orde Baru or New Order was a term coined by Suharto himself to distinguish his rule from that of the former president Sukarno, which he referred to as the Orde Lama or Old Order. See Ricklefs (2001: 342).

\textsuperscript{20} The term “sustainable agriculture” was coined by Gordon McClymont to indicate an integrated system.
Repeated enquiries about a literal translation in the local Taman, Iban or Kantu’ language of “natural resources” (sumber daya alam in the Indonesian language) was met with some bewilderment. Discussions with several members of the community showed that the approximation of meanings in the Indonesian language is known from a generic perspective, but culturally they remain distant concepts. Natural resources are not merely perceived as series of stand-alone raw resources, but are considered as bundles of tangible and intangible characteristics that entail aspects of governance, social capital and that are intrinsically linked with the cosmology of the community and their particular landscape. In other words in a disjointed form it will lose the essence of appeal.

Governance
In 1998, the legacy of 32 years of authoritarian rule (1966-98) resulted in a government system in need of structural change in order to prevent political instability or even breakup of the Indonesian nation (Schulte Nordholt and van Klinken 2007: 12). The signs of national instability became obvious in frequent street demonstrations as well as the government deployment of Military Operation Areas and curfews as a way of controlling regional population groups in Indonesia. It became obvious that the initial victory over the colonial powers changed dramatically under a unitary system with exclusive control from Jakarta as implemented in 1950. This unilateral decision had hurt many regional areas, resulting in rural community insecurity. This was shown in a long struggle with the Indonesian state in which one former province parted with the Indonesia nation.

In the thinly populated West Kalimantan the change was in a “wait and see” mode quietly absorbed. However, subsequent opportunities and government “development funds” attracted many non Dayak job seekers in migrasi swakarsa (spontaneous migration) to the southern and coastal areas of West Kalimantan. Contesting way of life and traditions of the Dayak and the Madurese community has caused violent clashes as early as 1967. This continued problem of human solidarity and integration flared up in other occasions, but came to a head in the extremely violent clashes in 1997 in the southern part of West Kalimantan (Davidson 2003: 67). In the upper Kapuas Hulu region, the numbers of Madurese migrants have been relatively insignificant. Those conditions have likely resulted that the atrocities and violent killings such as around the Sambas and Pontianak area did not occur in the upper region of the West Kalimantan province. Without a doubt, it has strengthened the confidence of Dayak groups all over Kalimantan to seek to address the uneven positions that were handed out during the Suharto era years to the Dayak in Kalimantan.

21 A Taman Dayak interlocutor in Malapi who was a senior staff member of a well-known NGO based in the district capital of Putussibau was reluctant to provide an approximate translation of the meaning of “natural resources” in Taman or Kantu’. Blair has the following to say on language: “Since language use is grounded in activities, both “instinctive” and conscious whilst language is the vehicle of thought, it is not hard to see that the nature and forms of our thinking is largely grounded in our activities.” See Blair (2006: 176).

22 This is explained by the fact that the commodification of environmental assets has not extended to the same degree in a Dayak society. This means that provisions in the landscape such as rice, which in Dayak mythology were created from Dayak human sacrificial offerings, have a different content meaning when compared with societies grounded in perhaps the English language or other system of expression.

23 Worldviews are seen as the linchpin between resources (their conversion capacities) and individual and collective behaviour (as realisable capabilities or functionality). Those choices of quality of life, here or somewhere else and now or in the future, can be denoted in a broad model of cognitive (mental) mapping. See de Vries B. J. (2009: 1009).

24 Sukarno proclaimed officially on the 17th August 1950, “The Unitary State of the Republic of Indonesia will comprise the whole country and nation of Indonesia.” See United Nations publication (1953: 64). After this announcement, the Cabinet of Ministers for each federal unit was abolished. The proclamation was a unilateral announcement, evidenced by the Moluccas Republic holding out against the inclusion of its territory. A planned assault by the centrally led Jakarta based republican forces on the Moluccas, meant an end to their regional struggle for independence, as history shows. See The Adelaide Advertiser, 16 August 1950.

25 As a result of this in 1999, after a very long and painful struggle for regional freedom, Indonesia formally relinquished its control over East Timor after a decisive United Nations sponsored act of self-determination. Timor Leste became a sovereign nation in 2002 after being an incorporated province of Indonesia from 1975. Similarly, at the other geographical extreme position of the Indonesian archipelago, a likewise long struggle was drawing to a close. After a twenty-nine year declared war by the Gerakan Aceh Merdeka (GAM) or Free Aceh Movement, the province of Aceh remained a province within the Negara Kesatuan Republik Indonesia, only after a lengthy and procrastinated peace process. With the assistance of foreign negotiators and by granting far reaching special autonomy status a peace agreement was signed in 2005 (Widjojo 2010). Flashpoints of political disenfranchisement remain a concern in Indonesia; local instability remains a hindrance to the development of effective government. Signs of discontent with the central government persist in several parts of Indonesia since the granting of special regional autonomy. Self-government solutions remains a demand by the Organisasi Papua Merdeka (OPM) or Free Papua Movement in the Papuan provinces. See Aspinall (2009) and Butt (2010: 177).
Internal ethnic territorial claims by groups and locking out local governance influence in regional areas created not only solidarity problems, but also local economic hardship or lack of opportunity provision for rural groups. Eventually to counteract the rumbling discontent that had been heard in almost every part of the nation for several decades, the central government adopted a nationwide policy of pemekaran or local and regional autonomy. The failure of a state-centred political system to address pressing regional problems prompted a search for new partnerships, institutions, and especially mechanisms of plural governance in the nation (Lemos and Agrawal 2006: 301). In a single swoop the decentralisation law provided a capability at regional level for the election of local centres of government in areas that desired autonomy of local or regional administration. A second important reason for granting far-reaching autonomy was as a remedial measure to limit the paralysing effect of bupukism (Indonesian style of client-patron relationships) that resulted in rent seeking and cronism at state level, entrenched during the long rule of the Suharto administration.

As a result of regional autonomy, hundreds of new provincial, municipal, district, subdistrict and village administrations were approved. In the first decade of regional autonomy, growth was overwhelming and since 2009 numerous applications for autonomous administrations still await processing in Jakarta. The proliferation has also been very much embraced in Kalimantan where the number of districts increased by 82 percent in a decade (McWilliam 2011: 57). Since the 2009 moratorium many local pemekaran remain under consideration in West Kalimantan.

The national government encouraged regional autonomy on a nationwide scale as a means of alleviating inefficiency at the regional level, while specific regional needs were addressed as an important step in self-financed local resource allocation. In West Kalimantan the spirit of autonomy is clearly driven by the re-emergence of Dayak political strength and pride of identity, founded on historical and cultural qualifications (Alqadrie 1990: 336). It is also an expression of an ethnic vigour from which the previously repressed ethnic political existence has been revived (Tanasaldy 2012: 308). An indication of strong local social and political networking in the regional autonomy era has occurred in a never before achieved election victory. This was the result of a political alliance of an ethnic Dayak and Chinese candidate, who together were elected as Governor and Vice-Governor in the West Kalimantan provincial election of 2008 (Yew-Foong 2011: 299). The political discourse of Dayak communities at regional and local levels and the way they are experienced in Kedamin Darat and Malapi is explored in more details.

Besides taking into consideration pemekaran at governmental level, this paper will demonstrate the mechanics of customary governance at Dayak village level. Current village governance affairs are carried out at two levels. The first is to comply with state regulations, needed for specific project funding arrangements and as a means to bridge with state level administration requirements, such as keeping records of village assets, boundaries, agricultural undertakings, births, and the issuing of identification cards. In this

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26 Pemekaran literally means, “blossoming” in the Indonesian language. It is a euphemistic term coined for the decentralisation policy in Indonesia, which organises administrative government units. This is mostly achieved by splitting administrative government areas into separate parallel administrations of smaller political independent regions/areas. This aims to respond to the call for locally desired administrative independence and better locally focused governance. In other geographical settings, pemekaran has also re-joined local areas that were formally mismatched in separate administrative domains. It is hoped for that bringing local representation closer to the electorate will stimulate good governance, trust and reduce unethical behaviour. Often the political driver of regional autonomy is strongly influenced by ethnic, religious and natural wealth divisions in the community.

27 Law 22/1999 relates specifically to regional government and law, while law 25/1999 regulates the fiscal balance between the central government and the regions.

28 The Direktur Jenderal Otonomi Daerah Kementerian Dalam Negeri (Director General of Regional Autonomy in the Ministry of Internal Affairs) Djohermansyah Johan claimed that Indonesia outpaced all other countries in the provision of administrative autonomy to its regional areas. In the period between 1999 and 2009 the number of additional government administrations increased at provinsi (provincial) level by 22 percent, kabupaten (districts) by approximately 70 percent, city administrations by 57 percent, kecamatan (sub-districts) 19 percent, lurah (city wards) by 35 percent and desa (villages) by 14 percent. See Munawaroh (2011).

29 Although a moratorium has been put in place on further decentralisation in 2009, currently in West Kalimantan, political lobbying is exercised in relation to the proposed pemekaran of a new province to be called Kapuas Raya Province. This province would include five kabupaten; Sintang, Sanggau, Sekadau, Melawi and Kapuas Hulu. The two communities of Kedamin Darat and Malapi that are the focus of this paper in the Kapuas Hulu district are included in the envisaged province of Kapuas Raya.

30 Inefficiency has been fuelled by phenomena such as rent seeking, collusion and nepotism. See Aspinall, E. (2010: 4).

31 The West Kalimantan Governor Cornelis has a Dayak heritage and Vice-Governor Christiandy Sanjaya Chinese heritage, both are raised with a Christian based philosophy. The official religious indication in Indonesia is complex and is distorted as a result of national legislation. In addition to the six religions that can legally be practised in Indonesia, research has indicated that about 245 religious belief systems including Dayak belief systems, unrecognised by the state, are practised in Indonesia. See Pramudatama (2012).
respect, village administrators constitute a political community front that communicates directly with the subdistrict chief and its office. Most villagers have limited interest in engaging with national administrative affairs or feel obliged to take an interest in wider involvement with external communities. The second level of which village governance occurs relates to internal mechanisms, including unrecognised customary village governance. For most members of the community these mechanisms are effective. They were largely shaped by Taman Iban and Kantu’ ancestors, in the form that was allowed prior to 1975. Those internal affairs have been substantially kept out of the reach of any state government intervention. This has been a vital feature in shaping a dualism of internal and external affairs of governance in engaging with national officialdom. The Kantu’ in Kedamin Darat have a less strong traditional affiliation, compared with the Taman and Iban Dayak.

In the remote researched areas in the near centre of Borneo, it was discovered that through the generations, Dayak communities have managed besides a parallel political system also a nearly independent parallel economic existence that is based on swidden farming, forest product trading and cash cropping. It appears that as a result of parallel engagements the provision of local schooling of children and weekly visits by the local nurse as well as matters related to roads and electricity are the perhaps the most important primary engagements between the community and the state government.

**Worldview**

A consequence of the introduction of regional autonomy has been an emerging significance of historical informal local perspectives to be incorporated for development in governance. Local values, views and norms express a belief about a desired end that forms part of the autonomous worldviews in regional communities. Worldview or Weltanschauung was first used by Kant, a member of the German philosophical idealism movement that was concerned with human perception (Naugle 2002: 58). It is a doctrine that pays particular attention to varieties of human cognition. Its principles refer to the framework of ideas and beliefs shaped by a culture that in essence is the lens through which a group of individuals view and interpret reality. Worldviews are not part of an individual’s conscious decision-making process, but they drive people’s thinking and ultimately their preferred action. As individuals take on many of the patterns that prevail in the community-accepted norms, these patterns are largely shared. They unite people, but as worldviews are so powerful, they can also produce clashes and are prone to cause strife.

In connection with the concept of worldview, Habermas notes: “Norms are not intrinsically part of nature; they are imposed on natural dispositions and modes of behaviour of intelligent beings...habitualised practices prove their truth in their continued functioning, that is, in the very fact of their being carried out without hindrance” (Habermas 2000: 311). Using this idea of “habitualised...continued functioning” this paper emphasises the need to take into consideration the historical events of both Taman and Kantu’ Dayak groups. E.g., the forced migration of the Kantu’ to the upper Kapuas Hulu region. Those migration movements perhaps suggest a Kantu’ weaker link with their village domain, in considering a planned oil palm lease to third parties. On the other hand we have the long Taman’s historical link of self-governance and land management system in Kapuas Hulu district. This was nevertheless damaged and severely curtailed or actually made illegal by legislation in the Suharto years. Only the historical revelations in this paper enable us to explain the affinity of these groups’ to their worldviews as a continued functionality of their traditional habits that include shifting cultivation in land management. Over time those traditional forms of agriculture have come under enormous pressure not only in the early colonial period but even more so in the present days of national government and links of third parties to that government system.

Sciences that focus on sustainability, as compared to classical disciplinary science, bring severe challenges. Sustainable assessments of particular social-economic systems within a country or region can be problematic, as it is evident that communities hold different belief and value systems. Local experience and knowledge is built up gradually during a lifetime, which is passed on and creates the dynamics of successful controlled action. It embodies complex social perspectives and also has an implied dimension, as it is

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32 Evidence of frequent community-based rituals and affinity in the use of customary dispute settlement mechanisms are indications of a high community adherence of tradition.
33 It was in the West Kalimantan governor’s series of decrees (Numbers 21, 105 and 205) in 1975 that local custom and community government were legally separated from the longhouse traditional governance system. See Thambun Anyang (1998: 168).
34 In the course of this research, it was observed that FFII a Jakarta-based NGO representative involved in a Reducing Emissions from Deforestation and Forest Degradation (REDD) pilot project, urged community representatives to discontinue or restrict their age-old farming practices of shifting cultivation. (Community meeting in Sanggau, May 2010).
inherited from ancestors as well as imbedded in language (Polanyi 1962: 409). It is formed in this paper by the community members’ long human experience in the forested areas of the upper part of the Kapuas Hulu watershed that has created niche knowledge of life sustaining skills in their environment. Those conditions remain unique knowledge to only long-time residents who have been initiated to these particulars. In this paper it is not suggest by me to fully know and understand indigenous views and values. Quite the contrary. It is not the intention to write on their behalf, as it is clear that I have no authority to do so. In this paper merely a reflection is given on what was heard and seen based on my engagements with minority groups in Indonesia over the past 25 years or so. What I am expressing is that I come at these issues from a possible different perspective and from a very different background, but nevertheless try to attempt to interpret those from a local perspective.

Research Approach

To be able to capture the social phenomena and matters related to local governance of the Kantu’, Iban and Taman inhabitants, in accessing and managing their resources, obtaining food and shelter, protection and healthcare, as well as local environmental topics and governance issues, a research strategy was employed which enabled these aspects to be viewed from the macro level down to micro perspectives. A range of macro data was collected at the national, district, village and longhouse level. At the micro level, the individuals in longhouse compartments were approached, in order to be able to comprehend the overall context of levels of community involvement. In both the interview and survey research, the unit of analysis was the household in the two communities of Malapi and Kedamin Darat.

In the research location of Kedamin Darat, sharing a house with a Kantu’ family enabled observation of the family’s relationship with the community and interrelationships between family members at close quarters. The researcher took part in daily family activities including planting rice, harvesting, participating in building a house, as well as celebrating the Gawai harvest festival. This allowed the observation of daily accomplishments as well as listening to stories and being able to visit friends and clan members of the family. Some of these achievements, such as the community planting of rice, could be completed in a day or so, but house building required considerable time planning and material resource allocation from the particular family. The agricultural accomplishments are all synchronised seasonally and culturally intertwined. At the micro level, community life is therefore very much dependent on daily weather conditions and the activities of other members living in separate clan or family houses in Kedamin Darat or the longhouse compartment in Malapi. For other group activities in the longhouse or hamlet, the research was focused on the activities of the larger clan groups, especially in the setting of the longhouses in the Taman village of Malapi and single Dayak Iban longhouse in the hamlet of Sui Utik, in the Kapuas Hulu district in West Kalimantan very close to the Sarawak Malaysian border.

The social setting of Kedamin Darat village was unlike Malapi, as the district government had strongly urged the community of Kedamin Darat to disband the practice of community longhouse living in the late 1970s. The government incentive scheme provided building material (especially roofing iron) for all households which finally triggered the move to separate family housing. It was not unknown at that time for government officials to act as a front for antique hunters to obtain tribal ornaments at unrealistic low prices. Several interlocutors in the village, who still remember living as youngsters in the longhouse, acknowledged that the current community living arrangements have reduced the interaction between households and the social cohesiveness in the community. The move to individual household dwellings has significantly reduced the interaction within the community as people who used to share funerals and other cultural activities on the longhouse veranda are not able to do so any longer in great numbers. Even the Gawai harvest feast, the biggest celebration of the Kantu’, that was previously celebrated in the entire longhouse, has been reduced to a few households. Those are the only financially viable families who invite other members of the community to join in the celebrations. The variation in distribution of wealth among the individual households of Kedamin Darat has become more obvious than in the compartments of the longhouses of Malapi.

35 It is important to note that the direct translation of the term natural resources produces a different image in the Kantu’ or Taman perception.
36 This included the impact on the village as a whole, as well as samples of individual household units. In addition, NGOs and officials from district level government (from district vice-chief, sub-district chief, department heads as well as staff) and village officials (such as village chief, secretary, council staff, and PNPM facilitators) and community members were interviewed. Issues that were discussed were mainly focused on matters that concerned resource usage and village governance as well as variations in the characteristics of individual Dayak groups.
37 In Malapi a longhouse bilik was temporarily vacant, and with the consent of the owning family it was possible to stay in this compartment during the research period in the Taman village.
The decline in social interaction at communal ceremonies, as a result of the loss of the longhouse in Kedamin Darat, results people to relate in a range of less intensive interconnected activities.\footnote{This shows that social interaction is of paramount importance. See Bryman and Burgess (1994).}

Observing daily social dealings provides an insight into the internal relationships in the community. As a result, the observation of rites of passage ceremonies such as births, marriages and funerals is embedded in the fieldwork and these ceremonies have been described in some detail in this paper. Personal interactions combined with information derived in formal interviews have been fused into “thick descriptions” (Watson 1999b: 5; 2012).

Complexity of Cultural Perception

In Kalimantan the symbiosis in the cultivation of rice and rubber groves has been a remarkable development since Hevea rubber was introduced at the beginning of last century. Notwithstanding a difficult start due to initial Dayak opposition to the planting of Hevea rubber trees (Dove 1996b). The parallel companion planting capacity which can progress in the swidden cultivation for a few years within a dedicated field management system has been remarkable. Although artisan farming lacks the mechanised processing that gives corporate plantations an advantage, the large investments and contract labour required to make those estates possible do not apply to the initiatives of smallholder producers. By productive use of the swidden time off period and able to tap the rubber trees, small farmers were an effective support of the Hevea rubber propagation since the beginning (Mjoeberg 1927:51). Although the industry was prejudiced against smallholders, criticising them as insufficiently skilled and holding on to practices prone to generate plant diseases in rubber cultivation, smallholder work practices have remained competitive till today. Firstly, they appear to have the advantage of flexibility that the large estates lack, and secondly smallholders make use of land where the estates would not plant rubber trees, as their locations prevents the use of standard planting patterns. Those two main factors of management capacity and planting practice affect harvest yields positively, placing the smallholders at the forefront of productivity.

In different cultural settings, communities and individuals will take up opportunities subject to the signals of “may and may not” in their social environment. This is not merely due to the desire to stay within the cultural comfort level of thought, values and actions derived from an emic perspective (i.e. from within the community). There is therefore more for a casual cultural observer to comprehend than what first meets the eye. Recognition has to be made of two different points of departure in the concept of tangible (body) and intangible (culture) (Scott 1976; Ecks 2009: 153). An emic viewpoint on the part of the observer can only be maintained when the observer can filter out measurements of ethnocentricity and emotional bias from one’s own cultural value judgements. In other words recognition of different worldviews ought to be incorporated to allow perception or comprehension from a different perspective in order to understand community rationality. In relation to this, Ruth Benedict introduced the concept of remedial input for tolerance, which is the observer’s capacity to make a value judgement based on seeing an equally valid a pattern of life and thought related to another cultural environment (Renteln 1988: 57). This entails being able to see the prescriptions and acceptance of the social conditions of cultural diversity and cosmology. From this tolerance comes a realisation that the culture is powerful in shaping people’s attitudes and perceptions of their world, even if this “world” could be only a Dayak hamlet of about dozen or more families. Understanding the equally valid pattern of life from an outsider’s perspective requires an understanding of what it means to be raised in the customs of that particular community. To recognise that understanding another way of life is dependent on gaining access to another culture means gaining access to the inner logic of that culture (2011: 190). The concept of inner cultural logic is an important ingredient of conceptual thinking which can assist in bridging the gap with contemporary ecological concern.

Dove’s research on a Kantu’ community in the early 1980s has added valuable knowledge to the discussion, through its contribution to our understanding the perspectives of the indigenous Dayak in Kalimantan on their land management and difficulties with non-Dayak external governmental regimes (Dove 1983a, 1985a). His emic approach has drawn attention to the reality of the workings of cultures that have a long history dating back perhaps several centuries. This has done much to raise the level of debate on artisan Dayak cultivation, non-endemic cash crops and forest negotiation (Alqadrie 1990). It provides an important entry point into local perspectives on shifting cultivation, timber harvesting and surface gold mining in an equatorial environment, which helps us to realise that these activities are alternative revenue sources for rural communities. Dove et al. suggest viewing those issues from an indigenous perspective, which they do i.e. more than one author as follows:
There is certainly nothing that would help to explain why the crop that Western environmentalists consider far more unsustainable and unnatural, namely pepper, is seen in a sense as more ‘natural’ within the Kantu’ agricultural logic than rubber. This shows us again how challenging the cross-cultural analysis of conservation is; it shows us how concepts of nature and culture can be affected by the intersecting opposition of local and global; and it shows us how non-Western ways of grappling with the contradictions of production and conservation, like ‘dead land’ may challenge in sophistication impoverished Western concepts like ‘sustainable development.’” (Dove, Sajise, and Doolittle 2011: 6)

Dove et al.’s observations points out that by using the lenses of local people, different perspectives emerge. It indicates firstly that perceptions in the indigenous conceptual thinking of the Taman, Iban and Kantu’ on land management is fundamentally different from Western development perspectives. Secondly, it reminds us that some ideas on environmental concepts such as pollution or sustainable development do not translate uniformly across cultures. Aspects of social capital also take on a different dimension when Spiritual capital is added to equations which are cumbersome to translate outside the settings that produce them. For example the resolution of environmental problems through development projects using oversimplified models to alleviate poverty is likely to be limited when the drivers of local needs are not well investigated (Vanderheiden 2005; van Huijstee and Glasbergen 2010). This can be seen in some infrastructure projects that virtually almost collapse as soon as the aid agent or government withdraws its support. Thirdly, it is a reminder of the real world consequences stemming from the study of the relationship between environmental movements, radicalism and corporate strength. It has been suggested that political change and realignment in the last two to three decades has shifted the concern in environmental issues from a community concern to a form of political radicalism (Butler 2011). Finally, experience as a result of being the field by many others has encouraged “out of the box” thinking in bio-technological engineering and waste and product management has developed tremendously in the last few years, and this might perhaps assist the above paradigm of thought and encourage the consideration of old traditions and new perspectives.

**Trends of Local Government Management in a Global Perspective**

The assumption that larger organisational structures will cost less is arguably extends to political discussion, media commentary and popular public opinion, and is seldom challenged. Recent proposals around political reform have suggested the consolidation of existing local government structures into a smaller number of much larger local authorities to reduce inconsistencies and minimise administrative overlaps, deliver efficiency gains, as well as to reflect the importance of “city-regions” to economic development. The limited media debate that exists over local government reform. Yet there is a striking dearth of evidence or data in support of proposals that a smaller number of larger local authorities would yield improvements, savings and efficiencies. The assumption that such proposals would save money, yield efficiencies and improve performance is taken at face value and goes unquestioned by the media. However, international research and studies on local government amalgamations reveal far more circumspect findings, suggesting that we should perhaps be far more sceptical about the automatic assumption that “bigger is better” (Callanan 2014).

For example the number of municipalities in Japan decreased from 3,232 in 1999 to 1,820 in 2006 by municipal mergers, called Heisei-no-Daigappei. Municipal mergers intend to strengthen the administrative capacity of municipalities for fiscal decentralization. Furthermore, in terms of the economics-of-scale effect, municipal mergers can decrease the total expenditures of local governments. The mergers imply that some merged municipalities were indirectly induced by the carrot policy through prefectoral instruction. Second, a large-sized municipality has a high probability of choosing the method. Their private incentives tend to merge with those of other cities. In other words, political factors do not affect the choice of merging with other administrations. The municipalities that choose the Special Provisions exploit the benefits from other municipalities without any additional costs. Results show that the central government induces the free-rider problem in Japan. (Hirota and Yunoue 2011)

As different activities are likely to possess different scale characteristics, no single authority (large or small) is likely to be of the optimal size to produce all of them efficiently. Equally, any potential gains from scale must be balanced against the increased costs of providing the service across a wider amalgamated area, and these costs may vary considerably depending on environmental factors such as the land area or population density. The effect of this reality is that amalgamation in some places and for some services results in lower costs and in other places and for other services does not. This makes generalisation of results very difficult (Callanan 2014).

The combined effect of independent variables leaves a substantial part of the variation unexplained in Sabah. This may be attributable to the other factors, such as political, managerial and environmental variables, which should be included in future empirical work. It is suggested that future research should focus on the development of administrative outputs and examine the administrative intensity of each spe-
cific department – such as human resources, accounting and ICT – separately. Future research could test the ‘true’ functional relationship between administrative intensity and size in local government in both developed and developing countries. Nevertheless, the findings suggest that administrative functions remain costly until a size threshold is reached in a combination of population and size of local council area and other factors which then in cost per head of population become progressively cheaper. (King Ting, et al. 2013)

It appears the main reason for merging or demerging of local government from hamlet up to provincial level is to overcome distribution inefficiency of central government incentive programs achieved by popular vote of the residents. It is suggested according to may observers that most of the funding provided by the central government for development programs remains stuck close to the seat of provincial or local government and not reaching the corners of the geographical local government areas which are in desperate need. Even handed distributed irregardless of ethnicity or religious background appears difficult to achieve. As earlier discussed hapatism or the Indonesian style of clientism appears to have created elements of nepotism which perhaps touches development and financial advancement only for the ones close to the source of government funding which doesn’t trickle down sufficiently to the ones in real need in the village.

Conclusion
In this paper, it is argued that values of social and environmental development are culturally defined. Cultural undervaluing is perceived a consequence of theory failure. In other words, basing a theory on assumptions about human behaviour that in the field do not fully explain observed human behaviour, points to a deficiency. That is, the valuing of governance, natural resources management, and in particular, social capital, has its limitations if local definitions and conditions are not taken into consideration. As is noted in the paper, Bourdieu’s assertion on a particular social capital element deviates from Putnam’s view, when the assumption of universal values and non-universal values are introduced into the social capital theory. According to Bourdieu, universalised values are subject to ‘suspicion’ as other views could be maintained by a society. The undervaluing of non-mainstream views in Indonesia has produced a narrow perception of what an accomplished Indonesian could entail; perhaps this ought to be considered “with suspicion”, to use Bourdieu’s phrasing.

It is argued that the discussed Dayak groups could be viewed with different lenses. From a different angle it might be that some practises could emerge to be exceptionally gifted or unique, and worthwhile to be explored for a greater application. Instead of Dayak farmers being seen as failed and inefficient, who require to receive subsidised industrial fertilisers to plant rice, a nation community could perhaps treasure the shifting cultivators. Firstly they are in a way very intelligent agriculturalists, who skilfully rotate land and maintaining the biodiversity of their landscape while no input is required for the application of industrialised fertilisers which incidentally requires large amounts of fossil fuel in the production process and transport. Secondly over time in their cultivation, Dayak communities have been able to treasure a large genetic base of diverse rice varieties that might be needed in future use. Thirdly they have also been able to contribute in preserving the diversity of skills in trade and handicrafts as well as other human values.

In their desire to maintain their traditional legal system or customs, it is not necessarily rational to adopt national norms and standards which have failings, according to everyday news. It is hard to dispute that traditional cultures do not form the base of Indonesian society. As proposed in the paper, a rethinking on destabilisation of traditional values, worldviews and farming is advocated. A capacity to those Taman, Iban and Kantu’ clans who prefer their cyclical approach to resource use ought to be encouraged, instead of being disadvantaged in their pursuit of style of cyclical resource use and a socio-economic identity that flows from this cyclical concept. Traditional societies are not as some perceive frozen in time, since small adjustments are continuously made as part of the natural dynamics of society and social change that is part of the process.

As is shown in the paper, the research on the Dayak communities in their landscapes has required a distillation of the cycles of nature and specific characteristics that accompany the seasons. The interacting avian activities and other observable natural events adjusts the behaviour of many Kantu’, Iban and Taman Dayak. Nevertheless, not all can be explained by natural events, social aspects or the morality involved in natural resource use or allocation of resources for market economy related activities. The mixture of a moral and market economy has provided several reasons for the imperfection of theories, while not everything can be explained by transparency of the economic and political market or absence thereof.

Revealing and asserting those values to which people attribute or defray the landscape requires a well-defined verification of human interaction with nature. In order to enhance this fit of human interaction with nature, a more realistic account of human cognition is essential. In a mere assumption of a rational sterility of homo economicus and homo politicus, as is put forward in theories, it is important to recognise Dayak people as adaptors and creators of their
environment in which their reality is being shaped. It is not only in a cosmological but also physical sense, as anthropogenic changes were made at almost every step when they cross the Kalimantan landscape.

Reality is merely the Dayak creation in their worldly setting. In other words people are a social beings coupled to spatial settings that in turn are part of a larger landscape. In observations, it was noted that the behaviour of the Dayak cannot always be explained economically or politically. The utilitarian theory in standard economics of what one gets has no clear theoretical means of valuing or measuring in the researched landscape.

In the paper at least three elements can be clearly extended in the utility and price or effort extension by the individual. Firstly, in human contact, and possible in the extension of consumption, an intangible effect of respect can be distinguished. Secondly, a sense of duty might be inclined. Lastly, there is a matter of responsibility or honour. These are part of human interaction and important in the transfer of human and natural resources.

In the above cultural measurements a gap can be detected between the public image portrayed and what can be explained from private behaviour from an etic perspective. The unsegmented view of the combined aspects of local governance, social capital and natural resource usage in a market and moral economy division provides an unlikely representation of the reality. To some extent this notion is forwarded in this paper in that some aspects of traditional customary life could serve an example for sustaining a natural environment due to the emphasis on cyclical and sustainable management practices. These entail the shifting techniques in farming and forestry that mimic the ever-changing natural landscape. This personal viewpoint in the paper has no connection with a glorification of the traditional aspect as some have observed in relation to the Taman Dayak. Rather, it is an admiration of the institutional design they employ to manage complex human and ecosystems of natural resources that does not dissect the elements of natural resources, social capital and governance into clear cut components thereby threatening the loss of the value of their combined use.

It can be deducted that by keeping social and ecological resources and the Dayak institutional design within traditional value systems linked, they have held up rather well compared to modern concepts. These linkages are the bonds that hold social and natural resources in close consideration and under appropriate institutions and form a guarantee for sustainability at least at subdistrict level. As part of this institutional construction of emic values essential to the Dayak worldview is the relationship between social systems, inclusive of elements of social capital and governance, and ecosystems that contain the natural resources in their particular landscape.

Turning to the part in the paper of the research of comparative natural resources exploration, the researcher firstly discovered several similarities and differences between Kedamin Darat and Malapi. Secondly, it was found that limited resources were being explored. Thirdly, both groups were largely influenced by their tradition. These points are further dissected below.

Firstly, it was noted that the investigated communities have a similar economic as well as a parallel cosmological relationship with their resources on their domains. Clearly, the customary traditions of the Taman community are more deeply rooted that the Kantu’, while the Iban community has place their whole domain under adat ruling. Secondly, resource use and value are prioritised in ways that are not always similar to other cultures, whether Dayak, Indonesian or foreign. They vary even within the Kantu’ and Taman households or longhouses. For example, among the Dayak most important traditional and spiritual resource is harvested rice. At harvest time, the Kantu’ easily muster 40-50 exchange labourers, whereby rolling mutual help is available for planting or harvest in a family unit’s rice field. The Taman members are common to paid labour or use relatively small groups of friends who volunteers in their rice swiddens. They are very efficient and are known to produce rice in excess to their need, subject to calamities are encountered. The Iban who live in a near full adat environment have an average smaller yield than the Taman but can meet their rice needs under normal conditions. In general, many Taman farmers follow the position of the stars which encourages or prevents them from going to their fields during the growing season. They also take particular days of rest before harvesting and may be guided by bird calls to go to the fields. In the Kantu’ community these traditions appear to be less strictly applied.

Thirdly, the researcher has seen that the Gawai rice harvest feast was several days in the Kantu’ tradition but warranted only a mention on Taman lips, without any rituals or festivities. Nevertheless, Taman prioritise opulent funerals rites with up to a 1000 attendees, funeral music, dancing and the offering of at least one head of cattle. In the Kantu’ tradition, funerals are a quick and uncelebrated event with a dozen people carrying the coffin to the grave. Similar, the Iban’s have a short burial service.

A fourth point noted by the researcher is that besides rice shifting cultivation being the core of their cultural and resource heritage and land use, all communities grow a second resource crop, rubber, a non-endemic cultivar and primary cash crop in a dual economy of many Dayak groups. It was noted that there are also Dayak communities in this district who largely rely on sago as a staple crop and make substantial gold findings. It shows the diversity of landscape and resources that are being explored by the Dayak. The cash-crops are largely grown outside the traditional Kantu’ and Taman Dayak worldviews and was introduced only in the last century. It is subject to the fluctuations of the market economy, interlinking Dayak groups with world markets. It has been noted that the general market economy as portrayed in the Indonesia media contrasts significantly with the true local village economy and governance.
In the research literature, Bourdieu indicated that views on social capital do not necessarily overlap in all ways with the conventional models of social capital. It was noted that social capital in both Kantu’ and Taman communities is perhaps very narrow. This could have been caused by the treatment of the Dayak in subsequent government legislation as minorities which has made many Dayak suspicious of government intentions, even when they are intended to support Dayak welfare.

Fifthly, on governance it has been noted that both villages have a part traditional governance system and part adopted national government system in place. The Iban governance system is strongly based on adat. With the revival of Dayak tradition as a result of the demise of the Suharto regime and the introduction of regional autonomy, traditional governance is being seriously considered and Dayak communities are much bolder in expressing themselves compared with the era when an ethnic Javanese governor was leading the province. This traditional Dayak governance system is not necessarily democratic, but in the right place in a longhouse it has a high standard of inbuilt morality. The well to do and agile are often on hand through the system of village elders to support the not so bright and less advantaged members. This existence is difficult to measure but can be detected in the many rituals where the less advantaged make token contributions and the well to do contribute more than their fair share. The staging of a ritual or feast is for all, and indirectly raise the level of equality among people. Although in the Kantu’ perspective, it appears that the primary aim in sharing consumption is for the better of their particular Spirits and ancestors. This may be again more pronounced among the Taman whose values allow in addition to Spirits and ancestors also honour individuals for community services. The above strategies of the community are contributing to the functionality of community governance, without a particular governance focus, as their landscape attention and relation with their Spirits appear to be the main focus.

Related to other aspects on community governance mentioned earlier, it is noted that traditional governance is the greatest in the Iban community, while significant in the Taman village as the elders are being consulted in disputes and in longhouse discussions. Some dissenting voices have been heard in these discussions indicating that there are a broad range of views and that decisions are not all rubber stamped. Further, the current elected Taman village chief and temenggung are working together to a partial restored pre-1970s condition. In the Kantu’ village it was not clear how community governance was fairing. This may be due to the fact that the Kantu’ community has only relatively recently tasted community governance while the variation in quality with the former form of being part of the extended community was difficult to value.

In regard to externally developed skills besides natural resource harvesting, in all villages skills have been developed outside the traditional scope. It has been noted that to compensate for less productive agricultural land, the Kantu’ Dayak have sharpened their trade skills, such as carpentry, to meet demand in the nearby district town of Putussibau. In Malapi, similar to Kedamin Darat, several community members are appointed as public servants as greater demand for Dayak staff exists since regional autonomy was introduced.

With only broad traditional skills of natural resource harvesting and exploration, and with a lack of deep specific technical skills, knowledge of plant science and funding, or a suitable investor, the village grounds of both communities are largely unexplored apart from shifting cultivation fields, rubber groves, and for the Taman community home gardens.

The research has questioned the communities' relationship with its environment and governance system. It is noted that the Kedamin Darat, Sui Utik, or the Malapi community have no static fixed customary (adat) protected areas. However sensitive areas which require cultural respect more than others were identified. It is suggested that those are not fixed in the landscape, but can be subject to rotation in short or long cycles. They can alternate from traditional land holdings with protected cultural uses attached, to land holdings with “intensive cash income deriving use”, or areas where resources are allowed to be drawn from after significant words of cultural respect are extended before removal. Examples of these are the rotation from significant cultural rice fields, to culturally sterile landholding from which cash earning are derived such as rubber groves. But those landholdings can be cyclically returned to traditional rice fields when the rubber grove’s capacity to earn cash has become insignificant and is cut down. The second example would be the logging of trees that are known to be favoured by Spirits, but are also logged for the construction longhouses. Those particular trees in cultural sensitive areas are allowed to be logged when spiritually allowed to be sacrificed. With the same token, those saplings are nurtured and culturally respected to become a favourite abode for Spirits again.

A philosophical cross cultural challenge for academics remains in the commodification of environmental assets that continues unabated in modern societies but which has not occurred to the same degree in the Taman and Kantu’ Dayak society. Both communities have no specific terms in their language for "natural resources" and it remains difficult to comprehend. This doesn’t prevent it from being described, however as can be expected it becomes cosmologically sterile, and the deeper meaning is lost in the translation. In consultation with Dayak scholars it was suggested that most Dayak see their traditional land
domain using concepts of what through western cultural philosophical lenses would perhaps be captured in a bundle of sterile physical natural resources, human exertion inclusive of ethics and social capital, believe system and governance as well as a spiritual meaning. It would in Dayak views also emphasises a holding of utmost respect for past-away ancestors, and the Supreme Spirit who would be overlook the Dayak domain from the sky and judge the individual Taman, Iban and Kantu' behaviour on landscape and mankind. A suggested punishment would be given in their afterlife if noted that the elements of resources would have been abused.

It has been suggested that most Dayak community members in the villages would use sensitive forest resources in a cyclical format for use such as collected fire wood, food production and logging for personal housing and canoe building. The concept of national parks imposed on their domain remains to be seen by many as an external interference of the state on their land management. Similar as the leasing and clearing for commercial plantations, which appear to be so much favoured by the public administrators of the district and central government, and are not part of the traditional cyclical code of land use in the cosmology of the Taman, Iban and Kantu' Dayak.

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COMMUNITY EMPOWERMENT THROUGH CORPORATE SOCIAL RESPONSIBILITY: CASE STUDY OF GOLDPROPER COMPANIES

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Abstract

Community empowerment is an essential strategy for alleviating poverty at the village. One form of Corporate Social Responsibility (CSR) is a community empowerment obliged to corporates pursuing gold rank of proper (business performance rating), and needed by poor people living at surrounding industries. This study observes 3 industries awarded gold rank proper in 2015. The data gathered include corporate policy on CSR and community empowerment, and the socio-economic impacts of CSR project to surrounding community. The study concludes that community empowerment projects could help villagers having an additional job, in turn, add a family income. Community empowerment project also improve villagers' capability in organizing the project group and strengthen the community cohesion. The community empowerment project also help reduce environmental impacts by practicing 3 R (reduce, reuse and recycle). The successful of community empowerment project is always guided by local pioneer. The good practice of CSR has been replicated at other villages.

Key words: community empowerment, csr, poverty alleviation

Introduction

Indonesian government promulgated Act no. 40 of 2007 pertaining Limited Corporation. Article 47 of that Act stipulates that Limited Corporation conducting activities on and related to natural resources is compulsory to implement social and environmental responsibility. Social and environmental responsibility is a compulsory for corporation budgeted and accounted as corporation’s cost practiced with proper and fair attention. Corporate which does not practice the compulsory mentioned above will be penalized with sanction as regulations stipulated. Based on this Act, the Ministry of State Owned Enterprise promulgate Ministerial Decree stipulating all corporations under State Owned Enterprise is obliged to allocate the maximum of 4% from the net profit gained for CSR.

India as noted by Khandelwal and Bakshi (2014) follows Indonesia Malaysia and Singapore step by obligating CSR and expecting to be a benchmark in practicing CSR in Asia. In European countries and other African countries like Ghana, according to Eugenia (2004) and Andrews (2015) CSR is still voluntary.

Business performance rating (Proper) is an incentive and disincentive, and control approaches. The result of evaluation for participating industries are labeled as black (violate the law), red (fulfill the minimum requirement), blue (comply with regulation or fulfill the requirement), green and gold (beyond compliance). Those categorized as Green and Gold, in addition to meeting the environmental requirement, they adopted Environmental Management System (EMS), practiced a reduce, reuse and recycle (3R) principles, created innovation of production process through cleaner production, also implemented community development funded through CSR. The evaluation of Gold ranking candidates then is focused on implementing community development.

People live nearby industries exploring and exploiting natural resources (oil, natural gas and coal) are generally poor. Given this, it is necessary to assess a community empowerment intended to alleviate the poverty at villages surrounding industries.

This research examines three out 12 companies achieved gold rank of Proper in 2015. They are companies under P.T Pertamina (State Owned Oil Company) located at Rantau, Aceh Subang, at Subang, West Java and at Bontang, East Kalimantan.

CSR and Community Empowerment

CSR is an effort to integrate economic, environment and social in a cultural value, decision-making, strategy and operation of corporation. According to the World Bank Group as quoted from Rudito et al (2004) CSR is the commitment of business to behave ethically and contribute to sustainable economic development by working with all relevant stakeholders to improve their business, the sustainable develop-
ment agenda and society at large. Aggraval (2014) suggests that CSR is compulsory for the corporate to take some actions for the improvement of the society, beyond the interests of the firm. The corporate has not only to address to the financial obligations to shareholders, but also the development of the stakeholders. It can be concluded that CSR is a manifestation of business ethics addressed to corporate employees, consumer, supplier and society at large.

Most companies are still concerned on achieving a profit. They assume that they are responsible solely to shareholders and not to stakeholders. The existence of company could synergy with community. The company requires employee and other services related to company activities. On the other hand, community expects job opportunity and business opportunities. Company and community supposed to be living in harmony. In many cases, community is adversely affected by company activities in the form of noise, odor, dust, traffic jam, water and air pollution causing complaint and protest which threaten the sustainability of the company activities. Impacted community is righteously prioritized as targeted group of CSR program. CSR is also an instrument to create good relation between company and community.

Based on Proper guidance, there are three types of CSR namely charity, infrastructure, capacity building and community empowerment. The fourth type of CSR requires community involvement at the earliest stage of planning. Community empowerment is a strategy to help people to identify the problems and to find their own solutions. This is not conventional development in which the planning come from the above (the government or the corporate).

The community empowerment most developed initiated by Pertamina company in Aceh is cat-fish cultivating and home industry and animal feed. Cat-fish cultivation was started in 2011. The project chosen due to the fact that each villager has wide area of land, the type of soil at this area is clay, has abundant golden snail (cat-fish feeding), and some persons have capability in cultivating the cat-fish. The number of household in this village is 388 households, 81 households are categorized as poor (24%). The second project is the center of home industry and animal feeding. The number of poor families in this Village is 66 households out of 566 households. The other projects are mushroom cultivating, animal husbandry, cas-sava crispy, composting and energy’s tree.

The community empowerment initiated P.T Pertamina E.P (Exploration and Production) Subang that most developed is a mangrove cultivation. Mangrove cultivation was started in 2008, intended to deal with the coastal abrasion. In 2008, it was planted 8000 mangroves, in 2009 was 30.800 mangroves, in 2010 was 5000 mangroves and in 2012 10.000 mangroves. When mangrove has been growing well, in 2014, PT Pertamina facilitates to develop it to be eco-tourism by planting other trees such coastal pine, a trees locally called widaralaut and ketapang and building other infrastructures such as jogging track. This is not only to be a local tourism destination but also to be educational park. By having many visitors, it creates job opportunity such as parking service and also informal sectors such as food stall, boat service. In addition to cultivating mangrove, people also utilize mangrove for producing variety of products such as herbal, soy sauce, soap and any kinds of cosmetics. They also produce fruit mangrove for syrup, cake and chocolate; mangrove leave for tea, vegetable, crackers, mangrove seed for soy sauce, propagules mangrove for cosmetics and fish feeding. P.T Pertamina has a road map until 2017 in which they will practice processing technology, develop market, develop an economic new institution and build a capacity of community.

In Bontang, East Kalimantan, the community empowerment include clothing Creative Cooperative and mangrove cultivation. This cooperative established in 2011. The number of member is now 40 person. The activity consists of providing service for sewing cloth, selling sewing instruments, producing variety of products made from used fabric and training of sewing cloth. The asset of cooperative is now IDR 700,000,000 with the omzet (turnover) reach to IDR 200,000,000 per month and the income of each member group is IDR 2,000,000 per month.

Mangrove conservation was set up in 2010 with the name of Farmer Group is Lestari Indah (beautiful sustained). The number of member is now 145 person and has ten groups have been formed. The activities are comprised of mangrove seeding, diversification of mangrove products such as mangrove syrup, sweetmeat, mangrove cake (dodol) and mangrove eco-tourism. The asset of group reach to IDR 900,000,000 the omzet (turnover) is IDR 300,000,000 per year and the income earned by each member is IDR 2,500,000 per month.

Conclusions

One form of CSR practiced by P.T Pertamina is a community empowerment which is able to create a dynamic at the villages surrounding the industries. The variety of project under community empowerment include cat-fish cultivation, home industry and feed animal, mangrove cultivation. The community empowerment project also improve villagers capability in organizing the project group and help strengthen community cohesion. The community empowerment project also help reduce environmental impacts by utilizing plantation waste and other product waste such as milk-fish bone. The community em-
powerment project which is successful is always guided by local pioneer, member of villager. The best practice has been replicated at other villages.

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RICE PRODUCTION IN JAVA AT THE COLONIAL TIME

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Abstract
The purpose of this paper is to obtain a road map concerning about rice production in Java during the Colonial Time when the plantation capitalism increased rapidly in Java. This article based on research collaboration between Unnes (Semarang State University) and UMS (University Malaysia Sabah. The study used the historical approach, including heuristic process, critic, interpretation, and historiography. Research finding show that rice cultivation had been done by Javanese people for a long time before Dutch Colonialism. Since the early of nineteenth century the rice cultivation had competitor namely sugar plantation. Booth plantation took in the same field. Theoretically the rice production will be decrease, but the historical data show that rice cultivation in Java was increase as a partner of sugar cane which occupied by western capitalism.

Key words: rice production, plantation, colonialis western capitalism

Introduction

Boomgaard¹ argues that even though pre-farmer and capitalist elements are exist, life as a farmer is a main occupation of Javanese communities. The agricultural production method is supported by a strong country system which collects taxes from farmers who are commonly substance-oriented. According to data from 1815-1830, he concludes that 70% of javanese people live as sharecroppers who control the land.

Theoretically, the landlord in java is the king. King is an absolute landlord, not in criminal law but incivil law. Except for unimportant restrictions, king can do whatever he wants toward the land, selling, giving, renting, planting or abandoning it shortly after he has a right to own the land. The lands belonging to the kings are not entirely empowered directly, but there is empowered by other people (Wasino,2005). However, the kings actually do not deal directly with the land. In de facto, Farmers cultivate the lands for agriculture purposes. For managing taxes interest, the local government who is trusted by the king related to “kepala desa” (village chief) who organizes farmers to pay their taxes in the form of innatura².

Together with the political processes in Java as a result of the defeat of kings, so the lands belong to Dutch government. The regents who initially obey the kings switch their loyalty to the foreign government, VOC then Dutch-Indies Government. The relation between farmers and kings indirectly only occurs in the kingdom land areas (Vorstenlanden).

It has to be recognize that paddy is a plant which becomes the staple food for most people in Indonesia, that is rice. Due to the importance role of paddy, there are many folklores related to the prestige of this plant. In Java, there is a mythology about paddy goddess named Dewi Sri. The tradition glorifies Dewi Sri is reflected from cleaning village tradition after harvesting paddy followed by the traditional ceremonies. Some areas invite wayang (puppet) show with the theme or story “Sri Mulih”. Paddy which is the basic material for rice is adequately dominant in the beginning of nineteenth century, when the food policy of Colonial government has not been strong yet.

The Beginning of Nineteen Century until Force Cultivation System

Data about foodstuffs in Indonesia in the beginning of nineteenth century are relatively incomplete. The quite good data is in Java. The island which is the longest and most oppressed in the colonialism process has various foodstuffs. The various foodstuffs are rice and bulbs. However, from various foodstuffs, rice is the main food from Javanese people. The consuming tradition is exist long before the nineteenth century.

Sollewijn Gelpke argues that in the end of eighteenth century, the main food of Javanese and Madura people is rice. Furthermore, most people still live from planting bulbs especially cassava planted

from forest. This food is the second one which is consumed especially in time of scarcity of food (masa paceklik)\(^3\).

In the beginning of nineteenth century, there are only some areas which do not develop the food agricultures, namely the relatively small area in Batavia, and the highland areas which cultivate coffee and pepper. Most areas develop to cultivate paddy as their production plants.

Boomgard states that the policy of planting paddy apparently is not the only sharecroppers’ desire. Mostly, there is such a duty to plant paddy as the will of the ruler. The opinion is supported by data which in 1800, all farmers must pay the taxes in the form of goods (paddy) for their allocation. This is a bribe in the form of paddy which is claimed by Kumpenai toward the regents. This data are apparently applied in the areas which are directly controlled by VOC. At that time, rice is one of export commodity and important currency.

In approximately 1790s, there is an instruction from Batavia that the residents have to cultivate field earlier. Previously, the rainy season occur in October and November, and field agriculture is still dependent in the rain. Therefore, the regents send their representations to the villages with bringing order for those purposes. Then, the regents report it regularly to the residents, that the processes of cultivating field are being done started from plowing, sowing seeds in the seedbed, repairing sewers, etc. In the other words, the processes of paddy cultivation become an instruction from the colonial government.\(^4\)

The tradition of instruction in planting paddy apparently is a continuation from the traditional policy from Mataram Kingdom. In the seventeenth century, when Mataram still holds power in Java, the politics of rice is important, until this kingdom still controls the rice trade monopoly in Indonesia. Apparently, VOC has learned from mataram Kingdom, and it continues until the late of seventeenth century.

Although paddy is a main plant for Javanese people, there are some additional plants. Those plants especially are planted in the dry field, rice field, yard and hillsides. In the plantation production process, villages become the most important unit of production. It should be noticed that long before the appearance of feudal and colonial rulers, villages as the smallest social and politics institution are exist. Related to this, there is instruction or not reality, the villagers will plant sub-system plants, especially paddy for their personal desires. Therefore, villages become the production unit which can be dependent to meet their own food.

### Table 1

The Average Distribution of Field and Dry Field per Village in Some Locations in Java in 1815 (in shoulder).

<table>
<thead>
<tr>
<th>Region/Recidency</th>
<th>Field</th>
<th>Dry Field</th>
<th>Field Percentage from total land</th>
</tr>
</thead>
<tbody>
<tr>
<td>Banyuwangi</td>
<td>22.4</td>
<td>3.2</td>
<td>87.5</td>
</tr>
<tr>
<td>Besuki</td>
<td>34.1</td>
<td>30.9</td>
<td>52.5</td>
</tr>
<tr>
<td>Cirebon</td>
<td>38.2</td>
<td>5.8</td>
<td>86.8</td>
</tr>
<tr>
<td>Gresik</td>
<td>43.4</td>
<td>5.1</td>
<td>89.5</td>
</tr>
<tr>
<td>Jipang dan Grobogan</td>
<td>25.6</td>
<td>2.5</td>
<td>91.1</td>
</tr>
<tr>
<td>Jepara dan Juana</td>
<td>65.8</td>
<td>5.8</td>
<td>91.9</td>
</tr>
<tr>
<td>Kedu</td>
<td>11.1</td>
<td>8.6</td>
<td>56.3</td>
</tr>
<tr>
<td>Pekalongan</td>
<td>19.9</td>
<td>1.3</td>
<td>93.9</td>
</tr>
<tr>
<td>Priangan</td>
<td>44.0</td>
<td>51.9</td>
<td>45.9</td>
</tr>
<tr>
<td>Rembang</td>
<td>49.7</td>
<td>6.5</td>
<td>88.4</td>
</tr>
<tr>
<td>Semarang</td>
<td>61.3</td>
<td>7.2</td>
<td>89.5</td>
</tr>
<tr>
<td>Surabaya</td>
<td>25.1</td>
<td>2.0</td>
<td>92.6</td>
</tr>
</tbody>
</table>

Source: Elson, 1994:5

Elson argues that in the first quarter of nineteenth century, farmers produce foodstuffs coming from the agricultural lands around the villages. In lowland areas, most lands include field which obtain irrigation from river or waterfall. Outside the areas, there are dry fields, that are cultivated lands which only depend on rain. The number of lands and dry fields are varied from one to other areas. Table 1 illustrates the distribution of fields and dry fields in different areas in Java in 1815.\(^5\)


The number of fields generally depends on three big variables, namely the width of settlement, water availability, and the availability of labors to the agricultural lands. Since fields become the main option as the foodstuff produsen (rice), the number of labors for agriculture has increased significantly, that is the expansion of irrigation canal.

The development of field in Java occurs together with the population growth which is the rice as their main food. Most paddy grows in the rainy season lasting from November to April. The tradition of paddy cultivation has been exist among Javanese people. During weeks before seedbed, the fields have to be irrigated, be hoed (sometimes using cow power) and be weeded, the small dikes are made in flat form, the the sloping irrigation which can irrigate water from one field to others, the guardhouse is built, fences built to protect plants from pigs and deers in some areas. Those duties become men’s jobs, father helped by his son who is able to work in the field. People also can employ maid and paid workers. They use plow which is made of runsing woods coated by iron and it is pulled by buffalo. The production process is also completed by some simple agricultural tools, such as hoe, axe and sickle. Commonly, the process of cultivating fields is done as housework individually instead of working together as a village.

The process of paddy production enables the phenomenon of work division based on gender. A mother helped by her daughter and other women from different family who are paid to take responsibility in seeding and planting paddy (tandur). In addition, they also responsible for harvesting. Women who help the landlord in the production process from planting to harvesting obtain 20 percents from the crops. The process of harvesting paddy which is turning yellow using the sharp knife (ani-ani). After cutting, paddy branches which succeed in cutting are tied to take home and then to be dried. Women still have important roles in providing foodstuffs from paddy, that are pounding and cooking it.

With the enactment of Force Cultivation System, since 1830, the cultivation cycle of paddy is distracted. After the year, the Javanese farmers theoretically must to give fifth of their fields and their energy to cultivate plants which are needed for Europe market.

The average fields in entire Java which are used to cultivate export plants do not reach 6 percent. However, it locally reaches one-third. The lands used often are also not the best field, so it requires quite bigger energy from farmers. Those plants require more workers, more than the previous provision which is only one-fifth. Farmers not only spend their energy for 65 days to plant commercial plants, but until 120-130 days. As a result of this, the work of planting crops is distracted.

The commercial plants cultivated alternately with paddy are sugarcane and indigo. The plantation of both plants uses rotating method or glebagan. Paddy plants after the lands has been finished to plant sugarcane aged 16-18 months.

Glebagan system in term of time can distract the production of crops plant. Farmers lose one time of paddy harvest and a half time for palawija (crops plant). In addition, there are more workers required to prepare a field which is planted sugarcane in order to re-plant paddy and crop plants. It is more difficult to plant paddy and palawija without alternating them with sugarcane and indigo. Furthermore, indigo and sugarcane can make lands becoming barren. As a result of this, most people do not have time to cultivate their lands in July and August, when workers are required for sugar factories. The sugarcane plantation for sugar factories desire still makes farmers becoming too busy, and buffalo which should be used for plowing the fields, is used for transporting sugarcane plants. Moreover, water circulation which snatches with the sugarcane from other lands which are adjacent to paddy field causes the food agriculture not attracting sufficient attention.

It should be noted that the forced plantation is not applied in the entire Java and the areas which are applicable are also varied. In Yogyakarta and Surakarta areas, The Forced Plagation System is not applicable, but they apply land lease system between the owner of plantation and the noblemen. Indeed, in those areasm the development of crops is different from other areas using the Forced Plantation System.

**After Colonial Opened Economic Policy**

After 1870, the Forced Plantation System gradually is vanished. The cultivation of plantation plants is not managed by the government anymore, but by the private entrepreneurs. They have to make contracts with some villages to obtain lands, workers or crops. After that, indigo is not used as export plants, but sugarcane is still maintained. Thus, the rotation plantation method between sugarcane and paddy using glebagan system still occurs.
In developing paddy plantation, not only the fields, the investation of irrigation is very important. An attention of irrigation has been applied by the colonial government since the beginning of nineteenth century. The attention is steadily increasing together with the Forced Plantation Policy, the Liberal Colonial Politics, and the ethical colonial politics. Improvement of agriculture is one of main consideration to construct irrigation system. In the Forced Plantation, (1830-1870), the government directly involves in the sugar production process, in this case, water supply for sugarcane land is considered as the main factor. The sugar industry requires water to irrigate the sugarcane in the field and to grind cane in the sugar factory. The owners of sugarcane plantation rent the field from the colonial government. In contract, they often decide that the administration government employees in the Ministry of Internal Affairs have to guarantee water supply in sugarcane field and factory. This shows the reason to develop irrigation involving the public. In addition, frequent incidents cause the damage of traditional irrigation belonging to society causing crop failure and poverty.

In Central Java, there is terrible crop failure and poverty that is in Afdeeling Demak Grobogan, Semarang residency. Endah Sri Hartatik states that Afdeling Demak and Grobogan, especially Demak regency in nineteenth century are flood prone areas. In note controller of Demak, P. D Menso Haager says that Baud resident agrees in excavation of rivers and canals located in Demak to patch the overflow. The climax catastrophe occured in Afdeling Demak and Grobogan in 1849, is famine. The famine is caused by crop failure as a result of flood, pests and long drought. The famine illustration in afdeling Demak and Grobogan is reported by Semarang resident on October 1849. The report explains that 7000 indigineous people die and 2000 people are wandering their life. This catastrophe causes Buijsker resident honorably discharged from his position as official state (written in decision on 6 Mei 1850).

Crop failure and famine has encouraged the government to construct irrigation system for agricultural interest. Unfortunately, the government investment related to irrigation has not been handled optimally. Therefore, in 1880s, the construction of irrigation network cannot be applied based on technology principles, for example, Demak Irrigation Construction. This irrigation network is considered as big work completed with irrigation and drainage canals, can serve 33,800 hectares of fields, so the famine as a result of crop failure does not appear in this area.

The government employees are organized to construct bridges and water canals as their own initiative or they advise the local people to repair the inadequate irrigation or organize labor intensive. The original technology largely causes in irrigation. This is due to some factors, first, because there is lack of involved employees. Secondly, the government employees commonly have lack of technical knowledge of constructing irrigation, hydrology or water control. In the irrigation areas which are planned naturally, dam is constructed properly to survive from huge flood. Water is distributed through sluice to primary channel, which means that water supply can be arranged wisely. From the primary channel, water is distributted to the secondary channel, continuing to tertiary channel, then to farm level channel and finally to the rice terraces.

Ir van der Meulen is employed to devise and to supervise the implementation of irrigation system construction. He develops the technical irrigation system. Based on irrigation system which has been developed by local people, the irrigation system is developed.

For organization managerial interest of irrigation, it is established a particular agency which is concerned in irrigation. The agency is the Irrigation Agency, Irrigation and Enbankment as the part of Department of Public Work. The field executive like Ir van der Meulen will report to Idinas concerning about the budget plan and its field implementation.

The appearance of irrigation building and channel really supports the development of crops plants. The width of fields which can be irrigated becoming wider. Table below shows the width of irrigation field which is increasing during the late nineteenth century. However, the improvement of irrigation field actually is also followed by the development of other lands, namely the rainfed land, swamp field and dry land.

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10 Verslag Over den Waters en Voedingsnood in de Residentie Semarang, op. cit. hlm. 44.
11 Ibid, hlm 45.
13 Ibid.
14 Pierre van der Eng, 1993, Agricultural Growth in Indonesia, (disertasi doktor ilmu Ekonomi Universitas Groningen, Belanda, hlm. 50.
Table 2
The Development of the Lands of Irrigation Fields And Its Comparison With The Width of Lands in The Late Nineteenth Century (000 hectare).

<table>
<thead>
<tr>
<th>Year</th>
<th>Irrigation Field</th>
<th>The Rainfed Land</th>
<th>Swamp Field</th>
<th>Dry Land</th>
<th>Total</th>
<th>Comparison Between Irrigation Field and Width</th>
</tr>
</thead>
<tbody>
<tr>
<td>1880</td>
<td>1.060</td>
<td>580</td>
<td>33</td>
<td>438</td>
<td>2.111</td>
<td>0.50</td>
</tr>
<tr>
<td>1885</td>
<td>1.191</td>
<td>686</td>
<td>38</td>
<td>534</td>
<td>2.449</td>
<td>0.49</td>
</tr>
<tr>
<td>1890</td>
<td>1.201</td>
<td>712</td>
<td>37</td>
<td>579</td>
<td>2.529</td>
<td>0.47</td>
</tr>
<tr>
<td>1895</td>
<td>1.244</td>
<td>723</td>
<td>35</td>
<td>630</td>
<td>2.632</td>
<td>0.47</td>
</tr>
<tr>
<td>1900</td>
<td>1.260</td>
<td>770</td>
<td>40</td>
<td>798</td>
<td>2.868</td>
<td>0.44</td>
</tr>
</tbody>
</table>


The raised question is whether investment in irrigation sector in the late nineteenth century is equal with the paddy production. Table 5 depicts that there is a significant relationship between ratio of irrigation and paddy production. The significant number is 5% for entire Java including Madura.

Table 3
Ratio of Irrigation and Paddy Harvest in 1880s

<table>
<thead>
<tr>
<th>Area</th>
<th>Irrigation Ratio in 1888</th>
<th>Harvest of Dry Rice in 1889-93 (quintal/ha)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pasuruan</td>
<td>93.9</td>
<td>34.6</td>
</tr>
<tr>
<td>Besuki</td>
<td>99.4</td>
<td>30.7</td>
</tr>
<tr>
<td>Pronolinggo</td>
<td>82.6</td>
<td>25.8</td>
</tr>
<tr>
<td>Kediri</td>
<td>82.9</td>
<td>25.2</td>
</tr>
<tr>
<td>Tegal</td>
<td>62.9</td>
<td>24.2</td>
</tr>
<tr>
<td>Priangan</td>
<td>72.3</td>
<td>24.0</td>
</tr>
<tr>
<td>Krawang</td>
<td>48.6</td>
<td>23.9</td>
</tr>
<tr>
<td>Surabaya</td>
<td>42.1</td>
<td>22.4</td>
</tr>
<tr>
<td>Bagelen</td>
<td>63.0</td>
<td>20.9</td>
</tr>
<tr>
<td>Pekalongan</td>
<td>92.0</td>
<td>20.8</td>
</tr>
<tr>
<td>Kedu</td>
<td>84.7</td>
<td>20.6</td>
</tr>
<tr>
<td>Cirebon</td>
<td>82.7</td>
<td>20.3</td>
</tr>
<tr>
<td>Semarang</td>
<td>53.3</td>
<td>19.9</td>
</tr>
<tr>
<td>Banyumas</td>
<td>62.4</td>
<td>19.4</td>
</tr>
<tr>
<td>Madun</td>
<td>81.5</td>
<td>19.3</td>
</tr>
<tr>
<td>Banten</td>
<td>45.0</td>
<td>19.0</td>
</tr>
<tr>
<td>Jepara</td>
<td>65.2</td>
<td>15.6</td>
</tr>
<tr>
<td>Rembang</td>
<td>22.1</td>
<td>14.4</td>
</tr>
<tr>
<td>Madura</td>
<td>9.3</td>
<td>12.9</td>
</tr>
</tbody>
</table>

Correlation of irrigation ratio and harvest : 0.69

It means the significance is 5 %

Source: Koloniaal Verslag 1889-94; Booth, 1988, Agricultural Development in Indonesia, Sydney: Allen dan Unwin, hlm;75

Beside irrigation, the plant development (including food) is that there are the agriculture research. In 1817, (the reign of Raffles) it is built berdiri The National Botanical Garden in Bogor. This National Garden is popular named Kebun Raya Bogor which is internationally famous as botany center. terkenal Many researchers are involved in agricultural research, but there are only few of them involved in the practical problems and agricultural cultivation. They work to measure in order to increase food production in 1847. In 1850s, some researchers investigate poverty threshold and farming practices among poor people in various areas in Java. There are many of their experiences from tradition and farming techniques of indigenous people from one area which succeeds but in other areas are not. For this
importance, the government supports by regulations about farming techniques issued by the botanical garden.

Many government employees publish their experiences using particular planting techniques, such as seeding and nursery, planting space, plant varieties, soil cultivation and irrigation procedure.

The famous agricultural expert is Holle. He propagandizes few change towards agriculture of local people which is affordable cost to be adopted by the farmers. He adjusts varieties of import paddy and his experience with new variety in Priangan. He introduces measurements such as; using of paddy seeds instead of all of them to seed paddy; planting seedling with greater distance and obvious line, planting green fertilizer after harvesting paddy, making terrace in the dry lands and highland which likely erosion occur.\(^\text{(16)}\)

Impact from all efforts by Hole to propagandize the agricultural development obviously is not good. Farmers tend to plant *genjah* paddy than excellence variety of paddy which is long to harvest, hoes not too deep, abandones fertilization. Activity of government employees is more dependent from initiative and personal ability. There are lack of knowledges and time to develop further agriculture. The most viable sometimes use *parintah alus* (fine command) or *parintah keras* (rude command) to persuade farmers changing their agricultural techniques. However, such innovation is unsuccessful. There is an area which succeeds in its harvest, but there is no guarantee in other areas.

Research about various crop plants and trade plants starts in 1850s. At that time, there are seeds and germ collection process from species of plants in The Bogor Botanical Garden. Those collections are developed in specialized gardens for perennial plants (annual) in Bogor in 1876. Applied research is further developed by choosing Treub as the director of The Botanical garden in 1880. He is trying to raise funds and to expand trade plants collection with new plants, such as cinchona tree, havea rubber tree, coconut tree and dan the wide variety of new interesting commercial plants. The Botanical garden becomes an important source of new plants and varieties for western plantation in 1880s. The coffee and sugar plantation ask the Botanical garden for assistanve when the serious diseases of coffee and sugarcane plants spread which largely cause in exporting both plants\(^\text{(17)}\).

It must be admitted that the agricultural research in the nineteenth century is focused on plantation plants. Crop plants, such as paddy which is more concern in farming by Javanese people are less attention. Thus, it can be stated that those research do not take enormous impact of crop plants development.

Farmers who develop crop plants have to rely on their own instincts. They plant paddy in some fields which switches with sugarcane or in the dry fields as the *gago* paddy. This is considered as a consequence as lack of alignment from the colonial government about crop plants.

In the Forced Plantation System Era, the development of paddy production generally is not very good, even though there are good areas such as Pasuruan\(^\text{(18)}\). This is due to the oppression from sugarcane and indigo plants towards the fields which are usually used for planting paddy.

In the first time the Forced Plantation System applied, the development of paddy production in Java is extremely low. In 1837, the number of rice production is only 1,196,900 tons. This production has a fluctuate rise until 1856 at 1,800,300 tons. This production increase likely does not reach double number for 20 years.

The low paddy production during the forced plantation is truly determined by the limitation of workers to cultivate agricultural production. The limited number of Javanese people has to split time between cultivating plantation plants whic are required by country and crop plants which become their daily needs.

Table 4 shows that there is a considerable change of paddy production. From 1856-1865, paddy production only moves between 1,948,900- 2,193,600 tons. Since 1866-1870 , there is a high production between 2,445,500-2,849,200 tons. This change is caused by making not so binding of the Forced Plantation System and the construction of some colonial irrigation facilities.

The production change is continuing since the liberal colonial politics era. Beside some factors of availibility of irrigation facilities which are coming better, the relationship of loose production between the plantation producers is considered as one of the factor causing this change. Theoretically, farmers are free to cultivate plants based on their own interest. They also can rent their lands to the plantation entrepreneurs.

Table 4 shows the development of paddy production which continues to increase from 1870 to 1900. In 1870, the production is at 2,922,400 tons and continues to increase with the highest number in

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\(^{17}\) Ibid. Page 74

1900 at 4,828,000 tons. The development of production is quite fantastic compared with in the Forced Plantation era.

The development of paddy production during the liberal colonial politics period is caused by extensiveness factor. The rapid growth of population since the middle of the Forced Plantation System encourages the number of population. As a result of this, the number of workers is increasing. When the liberal colonial politics period is applied, the expansion of fields rises significantly.

Table 4
The Rice Production in The Beginning of The Forced Plantation in metric tons (x 1000) 1837-1900.

<table>
<thead>
<tr>
<th>Year</th>
<th>Rice production</th>
<th>Year</th>
<th>Rice production</th>
<th>Year</th>
<th>Rice production</th>
</tr>
</thead>
<tbody>
<tr>
<td>1837</td>
<td>1196.9</td>
<td>1856</td>
<td>2036.3</td>
<td>1871</td>
<td>2922.4</td>
</tr>
<tr>
<td>1838</td>
<td>1195.2</td>
<td>1857</td>
<td>1948.9</td>
<td>1872</td>
<td>2927.1</td>
</tr>
<tr>
<td>1839</td>
<td>1150.7</td>
<td>1858</td>
<td>2043.7</td>
<td>1873</td>
<td>3231.1</td>
</tr>
<tr>
<td>1840</td>
<td>1269.2</td>
<td>1859</td>
<td>2032.0</td>
<td>1874</td>
<td>3576.1</td>
</tr>
<tr>
<td>1841</td>
<td>1425.8</td>
<td>1860</td>
<td>2051.2</td>
<td>1875</td>
<td>3467.7</td>
</tr>
<tr>
<td>1842</td>
<td>1456.7</td>
<td>1861</td>
<td>2084.9</td>
<td>1876</td>
<td>3504.1</td>
</tr>
<tr>
<td>1843</td>
<td>1569.6</td>
<td>1862</td>
<td>2020.9</td>
<td>1877</td>
<td>3447.7</td>
</tr>
<tr>
<td>1844</td>
<td>1394.1</td>
<td>1863</td>
<td>2187.5</td>
<td>1878</td>
<td>3654.7</td>
</tr>
<tr>
<td>1845</td>
<td>1658.5</td>
<td>1864</td>
<td>2072.8</td>
<td>1879</td>
<td>3842.8</td>
</tr>
<tr>
<td>1846</td>
<td>1621.7</td>
<td>1865</td>
<td>2193.6</td>
<td>1880</td>
<td>3804.1</td>
</tr>
<tr>
<td>1847</td>
<td>1732.8</td>
<td>1867</td>
<td>2445.5</td>
<td>1882</td>
<td>3880.1</td>
</tr>
<tr>
<td>1849</td>
<td>1574.4</td>
<td>1868</td>
<td>2503.3</td>
<td>1883</td>
<td>3534.6</td>
</tr>
<tr>
<td>1850</td>
<td>1562.8</td>
<td>1869</td>
<td>2650.1</td>
<td>1884</td>
<td>4225.5</td>
</tr>
<tr>
<td>1851</td>
<td>1619.4</td>
<td>1870</td>
<td>2849.2</td>
<td>1885</td>
<td>4424.4</td>
</tr>
<tr>
<td>1852</td>
<td>1558.9</td>
<td>1886</td>
<td>4347.9</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1853</td>
<td>1791.6</td>
<td>1887</td>
<td>4423.0</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1854</td>
<td>1703.6</td>
<td>1888</td>
<td>4197.9</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>1889</td>
<td>4053.1</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>1890</td>
<td>3760.7</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>1891</td>
<td>3794.5</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>1892</td>
<td>4274.7</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>1893</td>
<td>4071.6</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>1894</td>
<td>4330.5</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>1895</td>
<td>4537.0</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>1896</td>
<td>4061.6</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>1897</td>
<td>4356.5</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>1898</td>
<td>4445.7</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>1899</td>
<td>4637.3</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>1900</td>
<td>4828.0</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Source: CEI, vol 10, page.112; 115-116;

Table 5 shows the expansion of fields during the liberal colonial politics era. Based on the data, it can be described that the development of production does not illustrate the production quality. The average field production per hectare likely does not have significant increase. Production only moves from 1.85 tons per hectare to 2.16 tons per hectare.

Table 5
The Expansion of Agricultural Lands Belonging to Local People And The Harvest Width 1866-1900

<table>
<thead>
<tr>
<th>Year</th>
<th>Agricultural lands (000 ha)</th>
<th>Harvest Width (000 ha)</th>
<th>Paddy Production (tons per/ha)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Fields</td>
<td>Total lands</td>
<td>Fields for Paddy</td>
</tr>
<tr>
<td>1866-70</td>
<td>1426</td>
<td>2021</td>
<td>1350</td>
</tr>
<tr>
<td>1871-75</td>
<td>1514</td>
<td>2133</td>
<td>1527</td>
</tr>
<tr>
<td>1876-80</td>
<td>1679</td>
<td>2079</td>
<td>1678</td>
</tr>
</tbody>
</table>
Although there is a large rise of paddy production, it is not equal with the growth of local population. Local population increases sharply and becomes poorer. The numbers supports an opinion from van De Venter which is that the rise of rice production is far below the population increase. As argued by Gong grip that the growth of people spends bigger production, they consume food per capita less than the previous eras. Even though most of them earns income from other works, such as wage as the plantation workers, but the wage is too cheap to fulfill their needs. People obtain rent f42,48 per arm their land under the forced plantation system from the government, only obtain f25 per arm for the similar lands from the plantation owner in 1900.

Beside paddy plants growing in wet lands, there are other foodstuffs in Java such as grains, legumes, root-tubers and fruits. The complementary foods are corns (favourite food), beans, peas, cucumbers, chili, onions, peanuts, soybeans, potatoes and watermelons. Those secondary plants are generally planted in the dry lands. Those lands are planted in the rainy season. However, corns are planted in fields during the drought, the time before planting paddy.

Beside production problem, the important and noticeable thing is food consumption. The simple question is that whether such those food productions can be sufficient to food consumption for Javanese people.

Creutzberg says that one family consumes two slices of meat everyday, in the morning and in the evening, and it consists of cooked rice and vegetables and sometimes the mixture of corns and root plants flavored by salt. It is often also added as animal protein, such as chicken and salted fish, and sometimes it also comes from the old buffalo meat which is not productive for agricultural activity. Meats completed with fruits and water and sometimes sugar and coffee. Alcohol as great wine and sugar usually is drunk in party. The number of food consumption everyday for an adult is half kilogram, excluding the complementary food. In some areas such as East Java which are many Madura people, the number of rice consumption is less because they consume other food, such as corns, tubers, yams, and sago. On the other hand, together with the prosperity development, the rice consumption is also increasing.

The rice consumption as the primary food in nineteenth century apparently also applies in some areas which are not controlled by the Dutch Colonial Government. For instance, Surakarta is governed directly by local authority, Sunan and Mangkunegara. In Creutzberg’s book, he states that according to records in 1824, Surakarta which is one of political center in Java, has its people who also consume rice as primary food. However, rice is not the main food throughout the year from people in the area. It can be said that in the crop failure, they consume corns and tubers. They also eat leaves from various plants and tubers collected from the forest. Those people also cultivate other plants. Those plants include varieties: Colacasia and Dioscorea, Xanthosoma violaceum Schott, and Coleus tuberosus Benth. Leaves from consumed plants include Hiptage benghalensis Kurz, Spenoclea Zeylanica Gaerth., Morinda citrifolia Linn., Vitis landuk Miq., Colocasia esculenta Schott, Ficus flabella Bl., Hydrocotyle sibthorpioides Lamk, Actinophora fragans, and Pistia stratiotes Linn. The wild collected tubers are Amorphophallus campanulatus bl., Fongamia pinnata, and Alocasia macrorrhiza Schott.

Rice as primary food consumed is running until nineteenth century. There is no reducing interest to consume rice, but it is more increasing. During 1848 to1872, consumption is fluctuated, and after three times, each five years, sequently passed, then the rice consumption is quite high. There seemingly is adequate purchasing power among people, so the terrible harvests during years should be completed by import rice in quite number. For twenty years later, the average level is simply lower. In the late nineteenth century, there is prosperity decrease in javanese people signed by the rice consumption decline per capita. If food consumption per capita 1880 raises 120 kg per kapita, in the late of nineteenth century is only 103

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20 Elson, *Ibid.* page. 6-7
21 Ibid.
kg per kapita. This is due to the price of the expensive import rice and slow rice production, so it cannot offset the population growth.

**Conclusion**

Java Island was familiar with rice plantation before Colonial time. Rice was the main food for Javanese people. Since the third decade of nineteen century rice agriculture had competitor namely sugar cane. Since those time Dutch Colonial government focused on corp plantation, especially sugar cane. Booth plantation used the same area of plantation namely rice field or sawah. Theoretically rice will be decreased from time to time, but the reality was different. In the area when the sugar cane was exploited the rice production was increase. This condition was caused by linked production between wet rice and sugar cane. The rice agriculture get benefit from irrigation and fertilizer that was used by sugar cane plantation.

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Verslag Over den Waters en Voedingsnod in de Residentie Semarang.


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24 Wasino, et al, 2015, *Comparative Historical Study About the Impact of Capitalism Plantation toward Peasant Economy in Java and Malaysia at the End of Nineteenth to the Twentieth Century*, Laporan Penelitian Program Penelitian Kerjasama Luar Negeri dan Publikasi Internasional, LPPM Unnes
THE MODEL OF COMMUNITY EMPOWERMENT TO ENHANCEMENT TOURIST VISIT TO SITE AND MUSEUM OF TRINIL NGAWI

Abraham Nurcahyo, Soebijantoro, Anjar Mukti Wibowo
IKIP PGRI Madiun

Abstract
This research aims to develop the model of community empowerment in Trinil Ngawi site. The community empowerment around site has profits for both sides; between management of cultural heritage with communities around the site. The manager that is the government has support from communities in the preservation of site. To the communities, Trinil site can give pride and contribution to increase their economic life. The research method which is used by the researcher is the research method and development. The community empowerment trained in small scale to one village in Trinil Ngawi site, and big scale to six villages. The result of this research shows that the early model implementation of community empowerment done through economic empowerment in the form of training for creating marchandise. The community is so really happy to follow it because it directly touches on a skill that can be developed to increase their welfare. From this activity will grow and develop the public awareness to linkages of culture heritgage with the economic increase. Training activity done through series of model of participatory community development, series of model of participatory community development, by presenting the public from various circles.

Key Word: The Model of Community Empowerment, Visit Tourist, Site and Museum

Introduction
The people economic condition in the region on average Trinil sites classified as 'poor. The research result shows that their monthly income on average under Rp. 1,500,000 -. Problem of economic is something important, low income of local residents, related to the low existing human resource. The average junior high school graduates and they work as agricultural laborers. The public is less aware of the potential Trinil sites for tourism purposes.

Trinil site is agricultural region. There is no craft sectors or industrial sectors which are stand on the site. The public involvement is very necessary in the economic development in that region. Therefore, it is much needed community empowerment to improve their welfare. In order to open new job opportunities need to be done inovation and breakthrough skills or craft.

The community in site region and Trinil museum, they want to change generally. The change that they want is easy, quickly, no troublesome and the instantaneous nature. Based on socio-economic condition, it is necessary models and approach empowerment in accordance with the condition of society.

The community empowerment in Trinil site region has advantages to both sides, between management culture heritage and community. The manager that is the government has support from communities in the preservation of site. To the communities, Trinil site can give pride and contribution to increase their economic life.

The empowerment in Trinil site use holistic concept, it means that related to values in the society. From empowerment, the public are less able or not functioned fully their potential. It is hoped will increase not only their economic but also dignity, confidence, and their pride. So that, the empowerment is not only grow and develop value-added economy, but also value-added social and value-added cultural. Every what is enjoyed must be produced on one's own business and the result can be sold to tourists. So that, aims of empowerment is to make independent the community, and build their ability to advance their self to be better life continously.

Related to the empowerment, it is needed model and approach which more relevant to the community empowerment to increase tourism visit in site and museum of Trinil Ngawi. The model and approach based on characteristic of people whose stay in Trinil site region. Empowerment in the economic aspects of empowerment that results directly be felt by people around the site. Urgency of this study to find a model of community empowerment that can be applied effectively to increase tourist visits the site and museum of Trinil Ngawi.

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Research Method
The research method used is reasearch and development. Procedure or reasearch steps and development refers to R & D cycle from Borg and Gall (1983:626) which includes: collecting information and problem identification, planning of model, and development of the first model, limitation test, and revision of model, small scale test, revision of model, big scale test, revision model, the last model, dissemination, and implementation.

The research is done by two years. As the first step in the first years, collecting information and problem identification related to model of community empowerment in Trinil site which can be developed to increase tourism visit. Data and information is gotten by deeply interview with public in Trinil region, social organitation, public figure, religious figure, academic, bureaucrats, tourist, and media.

The results of problem identification then developed through a series of Focus Group Discussion (FGD) with invited archaeologists to explore the development of community empowerment model in order to increase tourist visits to sites and museum of Trinil Ngawi.

The activity result is the first model development of community empowerment model in site and museum of Trinil. The model of community empowerment to increase tourism visit to site and museum of Trinil Ngawi then developed in the form of guidebooks. The contents about exposure community empowerment model in the cultural heritage and characteristics of community as well as the strategic steps of model development as a result of the first year of research.

The guidebook is trialled to see the effectiveness on increase the tourist in site and museum of Trinil. The guidebook is trained in small scale to community in Trinil. Subject trial is the leaders of organitation, public figure, religious public, teachers, tourist agency, and media. Data is collected by technique of deeply interview, then analyzed qualitative descriptively. The trial results submitted to the community development experts to give suggestions for improvements through FGD.

Suggestions and incoming data from the operational field are used to revise the final product. In this final cycle, the product of guidebook disseminated and ready to be implemented. Dissemination is done by writing on scientific journals nationally accredited and publishing of guidebook of community empowerment model to increase tourism visit in site and museum of Trinil Ngawi to be disseminated to users as a result of the two years study.

Accordingly product trials were conducted three times that test expert, small-scale field trials and large-scale testing. Soenarto (in Tim Penatar PPKP, 2005:9) said that expert test or validation, limitation test, and field test.

Result indicators of this research are model of community empowerment to increase tourism visit to the site and museum of Trinil Ngawi are realized in the form of a scientific article and guidebook.

Result Research And Discussion
The Site and Museum Of Trinil Ngawi
Administratively, museum of Trinil is located in the hamlet of the village Pilang Kawu districts of Kedunggalan. To achieve these locations can be reached by all types of vehicles. The existence of the museum is located approximately 5 kilometers from the main highway which is Highway Ngawi-Solo. There is no different when we enter of this region. The resident houses, school, and field, they are same to other areas. But, there is a riverbank in that area.

After down to the area residents, it looks the simple gate with retribution post attached in one of side. The entrance tickets of museum are; for domestic visitors Rp. 5.000, and for international visitors Rp. 10.000. In the courtyard of the museum built a playground complete with statues of ancient animals. One of them is ancient elephant. Beside that there is a pavilion building with clear condition and I is used for all visitors to rest, gather, and discussion. One of interest side in Trinil museum region is a monument located in the riverbank of bengawan solo and it is still in courtyard of Trinil museum. The monument was built by Dutch scientist Eugene Dubois, as a location marker ceiling fossil skull and thigh bone Java man "Pithecanthropus Erectus" is a mainstay of the largest Trinil.

Visit museum of Trinil, the visitors seemed to be taken back in time thousands of years ago. But, there are not many visitors want to go to that place, the number of visitors is very minimal. Most of visitors are academics and students. The visitors will increase if it coincides with school holidays. The local museum data recorded, the number of visitors to the Museum Trinil iconic Ngawi and Indonesia are no more than 50 people every day, often in a day the number of visitors only five people (Observation: May 15, 2015). The maintainer said that minimal number visitors in museum of Trinil due to the low level of promotion by both government and the Government of Ngawi East Java Provincial Government, even the central government. It is very unfortunate, because museum of Trinil is not only an asset at the local government level, province, or country. Museum of Trinil has become the world asset whose existence should be an icon for Ngawi, East Java, Indonesia.
Beside the low promotion, the low level visitors are also influenced by characteristic of Trinil museum which include in special museum not a museum tours. Nevertheless, the special characteristic of Trinil museum can be raised by promotion and it is conducted intensively by the relevant parties. Head of Tourism Department, Youth and Sports Ngawi, said that something difficult to increase object of historical tour in Ngawi is management which also involving other parties, the government instance or private instance. So it must get approval from those instances. (Interview: May 10, 2015). For example Monumen Suryo (Suryo Monument) located on land owned by Perhutani KPH Ngawi, Benteng Pendem (Fort Pendem) were on land owned by TNI AD (the Army), The Radjiman Wedyodiningrat site located on family area, and museum of Trinil which becomes the property of the Institute for Preservation of Cultural Heritage (Balai Pelestarian Cagar Budaya / BPCB) Trowulan, East Java. Related to existence of Trinil museum explained that museum area was built on land owned by district government Ngawi, but the site becomes the responsibility BPCB Trowulan, East Java. (Interview: May 10, 2015).

The Community Empowerment

The empowerment in economic aspect is directly empowerment that can be felt the result by society in site region. The community empowerment model which is conducted in form of empowerment model has participatory characteristic. The community empowerment is very influenced by society participation. Participation here is participation of stakeholders in the planning and decision-making. This participation can be either passive participation (such as giving information or consultancy) until active participation (such as joining in decision-making and join in the management of community empowerment). www.propoortourism.org.uk.

Community empowerment approach refers to how the local community has big influence in social or public organization, so this approach can increase their life. This life includes combination between the use of resources and social capital existing with activities that conducted by people to use of resources. Sustained use, so it can be used now or for the future.

Community empowerment in Trinil site is needed participation, Pitana (2006:137) says that a development program or innovation should contain the following contains:
1. Gives relative advantages/ profits, economically affordable and considered economical cost incurred is smaller than the results obtained (relative advantage);
2. The contains from innovation are not considered to the values and local beliefs (compatibility);
3. Idea and new practice are communicated easy to understand and can be practiced (complexity and practicability); and
4. The contains of innovation are easy to observed the result from demonstration or practical demonstration (observability).

When empowerment takes place should also pay attention to three components:
1. Enabling setting, it is to make strong situation and condition in local level to be better, so the public that existing in the site can be able to perform their activities
2. Empowering local community. After there is a good stage for dancing, so the local community enhanced their ability for dancing. It means that after locat setting prepared, the community in Trinil site are also enhanced their knowledge and skill, so they able for utilizing of setting well. This is done through education or exercises.
3. Socio – political – support. If the stage was good, so the local community can dance. It is needed other supporting devices, such as equipments, audiences, and others, which no other form of social support, political support, networking, and others. Without the support of adequate socio-political, local people will not be able to do good "dance" in "stage", although they can do for "dancing" (Pitana, 2004).

This approach is used to know the economic effect to community in the site of Trinil that the empowerment conducted can give value – added for their welfare. The activities of community empowerment are conducted through activities which is done by village community that related to activities in site of Trinil. The activities of empowerment are not contradictory with norms that believed by community in village and there is no significant conflict since its implementation. This empowerment activity from training has give them advantages, including of opportunity to express social capital. The community empowerment means to increase the ability of community to guide tourists to come site of Trinil. The research result shows that there is an increase ability of community that related to tourism development, from education, training, and other program to increase other human resources. The community empowerment is not only increase the ability of human resources but also how community can manage natural resources and other social capital. For example how community can make hand craft or traditional food that can be sold, so it can give them value – added of economic.

The skills possessed by the community are one of aspects that are important in the development of tourism. The skill means that skill in providing various needs of tourists, both in the form skills in receiving
or skill in presenting a variety of attractions as well as the information needed, until the skills in making souvenirs distinctive and attractive to the tourists. The skills possessed by the community closely related to creativity and ideas, or ideas that are owned by the public on the site of Trinil. So, in the community empowerment is much needed increase of creativity.

It is hoped community empowerment in the site of Trinil will be successfully increased tourist visits. In realizing the archaeological heritage or cultural heritage into a tourist attraction will have broad impact for the community. As shown in various tourist destinations, the development of public welfare increases as people's ability to raise their income, such as through the skills of making souvenir items and gives services and other tourist services. It will be felt again when the relevant agencies to give assistance after the community empowerment program is considered completed.

With the change in the paradigm of cultural heritage preservation, it is needed balance of ideological aspects, academic, ecological, and economical to improve people's welfare. So, the utilization of the site is the use of Heritage Trinil for the benefit of the welfare of the people while maintaining sustainability. Tourism to the objects of cultural heritage objects will also have a positive impact for the community. In this case, the model of community empowerment is directed to create situation, condition or climate that allows the potential of the community to grow and be able to actively participate in development of tourism in a sustainable manner.

Conclusion
From the research result can be known that communities in the site of Trinil do not have adequate knowledge and skills in managing cultural heritage as a tourism asset. The knowledge about management of Trinil site as cultural heritage is the real skill which is needed by community. So, it needs conducted community empowerment to increase tourist visits to the site and museum of Trinil. With development of community empowerment model, it is hoped the tourist visits will increase. The model of community empowerment which is done in this reaserch has participatory character that constitutes empowerment of economically aspect that has result directly and it can be felt by community. But, community empowerment is not only growing and develops in value – added of economic, but also social value-added and culture value – added.

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EMPOWERMENT BASED “KAMPOENG PINTAR” TO INCREASING PRODUCTIVITY RURAL COMMUNITIES IN JEPARA

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Abstract
Kampoeng Pintar is one form of information and technology-based empowerment representation from the Suwawal society, Pakis Aji, Jepara. Through motto CEMARA (Cerdaskan Masyarakat Jepara), Kampoeng Pintar became evident that the limitation is not necessarily sidentic with the existence of rural society. The purpose of this research was to find out the process of formation Kampoeng Pintar, development and management and then the defiance faced. The method used in this research is descriptive qualitative with data collection technic with observation, interview, and documentation. Meanwhile, the technic validity of the data is through data collection, data reduction, data presentation, and conclusion. The results of this study are Kampoeng Pintar was founded by three pioneers, namely Eko Santoso, Zainal Abidin, and Imam Abdul Rozaq along with religious leader and youngster. Kampoeng Pintar’s management is through the development of productivity the society with skills training activities for entrepreneurship. In one year, Kampoeng Pintar has reached seven point development not only in one village, but has spread to areas districts covering almost Jepara regency with 240 people participants. The challenges faced by Kampoeng Pintar are associated with challenges beyond the strategy of Smart Kampoeng development throughout the entire rural in Jepara and the challenges in that way increase the enthusiasm of people in the Suwawal that inception Kampoeng Pintar. With Kampoeng Pintar, the government can be expected to synergize with Kampoeng Pintar to improve the welfare and autonomy of the people in the villages.

Keywords: empowerment, kampoeng pintar, productivity, rural

Introduction
The opening of the AEC (Asean Economic Community) in 2016, the need for a change or improvement of the quality of rural communities to compete with the global market. AEC existence in 2016 will bring many changes to society from various people, one of the rural communities. Global market competition become a topic of discussion that many appointed of MEA in Indonesia. The government has tried to improve the quality of HR (Human Resources) to face the MEA by organizing village development activities. Village development can not be separated in relation to national development and regional development. Planning national development and regional development during this time is more "top-down" than the "bottom-up", so it only makes the rural society as the object not as a subject of such development. Since the enactment of UU No. 32 Year 2004 on Regional Government, each region has discretion to emphasize the principles of democracy, participation, equity, justice, and with regard to the potential and diversity of the regions. This Act as the legal basis for each region to regulate and manage the interests of local communities based on the aspirations of society itself. Building the capacity of society in the construction makes the reduction of central government intervention on the area. Planning and implementation of development should be an effort to empower people so that they become more productive society and independent. In Indonesia, where the village is still quite dominant than the existence of the city, so that economic life in Indonesia are still heavily influenced by the activities in rural areas. Empowerment is an alternative effort is made to hold a rural development so that the quality of human resources of rural communities can increase and make the welfare of the villagers increased. As described in UU No. 6 2014 that the empowerment of rural communities is an effort to develop independence and public welfare by improving the knowledge, attitudes, skills, behavior, ability, awareness, and utilize resources through the establishment of policies, programs, activities, and assistance in accordance with the essence of the problem and priority needs rural society. Empowerment is intended in this study stresses the process of obtaining and giving "power" ability and empowering to the local society to be able to recognize all the potential of self-owned, determine their needs and choose alternative solutions to their problems independently and sustainably.

Suwawal village is a village in the district Suwawal Pakis Aji, Jepara. Geographically the village is situated in the northern of Jepara. The total area of Suwawal village is 583.680 ha with a population of 5.888 inhabitants. As with other villages located in the Jepara, the lives of residents in the village Suwawal...
still modest. This is evidenced from the majority of residents in the village Suwawal work as farm laborers, carpenters and industry workers with lower economic level.

In the Suwawal village there is an empowerment program named “Kampoeng Pintar”. This program is an initiative of the village residents to improve the quality of human resources rural society in Jepara to compete with the growing global world. "Kampoeng Pintar” is an IT-based community empowerment program that provides computer training and entrepreneurial skills for free. "Kampoeng Pintar” motto is CEMARA (Cerdaskan Masyarakat Jepara). With the motto, "Kampoeng Smart” provide proof to the public that the limitations are not a barrier to work and develop their potential to improve the welfare and independence in order to compete with the global market.

The purpose of this research was to know the history of the formation ‘Kampoeng Pintar’ in Suwawal Village, District Pakis Aji, Jepara regency. This research was also conducted to determine strategies and patterns that are used to manage and develop ‘Kampoeng Pintar’ and knows the challenges faced by ‘Kampoeng Pintar’ that make it continue always evolve to empower rural communities in Jepara to pass 7,200 trainees in the period of one year.

Methods
This research uses a qualitative approach and descriptive qualitative research methods. Descriptive qualitative research method is used because the research data can not be measured by numbers or by other measures that are inexact. Subjects in this study is that rural society in Jepara, especially caretaker and members of ‘Kampoeng Pintar’. Data collection techniques in this research is using interviews and observations directly to the informant who is a resident in Jepara like Eko Santoso (23), Zainal Abidin (27), David Ryan (21), Faza (19) and several other informant to explore the data that relating to the formation of ‘Kampoeng Pintar’, management and development as well as the challenges that had been faced by ‘Kampoeng Pintar’. The data collection is also done through library research and documentation directly concerning in ‘Kampoeng Pintar’ Village Suwawal, District Pakis Aji, Jepara regency. Meanwhile, a technique used to determine the validity of the data is done by checking your interviews with the subjects of the other subject, check the interview compared with the documentation or observation, data reduction, data presentation, and then a conclusion.

History of the “kampoeng pintar”
‘Kampoeng Pintar’ started up since January 31, 2015 in the Suwawal Village, District Pakis Aji, Jepara Regency. Establishment ‘Kampoeng Pintar’ spearheaded by three villagers in Jepara, namely Eko Santoso, Imam Abdul Rozaq and Zainal Abidin. Eko Santoso, who now serves as the chairman of ‘Kampoeng Pintar’ just completed his education at VHS (Vocational High School) majoring in electrical. Imam Abdul Rozaq are graduates of the schools as well as Zainal Abidin also just graduated from VHS. Motto through CEMARA (Cerdaskan Masyarakat Jepara), and the main purpose of ‘Kampoeng Pintar’ to make people have a better live, to orient life to sharing and joint building of Jepara. ‘Kampoeng Pintar’ wants to give evidence that the rural community is not only people who live within the limitations and backwardness, but also rural communities can develop and participate in the competitive global market. Even with minimal infrastructure, courage and high spirits into the capital of ‘Kampoeng Pintar’ to empower rural communities in Jepara.

‘Kampoeng Pintar’ move independently and are not bound or rely on help from the government. All funds are used in each of the activities ‘Kampoeng Pintar’ derived from donors and benefits of any business or activity undertaken by ‘Kampoeng Pintar’. At first, ‘Kampoeng Pintar’ began to be established on the basis of the three vanguard desire to transform the lives of the residents in the village Suwawal who always spend their Sunday evening with drunkenness in the streets around the village, be more productive so they can increase the level of welfare. Eko Santoso and his two friends then took the initiative to eliminate the habit to begin to approach the people who usually get drunk, and then invite them to study graphic design at Eko Santoso’s home. After the residents who are often drunk studying graphic design at Eko Santoso, habits of citizens who every night of the week drunkenness is being replaced with studying together a graphic design at Eko Santoso’s home. After teaching about the graphic design provided by Eko Santoso with one laptop that has run several times, the residents are then want to invite other villagers to participate and learn about graphic design. From the people’s will eventually ‘Kampoeng Pintar’ holding "Free Computer Training” for all citizens in Jepara well as the inauguration of ‘Kampoeng Pintar’ Foundation.

Empowerment based “kampoeng pintar”
Started on March 15, 2015, is the beginning of the opening "Free Computer Training", the number of participants has reached 240 participants. Expectations of the ‘Kampoeng Pintar’ caretaker, after graduating from the free computer training, the participants who took part can master Ms.Office and corel draw soft-
ware so that later they can compete to get job in the world. Free Computer Training held to help the economy among the middle class in order to participate in following the development of technology and information both nationally and internationally is growing rapidly.

The number of computers that are used to facilitate the participants in the free computer training was first held by the ‘Kampoeng Pintar’ is only nine computers. Nine computer was donated by religious leaders from various villages in Jepara. Free Computer Training conducted every day for two weeks. ‘Kampoeng Pintar’ has provided four sessions each day and trainees are free to choose any one time have been provided. Instructors who teach the participants in this free computer training is the citizens who previously frequent drunkenness in the streets around the village Suwawa. The participants who had completed a free computer training required to bring ten new participants to take part in free computer training in the next period and then must be a teacher and teach new participants free computer training to at least provide teaching for one week.

In a free computer training held ‘Kampoeng Pintar’ is not just talking about computer programs, but participants, instructors and managers to exchange ideas about the interests and the potential they have. Models of community development undertaken by ‘Kampoeng Pintar’ as was expressed by the (Moeljarto, 1995) regarding the empowerment model that is centered on the human (people centered). This model emphasizes that development is not simply to raise economic growth and national income (GNP) as well as the fulfillment of people's basic needs, but even more important is the effort to improve the human quality in order to increase participation significantly in various life activities to promote the creation of productive activities of value high.

The programs organized by ‘Kampoeng Pintar’ based on the aspirations and potential possessed by the villagers themselves. Such programs include the holding is training in sewing, seminars, training, recycling, batik training, electro training, character education, conflict management and other programs in accordance with the aspirations and potential of the community. Training programs organized by ‘Kampoeng Pintar’ held on Monday through Friday. Meanwhile, on Saturday and Sunday, ‘Kampoeng Pintar’ conduct external activities such as training and seminars to the PKK, school, the surrounding villages, universities and others. All activities undertaken by ‘Kampoeng Pintar’ to empower people to do for free. This is because ‘Kampoeng Pintar’ realize the main target in any of their activities come from the middle class economy.

In addition to providing training, ‘Kampoeng Pintar’ also provide entrepreneurial training to the community. With the development of entrepreneurial activity is expected of the people who join in the activities ‘Kampoeng Pintar’ not drape their lives to companies and to others. Society must be able to rely on the ability that they have to open their own business opportunities so that they may compete with the global market. Building a community is not merely introduce and implement physical development or expend funds and subsidies, but also the movement of change, and to mobilize so that a conducive environment for the realization of an independent community life free from the shackles of various forms of exploitation. Development is not just matters of economics and technology, but also on the question of human dignity. In this context, activity empowers people alongside the fight against poverty and inequality, also encourages people to become more active and full of initiative (Usman, 2012).

Any activity undertaken by ‘Kampoeng Pintar’ has designed approximately one month before the program will take place. ‘Kampoeng Pintar’ not only concerned with the processes that occur in each of the activities undertaken, but also consider the sustainability and results. There have been a division of tasks within ‘Kampoeng Pintar’ so they management can work well. Product results of ‘Kampoeng Pintar’ entrepreneurial activity has been widely marketed, both in the country and exported to many countries.

Until 2016, ‘Kampoeng Pintar’ has grown and has a seven-point development that is not only spread in one village, but spread out to various districts in Jepara regency. The number of participants who took part in the activities organized by ‘Kampoeng Pintar’ has more than 7,200 participants from various villages in the district of Jepara regardless of age and certain groups. ‘Kampoeng Pintar’ also has worked with more than 30 communities engaged in various fields to be involved in every activity and development held by ‘Kampoeng Pintar’. They also pick two secretariat buildings in the district of Jepara. Secretariat building in the city of Jepara used to take care of matters relating to education, while the other buildings used for economic activities. In addition, ‘Kampoeng Pintar’ also has collaborated with various companies such as Telkom and Prudential. In the year 2017, ‘Kampoeng Pintar’ plans to develop itself until it reaches 100 points scattered throughout the development of the village in the district of Jepara. The main objective going forward is ‘Kampoeng Pintar’ wants to improve the standard of public education in the district of Jepara and develop their potential in order to improve the self-employed and later owned economy. As the concept of entrepreneurship which states that the definition of entrepreneurship is a process of applying creativity and innovation in solving problems that occur and then find solutions to improve life.
Challenges faced by “kampoeng pintar”

The challenges faced by ‘Kampoeng Pintar’ in 2016 are associated with challenges to the outside and challenge into. Challenges to the outside is development strategy for the realization of future plans that will develop 100 villages ‘Kampoeng Pintar’ scattered throughout the village in Jepara regency. While the challenge to the experienced by ‘Kampoeng Pintar’ is how to increase the enthusiasm of people in the village Suwawal. ‘Kampoeng Pintar’ was first established in the village Suwawal and was founded by the youth of the. However, in spite of being a ‘Kampoeng Pintar’ inception village Suwawal less enthusiastic to join in the activities organized by ‘Kampoeng Pintar’. The majority of participants in each activity ‘Kampoeng Pintar’ come from outside the village Suwawal. This is because ‘Kampoeng Pintar’ could be considered as a means of proselytism and religious heresy by most of the village Suwawal residents. Village Suwawal residents presumption arises because the management Kampoeng Smart also aided by religious leaders such as clerics, priests to Hindu religious leaders.

Conclusion

‘Kampoeng Pintar’ is community that development program undertaken to improve the productivity of the villagers to be more creative and independent. ‘Kampoeng Pintar’ be alleviation of the villagers in the district of Jepara of blind technology, poverty alleviation, increasing productivity and improving standards of public welfare. ‘Kampoeng Pintar’ management is done through computer training with until then there is the development of programs in the field of ‘Kampoeng Pintar’ skills for entrepreneurship. All activities held by ‘Kampoeng Pintar’ is the result of the initiative of the villagers were designed together. ‘Kampoeng Pintar’ become a facilitator for realizing the aspirations of the citizens to develop their potential.

With ‘Kampoeng Pintar’, the government can be expected to synergize with ‘Kampoeng Pintar’ to improve the independence and prosperity of society, especially at the village level. ‘Kampoeng Pintar’ is a community development program carried out for the development of the villages in the district of Jepara so that rural communities can compete in the global market mainly rural communities can be a means of facing the AEC.

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PHILOSOPHY WUAT WA'I IN MANGGARAI
PERSPECTIVE OF THE PHILOSOPHY OF EDUCATION

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Abstract

Mandate 1945 opening education asserts, "the intellectual life of the nation." Efforts to find the authenticity of educational goals it degrades the value of unity and democracy, because of the pressures of capitalism, liberalism and globalization as a universal phenomenon that is unstoppable again. The universal phenomenon appears an impact also on the term global village. In academic discourse, the village as a central discussion of the negative impact of such a universal phenomenon. Then the question, whether the village could not find a central positive discussions as pawns, torch, light the arena of globalization, capitalism, liberalism today?. The results of the research in Manggarai, Flores, East Nusa Tenggara, Indonesia showed that with unity, democracy, solidarity, mutual assistance wuat wa'i in tradition is able to empower human resources education. The range of results per child party who study ie, between USD 20 million - USD 40 million. Proceeds from the school party such as start-up capital / authorized capital entering higher education.

Keywords: Philosophy, Wuat Wa'i, Democracy Pancasila, Education

Introduction

The need for education is a global phenomenon that is essential, significant, complex, and in direct contact on the part of basic human needs, a part of human nature itself. According to John Locke, experience through environmental education (informal, formal, non-formal) is needed for humans. A formal education is an absolute requirement to humanize humans. Philosopher John Locke was largely empirical. John's famous theory is the theory of tabula rasa (a blank sheet of paper) states that man is born like a white paper, which has not been tarnished. According to John Locke, all knowledge comes from experience and not more than that. Locke does not distinguish between sensory knowledge and rational knowledge. The only goal or object of knowledge are ideas or ideas, the emergence since sensation and outward experience for inner experience (reflection). Outward experience teaches us about things that are beyond us, being taught inner experience of the circumstances of our own psyche. In the United States, (Maran, 2000: 35) asserts that the purpose of education is memamnusiakan young man (Bacic The Humanities). According to Plato (Kansil, 2005: 21) the purpose of philosophy of education is a conscious effort to reach the truth of the original.

Mandate 1945 opening education asserts, "the intellectual life of the nation." Efforts to find the authenticity of educational goals it degrades the value of unity and democracy, because of the pressures of capitalism, liberalism and globalization as a universal phenomenon that is unstoppable again. The universal phenomenon appears an impact also on the term global village. In academic discourse, the village as a central discussion of the negative impact of such a universal phenomenon. Then the question, whether the village could not find a central positive discussions as pawns, torch, light the arena of globalization, capitalism, liberalism today?. The results of the research in Manggarai, Flores, East Nusa Tenggara, Indonesia showed that the tradition of a school party (wuat wa'i) can foster togetherness togetherness, democracy, solidarity, mutual assistance to empower human resources education. Implementation wuat wa'i of tradition in the form of donations for children who want to continue their studies to higher education.

The purpose of this study are: (1) Assessing the educational concept wuat wa'i philosophically in culture Manggarai, Flores. (2) Describe the association's educational philosophy wuat wa'i Manggarai of tradition in philosophy of education perspective (3) Exploring the concept of education wuat wa'i Manggarai of tradition by Pancasila democracy Perspective. (4) Explained whether the concept of education, according to tradition wuat wa'i Manggarai meet the elements of universal culture. (Kluckholm in Soekanto, 2012; Koentjaraningrat, 2004; Levis Trauss and Linton in Kusumohamidjojo, 2010: 132; Kebung, 2011: 256-260; Infallible, 2012).

The practical benefits of this study as follows: (1) Keeping the concept of education through Manggarai wuat wa'i tradition can be regulated into Regional Regulation (Perda) Manggarai. (2) Evocative
Manggarai Central Government and Local Government for facilitating and subsidizing *wuat wa’i* tradition facilities include: tents, sound system (music), and the means and prabot consumption (plates, cups, spoons, pans, crockery) each village. (3) to motivate the younger generation to be more loving local wisdom as local wealth to support national cultural wealth. (4) Keeping tradition *wuat wa’i* designed into the local curriculum. (5) Showing to the world about the role of the village in the middle of globalization universal phenomenon that can not be dammed again.

**What the Idealist Philosophy and Empirical**

According to Good (2002), rationalism etymologically derived from the English word rationalism, and according to Edwards (1967) This word stems from the Latin word ratio meaning "reasonable", Lacey (2000) adds that based on the root of rationalism is a view which holds that the mind is a source for knowledge and justification. Terminology word idealism. Idealism comes from the Latin word which means the idea of ideas, ideas. In accordance with its original meaning of the word, idealism emphasizes the notion, idea, content of thought, mental fruit. Apau looked lose the true, real lose, lose value. The term is derived from the idea of idealism, which is something that is present in the soul (Mangunharjana, 2006: 100; Maksum, 2012: 361). Idealism is a school that teaches that the essence of the physical world can be understood only to do with the soul and spirit. Idealism is a teaching / understand or flow assumes that reality is composed of spirits (soul) or character, ideas and thoughts or similar thereto. This flow is the flow that is very important in the development of the history of thought mansus (Bertens, 1986; Alehsany, 2012, Jalaluddin, 2012: 19). According to Plato purpose of education is to formulate scientific abilities of each individual and train him so that he became a good citizen, a harmonious society, which carried out its duties efficiently as a member of society.

Plato emphasized the need for education planned or programmed as well as possible in order to achieve the desired goals (Jalaluddin, et al, 2012: 79). According to Aristotle, so that people have a good life, then it should get education. Education is not merely a matter of reason, but of giving guidance to the feelings higher, namely reason to regulate appetite-n.afsu (Jalaluddin, et al, 2012: 80; Bertens, 1986).

According to John Locke, the ideas were single (simple ideas) and the idea of a compound (complex ideas). Single ideas come to us directly from the experience without any logical processing, but the ideas of compound arise from mixing or merging the ideas of a single. John Locke is the empirical philosophers. John is the famous theory of tabula rasa theory states that humans are born like a white paper, which has not been tarnished. According to John locke (1632-1704), all knowledge comes from experience and not more than that. Locke does not distinguish between sensory knowledge and rational knowledge. Therefore, the experience through environmental education (informal, formal, non-formal) is needed for humans. A formal education is an absolute requirement to humanize humans.

According to Hegel (Maksum, 2012: 138-139) education is a process of dialectic: thesis, antithesis and synthesis. In this case must be the establishment of a democratic educational paradigm. Let the teachers together with the students look for truth, justice, goodness, honesty, and let the children together with parents looking for truth, justice, goodness and honesty. Hegel respect educational process humanist, democratic (Dialogic). (Maksum, 2012: 138-139). Meaning that can be deduced from this idea, showing that education is not only rely on formal education, but must rely on the experience of living in a society (non-formal) and through education in the family (informal) and the educational process should be built upon democracy, dialogue, not monologues.

According to John Dewey (Maksum, 2012: 205-206; Bertens, 1986; Jalaluddin, 2012), there are two theoretical approaches in the educational process which is well known that contributed in Learning by Doing and problem solving method. First, problem solving method (method of solving the problem), in this case the students were given the freedom of finding a solution to the problem, the teacher only as a student assistant. He took the example of a man who would learn to swim, do not need to be taught a variety of theories about swimming, but immediately told to get in the pool and start swimming, it quickly will retain an ability to swim. Secondly, learning by doing (learning by doing). The task of philosophy is to provide guidance for action in real life. Therefore, philosophy should not be immersed in mere metaphysical thinking. Philosophy should be based on experience, and to investigate and process these experiences critically. Thus, philosophy can construct a system of values or norms John Dewey offer inquiry learning, the children are trained, diibasaan early kinder to the world of research, research. Therefore the inquiry learning model is is accustomed to investigating the nature around. Kids do not just understand the theory in the classroom, but students are given the opportunity to investigate the material being taught by the teacher. For example, the material on the role of water in life. Then the students were told to pond, river water, into a ditch while investigating, observing the characteristics, properties of water.
**Method**

This research method using a qualitative approach. The research location in Manggarai: Manggarai district, West Manggarai Regency; and Regency of East Manggarai. The focus of this research (1) Philosophy *wuat wa’i* in Manggarai traditions. (2) Implementation of the nominal amount *wuat wa’i* of results (3) The values built into the event *wuat wa’i* (3) The values built into the event *wuat wa’i* (5) The tradition *wuat wa’i* from the perspective of the educational philosophy of Pancasila democracy.

Research Data source: (1) observasi with direct participation in a common phenomenon in Manggarai wa’i wuat tradition. (2) interview on respondents; Study documentation: journals, books, websites. (3) Excavation data on main informants: indigenous elders, village heads, community leaders, educational leaders in the three districts of Manggarai. Number of key informants are 23, namely: 5 (five) informant from East Manggarai district; 12 (twelve) informant Manggarai regency; 6 (six) informant West Manggarai. Data collection techniques are: (1) observation (2) interview; (3) documentation study. Data analysis techniques, namely, the data collection phase, field notes, data of reduction, data of display, data of conclusion.

The validity of the data. Step test the validity of the data by triangulation, namely: (1) triangulation source. Collect data through an approach that is an interview to the main informants. (2) triangulation techniques. Triangulation technique is an attempt to collect data in depth with a multi-faceted approach that is by observation, interviews, and documentation of objects of the same data. Example: The data on the results of *wuat wa’i*. This data is triangulated through observation, interviews and documentation. (3) triangulation Points. Triangulation point of comparing the data source *wuat wa’i* of the three districts of Manggarai.

**Philosophy Wuat Wa’i**

The philosophy of education in the tradition of putting philosophy utopia Manggarai (unattainable by rationality). Among the philosophers mentioned is that philosophy is wuat wa’i IS *lalong bakok du lako, lalong rombeng du kole*. Meaning of the term is (a white rooster in time you go, the rooster berbuluh dense and colorful at the time you return). The core of the philosophy of this culture is hoped that children who go to school, have to obtain success. The phrase was always spoken at the release of the child (the time the message / advice) when a party of school children in education in schools (Nggoro, Jurnal 2015; Thesis 2014 Catherine, 2006).

**Implementation Wuat wa’i**

Based on the results of the study, indicates that the tradition wuat wa’i in Manggarai, namely:

![Figure 1. Maximum Data results of *wuat wa’i*](image)

Sources of data processed: Nggoro, Jurnal Missio, Edisi Januari 2015.
Based on the research in three (3) districts of Manggarai shows that the momentum gained in the form; cash aid material (rice, sugar, coffee, vegetables), help workers to make camp, consumption, etc. This initial funding, not including the money handshake time school party. Unless the participants are present only as an invitation, so his participation was limited to donations in the form of handshake time school party.

**Perspective of Philosophy of Education**

**Describe Tri Education center**

Globally there are three scope of education in the world: (1) informal education ; (2) formal education; (3) nonformal education. What about the concept of tri education center education in Indonesia? Since Indonesia's independence on August 17, 1945, Indonesia has a commitment on education. At the 1945 opening paragraph 4 confirms Indonesia's national development goals in education is “the intellectual life of the nation.” In the Body 1945 Article 31 insists on education education. Law No. 20 of 2003 RI clearly formulate the concept of informal education, formal and informal. First, informal education component is the father, mother and child, the educational process takes place naturally. Informal education as education is first and foremost. The process of character education values, norms, moral, religious, first born and experienced in the family. The family is the basis of society, the base state (the smallest element of a nation / state). Most of the time in the life of childhood by the family (Article 1 paragraph 13 of Law No.20 of 2003). Secondly, formal education. This level of education ranging from primary education to higher education. This study took place in a structured functional, equipped with a systematic curriculum in an atmosphere of academic education (science). The main components in formal education is for teachers and students (for elementary and secondary education) and lecturers and students for higher education (Article 1 paragraph 11 of Law No. 20 of 2003). Third, non-formal education. This education is education that takes place in the community. This study took place in a formal and informal. Formally, for example, in the form of courses / training. But there are also experienced natural (not formal) that the atmosphere in the association in the community (speech, attitude, behavior / manners in society), if a community is good, then it affects the mindset of children / people who live in that community. Such education is also regulated by law (Article 1 paragraph 12 of Law No. 2003).

**Education: An Empirical Unification Process and Idealists**

Third philosopher had the same feel that education takes an approach through a process. Empirical philosopher Empirical philosopher John Locke saw man born in innocence, emptiness, and would become a man, because the environment is memotivas children. Formal educational environment is one of the efforts to form a human quality. John Locke is also famous as the father of democracy. Hegel is idealist. Rationality in education (formal education) as well as an obligation for humans to humans stretched hope, utopia, to think kris and object search and find science and technology, art and culture. Efforts to find an approach that we need the dialectic (thesis, antithesis and synthesis) democratically continuously. John Dewey, philosopher empirical. However, in the study who managed to go through the process there should be scientific (research) based on the growth and development of students and their balance between theory and practice (learning by doing). Students are trained to solve an issue with the development of psy-
chology students (problem solving method). Empirical philosopher John Locke saw the man born in innocence, emptiness, and would become a man, because the environment is motivates children. Students or children will find educational output includes two (dasollen and sein) or between reality and the ideal.

Education is a process towards a change of culture and cognitive holistic manner, in order to get a portion of the human family Indonesia to enjoy their rights and obligations towards human quality education. John Dewey declared that, there are no boundaries between school learning (formal, informal, non-formal) learning because it can be done everywhere, is not limited to the room. The ideal education is education in which the materials integrated with the overall environment, the reason being that the school is an integral part of society. School not only serves as a transformation of knowledge (transfer of science) but also transforms character education (transfer of value) (Article 28 of the 1945 Constitution, Law No.39 of 1999).

Should the curriculum in Indonesia, in the educational process should be guided by a philosophy of education that is "empiricism" and idealism (rational) or include "dasollen" (what should / ideal expectation) and "dasein." (What the reality). Both of these must be integrated to the educational process was successful and useful. Empiricism and idealism (rational) is a symbol of the process and purpose of education. Third philosopher John Locke, Hegel and Dewey is very appropriate in a democratic Indonesia. Yang education based on Pancasila and the 1945 Constitution (Sila 4 Pancasila, and Article 1, paragraph 2 of the 1945 Constitution). Notonagoro, .1988; Dardji, Darmodiharjo, 1989, Kansil, C.S.T 2005, Kaelan, MS, (2005) Success by the founding fathers of democracy in diversity (plurality), able to formulate elementary democratic state ideology.

**Commitment to Human Dialogic Itself**

Tradition wuat wa'i in Manggarai fulfill the mandate of state ideology and constitution of RI and global educational philosophy that is pro-human empowerment education (humanizing the young man). Relating this, Max Weber (1864-1920) to the present situation and to provide education to the community with the socio-cultural background and different levels of progress. Meanwhile, in Britain, sociology attention on education on less developed initially for pioneer sociology, which is Herbert Spencer (1820-1903) is precisely the Social Darwinism. But later, in England appeared the flow of sociology who focus will be the analysis of education at the micro level, which is about the social interactions that occur in classrooms.

**Conclusion**

Tradition wuat wa'i in Manggarai aims to help alleviate the cost of education. This tradition has been crystallized in people's lives Manggarai. This tradition has been crystallized in people's lives Manggarai. “nai ca anggit, tuka ca leleng, kope oles todo kongkol, bantang cama reje lele, dasor lalong bakok du lako, lalong rombeng du kole; sesek sapu kole mbaru, sesek panggal kole tana” (The core of this philosophy is: unity, brotherhood, and upper elementary deliberation of a democratic, united providing material support and spiritual with a hope that children who go study with a vacuum but is constituted by hitch bearing the achievement bright).

Tradition wuat wa'i in Manggarai boils down to promoting and prioritizing think about human nature (the thinking of haman right) to establish themselves fully, it was seen the reality of the results of a school party meet family expenses in sending ank to higher education. Tradition wuat wa'i can increase the values of togetherness, to overcome the backwardness of education quality and graduation standards. This tradition is a response to the call of Pancasila and the 1945 opening paragraph IV furtherance of the objectives of national development in education that "the intellectual life of the nation. This relates relevant ideas. Adam Smith, (Nggoro, 2015) states, the think of locale, the action of globale (think local, act global); or act local, think global (the action of locale, the think of globale). Education is a process of humanizing youth with a foundation spirit humanist and dialogue, through the integration of two main things that dasollen and dassein (idealistic and empirical) through the dialectical process of education: Thesa, anti Thesa and sinthesa towards intelligence holistic: intelligence cognitive, affective, psychomotor, spiritual, and social intelligence universal.

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### Analisis SWOT *Wuat Wa’i*

<table>
<thead>
<tr>
<th>INTERNAL POWER</th>
<th>STRENGTHS (S):</th>
<th>WEAKNESSES (W):</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1. <em>Wuat wa’i</em> rooted in culture Manggarai.</td>
<td>1. <em>Wuat wa’i</em> held evenings and the public lack of sleep</td>
</tr>
<tr>
<td></td>
<td>2. Almost every child who graduated from high school held <em>Wuat wa’i</em>.</td>
<td>2. Create opportunities liquor (<em>tuak moko</em>) when the party <em>Wuat wa’i</em>.</td>
</tr>
<tr>
<td></td>
<td>3. Cash donations from the start for a party on the basis of <em>Wuat wa’i</em> togetherness.</td>
<td>3. Each year the budget funds for personal expenses <em>Wuat wa’i</em> party.</td>
</tr>
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<td></td>
<td>4. <em>Wuat wa’i</em> can help with the costs of education.</td>
<td>4. Create opportunities <em>Wuat wa’i</em> card gambling.</td>
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<tr>
<td></td>
<td>5. The results of the party of <em>Wuat wa’i</em> about Rp. 15.000.000 – Rp 35.000.000.</td>
<td>5. Creating Community dependence on tradition <em>Wuat wa’i</em> for children’s education in college.</td>
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<tr>
<th>ECSTERNAL POWER</th>
<th>STRATEGI (SO):</th>
<th>STRATEGI (WO):</th>
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<tbody>
<tr>
<td></td>
<td>1. Creating studio <em>wa’i</em> party either by the private sector, traditional leaders as well as by the government.</td>
<td>1. Involve communities and local governments to maintain security <em>wa’i</em> <em>Wuat wa’i</em>.</td>
</tr>
<tr>
<td></td>
<td>2. Hold an exhibition of regional development, especially the sons of a successful area of education as a result <em>Wuat wa’i</em> tradition.</td>
<td>2. Reduced supply of liquor at the party <em>Wuat wa’i</em>.</td>
</tr>
<tr>
<td></td>
<td>3. The government facilitates the building of schools in Manggarai in order to increase HR.</td>
<td>3. To reduce the budget making camp / tent <em>Wuat wa’i</em> party, then the party <em>Wuat wa’i</em> implemented in custom home or in the school building or create a tent together to be some kid who was feted in a village.</td>
</tr>
<tr>
<td></td>
<td>4. Provide training in the community about the increase in entrepreneurial management <em>Wuat wa’i</em> party proceeds effectively and efficiently by forming local cooperatives.</td>
<td>4. Provide a self funding to reduce the budget cost entrepreneurial training.</td>
</tr>
<tr>
<td></td>
<td>5. Along with traditional leaders requires people to be involved in the school for the party kepanitian <em>wa’i</em> <em>Wuat wa’i</em> party is seen as a mandatory activity in the community.</td>
<td>5. Ask for the support of community organizations, religious leaders, community leaders and the local parliament to support the formulation of regulations on party <em>Wuat wa’i</em>.</td>
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<thead>
<tr>
<th>OPPORTUNITY (O):</th>
<th>STRATEGI (ST):</th>
<th>STRATEGI (WT):</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. The number of kids with higher education (Bachelor).</td>
<td>1. Training fund management effectively.</td>
<td>1. Teach the parents of children as members of the local cooperative</td>
</tr>
<tr>
<td>2. Assist the cost of education</td>
<td>2. It should be intense communication between parent and child during the study.</td>
<td>2. Before the children went to college, parents should ask the child’s readiness. If you can not go join a course of study should be alone, so that the proceeds <em>Wuat wa’i</em> used effectively.</td>
</tr>
<tr>
<td>3. Contributions to local output</td>
<td>3. Encourage the local people have to attend every party held <em>Wuat wa’i</em> in the neighborhood.</td>
<td>3. Any family that has forged <em>wa’i</em> <em>Wuat wa’i</em> party is obliged to provide independent funding contribution to create a party tent <em>Wuat wa’i</em>.</td>
</tr>
<tr>
<td>4. Adding income areas / communities through the availability of jobs.</td>
<td>4. Besides <em>Wuat wa’i</em> party also held a social gathering <em>Wuat wa’i</em> party, so there is a sense of responsibility.</td>
<td>4. Make <em>Wuat wa’i</em> Cooperative Party.</td>
</tr>
<tr>
<td>5. Tradition <em>Wuat wa’i</em> can be entered as Local of Regulation (Perda) in three districts of Manggarai.</td>
<td>5. Make <em>Wuat wa’i</em> party planning, to determine the time of implementation.</td>
<td>5. Specify limits on hours of <em>Wuat wa’i</em> Party organizer, endeavored not late at night (until morning).</td>
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<tr>
<th>THEATHS (T):</th>
<th>STRATEGI (WO):</th>
<th>STRATEGI (WT):</th>
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<tbody>
<tr>
<td>1. Parents who fail to send their children being unable to utilize funds <em>Wuat wa’i</em> party, a burden sosroton good name in the local community.</td>
<td>1. Involve communities and local governments to maintain security <em>wa’i</em> <em>Wuat wa’i</em>.</td>
<td>1. Teach the parents of children as members of the local cooperative</td>
</tr>
<tr>
<td>2. Children who have forged <em>Wuat wa’i</em> party, but failed to college.</td>
<td>2. Reduced supply of liquor at the party <em>Wuat wa’i</em>.</td>
<td>2. Before the children went to college, parents should ask the child’s readiness. If you can not go join a course of study should be alone, so that the proceeds <em>Wuat wa’i</em> used effectively.</td>
</tr>
<tr>
<td>3. The amount of <em>Wuat wa’i</em> party results are not uniform from one family to another family.</td>
<td>3. To reduce the budget making camp / tent <em>Wuat wa’i</em> party, then the party <em>Wuat wa’i</em> implemented in custom home or in the school building or create a tent together to be some kid who was feted in a village.</td>
<td>3. Any family that has forged <em>wa’i</em> <em>Wuat wa’i</em> party is obliged to provide independent funding contribution to create a party tent <em>Wuat wa’i</em>.</td>
</tr>
<tr>
<td>5. <em>Wuat wa’i</em> Party may seize other work activities.</td>
<td>5. Ask for the support of community organizations, religious leaders, community leaders and the local parliament to support the formulation of regulations on party <em>Wuat wa’i</em>.</td>
<td>5. Specify limits on hours of <em>Wuat wa’i</em> Party organizer, endeavored not late at night (until morning).</td>
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VILLAGE CHILDREN FORUM AS A PILOT PROJECT SUSTAINABLE DEVELOPMENT GOALS (SDGS) IN THE VILLAGE KESAMBI DISTRICT BANDUNG TULUNGAGUNG

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Abstract

Research it expresses the formation of forum children in the village kesambi, District Bandung Tulungagung. The formation of forum this kid are based on the number of children migrant workers who had exclusion. In addition the other factors that support make it forum children are 91 percent of residents village kesambi is migrant workers. So that it can be concluded that children in this village less care from their parents. LPA organizations (Lembaga Perlindungan Anak Kabupaten Tulungagung) initialize the formation of forum children coordinate with the government concerned village. The purpose of the establishment of forum this kid as a container participation children aimed at channel opinion, offer the opportunity to run the country and as a place for convey information about issues (a problem a son it is also be used to deliver a demographic dividend and target for achieving development sustainable way) SDGs based on village. The research was done in a qualitative approach in phenomenologist, focusing on the social act of forum children. Verstehen in the world children used by interviews in depth. The use of a method of observation participants also used to dig in deeper by being part of the world child in this forum. The result of his research that has been done shows that the participation of the children in village development increase from year to year. The increase was shown by participation children in the Musrenbang (Musyawarah rencana pembangunan desa) and liveliness this forum on the who built village. Keyword: Forum Children, SDGs, Demographic Bonus

Introduction

In the modern era, as now the economy is a benchmark in assessing a family. The family is also a social institution plays a major role to the role and status of family members. A family is considered ideal if all family members to enjoy the role and social status (Soerjono Soekanto, 2010). in this example, the role of the child.

Kesambi village is a village located in the southern district of Tulungagung, precisely located in the districts of Bandung. According to data Kesambi village monograph (2014) the majority of people working in agriculture and became migrant workers overseas. This is supported by the geographical conditions of this village is still a lot of his rice fields. As for the people who work migrant workers due to the area of residence is no longer able to produce jobs, and on the other hand the economic conditions of society that tends to demand under the public seeking more revenue.

Forum entrance to the village children themselves Kesambi not too long ago, there are still about 2 years. Child Forum was established by the village head Kesambi supported by the Social Service Tulungagung and Child Protection Institution Tulungagung. The formation of this forum is constituted by his numerous children and marginalized terekslusi caused by lack of parental supervision. As previously known, 91% of rural communities Kesambi work became migrant workers overseas. So most children in this village is not neglected, lack of care which will be consequences if left unchecked fatal. The purpose establishment of this forum as a place children Participation of children which aims to channel their opinions, give the opportunity to take a role as a place to build the country and to convey information about the issues (problems) of children. It can also be used to achieve Demographic Bonus and the target to achieve sustainable development (SDGs), village-based.

Ideal conditions on the age of children an individual must obtain parental affection, a decent education, Obtaining good care from parents and its role in society as a kid. Look at phenomena that exist in the village Kesambi known many children who have less ideal conditions as described in the above, the attention of interested parties is needed. So hopefully someday be able to save the future of the village children concerned.
According to the dictionary of sociology and demography (1992) the duties and roles of children are described as follows:

1. At the age of 5-7 years, children begin to find a friend to play
2. At the age of 8-10 years, children begin to seriously together with his more familiar again
3. At the age of 11-15 years, children make friends became his friends

So it is no fun if a child can not enjoy the role and tasks of the same age who have been described above. In addition, in view of Jean Piaget (1952) in his theory of cognitive development, children actively construct their cognitive world using ungtuk scheme to explain things that are natural. The scheme in question is a cognitive structure that is used by humans to adapt to the environment and organize this environment intellectually. More concrete explanation of the theory of this development is described in the periodization of cognitive development Piaget divided into four stages as follows: 1). Sensiomotor period at the age of 0-2 years. 2). Preoperational period at the age of 2-7 years. 3). Concrete Operational Period 7-11 years of age, and 4). Formal Operational Period at the age of 11 years-adult.

The formation of children in the village Kesambi forum is related to the regeneration of the village development. It is described in Act No 6 of 2014 about the village. State gives authority to the village in preserving the customs and traditions and culture of rural communities. The village also has the authority to berprakasa and participate in the potential of the village by encouraging village administration professional, efficient, and effective open and responsible in implementing the activities of the village. Additionally in Tulungagung own regulations concerning rural development targeting the development and empowerment of the role of children has been stated in the decree No.01 in 2016 about ADD (Village Fund Budget) with 5 goals for allocating funds, one of which is community empowerment (Kids -child). In addition to the funds sector ADD (Anggaran Dana Desa), Tulungagung district government has also allocated another in the form of DD (Dana Desa) obtained from the state budget funds set aside for the village. These funds can also be used in practice in rural development in the empowerment of its specially targeting the development and character development of children in the village (Data BPMPD Tulungagung).

Expected from the formation of children's forum, supported by the relevant stakeholders. The villages in the district of Tulungagung can carry out development and community-based regional development. Reduction of the construction of a physical nature should be considered again, considering the development of a more strategic in rural development is still lacking (community development).

Based on the above explanation, it can be the formulation of the problem as follows “How is the child's role in rural development after the formation of Forum Children in the village of Bandung Tulungagung subdistrict Kesambi?”.

From the focus Problems above, the purpose of this study are as follows: “Knowing the role of children in rural development after the formation of Forum Children in the village Kesambi Bandung Tulungagung subdistrict.”

Research Approach

In a research methodology, there is a paradigm that is defined as the assumptions meta-theoretical most fundamental decisive frame of mind, a way presupposes and the workings of the adherents of social theories used (Neuman, 2000: 70) In it implied the existence of a common view that bind a group of theorists in the worldview and way of working together within the confines of the same sense anyway. If social scientists have been using a particular paradigm, it means looking at the world in a certain way anyway.

Paradigm is a way to group thinking sesesorang in a social theory and a tool for understanding why the views san particular theories can better display the personal touch than others. Likewise tool to chart the course of a person's social theory thinking towards social issues.

In this study, using Verstehen in the analysis of social, cooperative relationship with the regularity of sociology is implied. In this study are to understand the social reality according to what it is, look for the most basic nature of social reality, which is about the social conditions in the form of children before the Children's Forum and the role of children in rural development after the formation of Forum Children in the village Kesambi Bandung Tulungagung subdistrict. In the view of Verstehen and knowing one's consciousness is directly involved in social events not according to others who observe. The approach tends nominalist, anti-positivist and idiographic. Social reality, as well as social action done intentionally appear as shaped by one's consciousness and action. So they tried to delve deep into the human consciousness and personal subjectivity to find a sense of what lies behind the social life.

This study took social setting in rural districts Kesambi Bandung Tulungagung. In the framework of this study, researchers took a preliminary study to a place that became a pilot village worthy of the Child and the village was used as a forum in the shape of the Child. Based on the data obtained, Children's Forum in Tulungagung formed in four villages located in two different districts, namely in the village
Kesambi and Bantengan in Bandung districts and villages in the district Corner and Pinggirsari Ngartru (data Tulungagung LPA).

Children's Role in Rural Development Kesambi

Kids are human assets that determine the future of the nation and the State of Indonesia. Child protection is also a development issue across programs (cross cutting issues) that need a policy that integrates the various development programs relating to children in the village, district or districts.

Integration of various development programs related to child birth policy is based on the district Eligible Children. This policy is essentially formed by making the district the Development system which brings together the commitment and resources of governments, communities, families and businesses are planned thoroughly and berkelanjutandalam a regulatory program and activities in fulfilling the rights of children. District policy Eligible Children (KTA) itself is expected to form or create a family and environment that saying a child, child care as a prerequisite to ensure children grow and develop well and filled her rights, physical and psychological needs.

Ratification of the Law on the Village that have an impact on the strengthening of village authority in managing its public sector should support the participation of children in rural development. Village stakeholder understandings that are commonly used approach of interest should be a little bit changed. This approach, for example on the assumption that children will follow what is desired by adults who subsequently bahwasanya assume his adult children is not so important to listen to the opinions and aspirations in determining the direction of rural development.

To overcome and reduce such understandings described above. Child Protection Institution (LPA) Tulungagung with the support by LPKP Java and The Asia Foundation through the Care Programme initiated the establishment of the Forum Children in some villages selected to be a model for other villages to protect, maintain and meet the development and protection and children's rights. In forming this child LPA Forum took the villages which have been willing to cooperate with the LPA, in this case one of them in the village Kesambi.

Establishment of Children's Forum in the village is not his Kesambi without purpose. There beberpa major factor underlying the establishment of the Children's Forum in participating in the Development Village. According to data cited from the Journal of LPA Tulungagung Care (2016), there are children who need assistance specially, in this case the children of migrant workers. Moreover, children of migrant workers are vulnerable to exclusion in beberpa basic services. Some had basically the following services:

1. Child rights impeded the fulfillment of basic social services for the elderly document stuck in the recruitment agency.
2. There are many children of his extramarital affair that brought migrants from abroad experienced a negative stigma in the community as children of import and status issues on the birth certificate.
3. Children of migrant workers who have not entered into any parenting Disability Issues of Social Insecurity (POM).
4. Due to incorrect care of the family, the socially deviant behavior / naughty. In addition, children tend to be spoiled cperempaun on people nearby so prone to sexual harassment. It is susceptible to keberlangsuangan-Children's education. this is because most educational institutions approach emphasizes punishment, so that when abuse of the estuary will be excluded from school.
5. Children of migrant workers are exposed to sexually transmitted diseases (including HIV / AIDS) often have a negative stigma.

Some factors of migrant children is why the importance of the establishment of Children's Forum in the village Kesambi.sebagai an information, in the village of Kesambi majority of people work as migrant workers abroad and domestic. So it is conceivable conditions of children in the village.

Since the establishment of the Children's Forum in the village kesambi, classical problems of children above has halted reduced. How it works is that a child forum with the development model of parenting counselors assisted villages. There is a husband and wife employed and trained as an example to transmit it to other people in the village in terms of child care. Post the training, they will understand children's rights, children's issues including child labor which tereksklusi Mgran, the development of a conducive environment for children, the basics of parenting, teens and maslaahnya understanding and problem solving skills.

After strengthening and training, counselors are expected to strengthen on its own as a substitute family and socialize in forums that are owned by the public. Strengthening the capacity of substitute families are expected to provide appropriate care to children, including the counselors how this finding and solving solutions by entering the child's access to services.

Beberpa cadres in the village of Trustees of Children's Forum Kesambi sometimes pick up the ball juag use patterns to enable the activities children forum established in their village. Patterns are intended to
pick up the ball attended many forums villagers, for example in a conference meeting of RT / RW, PKK meeting and regular meetings jammaah yasinan. In the context of activities to enable children forum cadres pembian Children’s Forum have also had to pick up the kids who have not yet come when the child forum meeting carried on. Sometimes also these cadres had urunan (joint venture) with the father of the village heads to prepare for the forum's consumption of children in the village. So with these cadres efforts, the Forum of children in the village Kesambi until now have been able to hold regular meetings as strengthening the capacity of the members on Sunday / Sunday POND (Javanese calendar).

Addition of the efforts and sacrifices as well as to ikhlasan par pembian cadres in the village Kesambi Children’s Forum, starting in fiscal year 2016 inipemerintah Kesambi village has begun to involve the participation of rural children in development which will be implemented by the village. This is evidenced by inviting the village children Kesambi forum members in the event of Rural Development Plan Meeting (Musrenbang), walaupun involving children tersbut still opposed by some local community leaders. This involvement is also expected to teach children to think about the environment, society and the development and construction of supporting the rights of the child. It also can be used as sustainable development or Sustainable Development Goals (SDGs) are useful to support the Government in welcoming the 2025 Demographic Bonus.

Conclusion
The formation of children’s forum constituted by the number of children of migrant workers who tereklusi. Besides other factors that support the child dibetuknya forum that is 91% of the villagers Kesambi the Migrant Workers. It concluded that children in this village less care from their parents. LPA (Child Protection Agency) initiated the formation of Tulungagung Children’s Forum in cooperation with the relevant village government. Purpose of the establishment of this forum as a container child participation of children which aims to channel their opinions, give the opportunity to take a role as a place to build the country and to convey information about the issues (problems) of children. It can also be used to achieve the Demographic Bonus in 2025 and the target to achieve sustainable development (SDGs), village-based, supported by Act 6 of the village in 2014.

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Data Profil Lembaga Perlindungan Anak Kabupaten Tulungagung tahun 2014


**P3L AS THE BUSINESS COMMUNITY TO IMPROVE THE ECONOMY VILLAGE**

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**Abstract**

Lack of knowledge of people on the island, in the village Raas Ketupat towards exploiting the potential of the sea requires action in the form of community empowerment. P3L (Potential Seafood Processing Program) can be used as a community development program relating to the processing potential of the sea. This study focused on how the process of program implementation P3L (Potential Seafood Processing Program) in the community in the village of Ketupat, How is community participation in the implementation of the program and How the public response to the program implementation P3L. The method used is quantitative descriptive. Data obtained by observation and distributing questionnaires to 50 respondents. Data was analyzed using an interactive model that includes data collection, data reduction, data presentation, and conclusion. In this program, there are efforts in the form of socialization, training, and action on how to fish farming, fish farming development to the distribution process is good and right. In carrying out the program needs assistance from the more knowledgeable to assist in the realization of the program. The resulting benefits make the fishermen become more informed about how the fish farming also makes people who originally became interested in transmigration think again because new jobs appear productive and able to be developed.

Keywords: P3L, Community Empowerment, Sumenep.

**Introduction**

As an island surrounded by ocean, island sea Raas has a lot of potential which in principle can be used and managed by the community. But this has not been widely used by the local community, especially in the diamond village located on the western tip of the island Raas, Sumenep. Society is still not optimal in terms of processing potential of the sea, especially in the case of fish farming. Whereas utilization of the sea can actually be a community development sectors to help improve local economies. Raas island endowed with abundant marine potential need resource utilization becomes an attempt to transform the resources into productive potential in nature. Utilization of such, will be able to be felt beneficial to people's lives (Soetomo, 2009; 208). Lack of public knowledge of the processing potential of the sea that is one factor less optimal processing potential of the sea. Thus it takes development as well as improving the quality of society in the form of training and knowledge to improve public knowledge related to fish farming. This is done in order to further help improve the quality of the economy on the island, especially in the village Raas rhombus, Sumenep. The way to do that is with the community empowerment. Empowerment approach is used as a source of backwardness of the people is their powerlessness (Soetomo, 2011; 5). P3L (Potential Seafood Processing Program) can be used as a community development program relating to the processing potential of the sea. Processing here can be a potential marine fish farming.

**Research Methods**

The method used in this research is quantitative research methods. Quantitative research is a study that takes a sample of the population and using questionnaires as the main data collection tool (the Effendi & Singarimbun, 1989: 3). This research was conducted quantitative descriptive research design. This descriptive study was intended to careful measurement of social phenomenon to be studied the conditions of life of the fishermen. Data collection techniques used by researchers sourced from primary and secondary data. To get the primary data used questionnaire method or a questionnaire distributed directly to the respondent. While secondary data obtained from the official website Directory Small islands in Indonesia to get a general overview of the data related Raas Island. Instrument data used is by observation and distributing questionnaires to 50 respondents were selected as the sample. The sampling method used in this study is a simple random sampling (simple random sampling). Simple random sample is a sample drawn so that each unit of study or elementary unit of the population have an equal opportunity to be selected as a sample. So the results can be evaluated objectively. Questionnaires were distributed to the respondents is equipped with alternative answers so that the respondents just choose one of the answers that have been
provided. The questionnaire in this study consisted of 15 questions that kind of question in the form of a closed question. Closed questions means the researchers have already provided alternative choice answers and respondents lived choose one correct answer according to respondents. Here respondents were not given an opportunity to provide another answer (Effendi & Singarimbun, 1989: 177). Data was analyzed using an interactive model that includes data collection, data reduction, data presentation, and conclusion. While the theories used to analyze the phenomenon under study is the theory of participation. There are 7 different levels and sense of participation in the Hobley Manipulative Participation, Passive Participation, Participation by Consultation, Participation Incentive for Materials, Functional Participation, Interactive Participation, and Self-Mobilisation.

Raas Island Overview
Based on data from the Directory of Small Islands Indonesia1, Raas Island is one of the sub-district of the islands that have small islands as much as 14 islands with nine inhabited islands and five uninhabited islands. Geographically, Sub Raas has extensive 38.903541 km² (38.90 km²). There are seven villages in the Raas Island Village Alas Malang, Poteran, Karang Nangka, Ketupat, Jungkat, Keropo and Desa Berakas. Raas island located at coordinates between 114.45°-114.65°BT dean 6.952°-7.2°LS.

Social and Economic Overview Raas Island
Based on data from the Directory of Small Islands of Indonesia, the total population according to data Raas Island village is as much as ± 28,424 people, made up of 13,699 men and 14,725 women. The business activities Ra'as Island community-based agriculture, marine and fisheries, small industries and labor out of the area. The majority of people have a profession as Raas Island fishermen capture fisheries. Therefore, fishing is a sector that became the foundation of life for the people of this Raas island. In this study, the researchers focused on the people in the village Ketupat. Number of community in the village of Ketupat as many as 4,919 people, made up of 2,324 men and 2,575 women. Ketupat village consists of four hamlets, namely Hamlet Keranji, Central Dusun, Dusun Noko, and Hamlet Banlindur. While the livelihoods of people in the village of Ketupat ie 50% in agriculture, 30% Fishermen sector, and 20% at Trader Sector.

Seeing the state of the local economy which relies on the fisheries sector, in this study, researchers looked at how the economic conditions of the people in the village Ketupat mainly on the living conditions of fishermen. Based on the research that has been done, there are some complaints that were raised by fishermen related constraints and economic conditions that exist. Here are some complaints as well as the constraints and expectations of the community in the implementation of the processing potential of the sea.

Simple facilities
In search of fish, people today still rely on simple tools and privately owned facilities. Tools commonly used by fishermen in the form of nets, rifles and fishing gear usual. These modest facilities which became one of the causes of less optimal catches obtained fishermen. The catch is that little causes fishermen's income has also become a bit. Even to meet existing needs, not a few people who had to use stun tool as an alternative tool to catch fish because in this way the public can get the catch of fish becomes more.
Limited capital and lack of skill and knowledge of the community to develop fish farming

In developing a venture capital course not separated. Because basically capital into the development of a business reference. Seeing the state of the people who have limited capital to make existing businesses can not develop optimally, even people can not run a business that is well. Not only the capital, people are still limited in terms of skill and knowledge. This makes society can not progress and develop in running a business.

The government's policy is still unclear.

Not a few people who complain to their government to the public especially fishermen. The government makes policies for people not to take the forbidden fish such as fish Sioma, waving etc. and using dangerous tools. According to the policy community is still unclear. Because the fish is forbidden to have a high resale value, but why the government even allow the people to take it. Is not the potential of the sea that has a high sales value at least be able to boost the income of the community so that the people's economy for the better. Thus, people need direction as well as the way out of policies that have been implemented.

To handle the complaints and problems of business community in the management of marine potential, people expect their government's intervention in helping to improve the economy and business development in fish farming. A total of 94% of the public consider that the government's performance in monitoring the lives of the fishermen is still not good. The following distribution table view of society on government performance

Table 1. Distribution of respondents' answers about the public's view of government performance in the management of marine potential.

<table>
<thead>
<tr>
<th>No</th>
<th>Description</th>
<th>Frequency</th>
<th>Percentage (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Good, because there has been government intervention in the form of counseling</td>
<td>2</td>
<td>4</td>
</tr>
<tr>
<td>2</td>
<td>Less good, because the counseling given did not go well</td>
<td>47</td>
<td>94</td>
</tr>
<tr>
<td>3</td>
<td>Not good for Mersa government indifferent to the state of society</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>Jumlah</td>
<td></td>
<td>50</td>
<td>100</td>
</tr>
</tbody>
</table>

Source: Questionnaire Respondents from Question 5

Based on the frequency distribution table above, shows that the government's performance is still not good. The previous government only providing information but which do not work effectively. Extension given the uncertain and the results of the extension is not perceived by the public. To handle the constraints and grievances felt by the community both in terms of capital, facilities, knowledge and skill that is still less necessary to have a community empowerment. Empowering people to do can be a program. P3L Program (Program Seafood Processing Potential) can be used as a program to answer the complaint as well as people's expectations related to the processing potential of the sea. P3L is a program designed and offered as a community empowerment strategies in such matters, especially the processing potential of marine fish farming.

Deployment Process P3L Program (Program Seafood Processing Potential) the Community In the village of Ketupat, Sumenep

P3L (Potential Seafood Processing Program) is a program designed and offered to assist the public in the processing potential of the sea on the island of Raas. In this program given the knowledge society through counseling, socialization and training provided by parties knowledgeable as the Department of Marine and Fisheries in cooperation with related parties for the realization of this P3L program. Education and socialization of this form of knowledge about how the utilization and processing potential of the sea, especially on how to fish farming, how to develop the business to the distribution process is good and right. The program also provides the facility to the public especially fishermen for processing potential of the sea. In the implementation of this program, it needs strong cooperation from both the government and the general public. So that the program can be run with the maximum, then the government is also needed in terms of monitoring and ongoing monitoring to determine how the development community after the program this P3L.

Public Participation in the Program Implementation P3L.

Having a better economy is the desire of people on the island Raas. The community has a high enthusiasm if there are programs that can make people become more advanced economies.
Table 2. Distribution of respondents' answers about participation if implemented program in the village P3L Ketupat

<table>
<thead>
<tr>
<th>No</th>
<th>Description</th>
<th>Frequency</th>
<th>Percentage (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Participate, because people need these programs to increase knowledge and improve the economic conditions existing</td>
<td>50</td>
<td>100</td>
</tr>
<tr>
<td>2</td>
<td>Do not participate, because the public already has a lot of knowledge in terms of processing the potential ocean</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td></td>
<td><strong>Jumlah</strong></td>
<td><strong>50</strong></td>
<td><strong>100</strong></td>
</tr>
</tbody>
</table>

Source: Questionnaire Respondents from Question 9

Based on the frequency distribution table above, shows that people would participate if the program is actually implemented. The community needs this program, because people feel that knowledge is still lacking so it took the development in the form of empowerment. The percentage participation of community enthusiasm for the program implementation P3L, then if it is associated with the theory of participation by Hobley, community participation included into Self-Mobilisation. Communities participate by taking initiatives independently of external institutions to change systems. People want to develop relationships and actively participate when P3L program implementation. Society also participates to develop the business in order to achieve better economy.

**Community Response Against P3L Program Implementation**

Based on research that has been done, the people had a good response related to the program this P3L.

Table 3. Distribution of respondents' answers about the response of the public if it is held in the village Ketupat P3L Program.

<table>
<thead>
<tr>
<th>No</th>
<th>Description</th>
<th>Frequency</th>
<th>Percentage (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Agree</td>
<td>50</td>
<td>100</td>
</tr>
<tr>
<td>2</td>
<td>Disagree</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td></td>
<td><strong>Jumlah</strong></td>
<td><strong>50</strong></td>
<td><strong>100</strong></td>
</tr>
</tbody>
</table>

Source: Questionnaire Respondents from Question 11

Based on the frequency distribution table above, shows that people have a positive response when the program is organized and implemented P3L in Raas Island. The community has a strong expectation related to the implementation of this P3L program. Society hopes that the existing programs to enhance the knowledge and skills so that in processing the potential ocean becomes more leverage. His vast knowledge and skill that both can encourage people to develop the business becomes more advanced and better, whereas for the people who originally had an interest to think again because the transmigration into emerging new productive jobs and is able to be developed.

**Conclusion**

Raas island endowed with abundant marine potential need resource utilization becomes an attempt to transform the resources into productive potential in nature. Utilization of such, will be able to be felt beneficial to people's lives (Soetomo, 2009; 208). Lack of knowledge masyarakat serta facilities for the processing potential of the sea that there is one factor less optimal processing potential of the sea. Thus it takes development as well as improving the quality of society in the form of training and knowledge to improve public knowledge related to fish farming. This is done in order to further help improve the quality of the economy on the island, especially in the village Raas diamond. The way to do that is with the community empowerment. P3L (Potential Seafood Processing Program) can be used as a community development program relating to the processing potential of the sea. Processing here can be a potential marine fish farming. Society had a good response when the program is actually implemented and not just a discourse. The program will run optimally when the good cooperation between the government and the public. the government can conduct periodic monitoring and sustainable for programs to run effectively. Community participation is also a factor P3L success of this program. The benefits that can be obtained if the program is implemented properly and make the maximum of the fishermen become more informed about how the
fish farming also makes people who originally became interested in transmigration think again because new jobs appear productive and able to be developed.

**Suggestion**

Based on the above conclusions, the suggestions put forward formulated as follows. Marine and Fisheries Agency Sumenep and knowledgeable parties recommended in order to run the program P3L as a form of empowerment for the people in the village Ketupat. In addition, periodic and continuous monitoring is also needed untu P3L maximize the results of this program. Suggested that the community actively participate in P3L existing program so that knowledge becomes more widely associated processing potential of the sea.

**References**


COMMUNITY EMPOWERMENT THROUGH SOCIAL CAPITAL
IN THE RED ZONE VILLAGE OF PURWOREJO

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Abstract
The main problem and the central issue of economic and social development in developing countries such as Indonesia which at the moment still remains relevant continually to be studied is the problem of poverty. Red Zone is a term to indicate that the area of poverty has greater percentage than whole population. So far, poverty alleviation programs are considered less in emphasizing empowerment, patterned mercy that lead people to be not creative. Such circumstances cannot be neglected, so it is necessary to do empowerment by utilizing the existing potential. One of them is by utilizing the social capital of every society. Social capital for rural communities in the form of cooperation, mutual assistance to each other, trust and utilizing their existing social networks can be used to reduce poverty. This study aims to determine how the role of social capital trust, norms, and social networks on the empowerment of communities in the Red Zone Region of Purworejo. The method used in this study is descriptive qualitative. The components that will be described is the role of social capital in the form of trust, norms and social networks, especially on the labor of farmers or farmers who do not own land.
Keywords: Empowerment, Social Capital, the Red Zone

Introduction
Development is an effort or changing process in order to achieve the welfare or to improve the quality of life of individuals in a society. The efforts to improve the welfare is continually done in local, national, and global sector. Well-being for individuals and society is a necessity and universal ideals well as a goal of state and nation. However, to achieve the well-being is not easy. The problem of development that often prevent is the persistence of poverty.

Central Statistics Agency in 2015 showed the number of the poor in Indonesia is 28.59 million (11.22%). It increased by 0.86 million compared to the condition in 2014 which amounted to 27.73 million people (10.96%). Therefore, the central issue of economic and social development during the next few years that is relevant to be studied continually in Indonesia is the problem of poverty.

Poverty is a multidimensional and very complex problem. Narayan in Rustanto (2015: 2) says that “Poor here means lacking most or all of these assets and capabilities, material assets, bodily health, bodily integrity, emotional integrity, respect and dignity, social belonging, cultural identity, imagination, information and education, organizational capacity, political representation and accountability”.

Based on the statements above, it can be interpreted that poverty is lacking most or all of these assets and capabilities, material assets, bodily health, bodily integrity, emotional integrity, respect and dignity, social belonging, cultural identity, imagination, information and education, organizational capacity, political representation and accountability.

Poverty also becomes one of the agenda of the UNESCO (United Nations) at the end of the 20th century ago. The UNESCO has decided the agenda of the development around the world which came to be known as the Millennium Development Goals (MDG’S) from 1999 to 2015 consisting of 8 points. The first order of mention is Eradicate Extreme Poverty and Hunger or focus on eradicating extreme poverty and hunger. Thus, the problem of poverty has become the world’s problems and will always be the main focus in the solution. Meanwhile Prasetyo (2009) describes the problem of poverty and unemployment may occur as a result of economic helplessness of the people. The existence of the people’s economy must continue to be built, protected, empowered and cultivated in order to alleviate poverty.

The failure of efforts to eradicate poverty is caused by many factors, including the policy of top-down (from the center), the low quality of human resources, unoptimal functionality of related institutions, policies and plans that are not based on the conditions and the needs of local communities, lack of community involvement in taking decision at the village level, and inequality or gender inequality (Simanjuntak et al. 2001; Todaro, 2003).

The concept of a general approach that is now often used to improve the life quality of the poor is community empowerment. This concept is important because it provides a positive perspective toward the
poor. Poor people are not seen as underprivileged people, and objects of mere passive recipient of the service. Rather, as people who have a variety of capabilities that can be mobilized to repair his life.

Poverty alleviation needs to involve the public directly in the sense of community as the subject of implementing poverty alleviation programs. One of them is by utilizing the social capital of every society. Social capital in rural communities is in the form of cooperation, mutual assistance to each other, beliefs, norms and utilizing their existing social networks as an alternative to reduce poverty.

The importance of social capital in social relations as described by J. Coleman in Wijaya (2007; 76) is that "Social Capital in the Creation of Human Capital", the continuity is that the essential of every transaction and social relations in society (community or the organization) is possible and determined the existence and maintaining the trust or confidence of the parties involved in social relationships. Thus, social capital is closely related to social communication networks. For rural communities where it is still visible in the society such as executing mutual assistance or when there is a custom event.

The basic principle of social capital by Syahra, Rushd (2003) is that "only groups of people who have a set of social and cultural values that respect to the importance of cooperation in order to advance and develop by our own strength". Thus, social capital emphasizes the need for self-reliance in addressing social and economic problems, while assistance outside from outside is considered as a supplement to trigger initiatives and productivity that arise within the community itself.

Based on data from Bappeda (Local Government) 2015, some villages in Purworejo included in poor areas or the Red Zone. There are still 16 districts that includes in the red zone. The highest one is the district of Bruno that consists of four villages namely Puspo, Brunorejo, Tegalsari, and Kaliwungu. Red Zone category is the number of poor people in the village greater than the whole population of a village. The phenomenon of poverty in Purworejo regency especially in the red zone is interesting because Purworejo is an area that has diverse natural resources. Most areas in Purworejo is agricultural area. It has the potential resources that can be utilized to meet the needs of the community. However, in fact Purworejo still have poor people amounted to 15.44% or often called Red Zone Village. The purposes of this study are to describe the socio-economic condition of the people in the Red Zone village of Purworejo, to analyze the factors causing poverty in the Red Zone in Purworejo, to analyze community empowerment through social capital in the village of Red Zone Purworejo.

Method
This research was conducted with a qualitative approach. Data analysis was carried out simultaneously along with the data collection process (on-going analysis). The process of data analysis in qualitative research includes testing, sorting, categorizing, evaluating, comparing, synthesizing and examining the obtained data. This process provides an opportunity for continuous testing of the empowerment of communities through social capital based on the evidence and field data obtained repeatedly. Thus, in order to understand fully and completely on studied aspects will be achieved. The object of the research is in Purworejo including villages and districts included in the Red Zone or poor areas. The subjects of this research are poor farmers who lived in the red zone. Here is a table of the numbers of villages included in the Red Zone in Purworejo.

Based on the data from Purworejo district, Bappeda (local government), it can be seen that the highest Red Zone district is Bruno. There are 4 villages classified as the Red Zone area in Bruno, namely Puspo, Brunorejo, Tegalsari, and Kaliwungu. Most of the people there are is as rice cultivators or agricultural laborers and they do not own their own land.

This research is actually not really different from previous studies. Slamet Santoso (2007) examined the role of social capital on the development of street vendors in Ponorogo through aspects of the provision of information and assistance; 2) Fatwa (2009) examined the use of social capital through the Village Development Program by leveraging social networks; 3) Syahyuti (2008) examined the role of social capital (social capital) in agricultural trade through the relational aspect; 4) Inayah (2012) examined the role of social capital in development including aspects of honesty, trust, being opened, having a high degree of empathy and values; 5) Andy (2014) examined the social capital of farmers through customs cooperation and networks as well as local knowledge. 6) Islam (2015) examined the social capital on collective action, social trust, coordination and mutually beneficial cooperation in relation with social welfare in Bangladesh.

The previous study identifies empowerment through social capital aspects of honesty, trust, being opened, having a level of empathy and high ethical values, collective action, relational, cognitive, and collaboration, while this study only focuses on the role of capital social empowerment of rural poor farmers in the red zone through the aspects of trust, networks and norms.
Socio-Economic Conditions of Rural Communities in Red Zone

Purworejo Regency is a regency in Central Java province. It consists of 16 districts and has 1,034,81752km² with boundaries. On the west side is Kebumen regency, north side is Magelang and Wonosobo regencies, north side is Kulon Progo Regency, and the South is Indonesian Ocean.

According to data of statistic in 2013, the number of inhabitants in Purworejo is 708 038, then 15.44% of the population are still stated as the poor. It is about 109,000 people. When it is compared with the average rate of the national poverty rate reaches 12%, then Purworejo including higher because the percentage of poor 15.44%. While the human development index in Purworejo current position 74.18 percent or is ranked 15 out of all districts / cities as Central Java. Meanwhile, based on Purworejo Regent Decree no.188.4 / 364 on the Establishment Village / Sub priority targets the implementation of poverty reduction programs Purworejo that there are 59 villages in 16 districts were included in the Critical Zone or poor areas. Based on these data, the main priority areas for poverty needs to be addressed is in the village of the Critical Zone.

The definition of red zone as a sign of top priority in poverty reduction in the region. Red zone is defined from the high and low of poverty each district. It is also stated in Yasa (2008) that one of the factor causing the poverty is large population. Thus, in the poverty of a region based on the percentage of poor people in the area.

The red zone classification based on the Bapeda (Local Government) of Purworejo. They stated that the poverty is on the high level. It is higher than the maximum limit of 26.23, and it is considered to be in medium level if it is placed in a range between 13.35% - 26.23%. The poverty indicator can be viewed from 1) the level of poverty and unemployment, 2) health, 3) education, 4) Infrastructure, 5) Food Security and 6) Social Welfare.

Socio-economic conditions of the people in the village of Red Zone seen from their livelihood. Most of them work as farmers. They only work in the rice fields which is not theirs (labor). The head of family are mostly just graduated from elementary school and junior high school. Then finally their job just a labor for the fields. If they are not working the fields, they are usually mostly unemployed, or they just work as a construction labor.

Bruno is a district in Purworejo which is stated as the rural district with the highest level of poverty. Most people mostly graduated from only elementary school and junior high school. It is due to no senior high school was built there. If some students want to get education in senior high school, they should go outside Bruno, and it takes several hours to arrive. As a result, the cost required is not only school fee but also for transportation and lodging. The existence of substantial costs for education certainly cannot be reached by the poor.

The geographical areas in the Red Zone are mostly mountainous, especially Bruno. People mostly creates rice fields. However, the infrastructure is lacking, so it is difficult to sell the products. Being in the remote area, the transportation to some poor villages is limited. People can only ride their two - wheeled vehicle to transport their product to the nearest market and it is only small amount of product.

Social relations are often held as Arisan (one of tradition of social gathering). They also have farmer groups that are formed by the local village, so it is easy for them to do coordination. If there is a problem in the case of crop failure, they will cooperate to help each other. An is an anticipation of food shortages. Trust becomes a key element of society to survive and avoid lacking of food. The poor farmers, who only try to fulfill the necessities by having enough. They do not think of anything else suppose to change the fate and fix their economic condition or to send children to college.

Some Factors Causing Poverty

Mubyarto in Suartha (2013) concluded that at least four factors are suspected to be the causes of rural poverty. They are as follows:

1. The concentration of land ownership and the fragmentation of rural communities.
2. The exchange rate of local production by rural residents, especially the agricultural sector is left behind compared with the results of other productions, including daily needs of rural residents.
3. The limitation of the rural communities, especially farmers in the trade.
4. The social structure of rural communities are polarized.

The factors that cause poverty based on observations and interviews in the village of Red Zone in this case can be concluded 4 poor villages are defined as follow:

1. The education infrastructure are very lack; consequently they have low education level.
2. The rice fields are getting narrow while the dwellings are getting large.
3. Modern Lifestyle affected communities to have a dept because they are forced to live in that lifestyle.
4. The traditions held regularly require high funding, as during the ceremony *meriti desa* (tradition held in the village), people would carry out *sesaji* (the requirements needed for tradition). However they keep providing the requirements because it is a tradition. For the poor farmers is certainly burdening.

The efforts should be made to improve the living standards of the poor in Purworejo. It can be made by empowering the poor through social capital. Basically, empowerment is a process of being undertaken with awareness and full participation of the people to improve the capacity and capability of the community as the resources for development to be able to recognize the problems in developing and helping themselves towards a better state. Then they can explore and exploit the resources available for self-interest and to prove clearly their existence. Empowerment is a "process to be" and not "instant process". As a process, empowerment has three stages, namely making aware, capacity building, and empowering.

**Community Empowerment through Social Capital**

According to Subejo and Supriyanto (2005) empowerment is a deliberate effort to facilitate local people in planning, deciding and managing local resources. In a wider perspective, community / society empowerment is a process to facilitate and encourage community to be able to build themselves proportionally and become the main actors in the use of their strategic environment in the long term.

According to Ife (1996: 59) community empowerment consists of four points namely structural, Pluralist, Elitist, and Structural Post. The nature of the conceptualization of empowerment concerns on human being and humanity, in other words, human being and humanity as a benchmark normative, structural, and substantial. Thus, the concept of empowerment as an attempt to build the existence of personal, family, community, nation, government, state, and world order in the framework of the actualization process just and civilized humanity.

Social capital is a concept used to measure the quality of relation within communities, organizations, and communities. Social capital is a combination between something that is material and non-material. Among the kinds of social capital, trust factor, networking and norms of course have an important role in empowering poor farmers primarily associated with field owners.

The trust factor on farm workers and owners can be viewed when they are working on the fields where the land owners provide the full trust to tenants, including when the harvest season. Harvest is usually divided according to the agreement based on the trust. When the harvest is failed usually the owner of the fields still trust the farm worker. Hence when they have financial difficulties, the workers often seek for the owners help. This raises the social capital of poor farmers with the help from the owner of the field, otherwise the farm owners believe that he would also need the farm worker.

Networking factor in the community will be more powerful if people are able to cooperate with each other and able to get the information they need easily. It is necessary to focus the empowerment on strengthening relations in society as well as which are strategies suitable with the characteristics of the community-building relationships with others, and keeping it well all the time. People can work together to achieve things that they could not do alone, or the things they can achieve with hard work. People connect through a series of networks and they tend to have values in common with other members in the network, as far as the network is a source of power, he can be regarded as a capital.

Norms factor is a region with strong social capital will encourage local participation, providing chance for community to have constant social gathering, strengthen the people’s understanding towards values and norms that ultimately strengthen the level of trust among community.

Then the sense of giving and taking grows among them. The rule is about what to do and what to leave. There is also a consequence if they do not obey the rule. Norm is a kind of rule applied by the field worker and the owner. This kind of rule does not exist officially, but it is still concrete. For example: there is an agreement that all the cost of necessities to take care the fields is the responsibility of the owner. But sometimes if the work is failed, the cost should be paid by the worker too. So, the cost is devided into too to make it fair. However, the norm should always be kept. Although the workers sometimes are dishonest but the absolutely will get the consequences. They have to be ready that their energy is not used any more by the surrounding community, especially the land owners.

Based on the explanation above, the norm is not created suddenly. This is created from their interactions that happen repeatedly. So a trust is naturally growing between them. Coleman and Putnam explain that trust as the main component of social capital. A network with good trust will have a better function than a network with no trust. It concluded that social capital is the value, mechanisms, attitudes, and institutions that underlie the interaction of each individual and contribute to community empowerment.
Conclusion
Every element social capital, such as trust, network, and norm cannot stand alone, but it is related to each other. The trust acts as a form of social capital in the interaction and social networking. Social networking is considered as an effort of sustainability which related by the norms. Norm itself is considered as reflection and trust. These three elements are not created instantly, but it is created through the interaction done by the community repeatedly. Utilizing the social capital optimally for the poor are able to empower the people who stay in Red Zone. Therefore, It is necessary to have efforts in managing the institutional system of good social capital. One of the main way is by establishing an association as a place to organize the poor.

References
GOVERNMENTS AND SOCIETY SYNERGY MODEL
IN SUSTAINABLE WASTE MANAGEMENT
(CASE STUDY IN TPA SUKOHARJO PATI REGENCY)

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Introduction

The crucial development problems that faced by cities and regencies government are handling and managing waste in environmentally friendly way. Procurement and utilization of dumpsite as a final waste disposal and processing waste are one of the method that used to overcome the problems. The Government, especially the Ministry of Public Works replaced term of TPA from Tempat Pembuangan Akhir into Tempat Pemrosesan Akhir as an effort to make a better waste management.

In Pati regency, the garbage that collected in TPA are obtained from TPS that scattred in various regions. TPA Sukoharjo is one of three TPA in Pati regency that receive garbage, mostly household waste, from Pati city region. At first, in TPA Sukoharjo, the management of waste that used was Collect-Transport-Dump way. But, that way was less effective because its only resulted increasing volume of waste, while the facilities and infrastructure are inadequate. Therefore, herewith improvement of waste management in national scale, TPA Sukoharjo no longer uses Collect-Transport-Dump method for handling and managing garbage, but already implementing a sustainable waste management. Before the garbage reaching TPA Sukoharjo, the waste has been sorted out by scavengers. The organic waste is processed through sanitary landfill and composting, while the inorganic waste is processed again for recycling. The remaining organic waste will be processed after 6 hours by burying waste under the ground before its smelly because of decomposition, whereas, the liquid waste will be neutralized on licit reservoir before being discharged into the river. With this waste management system, it is expected to provide solution to solve the garbage problem in Pati regency.

But, the waste management system that is applied is still emphasizing the role of local government, especially agencies. The role of government is still not been able to involve citizen, who are the largest waste producer. As a result, the citizen seems to be hands-off with the waste that they are produce. They only throw the garbage in TPS, without sorting organic, inorganic, and hazardous waste, as their responsibilities to maintain the cleanliness and preservation of the environment, without any other responsibility. If so, then the waste management system still patterned top down and putting the citizen only as development object. In the end, that waste management has not been able to be realized as sustainable development.

In order to be sustainable waste management, process of empowerment and increase citizen participation are needed. In this context, community approach can be interpreted as an active role of the individuals involved and involved in obtaining collective agreement. As a part of community empowerment, collective agreement that produced are reflection of their critical awareness and responsibility. This approach is considered important because society can intergrate their knowledge and experience in waste management that they face directly and regularly.

Thus, an effort in developing society participation on waste management is needed. This attempt can begin to intergrate it with the waste management in TPA, especially in TPA Sukoharjo, Pati regency. TPA Sukoharjo had added value in this work, it has vast location approximately 12.50 ha, while the land is used only about 5 ha. Remaining unused location, which is a non-active zone, are used as educative recreational facilities. Hence, the land condition and educative recreational facilities can be used as media in socializing waste management to society and increase their participation. In the end, this empowerment expected to have a high social value and can create the sustainable waste management.

As a routine development issue, the waste management has own space on multidisciplinary study. One of the study of waste management is wrote by Sunarwibowo, which emphasize in evaluation of the waste management system based on community participation at regional level. According to Sunarwibowo, the study of waste must be in accordance with development concept in Indonesia, that directed at environmentally sound and sustainable development. The consequence of this action is alignments agents of development on the environment. In terms of waste management, we need to maintain the availability of natural sources and use it for society prosperity contiously (Sunarwibowo, 2008:94).
Based on his research result in Ciateul, Regol distric, Bandung, Sunarwibowo explained that the waste management that still used Collect-Transport-Dump pattern as a waste management pattern is not effective and sustainable, because it can only increase the burden of landfill waste, while the capacity of the dumpsite is very limited. As for waste management activity such as sorting, crushing, and composting, still very sporadic and household scale. Therefore, the waste management system that creates an unity effort from the stake holder, those are society, scavenger, compos maker, inorganic waste management plant, and local government is needed. They have a major role in arranging particular city waste management system as mediation to ensure and guarante the sustainability of waste management system (Sunarwibowo, 2008:94-95).

To accomplish the sustainable waste management, it requires the role and participation of society as developmental subject have to be increased. There are several studies about society participation in development, there are the works of Agung Wahyudi and Wahyu Prakosa, who see the importance of society participation in creating Betawi architecture village in Setu Babakan (Wahyudi dan Wahyu Prakosa, 2008). Quoting Moughfin, Wahyudi said that sustainable development have to be focused in four principals, there are futurity, environment, equity, and participation. The most interesting study by Wahyudi is the analysis which is brought by Becker et.al, it elaborate that sustainability or sustainable development is not simply preserving the environment, it has the wider comprehension to encourage society and prepare them for any changing to guarante the pra-condition for the development for the next generation (Wayhudi dan Prakosa, 2008:16).

There are several indicators that causing the society feel being empowered and more responsible; first, equal opportunity to share vision. Second, reachable access to contribute expertise and knowledge for their needs. Third, capacity to influence the decision, which directly affect them (Wayhudi dan Prakosa, 2008:18).

Another article that analyse society participation in environmental management are from Zamroni (2008), which elaborating the need of participative approach in preservating environment. His research result in Kali Code sees that types of environmental preservation that had been iniciated by local people have to be encouraged by stake holders, by involving them in the existing projects. Their involvement is not only to seek some material advantages, but also as a strategy to build the sense of belonging or handarbeni in Kali Code. From that fact, it will be raised critical awareness in preserving their environment (Zamroni, 2008: 68).

Based on social condition of people in Sukoharjo and waste management TPA Sukoharjo, the partitipation of local people are less than maksimum. From this condition, this paper aims to (1) describes the problem faced by the people of Sukoharjo village in sustainable waste management (2) finding the syneic model between knowledge and people experience of waste management in TPA Sukoharjo (3) formulating the integrated and sustainable step in community based waste management which is integrated with waste management in TPA Sukoharjo.

**Research Method**

This research used qualitative research method that used data in descriptive way. The researcher used this method in order to understand people activity comprehensively. The research subject are manager of TPA Sukoharjo and people that living around there. From this research subject, determined some people as main informant, while the supporting informant choose from the society which knowing the model of waste management in TPA Sukoharjo, authorized government, and public figures. The data collecting used observation, interview, and document study method. This research used data reduction technique, data presentation, and conclusion as data processing.

**The Existance of TPA Sukoharjo for Sukoharjo Society**

TPA Sukoharjo is one of the best landfill in Indonesia. The ability to mantain waste management which well known until national scale makes TPA sukoharjo becoming one of the new tourist destination. Furthermore, the succes story of Pati regency in achieving Adipura Kencana was empowered by the existance of TPA sukoharjo as one of the main indicator to get the predicate “the clean city” in the term of waste management.

TPA Sukoharjo located in Margorejo, Pati regency, developing waste management system TPA through deviding into active and non-active zone (Prastanti, 2015). Active zone functioned to manage the waste, such as collecting, sorting, and the final phase is managing the waste using controlled landfill method. Actually, this is a common waste management method used in numerous TPA in entire Indonesia. While non active zone is used to local tourist destination (Pratiwi, 2011), (Mustikasari, 2012). The factor that makes TPA sukoharjo much more superior than the others is its ability to manage and use the non active zone becoming educative and recreative green zone.
In non-active zone, manager of the TPA built some facilities, such as mini zoo, garden, fish breeding farm, library, and orchard. TPA Sukoharjo become a tourist attraction for people to spend their time in there because of the good layout and atmosphere are not like TPA in general. Not only that, students and government agencies outside Pati regency is also visiting the landfill frequently to learn, see, and take advantages from TPA Sukoharjo. Besides enjoying the water park, the visitor also can see waste management process in TPA. Its become an elements of education for the visitors to know more about waste management and in the end, were able to apply it in the household.

Problems Encountered within Society Participation about Waste Management in Sukoharjo Village

Although TPA Sukoharjo success in achive national achivement and in manage landfill become education and recreation facilities, it not a lot to contribute in society, parti

People in Sukoharjo, especially who lived around in TPA Sukoharjo generally work as farmer or labour. Because it is near to Pati capital city, many of them also work in business and trade. In waste management, they are just using conventional ways, Collect-Transport-Dump. They only depend on workers from sanitary agency and waste management officer from TPA Sukoharjo to manage their garbage. Almost no ecological and economical waste management activity such as composting organic waste or recycling inorganic waste. Flowchart of waste management in Sukoharjo Village can be seen in the following chart:

![Flowchart of Waste Management in Sukoharjo Village](image)

Figure 1. Scheme of Waste Management on Sukoharjo Society

During this time, TPA Sukoharjo, which is located near residential area, has not been seen as potential resources to educate about waste management to the society. TPA Sukoharjo and society was not seen as unity. The award that achived as one of the best dumpsite in Indonesia only become a pride of the government and did not have impact for the society near the site. This happened not because of the unwillingness of all parties, but because of the lack of synergy of empower. Mutualistic relationship between the government, in this case represented by the TPA Sukoharjo and local society is a social capital that must be developed. If people have knowledge in waste management and able to manage the waste independently and participative, then the officer of TPA no longer overwhelmed in waste sorting. And vice versa, the landfill operators are also ready to assist, facilitate, and provide networking to the citizens in the strengthening of waste management in their areas. Therefore, garbage not only be the remaining trash that must be disposed, but also can be useful product, able to provide knowledge about the conservation of the environment, and provide economic benefit to local society.

Synergy Model Landfill of Sukoharjo and Society in Sustainable Waste Management

Sustainable waste management is an important step that should be taken in creating a healthy, productive and quality of life. To make it happen, the government, as an institution that has the authority and power, expected to facilitate the society in managing the waste. In this case, as a government representative, TPA Sukoharjo expected to have significant contribution. On the other hand, developed society participation is needed to create sustainable waste management. Therefore, the the synergy of government society must be forged and strengthened.

There are some ways to develop synergy between TPA Sukoharjo and local society; First, strengthening the role of TPA Sukoharjo as an institution that can educate the society in managing the
waste. Second, develop awareness, participation, and social capital as sustainable way to empower the society. Third, establish local institution in order to accommodate the community in managing the waste. And the last, strengthening networking between society and landfill operator in order to create an independent, integrated, and sustainable waste management. The following is a flowchart of synergy model that can be developed by TPA Sukoharjo operator and society related to sustainable waste management.

Figure 2. Synergy Model Landfill of Sukoharjo and Society in Sustainable Waste Management

Strengthening the role of TPA Sukoharjo can be done by creating various programs about waste management that motivate and educate society, so the community can manage it independently. If they already have a critical awareness of ecological threats due to rubbish and already know the ways of waste management, then this step will be strengthened with the implementation of the social capital that they have as an effort of social empowerment. Strengthening local institution is the next step that can be taken when the community is already participate in waste management based on their social capital. The role of society is crucial in strengthening the presence of the local institution. The role of local institution will be stronger in community-based waste management if supported by institutional networking. The development and strengthening of this cooperation networks allow take and give relationship that allow society managing the waste sustainably. With this step, TPA can have a real contribution in the society and help the government in solving waste problem. Vice versa, people can be empowered socially, ecologically, and economically.

Conclusion
To be successful TPA Sukoharjo, as one of the best landfill in Indonesia, should contribute to the society. The step that can be taken is by develop synergic model between TPA Sukoharjo and local society. It can create awareness and knowledge about waste management to society, so people can be empowered, independent, and prosperous. Therefore, the integrated and sustainable waste management can be realized.

References


OPPORTUNITIES AND THREATS IN DEVELOPING TOURIST VILLAGE FOR INDEPENDENT AND EMPOWERED RURAL COMMUNITY

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Abstract

Most Indonesian people live in rural areas with its various peculiarities potentially supporting the development of rural tourism, such as natural environment, beautiful natural scenery and landscape, diverse vegetation, and typical living pattern of rural community. This qualitative research using explorative approach was taken place in Brayut Village of Sleman Sub District of Sleman Regency of Daerah Istimewa Yogyakarta Province. The sampling technique used was purposive sampling one. Data collection was carried out using observation, in-depth interview and documentation. Data analysis was conducted using an interactive model of analysis. The result of research showed that Brayut tourist village had tourist potential such as Joglo House, Jathilan Attraction, Javanese Dance, Batik producing art, Karawitan music, and traditional game in cultural area; wide farm land in agricultural area; Orange and Zalacca (salak) in plantation area; and cow in animal breeding. Supporting dimensions (opportunities) in developing Brayut tourist Village were available tourist potential, its proximity to government center, facility from related service (office) and community participation. The inhibiting dimensions (threats) included limited fund and community’s poor understanding on tourist village. The effects of Brayut tourist village development in Sub District of Sleman Regency of Daerah Istimewa Yogyakarta Province included community development, changing community behavior, and community organization.

Keywords: Opportunity, Threats, Tourist Village Development, Community Empowerment

Introduction

Republic of Indonesia’s Law Number 10 of 2009 about Tourism in chapter III containing Tourism Organizing Principle in Article 5c mentions that tourism should be able to benefit society welfare, justice, and proportionality. The organization of tourism should be able to empower the local community as well. In addition to improving local income, tourism sector should be able to improve both economic and social welfare of local community. Indonesian people largely live in rural area with their various peculiarities. Natural environment, beautiful natural scenery and landscape, diverse vegetation, typical rural community living pattern and etc support the development of special-interest tourism, so called rural tourism (Demartoto Ed., 2009).

Tourism village development is affected by 4 key interconnected elements: physical/geographical condition of human residence (habitat), cultural and traditional heritage, external cultural acculturation effect (history), and work creation product (Handicraft) (Cohen, 1979; Sharpley, 1997a). Tourism supporting infrastructures include attraction, accessibility, amenity, and tourist activity. Tourist attraction can be attractions, cultural attractions, and built attractions. Tourist accessibility includes road signage, access to tourist attractions, regional airports, and ground transport, time taken to reach the destination, the cost of travelling to the destination, and the frequency of transport to the destination. Tourist amenity consists of accommodation, food store, tourist information center, souvenir center/store, medical center, banking service center, communication media, security post, Tour Travel Agent, and clean water and electricity availabilities.

Tourist activity can be categorized into appreciative, such as sightseeing, hiking, photography, enjoying the outdoors; attractive-symbolic, such as fishing, picking berries, collecting rocks, bird hunting; passive-free play, such as resting and relaxing, getting away from the city, camping, cooking, reading, enjoying camp-fires, playing cards; sociable-learning, such as visiting friends and relatives, shopping, meeting people, drinking, partying, nature study; and active-expressive, such as swimming, canoeing, beach activities, children’s play, boating. The activities the tourists do can result in business activity the local people can do, including service and product selling to tourists (Murphy, 1985; Spillane, 1994; Sharpley, 1997b; Soekadijo, 1996).
Community solidarity is one of main supporting factor in developing rural tourism, including participation and collaboration of business actors either directly or indirectly involved in tourism (Huang and Stewart, 1996; Wilson et al., 2001). Bachleiter and Reinhard (1999), Wearing and McDonald (2002), Cohen (2004) stated that the rural tourist object managed by Styria-Austrian communities, community in Papua New Guinea rural area, and tourist performers in Oaxaca, Mexico can improve the quality of life of the local people. Center for International Forestry Research states that the management of natural tourist object, widest jungle in Asia, clean rivers, and fascinating scenery contributes positively to Malinau local community in East Borneo (Basuki and Sheil, 2004). Kantamaturapoj (2005) stated that the community-based tourism management in Plai Pong Village, Samutsongkram Province of Thailand contributes positively to surrounding community viewed from economic, social, and environment aspects. Atmosudiro et al (2004) stated that weaving-based tourism in rural area of Lombok, West Nusa Tenggara benefits positively the people with weaver profession. Community welfare in Hananwa of Limpopo Province, South Africa, improves after having wrestled with catering (food sale) business, particularly during winter (Boonzaaier and Loudine Philip, 2007).

Although rural tourist objects are developed into rural tourism, dominant poor community is frequently found. The successful rural tourism development cannot be apart from tourism performers including local community, local institutions such as village government, local government, private, and social institutions such as Non Government Organization (NGO) (Murphy, 1985). Tourism development in a tourist destination always takes profit and benefit for the public into account. For that reason, to maintain nation personality, the preservation of living environment and its quality is performed comprehensively and integrative manner along with other development sectors and various tourism enterprises, at whether small-, medium- or large-scale, in order to support each other (Leiper, 1995; Yoeti, 2002; Damanik and Weber, 2006). A successful tourism development is the one that can benefit the local community, economically, socially or culturally (Sedarmayanti, 2005; Demartoto Ed, 2009). It means that the community becomes independent and empowered.

Parsons develops a chart of basic social action units in the presence of individual as actor; actor is considered as hunter of certain objectives; actor has alternative means, tools, and techniques to achieve his/her objective and he/she faces a number of situational condition that can restrict his/her action in achieving such the objective. The constraints include situation and condition, some of which is uncontrollable to individual, including the relationship between individual and its environment, either social or non-social one (Ritzer, 2004).

Brayut Village of Sleman Sub District in Sleman Regency of Daerah Istimewa Yogyakarta Province has tourist objects developed into rural tourism and giving the local community as tourism performer an opportunity, thereby their management is expected to improve surrounding community welfare. This research studied opportunity and threat in developing Brayut tourist village for the independent and empowered rural community.

Method
This research was a qualitative research with explorative approach to answer How and Why questions concerning the phenomena of opportunity and threat in developing Brayut tourist village for the independent and empowered rural community. The data collection to get database was conducted from March to May 2015 through in-depth and tape-recorded interview, documentation and non-participatory observation. The subject of research was the tourism performers in Brayut Village of Sleman Sub District in Sleman Regency of Daerah Istimewa Yogyakarta Province, including community, Chief of Brayut Tourist Village, village government apparatus, tourists, and Cultural and Tourism Service of Sleman Regency. The sampling technique employed was purposive sampling one, by considering attraction, accessibility, amenity, and tourist activity. The data analysis was carried out in-depth using an interactive model of analysis, encompassing three main components of analysis: data reduction, data display, and conclusion drawing (Miles, et al., 2014).

Result and Discussion
Brayut Village of Sleman Sub District in Sleman Regency of Daerah Istimewa Yogyakarta Province is a land at 243 m-altitude, and has temperature ranging between 20 and 35 Celsius degree. Most of productive land in Brayut Village is farm land in 34,750 ha with, and 4 ha for yard and people settlement. Topographic condition of Brayut Village is and ideal settlement area. Its land condition with high fertility level leads to a fertile farm land with various plants and cattle breeding. The successful and good utilization of natural potency cannot be apart from skilled human resource and adequate capital supports. Brayut village is actually similar to other villages in general, but it has distinctive potency and uniqueness. Comfortable village environment, fertile and sufficiently wide farm land with a variety of plants, fruits and vegetables lead the
community to make farm sector as their livelihood. Its simple agricultural system makes the farmland cultivation done traditionally using simple tools such as cow to plow the farm, hoe, and picking the rice.

During rice harvest time, the people seem to cheer up getting the outcome of their hard effort. As the expression of their gratitude to God for making their farm resulting in rice, wiwit (beginning) ritual is carried out. Wiwit ritual is a hereditary habit they got from their ancestor. The tool used to harvest rice is called ani-ani. Harvest tradition with ani-ani is one of attraction in Brayut Tourist Village because it represents a villager life still holding on traditional cultural values tightly. Based on the rice harvest habit with ani-ani, a Non-Government Organization is interested in preserving the life philosophy of community by establishing a foundation named Ani-Ani Foundation (Yayasan Ani-Ani).

The community’s economic condition is relatively good as can be seen from the condition of residence, education level, and tidily and cleanly-ordered environment. The houses in Brayut village are generally sinom and joglo ones constituting the typical characteristics of ancient Javanese house indicating that Brayut Village has been long occupied. History proves that Brayut Villagers have brought about a Demang and some Lurahs of Village during Dutch colonialism era.

Brayut Village is an agrarian area in Sleman Sub District. Most populations (31 people) become farmers to earn living, farmer labor (39 persons), and land-owning farmer (30 persons). The farm commodities in this village are rice, corn, soybean, peanut, long bean, and chili. The primary commodities of plantation are tobacco (1 hectare wide) and coconut (175 trees per hectare). Fruit commodities included orange 100 trees/Ha with outcome of 0.5/Ha, randubutan 300 trees/Ha with outcome of 0.5 Ha, banana 350 trees/Ha with outcome of 0.5 Ha, and zalacca (salak) 5000 trees/Ha with outcome of 3.5/Ha. The cattle bred are cow, with business orientation to sell the cow descendant. Sumber Ayu Cattle Breeding Group holds a meeting once in a month every Senin Puhing eve. This cattle breeding group develops rapidly and has gotten various achievement. Brayut Village farmer also cultivates dry mushroom that can be harvested monthly and cooperates with other party in the term of marketing so that it can reach Wonosobo, Central Java area as its marketing area.

In Brayut Tourist Village, there is a karawitan group holding a meeting twice a week on every Sunday night, and dance studio teaching a variety of classical dances such as Gambyong, Kesatria, and Bondan dances. Those dances are always performed as welcoming dance when there is guest visiting. Brayut Tourist Village also offered tour package to the tourists visiting. This tour package invites the tourists to stay in the people’s houses and to practice directly what the villagers do including cultivating farm land traditionally (plowing the farm using cow and stripping the land, tandur (planting rice), tedun ritual, matun (weeding) and fertilizing rice plant), preparing typical village food, learning Karawitan, learning traditional classical dance, learning batik, and other village activities.

Community development is intended not only to build relationship and life of everyone to live within society, but also to build society because any unit of community has community power. A society can lose his power when the society experiences community disorganization, because to deal it with, community development is conducted. The development of Brayut Tourist Village was conducted by Brayut Village society aiming to make the society more empowered and can utilize the existing potency. Community participates to make their village the tourist village that can attract tourist, and to obtain additional income. Through some training they attend, they explore their skill to create a product to be offered to be tourist package and to be sold in tourist outlets.

The actors in Brayut tourist village development included: Tourist Village Chief initiating the development of Brayut tourist village, local art coaches attempting to hold routine practice to make the community empowered. Brayut villagers as the actors have certain objective, to undertake the activity related to tourist package offered in Brayut Tourist Village in a variety of activity and obtaining income from that activity. In addition, the youth of Brayut village attempted to get additional income from souvenir production, coconut peeling activity and earthenware variation sold to the tourists visiting.

Every actor has his/her own tool or way to achieve objective, for example, by establishing an organization where they can discuss about anything. Sumber Ayu Cattle Breeding Group consisting of cattle owner, dance studio the dance teacher establishes and karawitan art association established by karawitan art instructor. Through organization, villagers can discuss to determine the turn to undertake activity when there is a visit to Brayut Tourism Village. However, when a dance practice activity is held, the local female adolescents rarely attend it, because they have been tired at school. Batik instructors also encountered similar constraint when they hold batik learning activity for minors. The constraint impossible to deal with when visitors take farming tour package is unfriendly weather. Brayut Villagers welcome the tourists modestly and serve them friendly. It is in line with the existing norm.

The result of research shows that there is a changing behavior among the community, from negative to positive one, meaning that the community becomes more advance and independent. Before the development of tourist village, housewives always stay at home only, but after that, they do routine activity (producing batik). In addition, there is community organization as an attempt of governing mutually in
managing activity or program they develop. The community forms working committee, sharing duty, overseeing each other, planning activity, and etc. The social institution existing is also involved and improved for its capability if necessary. Community as the main actor starts from planning activity, implementing to maintaining and preserving. Community involvement since the beginning enables it to learn much more. In the beginning of activity, there is a facilitator giving information or explanation even role modeling. In this stage, the community learns more, but in the next stage, the facilitator begins to give the community the opportunity to try themselves until they are independent and empowered.

The establishment of organization as a means of conveying the members’ aspiration and discussion leads the members of Brayut Village community’s conduct to be directed and organized. The development of tourist village requires coordination and cooperation, as well as balanced role between stakeholders including government, private, and community. For that reason, an approach used to developing tourist village is participative one. The most important element in building tourist village is the involvement of villagers in any aspect of tourism activity in the village. There are two important indicators of a tourist village’s success: local institution independency, and adequate human resource availability to implement tourism development. Local institution independency is very important because it is the basis of community activity in tourism, serving as economic resource, knowledge and skill accumulation, and cultural heritage of local community.

The availability of visionary, tough and professional human resources becomes key factor supporting the successful program itself. The formulation of tourist development planning model is determined by the assignment of its vision and mission foundation. Visionary vision and objective for tourist village development is the creation of independent and empowered rural community in social, economic, and cultural sectors. The empowerment can be accomplished by giving the villagers as wide as possible opportunity of being development subject for managing Natural Resource, Human Resource and equipment they have for mutual welfare. It means that it is the process of making the capable individual or community doing something because human resource is a main supporting element in development process, in addition to natural resource and technology (Sugeng, 2008; Muslim, 2009).

In line with development spirit in autonomy era recognizing the equality of community, private and state as the stakeholders of development, community development actions become significant to do. It is based on a belief that when the community shows high participation level in development, they have strengthened their nation’s capability indirectly in dealing with change dynamic at regional, national and global levels. Therefore, the attempt of community development should be an integral part of a nation’s attempt of improving initiation and participation level of its citizens in development process.

Conclusion

The opportunity of developing Brayut tourist village of Sleman Sub District of Sleman Regency of Daerah Istimewa Yogyakarta Province can be found in cultural, farming, plantation, and animal breeding potencies. Tourist attractions include traditional house, jathilan, local dance, farm land, tourist village-typical batik, traditional music, traditional game, and river bank. Tourist activities include cultivating farm land, garden and cattle breeding; producing batik and karawitan. Accessibility in tourist village includes motor rent to tourist village with public transportation vehicle and ojek. Transferability consists of inter-area connectivity including Brayut village and Monumen Jogja Kembali, Kaliurang, Tourist Agro-tourism, Tanjung Tourist Village, and Prambanan, and friendliness to tourists, and public transportation vehicle and ojek. In addition, it also includes its proximity to government center, facility from related Service and community (public) transportation. Meanwhile, the threat include limited fund, less awareness of tourist village among the members of community, villagers’ laziness and less supporting weather. The effects of Brayut Tourist Village development related to community empowerment include the villagers’ attempt of being better then before, changing behavior and community organization.

In sustainable tourist village development, more intensive socialization should be made about tourist village, positive activities functioning to spend leisure time should be improved for young generation, adolescent organization should be established oriented to building tourist village, fund should be raised through activity toward the advance of tourism village, tour package should be diversification to make the prevent the tourists from being bored, the culture existing in Brayut tourist village should be preserved. Government should socialize the advance of tourist village and community empowerment program to the community, conduct monitoring and evaluation to find out the development of tourist village. The visitors of tourist village should give critique and recommendation after they have visited, and participate in preserving the culture of Brayut tourist village, and establish good relation with the people of tourist village.
References


EMPOWERMENT OF FARMERS TO DETERMINE THE MOST OPTIMAL SEASON IN PLANTING TOBACCO BASED ON LOCAL WISDOM IN KANDANGAN DISTRICT OF TEMANGGUNG REGENCY

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Abstract

Temanggung Regency an area that is generally cool weather. The average temperature is 20°C–30°C, because it is located in Mount Sumbing dan Sindoro slope. This condition is very suitable to plant tobacco as main agriculture commodity in Temanggung. Kandangan District consist of land farmers and climate condition that very support for tobacco planting. Farmers must to understand how to optimize the production of tobacco. This research aims is to know: factor triggering tobacco crop failure related to determination of the planting seasons. Measuring the farmers level of accuracy in predicting rain season based on local wisdom, called as pranata mangsa (season predicting). The last is to investigate the implementation of farmers empowerment to determine the most optimal season in planting tobacco based on local wisdom in Kandangan District of Temanggung Regency.

Key Word: farmers empowerment, local wisdom, optimize planting seasons

Introduction

Temanggung Regency is located between 110°23′00″- 110°46′30″E and 7°14′00″ - 7°32′35″S. Temanggung Regency an area that is generally cool weather. The average temperature is 20°C–30°C, because it is located in Mount Sumbing dan Sindoro slope in Cental Java, Indonesia. This condition is very suitable to plant tobacco as main agriculture commodity in Temanggung. Kandangan District has an area of agricultural land 1.516 hectar. This large agricultural land and climate condition is very suitable to plant tobacco as main agriculture commodity in Temanggung. Kandangan District consist of land farmers and climate condition that very support for tobacco planting. Farmers must to understand how to optimize the production of tobacco. The type of tobacco plant that usually cultivated in this region is Gober meloko, Genjah kenongo, and Mantili.

Based on Temanggung Local Goverment targets to be achieved in 2013 is plant seasons is to cultivated tobacco up to 13.000 hectar scattered in 14 district. Chopped tobacco production in 2013 harvesting season is 9.100 ton, while quota purchase of cigarette factory is about 12.300 ton, (Aditia, 2013). This data show that tobacco needs unmed with local production, so very important to increase tobacco production. Up to 2013 Temanggung is the most important area that produce tobacco in Indonesia. The Temanggung tobacco land is 5% from all total national tobacco land. Most of Voor-Oogst Tobacco (planting in wet and dry seasons) that produce from this area hired by cigarette big producer such as Gudang Garam, Djarum, Nojorono, and Bentoel. Last years, Gudang Garam hired 6.500 ton of Temanggung tobacco, while Djarum 2.500 ton.

According to The Head of Temanggung Pertanian dan Perkebunan officials, Rumantyo, Temanggung tobacco harvesting decreasing in 2014. It’s means 40 percent drop dramatically to 8.000 ton. It is unfortunate because the tobacco demand precisely rising up from 12.000 ton (in 2013) to 14.000 ton dried tobacco (in 2014). This years is the worst harvesting seasons to tobacco farmers at Temanggung. This years heavy rain continuously from August to September and deadly “green gold” which is the resource of livelihood of tobacco farmers. Heavy rains becomes determine factors that is feared and wary to tobacco farmers at Temanggung.

Research Method

The research methode that generally used is kuantitative with the survey technique. Survey technique is doing research began from take several sample. In this case surve is belong to 20 farmers at Kandangan District. Sample taken purposive with the consideration that the farmer is order of pranata mangsa (local season predicting). Data were analyzed with descriptive presentage to get new information.

Data collection technique required to get the goals of the research. Data collection technique used secondary data related to climate especially rainfall data take from BMKG (meteorology and climatologi official). The other technique is indepth interview to tobacco farmers to eksplore their local wisdom,
especially about how to use pranata mangsa (local season predicting). After get that information, the researcher conducted a focus group discussion (FGD). The researcher acted as facilitators and together with the chosen farmers formulated the new method and produce planting season calendar. It’s based on their local wisdom combined by rainfall pattern as the result information from BMKG.

Analys data technique do with descriptive, start with outlines the general conditions research location. To get the first research goal, to understand the factor triggering tobacco crop failure related to determination of the planting seasons used descriptive percentage. After that to measuring the farmers level of accuracy in predicting rain season based on local wisdom, called as pranata mangsa (season predicting) researcher used descriptive percentage to.

Researcher used data overlay between rainfall pattern as the result information from BMKG and the calculation results of pranata mangsa. Here, researcher as a facilitator FGD implements farmer empowerment to determine the most optimal season in planting tobacco based on local wisdom in Kandangan District of Temanggung Regency. The farmers new method is called seasons calender. This reading of the calendar is as follows.

<table>
<thead>
<tr>
<th>Month divided into dasarian (ten-days)</th>
<th>BMKG Data Prediction</th>
<th>Farmers Wisdom Data Prediction (pranata mangsa)</th>
<th>Overlay Interpretation (seasons calender)</th>
</tr>
</thead>
<tbody>
<tr>
<td>January I</td>
<td>Rain</td>
<td>Rain</td>
<td>Rainy</td>
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<tr>
<td>January II</td>
<td>Rain</td>
<td>No Rain</td>
<td>Cloudy</td>
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<tr>
<td>January III</td>
<td>No Rain</td>
<td>No Rain</td>
<td>Sunny</td>
</tr>
</tbody>
</table>

After read the season calender that made base on local wisdom (pranata mangsa) and BMKG data, that used by Temanggung farmers, they do generalisation information process and find out tobacco planting safe zone. The result of data overlay is visualized in table 1.1. The zone is classifiable in to 3 zona: safety zone, alert zone and danger zona bahaya. The result of data overlay is classified in to: sunny zone, is when the both of BMKG data and Pranata mangsa show the same criteria, no rain. The next classification is cloudy when BMKG data and Pranata mangsa indicated different condition, one is rain and the other is dry. The last is classified into rainy zone, if both of data show the same condition, rainy.

**Result And Discussion**

Based on interview to 20 tobacco farmers as respondents that used local wisdom when make decisions, they believed the factor that triggering tobacco crop failure is hard rainfall. Of course the failure factor here is related to determination of the planting seasons. It’s especially happen in Kandangan District. Most of the farmer or almost 80% farmer think hard rainfall can make tobacco crop become broken. It’s happens not only when farmers ready to harvest, but it start when the crop still grow.

Tobacco growing requirements is not too much water. The plant can grow well if the land become dry or not too much rain fall. If the land is too wet it’s cousing plant root rot. If the plant already mature, they produce leaves that are nice and wide. When the leaves ready to harves, sudden rains damage the leave. It is can make the leaf become broke. The factor that triggering tobacco crop failure can be look on table 1.2 the follow.

<table>
<thead>
<tr>
<th>Triggering Factor</th>
<th>Presentage (%)</th>
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<tr>
<td>High rainfall</td>
<td>80</td>
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<tr>
<td>Disease due to high rainfall</td>
<td>15</td>
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<tr>
<td>Other disease</td>
<td>5</td>
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<tr>
<td>Total</td>
<td>100</td>
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**Table 2 The Factors that Triggering Tobacco Crop Failure**

The second factor that triggering tobacco crop failure is the disease due to high rainfall. This factor affect success or failure in tobacco harvesting due to 15%. Explanation for this phenomenon is that uncertainty land moisturizer, for example the land is very wet, it’s can inflict the disease. When the age of the tobacco still young, less than 1 month the tobacco need more water compare to the next age. If water needs are not met, then it could appear stunted. After that when the age of tobacco plant become mature, if the weather is still in high rainfall, it could appears the decay in partial or total leaf.

The third factor causing tobacco crop failure is other disease caused by other factors, due to 5%. For example, disease caused by plant pest, such as caterpillar. This disease or pest can destroy tobacco leaf, or perforated leaf. This fact show us that most dangerous factor is hard rainfall and most farmers belived it.
The next research results is about the characteristics of the weather condition that can cause broken tobacco leaf. Found that moist weather condition can destruction to tobacco leaf. At the other side dry weather do not cause destruction to tobacco leaf. Wet weather here is a kind of weather that have hard rainfall, for example happen in wet mounths when rain fall is more than 100 mm/month (due to Mohr classification). Moist/Mild weather is a kind of condition that the rainfall in measured is 60-100 mm/month. Dry weather is akind of condition that the rainfall is lower than 60 mm/month (Mohr, in Khomarudin, 2002). Interviews to tobacco farmers about weater character that causing broken tobacco leaf could seen at table 1.3 below.

Tabel 1.3. Weather Characteristic that Can Destroyed Tobacco Leaf

<table>
<thead>
<tr>
<th>Weather Characteristic</th>
<th>Percentage (%)</th>
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<tbody>
<tr>
<td>Wet</td>
<td>80</td>
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<tr>
<td>Moist/Mild</td>
<td>20</td>
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<td>Dry</td>
<td>0</td>
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<td>Total</td>
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</table>

Resource: interview 2015

The next stage in this research is implementation of farmers empowerment to determine the most optimal season in planting tobacco based on local wisdom in Kandangan District of Temanggung Regency, Cetral Java. The farmers community in Kandangan District try the new method that combining their local wisdom method with modern method besed on BMKG data. Farmers try to overlay two table, between the measurement based on pranata mangsa and the other table is rainfall patterns based on BMKG data. Than the community found their new table that better in accuracy to predict the season.

This process is doing in focus group discution stage. In this stages notch researcher is as a facilitator. The community as subject research do their own proses, to get the knowledge and skills whithin groups. It call empowerment proses. In this focus group discution, learning proses do as participatory start from analysys seassone zone, digging information about pranata mangsa, overlay the two kind of season determination method, and to conclude the new information from their learning prosess.

Step one in this participatory learning is reading data from BMKG and find the best planting season for tobacco. In this reading data process, very important for farmers to focus about when the wet season and when the dry season will start. Kandangan District, Temanggung Regency, Cetral Java, based on The Approximate Nature Of The Dry Season Map 2014, include in Central Java-Yogyakarta Special Region Season Zone. At the other name Kandangan Distrik precisely include in 125 Season Zone (ZOM=Zona Musim). Based on that map farmers can show the attribute data average of rainfall ten-days (dasarian=per sepuluh harian) period 1981-2010 Indonesian Zone Season, (Syahbuddin 2006). From that table farmers find the prediction that dry season will began in early May and will be end in the middle of August (BMKG, 2013). The most high rainfall will happened in the middle of November until the middle of April.

In determining the accurate the suitable planting season, not only read the rain fall dasarian (ten-days) pattern, but farmers also use pranata mangsa. Use their local wisdom the farmers as Jawa cultural society can measuring season and suggest the perfect time for plant. This measurement method usually used in rice (padi) plantation. But it accurate to use in tobacco plant, because there relationship between two kind of crop. It is because the farmers will start to plant tobacco when they finish harvest in plant rice. In other word when farmers can determine exactly when start plant rice, it will accurate to predict when they will harvest. When the farmers start to harvest, it the same time with the rainfall will increasing. But here the moist or the land is still enough. It is a very good time to start plant tobacco.

Suitable with the stage of pranata mangsa, rice planting is start in mangsa udan (wet season or rainy season), that predicted began in November to February. Than treatment period of rice do in mangsa pangarep-aparep (musim harapan=hopefull season) that began in February and finish in April. The harvest period is began in April to May. If harvesting period is finish so it began mangsa terang (dry season=sunny). Farmers can not continue plant the same crop. If it still happen the land will run out the nutrients. If some nutrients are exhausted it means that the fertility of the lang is getting lost. To prevent this condition farmers must do variation in their crop. Than the soil will be not saturated and still secure in fertile.

Farmers in Kandangan Distrik usually choose the other commodity to plant after rice, (Pasarpiba, 2008). One of the most choosen is tobacco. It is the best choice because based on local wisdom according to land characteristic and season characteristic. Because in this time the sunny season (mangsa terang) is very suitable for planting tobacco. In the middle of May when the rainnfall is never came but the soil
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moisturizer still enough it is the best time for prepare land for planting tobacco and could survive until the time for take care.

Sunny period is very perfect time for tobacco growing and the weather is very supported. Tobacco need sunny for intensive growing and enough water but not to tarnish. This section is called sunny period (mangsa terang), that Javaness people saw the sunshine every day at their land. Tobacco is not like wet or tarnish condition because it can trigger mushroom on the leaf. If the land become wet it could make the root rot and even death.

The take care period will continue to enter mangsa paceklik (bad season) for rice, but it is the best period for tobacco because in this period the sun shine is very bright. After harvest, tobacco leaf must dried soon. It’s avoid tobacco become wet because of water moisturizer. The best dried system is under sun shine, not dried by oven. Because if the dried do by oven, it will make the leaf lost their moisturizer and also make the leaf texture will broken. It can happen because if they use oven to dried, the heat produced is burned.

To know the procedure or stages how to determined perfect period to start plant until harvest tobacco crops, show Picture above. Than farmers could get the optimal yield from their tobacco plantation. That picture show optimal season calendar. Used the rainfall pattern and pranata mangsa from their local wisdom farmers can do their learning proses their self. They could make their season calendar by their self and interpreted it to predict the wet and dry seasons. Than they could make an accurate plan to determine when they will start plant, take care, until harvest. It called that farmers empowerment is success.

Conclusion
This research conclusion is the accurate of planting season determined could influence the success in plantation including tobacco. So it’s very important to predict the season that become reference about the perfect time to plant, take care, until harvest. The factor that triggering tobacco crop failure is mistakes in determining of rainy season period. It’s make the farmers could not anticipate hard rainfall.

Farmers skill in measurement of rainy season accuracy increasing by use new method. At the beginning farmers only predict rainy season based on pranata mangsa, now they combine with data interpretation. It means farmers empowerment to determine the most optimal season in planting tobacco based on local wisdom in Kandangan District of Temanggung Regency is success.

Farmers community in Kandangan District of Temanggung Regency have high potential for empowerment. Researcher suggest to develop some kind of empowerment models based on local wisdom. Next researcher could combine local learning system with modern learning system. It’s could increasing farmers capacity to control determinant factor in predict nature condition to maximise their crop production.

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Figure 1. New Season Kalendar Combine Pranata Mangsa & Rainfall Pattern
ROLE OF THE TRADITIONAL VILLAGE COMMUNITY EMPOWERMENT
DAYAK BA'NYADU ANTAN RAYAN VILLAGE OF PORCUPINE DISTRICT
SUBDISTRICT NGABANG WEST KALIMANTAN

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Abstract

Law No. 6 of 2014 on the village made the village need to develop policies in providing services, increased participation and empowerment aimed at the welfare of the community. Research into the role of indigenous villages in the Dayak community empowerment Ba'nyadu Village Antan Rayan Ngabang District of Porcupine District, West Kalimantan, aims to identify and analyze the role of village government and indigenous peoples in empowering the existing potential in agriculture and tourism. The study also wants to determine the factors that encourage and inhibit the village government in empowering the community. The method used is a qualitative approach that emphasizes the human element as a research instrument.

Based on the research that has been done, the role of the village community empowerment can be seen from several indicators, namely: The role of indigenous villages in coaching, innovation, and the utilization of existing potential in both natural and cultural village to be developed in the sectors of agriculture and tourism. Fostering community awareness and willingness to use the concept of masyarakat. The role of the government and the indigenous village in the empowerment of tourism by utilizing local wisdom and natural potentials that exist in the village.

Keywords: traditional village, community empowerment

Preliminary

Law No. 6 of 2014 on the village of making policy on the village in providing services, increased participation and empowerment of rural communities devoted to the welfare of society. The concept that emerged in the process of community empowerment is the concept of independence. Development will be on target, implemented properly and can be used if the result of the development performed really meet the needs of the community. To achieve the target, rural development is necessary empowerment of rural communities ranging from participation in planning to the final outcome of such development. Performance of the village chiefs should be able to carry out basic tasks for leading and coordinating the village government in implementing rural household affairs, conduct training and community development, and fostering rural economy. But the reality of the village head and device performance in value by the community in providing all-round service slow, cumbersome, and formality.

Empowerment of indigenous villages to reduce poverty and prosper society is an interesting thing which the various poverty reduction programs, especially in agriculture and industrial utilization of the village to the creative economy in society can not resolve the problems that exist. The agricultural sector in rural communities is a buffer to meet the needs of society, and given the continued increase in the need for food caused by increasing population. Community empowerment in addressing poverty needs to be done is to encourage people to realize that the agricultural sector is the sector that needs the most vital for people in West Kalimantan. People today are more interested in working as an employee at a company and in government agencies and other private. The agricultural sector is considered more promising.

Community empowerment is a new thing in the Dayak village in membangunan society. Based on the background in this study raised several issues, namely: How is the government's role in empowering rural communities in the fields of agriculture and tourism as well as the factors that encourage and inhibit the village government in empowering the community in the Community Empowerment Dayak village Ba'nyadu Antan rayan Subdistrict Ngabang Porcupine District of West Kalimantan.

Method

The method used in this study is a qualitative research method. In accordance with the issues raised, the focus of research is emphasized on the focus of the research is mendeskripsikan and analyzing the role of village government in empowering the community in the era of regional autonomy in terms of providing
guidance to the community, service to the community and the development community as well as supporting factors and obstacles that arise in empowering the community in Dayak Ba'nyadu Antan Rayan village in the district Ngabang districts Hedgehogs, West Kalimantan.

The technique of collecting and processing data in this study can be conducted in various forms, namely through: observation / observation, and interviews. In this study were used as the informant is considered to have the information (key-informant) required in the research area. Data analysis technique that is data that has been collected from interviews and literature study or documentation will be analyzed and interpreted to determine the intent and meaning, then linked to the research problem. The collected data is presented in narrative form and a direct quote of the interview.

Results And Discussion
The existence of indigenous villages as heir, conservationists and perpetrator active local wisdom, is very potent in maintaining cultural identity and build awareness of the cultural diversity in Indonesia. The traditional village characterized by a group of people who are at particular territorial area, with a uniform system of economic activity as well as their genealogical attachments. In addition, the traditional village also has a principle of life, sustainable patterns of interaction in everyday activities, and has a set of rules, written or unwritten adhered together. An indigenous villages are often characterized by uniformity of belief system following the ceremony, the uniformity of patterns and lifestyles, as well as the uniformity of the pattern of the architecture. In daily life, people develop local wisdom that is maintained and inherited.

The village setting is customary in the Act Village also provides protection judicially against the existence of customary law prevailing in a society customary law, because in fact empiriknya sometimes many emerging problems faced by indigenous peoples Indonesia when customary law dealing with positive law, (Lastuti Abubakar, 2013 ), which in this case adat community can certainly be in a weaker position. where the division of labor between the village offices take care of issues related to governance issues, while the traditional village take care of the problems associated with customs.

Dayak community system of government headed by a village headman was helped by tribal councils. The head of the village was selected by the people directly. Each village has a traditional authorities. Head of customs / temengun / tumenggung charge of three villages. In each village has several indigenous Dayak village. Each village has a traditional authorities called Pesirah, they have a duty to regulate customary law and resolve problems that occur kampong, Pesirah representatives of temengung. Pesirah subdivided into Pesirah RT and Pesirah hamlets. temengung like Pesirah have any representation or subordinates also called Pangaraga. Task indigenous leader (Temengung) is handling all the affairs of customs, (whether it matters criminal, marital affairs, etc.), control of indigenous lands (the intent of mengguasai indigenous land is Tomonggong power to determine where groundwater is used for farming, to settle and so on) , Name indigenous leader BANUA Bamayak is Alm. M Kosen Mondom.

Role of Government and the Indigenous Villages In the Community Empowerment
Community empowerment, defined as a process that builds community through the development of abilities, behavior change, and community organizing. Provide training or to include the public in the development of training and skills required capabilities is one of the forms of empowerment is right for the village community. Results of a study of the village Antan Rayan describe the role of village government and indigenous peoples in empowering the community can be described as follows;

Development of the Society
Coaching is one very important element in the process of community empowerment. Coaching is done by the village head and tumenggung. In libatannya tumenggung in this case because of their belief in society that tumenggung is the intermediary between man and nature. Tumenggung in addition to thinking about the spiritual power also holds extensive indigenous lands and has the power to open up new fields. In conjunction with the coaching, youth leaders samuel dayak revealed that the targeted coaching, especially in fostering people's lives is the mentality.

Community life coaching activities carried out by the head of the village through the values of local wisdom and social capital of formerly was held by villagers that the spirit of mutual cooperation which is now eroded to be resurrected. The village head helped by Tumenggung use the concept of awareness and willingness of the community itself to change for the better.

Services And Community Development
Law No. 32 of 2004 on regional autonomy and Law No. 6 of 2014 on villages, people have sovereignty that is wide enough to determine the orientation and direction of development he wants. Form of government services to the people in the rural village of Antan Rayan is if the concerned communities need ser-
vices eg improvements in agriculture, the village officials made every effort to provide the best services to its citizens denagn involve other citizens through Panagari.

Custom government helps spiritually and deployment time associated with the business service to the community who still believe in local beliefs. According to the belief of the Dayaks, when the activity of farming especially in selecting the locations that will be tilled, encounter a wide variety of signs, such as the sounds of birds and certain animals, it is necessary to the ceremony with mempersembah offerings with the intention that the spirits who have supernatural powers not disrupt their lives either individually or in a group do. According to Bamba (1996: 14), the Dayak people viewed nature not as an asset or wealth melain as a house together. That kind of thinking gives rise to a perception them of the wisdom of management of forest resources (Widjono, 1995: 34).

Supporting Factors Inhibiting Against Development And Community Empowerment
There are two factors that affect the role of village chiefs and traditional leaders in the rural community empowerment Antan Rayan, for more details can be seen as follows:

Supporting Factor Against Development Community Empowerment
1. Customary strength
Indigenous still be a force in moving society activity in the village Antan Rayan. Hero Member factors that are role models into the capital for community empowerment. Strength, legality, and the authority which is owned Tumenggung able to influence and mobilize subordinates to do something.

2. System open society
Dayak community is now more open, it is in because the level of education, acculturation with other cultures, especially the people of Java and the establishment of oil companies. Kererbukaan society them understand that everyone has equal status and treatment in the government. Meeting indigenous Dayak community an example of openness at all layers.

3. Their orientation to advance
The thoughts of the community of the importance of the future, resulted in the occurrence of changes in the social system.

4. Synergy between the government and indigenous peoples.
Balale culture (collective / rotation) inherent in the life of village communities Antan Rayan. What does the government always supported by the community, especially community development programs in agriculture that helps the community.

Obstacles Against Development Community Empowerment
1. People who have an interest
people who have an interest can be one of the obstacles in community empowerment. For example Empowering farmers in the village Antan Rayan constrained by their particular group that intends to buy agricultural land to establish oil palm plantations.

2. The quality of village government
Quality of personnel on duty on the quantity of the village office employee who is on the village office was enough but the quality of the resources in the rural village officials have not been good enough, it can be seen from the workability tend not quickly respond to the question.

3. Human Resources
Human resources in the village is still lacking, especially their knowledge of agriculture and the management potential of the village

4. Language barriers and inadequate infrastructure
Many people in the village who have not mastered Antan rayan Indonesian. access highway is also an obstacle, especially in tourism development.

Forms of empowerment of indigenous peoples
Community empowerment in the agricultural sector
Broad and fertile nature is a potential which is owned by the village community antan rayan. agricultural patterns are developed by the public is rice cultivation (Jakat 'nt) and fields (Moto'nt). Community empowerment, defined as a process that builds community through the development of abilities, behavior
change, and community organizing. Changes in behavior become the focus of empowerment by indigenous villages. Behavior in the farming community should be in a fox using traditional approaches. Local wisdom that started in the left began to dig back in shape and patterns in adaptation with the advancement of age.

The role of traditional leaders (Temengung) in this case is crucial in changing people’s behavior. Kekharismaan indigenous leader influential in urging its citizens to undertake customary activities that will be directed to the joint activities. Chairman adatlah decisive forest or land which may be worked on, as well as the date, month, how many agricultural activities carried out. Head of customs / temengung assisted by a subordinate in terms of farming called “Ama Bide” the chairman of the farm.

Pangari activity is a form of local wisdom that will be used in community mental change in farming. Panagari a mutual cooperation that has gone along with modernism. Bide Ama role in Panagari very important because it was he who set up how Panagari in doing so there is no overlap and the principles of justice among members of the indigenous. In Panagari collection of farmer groups cultivate farmland in each, in one village there is a large collection of farmer groups.

Dayak communities derive their life from farm to farm and some already are working the fields. The cultivation system is one of the principal characteristics of Dayak culture (Measure, 1994: 34). On this basis Widjono (1998: 77) explicitly states that the Dayak people who can not be impugned kedayakannya farming, because they have been uprooted from their ancestral cultural roots. Ave and King (in Arman, 1994: 129), suggests that the tradition of farming (sifting cultivation or swidden) Dayaks have been done since the time of their ancestors is as the main livelihood. Sellato (1989) in Soedjito (1999: 115), estimates that shifting people do Dayak already started two centuries ago. Even Mening Ngo (1990), mentions farming way of life in many areas of Kalimantan have been known 6000 years BC.

In ba’nyadu Dayak community working in the fields to go through with step by step in order to be able to farm. The process starts from ngawah farming, Nabas uma, ninu uma, mura Pade, ngudu, and ends with ngutu’m Pade. So long process to be followed for farming by the Dayak community, if done individually then it will feel heavy and if agricultural land is done in a broad number. One way in which the community is put through to work together in order to work carried out to be lighter and faster completion in the process. Culture pangari conducted by the Dayak community Ba “nyadu not only done in the field of agriculture alone but in all spheres.

Some wisdom and local knowledge that can be utilized in an effort to promote agriculture in the village Antan rayan are: (1) balale '(collective work-rotating), (2) suba' (mostly belonging to that given to the figure that helps), (3) upiratn, iyuran form joint activities.

   Balale meaning ‘is a mutual help among members of the working group through the workings of the rotation. That is, when one member do not need his help, which can interface requiring energy to helping. The values underpinning the work balale ’is a gesture of solidarity, mutual need and mutual giving. That is, their existence is not separated by the presence of others. Dayak community Banyadu has another name, namely balale Pangari, ba'andel and mato.

   Dayak people know the term ba’nyadu mutual aid to be several names depending on the place and the needs of the event. Pangari is another name for mutual assistance made by the Dayak community Ba’nyadu in completing a job together and take turns (such as social gathering), the same culture as well as cultural Pangari Paleo Lundaye Dayak Kalimantan Timur. Culture pangari usually used to complete the fields of agricultural work (moto’nt) and paddy fields (Jakat). Ba ‘andel is a culture of mutual assistance in terms of the wedding party. Each family member near or distant relatives and communities that exist around the residence of the party helped. Assistance can be provided such as food and provided to host to celebrate weddings. Manto is a tradition of mutual cooperation by providing power to the village next door to bake, cook meat, to celebrate the feast Ka’bane (up dango).

   Naik dango is bagi.masyarakat Dayak rice harvest festival, as a thanksgiving to Jubata ucapakan (God). Naik dango every day kampun dates and different determination dango ascending date for each village or village through village board meetings.

2. Suba '(obligations to figure instrumental in the family)
   Suba ‘is an obligation given by a particular family to someone (other people) that already provide services. For example, a penyangahatn (prayer) which has been read bamakng (prayer) in certain families are entitled to most of the offerings are dihunjukkan. Fundamental values embodied in the tradition of suba ‘is a homage or tribute to someone who already provide services to others.

3. Upiratn (dues activities together).
   Upiratn is a levy collected from each family as will conduct traditional ceremonies or activities together. For ceremonial sweep of pests and diseases of rice plants (ngiliratn) takes animal form of chicken,
eggs, rice, glutinous rice, sunguh, tumpi ', and bowsprit then residents are asking to give up what he could. Given the amounts of fees are determined based on the minimum requirements, the engagement of a person greatly affect the success of an activity. The fundamental value embodied in the tradition of commitment or engagement upiratn is active with full responsibility.

From the above it can be concluded at least there are three values contained in the local wisdom in the villages Antan Rayan which can be made as an encouragement and solutions in advancing the Dayak community agriculture. These values are as follows: (1) Solidarity, mutual need, remuneration or give; (2) Respect for the person who already provide services to others; (3) The commitment to engage actively with full responsibility. That is, the involvement or unity is a prerequisite for the success of the activities.

Community empowerment in the tourism sector

The concept that is often raised in the process of empowerment is the concept of self-reliance where development programs are designed to systematically so that individuals and communities is the subject of development. A development will be right on target, implemented properly and utilized the results when the construction is done completely meet the needs of the community. Development of rural areas can not be separated from the participation of all communities in the region. The size of indigenous participation merupakankan an important factor in the development process.

Coaching is one very important element in the process of community empowerment, whether it's training for village officials and for the people. development of the indigenous population of the village Antan Rayan covering how their efforts to see the potential in their village to be developed for the sake of prosperity. local wisdom and natural potentials can be used as a tourist attraction.

The number of custom events that exist in Dayak community ba'nyadu can be utilized as a cultural tourism destination. There are several traditional procession that can be made as a tourist attraction education, among others;

1. Custom Gawe (Babalak / circumcision); Dayak people perform circumcision (babalak) for boys and for children of indigenous women in their gawe make a hole pierced ears. After circumcision held a massive party, which is usually filled music show and dance masks. traveler / indigenous people outside can participate in traditional ceremonies by contributing joggang (dance) together.

2. Ka 'Bane (feast of rice), is the feast of thanksgiving for the harvest thanks padi.dalam it temengung or traditional leaders perform rituals to paseban to provide offerings that agricultural produce to be offered To Jubata (God). Residents celebrate the feast with a great meal and invites other villages to attend the party enjoying the harvest, the event was celebrated with a dance accompanied by music and traditional songs.

Turning back home radank / betang / houses on stilts that had been banned by the government of the new order is one way to bring in tourists, especially foreign tourists to come to the district hedgehog. The ceremony is also a peculiar device with tourism potential that if in containers with a professional will attract tourists. rice planting activities in indigenous lands is a form of an educational nature, with the involvement of the tourists involved in a traditional procession to grow rice, the rating will be taught how to recognize the Dayak community cooperation, tolerance, commitment and responsibility

Conclusion

Based on the description of the research results, it can draw conclusions about the role of government in the village community empowerment in agriculture can be seen from several indicators, namely: The government's role in the formation of the village. The role of village government in providing services to the community and the development of such activities in the agricultural sector and the tourism sector. Activities paddy rice farming is very diverse ranging from the processing of land, clearing, seeding, fertilizing and even until the process yields.

From the above it can be concluded at least there are three values contained in the local wisdom in the villages Antan Rayan which can be made as an encouragement and solutions in advancing the Dayak community agriculture. These values are as follows: (1) Solidarity, mutual need, remuneration or give; (2) Respect for the person who already provide services to others; (3) The commitment to engage actively with full responsibility. That is, the involvement or unity is a prerequisite for the success of the activities.

There are several factors that affect the government's role in the village community empowerment in agriculture and tourism. The supporting factors: Strength of indigenous, community system that is open, orientation to advanced, as well as the synergy between the government and the public. Obstacles are: people who have an interest, and the quality of the village administration, human resources, and constraints daalam speaking and infrastructure.
For empowering rural communities need training and mentoring on a regular basis, especially for community activities that demonstrate their physical development activities. Training also needs to be held for village officials to improve human resources and provide optimum services to villagers. Local governments should give attention in earnest to the government agencies and indigenous villages in fostering and helping the citizens in the process of their business continuity.

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EDUCATION BORDER OF ENTIKONG AS BUILDING THE RESILIENCE OF NATION

Deki Wibowo, Kusnul Khotimah

Abstract

Education in the border area of Indonesia (Entikong) - Malaysia (Sarawak) occurs very striking inequality. In Malaysia (Sarawak), the school is well built and equipped with facilities and infrastructure representative. While in the border area in Entikong Indonesia found no such conditions. So it is not surprising that many people choose a school in Sarawak schools than in their own country (Entikong). West Kalimantan land border with Sarawak East Malaysia stretches along 966 kilometers, has an area of approximately 2.1 million hectares. West Kalimantan border with Malaysia Sarawak region covers 5 districts, namely; Sambas, Bengkayang, Sanggau, Sintang, Melawi, and Kapuas Hulu with 15 subdistricts and 98 villages. Border’s daily activities concerning the socioeconomic tend to Sarawak, rather than Entikong for access closer, as well as the availability of facilities easier transfortation easier. Indonesia border area (Entikong) - Malaysia (Sarawak), there are more than 50 road trails connecting over 55 villages in West Kalimantan with 32 villages in Sarawak. The conditions of social, economic, educational and life skills of border communities left behind compared with people of Sarawak. Improving the quality of education at the border is an important step to strengthen the national defense system of the nation through education and culture. Improving access to education at the border can erase the stigma of national political inequalities regarding resource development and infrastructure; as well as getting citizens in border regions to feel part of the unitary state of Indonesia. The solutions that can be given of the above problems are by changing social systems related to the education syste as well as improving the quality of teachers and students’ achievement.

Key: Education in Border Area, Building the Resilience of Nation

Introduction

The act of the national education system number 20 year 2003 stressed that national education serves develop the ability and form the nature of the people and civilization a dignified in order make an intelligent life the people, and aims to expand their school tuition to be man believe and bertawa to the most one, well behaved, healthy, knowledge, capable, creative independent and into a citizen democratic and responsible.

As a manifestation of functions and national education targets, the government has decided free of charge for school, and implement nine-year compulsory basic education nine years. In fact discourse the government decided free of charge for education has not can be achieved as expected. The implementation of education uneven, penggratisan and nine-year compulsory basic education nine years looking more in certain.

In java development of education is very rapidly, all supporting education facilities very sufficient, workers pengajar-nya is very quality. But distinct once to the islands outside java, no exception the implementation of education in west kalimantan province which is directly adjacent to the neighboring country sarawak malaysia, and all these the implementation of education in the border area and the implementation of education in small islands throughout the country.

The lack of education facilities deeply in felt by saudara-saudara we across the border whose likeness not cared for by the government. Many brothers we want to go to school have to travel many kilometers to get to school. The way they traveled to be able to go to school not the smooth but the mice berliku and heaving hill, where there are also the beast and rattlesnake, everything they have never cares only to pursue education. Not because they will walk in nature like that, but because there were no government interference and natural conditions on the border and pulau-pulau terpencillah these works like that.

Education is a major factor in determining whether someone is qualified or not. With education one could know all sorts of information and knowledge. Education is a factor which is very important to support the progress of nations. Not only academic education course, but moral and skills also no less important in manifesting both an generasi a nation that good. But, whether education we already receive special attention from the government. Especially those which are directly adjacent to the neighbors, we who shall know he answered.
Education in the west kalimantan very strange that most people choose a school in the serawak than school in its own country, the reason is relevant and logical. Schools in malaysia not pick up the cost of to finish, while the school in indonesia ads free usapan only a promise only. Then school malaysia furnished facilities a very good education and the building too much better than buildings we have, teachers ( teachers ) in malaysia too much better and dedicated than what we have.

Border land borneo barat-serawak malaysia east extends for 966 kilometers, have wide about 2,1 million hectares or nearly as nusa tenggara west and north sulawest. Administratively 5 the district includes sambas, bengkayang, sanggau, sintang, melawi and kapuas upstream with 27 district and 115 village. Civilians in social and economic activity tending to serawak, because easy access and supply facilities better.

The border area there are more than 50 the roads trails connecting more than 60 village in west kalimantan with 32 villages of the serawak. Geography and topography of the border area west kalimantan still isolated, due to the limited road infrastructure, ground transportation, rivers and other public facilities. This condition have an impact on the condition of social welfare, economic, education and skills the lives of the community the border area that are still left behind compared to local communities serawak.

The condition real education damaged or broken also occurred for kecamatan croton kencana, kabupaten kapuas upstream, where more 60 percent of the community croton kencana also have a ktp and the peranak ( birth certificate malaysia ). Children aged schools more choose a school in malaysia than school in its own country. In comparison academic year 2015 there were 20 children in primary school in croton kencana, while 91 other children choose a school in malaysia. While currencies used in this area are more dominant ringgit than the rupiah.

People in these borders in doing activities social economic tending to serawak, this is because easy access and the availability of facilities better. Dependence the economy of community the border almost all goods and services, place sell their the earth near all ke-malaysia. Example economic conditions diperbatasan kecamatan croton kencana was not possible also occurred for 27 in on the border west kalimantan.

A development process in the border area fore the many obstacles, if the condition do not immediately taken strategic measures, slower handling responses and the support of the faded in line with the spirit nationalism and nationality the wear off due to the lack of progress development in the region the border. The dual impact that can happen was that more and more rawannya kamtibmas stability and the defense of the country in the border area kalimantan.

Is a red light for government officials in implementing the tasks development in border who facilities very minimal, combined with the majority of the community have double id card would make it difficult for the implementation of kamtibmas in the border area, from the national security that the conditions the damaged or broken would have an impact on the weakness in the defense of the country.

Through the increase in public awareness on the importance of defense the state since many of citizens have double id card and the life patterns of the socioeconomic that relies on neighbouring would be a lot obstacles in the field. Obstacles is risky the decline in spirit state-defense ( love of the land water ) so as to scrape aspects insight state security. Thus to realize the defense difficult must be founded strategy collaborate with of government apparatus other.

Problems development in the region the border west kalimantan caused the size of the region, away from the administrative center of provincial and district, limited accessibility of resulting in the difficulty of empowering, supervision and security. In connection the, caused level welfare gap the community the border with serawak good ekonomi and social. Vulnerability the sovereignty of the country is still not tuntasnya agreement affirmation the borders of a country, the damaged the limit, not be border from government officials to the border. A complex condition the border is also by lack of law enforcement and the gap between the economy, so the increasingly growing illegal activities cross as illegal trading, trafficking, mining and logging.

The border is a terrace or the porch in front of a country that you can instantly assessed by neighbouring. It should be so intopteski the government because basically all citizen has an equal right to get education. Of how government want to advance human resources if the education system uneven continued will be left alone. The people the border looking forward to secure education, and worth as citizens have same rights and obligations same. The community the border is also our brethren to be eligible to receive a better future.

The fate of Indonesians on the border as if experienced keterbelahan identity, stuck in between two options and love the state. This seems clear such as occurring in areas the interior in west kalimantan with sarawak malaysia. The community the border land will walk in various the lack of, why not: access to information, education, and infrastructure development in want and missed to the neighboring country. It is a fact among glitter of shades education in large cities with system competitive and infrastructure national and international standards. No wonder if the border indonesia is prone to, out of a sense of love for nation
is very thin. Moreover, the lack of in the education sector made indonesians in the border area feel retardation as citizens.

Attention the government on the border area will have the effect of important to progress think, in the perspective of and access information and spread development. Through education programs on the border comprehensive, level of bottom to university, will be triggered eager to study citizens we who was in the area the border. In addition, the extension and improving the quality of education on the border also will prove the concept of equality education, the truth as stipulated in the opening 1945 constitution.

The fact ke-bhinekaan indonesian citizens, borne out of the civilization nusantara, is great potential to know the diversity culture, local technology sourced from local wisdom to meet potential the natural resources in accordance with perspective locals. Thus, education did not change identity locals drastically, tampas local knowledge. So far, education standards disamartakan from the center to the boundary of the in the matter of the final result education as of national exam newly this happen. He said national examination, but that occurs instead test provincial, due to the government is unable to manage the time schedule and facilities needed to national examination.

Improving the quality and access learning in the border area is an important part of a system national security. Defense system dont only in the form of military force, but also came from diplomacy and strength culture. The power that culture will emerge if human able to recognize, understand and feel wealth environment, supported by learning as developed in local kearipan. Improving the quality of education on the border will be one of fortress to strengthen indonesian national defense system.

Improving the quality of education on the border is an important step for the national defense system in the the porch before the people through education and culture. Increased access education in the border can also remove the stigma gap politics on improving resources and infrastructure; and made residents in the border area feel like they are part of the unitary state of indonesia.

Method
This chapter will be presented on research methodology which includes location and the subject of study, approach and the methodology. The this research in district entikong sanggau district, west kalimantan province. Why this area we chose to our research since the region strategic once and for many aspects one geographically located on the frontispiece in kabupaten sanggau which borders on damascus directly with neighbouring the serawak malaysia east, located at trans borneo connecting serawak, sabah, and brunei darussalam.

Location the research also supported to the socioeconomic situation of people almost a whole derive their main income as farmers, the level of education the majority of the community have six years of education and junior high schools, religion a of the religious khatolik and islam, and of society welfare the number of of educational infrastructure, numbers of workers teacher not sufficient relative to the number of students diwilayah entikong. This terjadikarenakan various factors one of them is about trasportai and the state of the areas to inadequate to connect the subdistrict capital to surrounding villages.

This research qualitative research, then the subject of his research is parties that became the target of research or sources that can give information that were chosen purposively pertains to a particular purpose. Now the parties who will become the subject in this research namely:

a. Traditional Leaders
   - Adat leaders chosen as respondents because this research need a deep information relating to conditions of the community on the border entikong. Adat leaders it has influence very strong once at the region. As for adat leaders will we spoke to with 2 (two) namely muhammad mardani and sir arifin.

b. Community Members
   - A member of our community select as respondents because researchers really need information deep about the state of society in the border entikong. As for community leaders who successfully were interviewed namely jilani and martha.

c. Clergy
   - Religious leaders chosen as respondents because researchers require the information deep related the condition of the society a border in entikong. Religious leaders the same as adat leaders in saerah that has an effect very strong in the community surrounding. As for religious figures who spoke to the we could muhimah and islam, and pete (religious figures catholic).

d. Education figures
   - Figures education selected as respondents because researchers need in-depth information relating to the quality of education to the community entikong. As for figures education referred to are they teachers, lecturers, including: z. Abidin (teachers) and arif inaffible (lecturers).
With respect to the subject of study, there are several criteria generally used, namely (setting) background, the operators (actors), events (of events), and process (process). (Miles and Huberman, 2007). Background is the situation and a venue for the data collection process, namely environment kecamatan entikong kabupaten sanggau provinsi west kalimantan. An offender was a member of a people as the executor of activities. Events are pertaining activity held by the community in kecamatan entikong kabupaten sanggau west kalimantan province. Researchers process is interview with the subject of researchers related to opinions and his views to focus problems in research.

Besides figures (customary, community members, religion, and education on the, the research also include documents as the subject of study which can be used as supporting data in research as well as data from other sources for success in this study.

Research Methodology
This study using methods case study, because intended to express and understand fact which happen on the ground more he said researchers is a case study on the society entikong indonesia-malaysia the border region. Researchers expect in the methods of this case study capable of being revealed studies on education diperbatasan entikong build endurance nation. This research menggunakan a qualitative approach, about education diperbatasan entikong build the security (case study to the community entikong the border area indonesia-malaysia).

Problems In Border Areas Districts Entikong
Entikong is one sub-districts in the border area which is located in district sanggau, west kalimantan. Of the five villages that sub-district enter administration, four villages among which directly bordering malaysia, namely entikong village, nutmeg pairs, send tembawang, and semanget. Figure 1 shows the distance kecamatan entikong that are closer to serian, a kind of the capital districts in serawak, malaysia, if compared the distance to the district capital sanggau. This means that residents in the five villages in entikong did a lot of interaction with the malaysia.

According to the interviews and discussions with the local government officials at the district, district, village, military officers of sanggau and entikong, and society entikong, identified masalah-masalah border areas and researchers for in five sectors, the education, infrastructure, trade and other economic sociocultural, and governance.

![Figure 1](image)

Figure 1. A map border land indonesia-malaysia in entikong

Education
In terms of institutions, there are 72 primary school (primary) across all villages in district entikong; 3 junior high school (junior) contained in the village entikong, semanget, and tell tembawang; and 2 vocational school (smk). But, numbers of workers teachers also not spread equally. In entikong and semanget, rata-rata the number of teacher a primary more than 6 people, while in another village rata-rata the number of teachers 2-3 per primary. Even to get tembawang junior high school, there only one civil servant teachers.
In addition, in district entikong many school dropout. One reason is the anak-anak access to go to school. In hamlet ngkaras punti, a student 4 - 6 primary have to walk around 1 hours to go to primary school in hamlet meraga punti. This also happened in order tembawang. Another reason is poverty parents thus unable to send their children to higher level. Hence, not surprising that until early 2010 some residents 43,42 % entikong only primary school graduates, with no schooling % 31,29, and junior secondary school 19,81 %.

Infrastructure
Residents a border in entikong two facing the main obstacle in the sector. First, road infrastructure still not equally and well. The quality of the road raya malaysia-indonesia ( malindo ) porch of a wreath of to ppib entikong in general is good, but the streets of the village still not been handled. In the village nekan, access from the main road malindo to the village still in the form of clay and can be used only ojek motor. If rain, streets become slippery some taxi native nekan bold through. While for a village nutmeg pairs of and tell tembawang, no roads from the sub-district capital. They only could use water transportation river seka-yam. To trips on a shuttle, the rent a boat between rp.1 million to rp.1.4 million.

There is a second problem is intensity of electricity has not been spread evenly. Village entikong and semanget have received the flow of electricity for 24 hours. While to nekan, nutmeg pairs of, and tell tembawang, there is no electricity connection. Residents using generator to obtain electricity by obstacles fuel supply a expensive.

Trade And Other Economic
The majority of people entikong are farmers. They sell agricultural produce, especially of pepper and peanuts to the baron malaysia. According to the people get tembawang and nekan, they are like selling yields to malaysia because the closer and the prices enough competitive. The above conditions implying that side of production of agricultural products in entikong dependent on malaysia to buy their crop.

Of consumption, many artificial product malaysia circulating in entikong freely. This is because barang-barang domestic generally supplied from its stock limited pontianak. Meanwhile, products malaysia can easily purchased at tebedu who is only 10 minutes from the subdistrict center entikong and are relatively low when compared to similar products from indonesia. Because of the demand products malaysia this, the indonesian government then enforces rules restrictions value of goods bought of malaysia to brought into indonesia maximum 600 ringgit. Residents entikong demanded that this limit raised but until the end of 2011 not been granted. As a result, prevalent smuggling of malaysia that not only sold in district entikong and surrounding areas, but also to sanggau city. Thus, consumption the border entikong will depend on produk-produk malaysia.

As a broad outline, dependence with the production and consumption of residents entikong that rely on malaysia cause vulnerability economic. If the government malaysia bans the distribution of their wares to entikong, people will difficult to meet their daily needs. But until now, there has been no cooperation indonesian-malaysia that guarantees sustainability distribution of malaysia on entikong goods. The indonesian government instead shows itikad to the needs of primary entikong residents can be met from within the country by the implementation of the quota spending. Unfortunately, it is not supported by a policy ordering the distribution of goods from pontianak and other regions to entikong walk with efficient and reliable so that an inventory of goods tercukupi affordable solutions.

Socio-Cultural
Locals entikong and tebedu is largely dyaks bidayuh. In society dyaks of bidayuh in malaysia, their culture deliberately kept and even to becoming tourism. In their tringgus mattan ngan-serawak, malaysian government in cooperation with united nations development program ( UNDP ) developing program community based ecotourism ( CBET ). While with indonesian, residents dyaks of bidayuh their badat long in fact must be face the fact that the land ulayat who will be a protected forest by the government so that people should not take wood and other natural resources in the forest.

In addition, there are vulnerability displacement of citizenship. There are two the main cause of, namely the gap welfare villages on the border two countries and marriage intervening. Displacement of citizenship not only occurred in the area of border isolated as get tembawang, but also in the village entikong through the marriage, and the majority indonesian citizens finally to a spouse into a citizen malaysia.

Another problem is threatening the condition sociocultural the distribution of liquors from malaysia. Residents dyaks of is habitually drinks tuak in a special occasion as gawai and welcoming guests. But, the entry of liquor modern from malaysia make many young men like wassail, especially at night sunday. This disturbing among parents for the son of young does not can be expected to continue inheritance
Government
In the community entikong, is a sentence famous rung only angels all have not been down here. This shows that there are many central or local official visit to entikong, signaling that many state institutions has paid attention. But, the entikong still not develop into what is hoped that people. Factors that considered to be the cause was no coordinate antardepartemen so prevalent pemubaziran program, for example, building tenement (flat rent) all these years not used having no electricity supply and water. This also happened to developments of new markets near the border an abandoned. In addition, collision authority also to becoming an obstacle. If area management entikong handled by the central government, they do not know the condition real in the field. While if management done by the district government, they have no sufficient funds.

Of the main problem the border area entikong above, cannot be identified that there are two the cause of the problem. First, internal resources that relating to an inability/unconsciousness the government in managing the border area a good, dependence upon the central government, and the attitude of society entikong. Second, an external source pertaining to the role of malaysia in terms of positive or negative.

Conclusion
There are five the main problem in the border land indonesia-malaysia in district entikong, the low level of education residents entikong, the lack of a means, dependency trade in its marketing and supply staple goods from malaysia, terancamnya nationalism entikong residents, and absence of coordination antardepartemen and bias authority between the central government, province, and district. As a follow up, the government through bnpp made entikong as the center of growth priority, that approach security and prosperity prominent, while approach not terimplementasikan environment. Entikong policy as center this growth is mainly potentially finish main masalah-masalah above.

As a result of this policy, villagers the border are now starting to enjoy the road from their village to the subdistrict, although not reach all villages the border. The economic life of also more developed by the existence of market the border, though still still depend on supply from malaysia. Of school building and the founding class distance near also expanding access to education for children the border. The felt the presence of the government through physical building and government administrative functions also reported potentially to strengthen nationalism residents the border. However, this policy also has the potential to cause the negative impact. Social aspects people of entikong that of the majority dyaks of bidayuh and accustomed to living near to the woods not too be noted. They will probably been forced from their way of life so far and switched to way of life urban people in a short time.

Thus, the government seems have to mereformulasikan policy entikong as education center in the border area and involve the community actively in the formulation and decision-making, so that the policy not being stuck to the desires of government, but also accommodating the needs of the community. In addition, need to developed also potential for development cooperation border management to malaysia that were still focus on the security, be widened to educational aspect, welfare and sociocultural. Thus, the interests of education, security, welfare, and sociocultural the land border area indonesia-malaysia will could be met together.

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INTEGRATED CHILDREN SOCIAL PROTECTION AS THE FORM OF CHILDREN EMPOWERMENT IN TULUNGAGUNG

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Abstract
The protection of children must be present during the parenting order not to do any deviation. Free sex and delinquency is a form of problems do children in the community. The occurrence of this phenomenon due to lack of education youth and attention from their parents because of errors given parenting. Based on data from the Child Protection Agency (LPA) Tulungagung, in 2013 there are 174 children suspected perpetrators of criminal acts, 5046 children who experienced physical abuse and 832 child molestation. Looking at the phenomenon of children that occurs, then it should be the protection of the rights of children more attention. Therefore, the authors conducted research in the scope of Tulungagung. This study used a qualitative method with phenomenological approach that aims to identify clearly the way form of empowerment through PSAI (Integrative Social Protection of Children) in Tulungagung. Services in the empowerment of children covering social welfare, health, legal aid and education. The results showed that the phenomenon that occurs in children is still a concern, then empowerment is done by means of socialization and mentoring through the establishment of child forum on villages in Tulungagung. Through the program, children are held PSAI forum is expected to minimize the problems in children due to errors parenting parents.

Keyword: Empowerment, integrative, Children's Forum

Introduction
Children are mandate and gift from God that need to be preserved because there are standard, value and right as a human that should be respected. Children also have a standard and value as human being. They need protection and attention to be able to grow well as young generations. People rarely pay attention toward children’s rights, such as factual act to preserved children’s right. Besides, government, adult and their own parent often abuse children’s right. Parents have major influence and role to save children. According to Undang-Undang No 23 Tahun 2002 about children protection section 1 clause 15, it is stated that children have special protection. These protections including protection in the emergency condition, law, children from minority group, children who suffer from economy or sexual abuse, trafficking, children who suffer from drugs, alcohol and other addictive substances, children who are kidnapped, sold, and children who become victim of physical or mental abuse, children who suffer physical defect, and children who suffer from bad treatment and left by their parents.

In fact, children in Tulungagung sub district, based on data from LPA in 2013, 174 children have criminal affair such as robbing, pressing, and free sex. Those facts are really bad. Many children should face judicature process; many children are placed with adult in the jail. Protections toward children’s right need to be done if we want to give their rights. Children protection also can be classified as all efforts that are done to fulfill children’s rights. Children protection is also all efforts done to prevent rehabilitation, and empower children who become victim of bad treatment, exploitation, and abandonment to ensure they get a good life and grow up well physically, mentally, and socially (Gultom, 2008). Parents, family and society have responsibility to take care and protect children’s right based on duty given by law.

What happened in Tulungagung was due to the absence of services given for children. Actually, integrated service unit has been established in Tulungagung. This unit coordinates social prosperity service for children in Tulungagung. The services given by PSAI are such as health, education, and children welfare. Service such as consultation and counseling for children, family and society is given for children protection. Service for children case in Tulungagung was established through service unit of PSAI. Other empowerment for children is not only in the form of service in integrated service unit, but also the presence of socialization and guidance for village which has many children’s problems. Guidance is done to empower children. This guidance is in the form of children forum formation. This formation is made to give an example for others village to solve children’s social problems.

Based on the explanations above, it is known that we need more understanding on how to solve children problems in Tulungagung. PSAI is a service unit that established services in the form of preven-
tion and children case handling. The formation of this unit service aims to reach children case that have not been solved and give protection toward children based on children's right. Because of the previous mentioned reasons, the writer is interested to write an article entitled “Integrated Children Social Protection as The Form of Children Empowerment in Tulungagung.

Methods
Qualitative phenomenology is used as the method of this present research. according to Moleong (2011:6) qualitative research is a kind of study which aims to understand phenomena experienced by research subject, for example behavior, perception, motivation, holistic and descriptive act in the form of words and language, in the natural special context and using various methods. Phenomenology is also kind of philosophical approach to investigate human experience. Phenomenology means thinking method to gain new science or expand science by using logical steps, critical systematic, non prejudice, and non dogmatic. This research took social setting in Tulungagung, east java. In this study, the researcher conducted previous study toward some places such as children protection commission (LPA), Integrated Service Unit for children social protection (PSAI) Kesambi Village, Bandung regency, Tulungagung. The subjects of this research are the head of BPPPA and KB, LPA employee, board of children forum in Kesambi and head of children forum. The data gotten are then gathered through three different ways. First, using observation participant as observer, second, using in-depth interview technique, third using documentation. The data gathered then selected based on the aim of the research; data analysis is done after the researcher coded the information from observation and interview. Coding is done thoroughly, then reduction the result. After that, data were published in the form of narrative, interpreting data and making conclusion based on the intention or aims of the research.

Result and Discussion
Children Social Problem in Tulungagung

Generally, children are individual creature located in certain periodical development started from infant until become teenagers. Child period is growing and developing period starting from infant (0-1 year), playing age (1-2,5 year), preschool (2,5 – 5 year), school age ( 5 – 11 year) until teenager (11-18 year). Problems faced by children, especially children on the early age, usually related with disturbance on the developing process. If the disturbances are not handled, the disturbance will continue on the next level of development which is school developing phase. At the time, those disturbances can impede optimal children development. So that, it is important for parents and teachers to understand children's problems in order to minimize the presence and effect of those problems, and to be able to give appropriate solution.

Social problems on children are also related with children association. Phenomena in Tulungagung, many cases on children based on data from LPA in 2013, 174 children become the suspect of criminal cases, 5,046 children experience physical abuse, 832 children do sexual abuse. Those problems happened are caused by the lack of attention from parents. In Tulungagung, the fulfillment of children right also often happened. Besides attention and affection from their parents, children also need their parents to share their experience and problem faced. This is very important to do if parents want to guide their children to solve their problems. To solve social problem for children, we need to do some acts. According to Weber (in Ritzer, 1992) social act is an individual act which has subjective meaning for them and headed to other people act. To solve social problem of children in Tulungagung, government established integrated service unit. It is a unit which provides services for prevention, and solving children cases.

Children social problem might be caused by overprotected parents who limit children activity that resulted the lost of chance for children to expand their social skills. Authoritative parenting is also able to trigger anti social on children. This behavior will make children do not able to grow well. Bad environment also become the factor which create problem for children in Tulungagung. Unsupportive environment will affect children. It is also observable that many children in Tulungagung have problem since their parent work overseas as TKW. Wen their parents work overseas, children are usually taken care by their grandparents. This problem then becomes the cause social problem for children. Service unit in Tulungagung which has aims to serve children problem called as Integrated children social protection (PSAI) as what have been stated by the head of BPP,PA &KB Tulungagung Dr. M. Mastur.

Besides creating family planning village, UPT to solve children problem is also created, especially for social problems. Many children left by their parents to work overseas as TKW have social problems. This unit then called as integrated children social protection (PSAI).

Integrated Service Unit (PSAI) is non structural organization which coordinates the implementation of social welfare service for children in Tulungagung. Before PSAI, there is an organization to handle social problem for children called LPA and DPA. The services given from integrated service unit PSAI are such
as prevention, reaching out risk group, and responding toward victims and others children cases. Intention services include giving services for social welfare, health, law assistance, and education. What is meant by social welfare in UU Nomor11 Tahun 2009 is creating proper and prestigious life, fulfill basic necessity of the citizen in order to reach the social welfare, and also to establish services and development of social welfare according to the plan, directed, and continuously. Meanwhile, the extending plot of integrated social services PSAI toward problems faced by children is through TKSK (Family welfare personnel) who are located on each sub district and Kaur Kesra (head of social welfare division) who are located in each village who then reach the problems and cases on children in every village. From those reaches, integrated service unit PSAI give services and protection based on the need. Kind of services given are such as social welfare, health, law assistance, and education. From various services given, PSAI will try to solve and cooperate with the related department in Tulungagung. One of the services given is the creation of empowerment in the village which has many social problems of children.

Forum of children as a form of children empowerment
Empowerment is a economic concept summarized the values of social, increase status and dignity of society which are in state of incapable escape from many problems including poverty and underdevelopment (Harry: 2006). In other terms, empowerment is an activity which is continuous, dynamic, synergistically push the involvement of all the existing potential, with the involvement of all potential. By this way, it is possible to create a plural society, balance and right, respect each other without feeling isolated in a community (Suhendra: 2006).

Children empowerment is useful for children and parents, family, society, government and country. Cooperation coordination of children empowerment activity is done in order to prevent the imbalance of children protection activity overall. From that empowerment, from Integrated Service Unit for children social protection (PSAI) creates a form of program in it. The program which is done in implementation of children empowerment is by establishing children forum in Tulungagung regency. Forum is an institution or social institution which is used for meeting, a gathering place for children or children activity group for discussing things in touch with children right fulfillment and children obligation implementation. The purpose of establishing children forum in Tulungagung regency is to fulfill the right of children participation especially in service that properly established by children. With purpose gives chances to active children in social or social activity, especially in socializing children rights fulfillment, facilitating the development of soul and leadership potential to Indonesian children and efforts to develop and apply the values of country culture, religious values, ethic values, and noble character to children.

Forum of children has purpose to turn on the youth organization which used to turn off in village. One of those activities is sholawatan which is done in village musholas, public hall or in one of people’s house which held yasinan. The example of children forum activity that has been running is in Kesambi village, forum of children itself has been running for a year 4 months. This sholawatan activity routine every Thursday night and involve teenagers. Be sides sholawatan, discussion is often to be done, with those discussion, children can say their problem aspiration that they complain more. In those discussion forums, children are guided and given guidelines about rights and what solution for what they are complaining, children will feel more controlled with a place for accommodating aspiration for children who has problems. Because essentially mischief which happens to children also because of the lost control of society around them. Somebody becomes good or bad, it is influenced by the society condition around his/her circles. Somebody can be weak or disconnected with his/her social relation with society when in that society has been function slump of control institute that caused somebody behave aberrant. Crime or criminal offense is one of aberrant behave which always be and adhere in circles of society especially children.

From that routine children forum activity mischief can be minimized more, because teenager balanced with positive activities and directly connect with society. Children forum program invites children to social participated and care with village activities, so there is no time for them to do the bad things. This children forum program is held through society participation activity which is society obligation in children activity as well as the protection.

Conclusion
Issues concerning children in Tulungagung occurred because one of them is the lack of attention and affection of parents. The phenomenon in Tulungagung cases in children based on data from LPA Tulungagung year 2013 174 children suspected perpetrators of criminal acts, 5046 children who experienced physical abuse and 832 children abusing seksualPermasalahan children in Tulungagung on children are not getting their rights to prevent even overcome issues regarding children formed an Integrated Service Unit is PSAI (integrative children's Social Protection), in collaboration with the child Protection agency and related agencies. Terpadu PSAI Services Unit provides services in the form of prevention, outreach and re-
sponse to the risk group of the victim or other children cases. Services may include the provision of social welfare services, health care, legal assistance, education.

Programs implemented in the implementation of the empowerment of the child is to conduct a forum of children in Tulungagung. Forum is a container or social institutions that used the meeting, a gathering place for a child or group of children in the activities discussed various matters relating to the fulfillment of children's rights and the implementation of obligations. Activities children inside forum aims to turn the youth activities the first time is not active in the village. The activities of one of them is done in small mosque sholawatan - small mosque of the village, in the village hall and the home residents who hold yasinan.

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LOCAL POLICY IN COPING WITH RURAL POVERTY

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Abstract

This research specifically aims to analyze the local government's policy in coping with rural poverty. This study focused on Krasak Village of Teras Sub District of Boyolali Regency, Central Java. Techniques of collecting data used observation, interview and focus group discussion (FGD). Considering the result of research, it could be formulated the following results. Firstly, poverty in research location became serious problem despite indicator of regency government institution's performance with good score. Secondly, poverty coping strategy in Boyolali Regency refers to national policy strategy. Thirdly, poverty coping policy/program in Boyolali Regency tended to be routine, partial, and less capable of leveraging the rural poverty management. Fourthly, theoretically, a policy should exist to improve and to confirm local administrative and political structure and human resource strength of both village government and villagers. Based on the conclusion of research the following recommendations could be given. Firstly, regency government was required to be highly committed to coping with rural poverty, through relevant, holistic, synergic and sustainable policy/program. Secondly, a local-perspective policy/program was required by directing strategy to solving the root of rural poverty problems, not only undertaking routine or pattern from central government. Thirdly, there should be a concrete measures by the policy makers in higher-level government and other village stakeholders to provide the village an opportunity of building and of making the community empowered.

Keywords: policy, poverty, village

Introduction

Poverty reduction becomes a priority. The key challenge here is whether or not growth will have implication to poverty reduction. Growth is pro-poor if it uses the weak/poor people’s asset, encourage weak/poor occupation sector and area in which they stay or live. It implies a policy emphasizing on agriculture and villager development (United Nations, 2007). Such the United Nation’s opinion was precise. In reality, village is a main pouch of community poverty, from a long time ago until today. In dichotomizing village-city, Chambers (1987) as if saw two groups in different poles. One group contains rich, urban, industrialization, and high status elements, while another contains poor, rural, agricultural, and low peripheral status elements. In the first environment, there is affinity and it strengthens power, domination, prestige, resource, professional practice and practice to develop and to distribute knowledge.

Population welfare level, infrastructure availability and farming productivity level, education, and health degree, reveal that rural area is low than urban one. Meanwhile, about 65% of populations live in rural area, and only less than 35% living in rural one (Adisasmita, 2006). Villagers still have relatively low welfare level. Population welfare is closely related to poverty issue. Poverty issue is one of basic problems in any country because it potentially becomes the root of other issue. Poverty issue still haunts villagers. Village remains to be main pouch of poverty until today. Not only the number of poor people is larger, but also poverty level in rural area is more severe than that in urban area. Poverty Profundity and Poverty Severity Indexes in rural area are much higher than those in rural areas. Based on BPS’s data (2013), it can be found that on March 2013, Poverty Profundity Index is 1.25 for urban area and 2.24 for rural one. Poverty Severity Index is 0.31 for urban and 0.56 for rural areas.

The high poverty rate of villages raises question concerning the effectiveness of rural poverty alleviating policy the government implements widely so far. Although a variety of rural poverty alleviating policies/programs has been implemented by government, the number of poor villagers is still high. This article analyzed the local government policy in coping with rural poverty.

Method

This study was a descriptive research constituting objective reinterpretation on the problem studied, namely poverty policy in rural area. This research focused on Krasak Village, Teras Sub District, Boyolali Regency. Techniques of collecting data used were observation, interview and Focus Group Discussion (FGD) to obtain primary data and documentation technique to obtain secondary data. Quantitative data
was analyzed using single-tab technique, while the qualitative one using in-depth analysis with descriptive qualitative analysis encompassing data reduction, data display, and conclusion drawing.

Result and Discussion

General Overview

Friedman (1979) defined poverty as:

“Inequality to accumulate social power base. In which this social power base includes (but is not limited to): productive capital or asset (e.g., land, house, tools, health, and etc.); financial sources (adequate income and loan); social and political organization that can be used to achieve mutual interest (political party, syndicate, cooperative and etc.); social network to get job, goods and etc; adequate knowledge and skill; and useful information to promote life”.

Despite an increase from 71.5 in 2012 to 71.88 in 2013, IPM rank of Boyolali Regency is still below that of its neighbor regencies such as Surakarta City, and Karanganyar, Klaten, Sukoharjo, Wonogiri and Sragen regencies. Boyolali’s IPM rises only by 2.18 point within 6 years. From the data of Gross Domestic Product (GDP) it can be seen that GDP of Boyolali Regency based on the enacted price is IDR 11,168,765.48 in 2013. The population number in mid 2013 is 951,817 people, so that it population’s income per capita is IDR 11,734,152.13. There is an increase by IDR 1,182,571.34 compared that in previous year, IDR 10,551,580.79.

Trend poverty during 2008-2012 shows a decrease from 158,358 people (17.08%) in 2008 to 129,187 people in 2012 (13.46%). Generally, in 2011, even distribution of income in Boyolali Regency belongs to moderate category. Boyolali Regency is less good in the term of evenly distributed income compared that in Central Java Province belonging to moderate category but with significant value. Even income gap in Boyolali Regency increased to 0.3843 in 2012 from 0.3611 in 2011. In 2013, the number of populations in Boyolali Regency was 963,839, while the number of poor people there was 126,500 or 13.27%. This number is lower than that of Central Java Province, 14.44%, but still above national rate of 11.47%.

Bappeda (Local Development Plan Agency) of Boyolali Regency states that the characteristics of poor population in Boyolali are: living in rural area and working in agricultural sector. Most poor households in rural areas rely on agricultural sector for their living. On the other hand, the productivity of agricultural sector is low.

Analysis of Poverty Coping Policy

Poverty pertains no only to physical and material aspects, but also to non-physical and non-material ones. Poverty coping program beginning since the first five-year development has reached every corners of Indonesian areas. Although those attempts have resulted in positive development, the poverty rate is still high. It is due to, among others, the difficulty of dealing with poverty because of society’s social structure or called structural poverty. Structural poverty is the one a group of society suffers from because the society’s social structure cannot use income sources actually available for them (Sumardjan, 1984).

Bridging social capital has not effectively formed in the villages. Trust, norms and networks have successfully interconnected people, values and tradition in the village, but to some extent failed to interconnect activities, business and local village enterprises to improve human development indicators (Surjono et al., 2015).

Government has implemented a variety of development models for coping with rural poverty. Development model applied widely in new order era is “trickle down effect” model. During reform era, development model shifts to bottom up approach. Bottom-up approach emphasizes on the initiative from bottom level. Top-down and bottom-up models result in various poverty-alleviating policies. Various studies conducted on poverty in Indonesia have encouraged many parties to take some attempts of coping with poverty, either directly or indirectly. Indirect attempt includes: family planning, fund issuance based on presidential instruction, education, health, and improving transportation infrastructure and etc. Meanwhile, the direct one includes Retarded Village Presidential Instruction (IDT) Program, Joint Venture Group Program, Takesra and Kukesra, and so forth (Sairin, 2002).

A common feature of the rural development efforts and programmes in developing countries is the absence of the essential aspects of planning. In effect the failures of the development efforts in developing countries are not far from the wrong choice of strategy and approach, planning process and implementation techniques (Saleh, 2016). Governance and rural development partnerships are now a mainstream approach to fostering the participation of non-statutory actors in the management and development of local resources (Furmankiewicz et al., 2016).

The government’s strategic policy is intended to contribute to poverty alleviation in rural areas. Poverty coping strategy in Boyolali Regency refers to national policy strategy (Article 3 Perpres [Presidential Regulation] Number 15 of 2010), including: reducing the poor people’s expenditure burden or First
Cluster (Raskin [Rice for poor people], PKH, Jamkes [health insurance], BSM, BLSM, etc.), improving the poor people’s ability and income or second cluster (PNPM, KUBE, etc.), developing and ensuring the sustainability of micro- and small-scale enterprise or fourth cluster (KUR, etc.), and synergizing poverty coping policy and program (TKPKD).

Poverty coping program policy as mandated in President Regulation Number 15 of 2010 about Poverty Coping Acceleration and Fern mendagri (Interior Minister’s Regulation) Number 42 of 2010 about Provincial and Regency/Municipal Poverty Coping Coordination Team includes: charity/social program constituting family-based integrated social grant program, aiming to meet the basic needs, to reduce life burden, and to improve the poor people’s quality of life, and community empowerment program aiming to develop potency and to strengthen the capacity of poor community group to participate in development based on community empowerment principles.

Based on Bappeda of Boyolali Regency’s data, there are household-based integrated poverty coping programs implemented during 2014, including: Family Planning program, service and rehabilitation, assistance and social insurance, School Operating Aid (BOS), BOS facilitation, Poor Student Scholarship (BSM)/Smart Indonesian Program, community empowerment in the attempt of managing environment and improving welfare, food tenacity, coping with poverty, and Raskin help. From funding aspect, the budget used to cope with poverty in Boyolali Regency was IDR 82,719,140,000 in 2014 deriving from APBN (National Income and Expense Budget) (IDR 37,515,169,000), Provincial APBD (Local Income and Expense Budget) (IDR 3,799,050,000), and Regency APBD (IDR 41,404,921,000 or 6.71%). The fund was distributed to 12 Local Apparatus Work units (SKPDs). In 2015, this figure increased to IDR 97,405,803,000 (IDR 68,813,297,000 from APBN, IDR 2,877,650,000 from Provincial APBD, and 25,714,856,000 from Regency APBD).

Considering the poverty coping policy/program in Boyolali Regency, it can be generally concluded as follows. Firstly, poverty issue is a universal problem with sufficiently complex cause. Regency government’s policy/program in coping with poverty is not intended specifically based on region (village/city) but poverty program for whole society. Secondly, program or activity related to poverty management is divided into some sectors/areas. The implementation of program was conducted by each of local apparatus work units (SKPDs), including manpower, health, and basic infrastructure areas. Thirdly, a number of programs/activities is intended specifically to coping with poverty. Some of them are intended concretely to coping with poverty. For example: poor family house renovating program, management facilitation for poor family, Family Planning Service provision, and contraceptives for poor family. Fourthly, poverty coping policy/program can be categorized by approach/intervention: human resource improvement (For example, scholarship and training providing program), unemployment reduction or job opportunity provision (for example: capital facilitation, job training, and job exchange information provision), and poor community condition improvement (e.g. poor house renovation and rice distribution for poor people /raskin). Poverty coping policy/program in Boyolali Regency tended to follow the preexisting pattern and based on nationally enacted form/type. Local (typical) policy/program or breakthrough program is almost nonexistent.

Analysis showed that well-being was not associated with diversification per se but rather on a households' involvement in 'high return sectors' such as trade or salaried job. Because involvement in these remunerative sectors is determined by various financial, social and human capitals, poor households were unable to combat the entry barrier and were prevented from getting access to them (Gautam and Andersen, 2016). ...to support the development of the agricultural sector, it is recommended that supporting such sectors of the services, trade, hotels, restaurants, transport and communication also allocated more funds from other sectors (Aba et al, 2015).

**Conclusion**

Rural poverty issue should be main focus of upper-level government’s attention, particularly regency government. Government regency is required to be highly committed to coping with rural poverty, through relevant, holistic, synergic and sustainable policy/program. Rural poverty coping policy/program needs “harder effort” not only undertaking routine or central government-regulated patterns.

Although some policy capacity can be found in almost any public bureaucracy there are variety of factors that influence the capacity for public administration to shape public policy (Peters, 2015). Policy makers at higher-level government and other village stakeholders should be committed to giving the village the opportunity of building and of being empowered, among others through allocating adequate (particularly financial) resource to village and villagers.
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Villages are the key of the development of Indonesia in the future because villages are where the cities get their sources to develop and advance from. However, there are still a large number of disadvantaged villages in Indonesia. Therefore, the participation of the society in the villages is required to equally develop or at least to be connected with urban areas. This research aims to investigate the problems encountered in rural development and the efforts to enhance social participation in rural development.

Key Words: Empowerment, participation, rural development

Introduction

Indonesia is an archipelago of which society is spread in both urban and rural areas. According to the data of the Ministry of Villages, Development of Disadvantaged Regions and Transmigration of the Republic of Indonesia, this country has 74,045 villages and 56,359 out of those villages are classified as disadvantaged and very disadvantaged (Hadi 2015). By 2013, 17.92 million of Indonesian people were considered needy. It has become a huge problem for Indonesian government who wants to establish a justified and prosperous nation in the future.

In the Law Number 6/2014 on Villages, the village is a village and traditional village or called by other names, hereinafter called the Village, is a unit of community that has boundaries with the authority to regulate and manage the affairs of government, the interests of local communities based on community initiatives, the right of the origin, and/or traditional rights recognized and respected in the system of government of the Republic of Indonesia. Although, villages have existed for decades, however, they have not received any specific attention to escalate their advancement. As an area inhabited by most of the Indonesian people, villages are suffering from a huge number of problems. According to Mardijani (2010), the problems faced by the villages are: (1) the society's ability to design their development plan is still quite low, (2) despite the social participation takes the involvement in carrying out the development agenda as the starting point, the participation in the responsibility of the implementation the development revenue management is also low, and (3) the initiative to conduct follow-up activities towards the developed villages through the preservation, utilization, and exertion of infrastructures is rare and difficult to raise. Therefore, social empowerment in the villages is required as one of the components in rural development.

Social empowerment is the attempt to improve social knowledge, attitude, skill, behavior, ability, awareness, as well as source utilization by means of the policies, programs, activities, and assistances according to the essential problems and need priorities of the society. Social empowerment by enhancing social participation in developing their villages is assumed to be able to enhance rural development and eventually, the villages can significantly contribute in the national development.

This article will discuss two problems. The first is how the problems is faced by the villages and the second is how far social participation contributes in the rural development, especially in social welfare advancement.

The Problems Encountered In Rural Development

Most of Indonesian people (approximately 65%) live in the villages. Most of those people depend their living from agricultural sector, such as food crops, plantation, fishery, husbandry, and forestry. The villages become the basis of agriculture while the cities become the basis of industry. The villages are basically described as disadvantaged, less developed, poor, minimally facilitated and educated regions. In the past years, the efforts to overcome those problems were by building infrastructures such as roads, irrigation, border marks, public halls, etc. Rural development is also referred as the shift from traditional mindset into a modern one. Such kind of change in the paradigm of modernization is purposely done to transform the traditional society which is characterized as particularism, ascription, and unspecialized into a modern society which is characterized as universal, achievement-oriented, and specialized (Amien 2005).

From the problems encountered by the villages above, there are at least three essential problems, namely (1) the paradigm of modernization in rural development is still dominant, (2) rural and urban development is difficult to integrate, and (3) social participation in rural development is still low.
The first problem is the dominance of the paradigm of modernization in rural development. The theory of modernization developed in the U.S. as the intellectualists’ response towards the World War. Modernization became the most prominent theory invention during the capitalist’s milestones under the U.S. command. Modernization became their weapon to hamper the development of socialist ideology which was controlled by the USSR by encouraging and accommodating the socialist scientists to develop the theory of modernization in understanding the Third World (Fakih 2008). The developing Third World was bestowed and even forced to implement the theory of modernization which later on developed into an ideology. Consequently, the U.S. had to give funding to successfully develop the Third World countries. The funding from the U.S. and its allies to the Third World was actually a form of rejection and anxiety towards the development of the socialist ideology.

The influence of modernization in the Third World has widely spread, not only among the scientists, but also among development planner and organizer, and even among religious leaders and NGO leaders. As a movement, modernization has revolutionarily developed from traditional to modern. It is viewed as a westernization where the new world countries have to entirely follow and copy the western model (Suryono 2010). Through the process of modernization, the development ideology applied is growth, efficiency, and competition (Amien, 2005). Modernization has developed into a complex and systematic ideology, a global movement which influence the society’s life through a process called homogenization (Fakih, 2008). Modernization in the aspect of economy is characterized by the high rate of consumerism and living standard, technological revolution, greater capital intensity and rational bureaucracy organization (Abraham 1991).

Through the process of homogenization, the society is the Third World is required to adopt modern characteristics or values in order to support the development. Those modern characteristics are the infatuation to absorb new ideas, try new methods, the willingness to speak up, sensitivity of time (focusing on present and future instead of past), time punctuation, efficiency, materialism, the reliance on knowledge and technology as well as the confidence on equal justice (Weiner 1994). Negative matters, such as fatalism, laziness, slackness, and improvidence, are considered as the characteristics of traditionalism which needs to eradicate to avoid hampering the development performance.

Some theorists of modernization and development, such as W.W. Rostow, David McClelland, Chenery, and Albert Walterson have formulated some strategies which are considered as valid on the perspective of modernization. Rostow’s ideas had ever influenced the ideas of development planner in the Third World. According to Rostow, modernization was a designed social change as part of the evolution process from traditional to modern (Fakih 2008). Rostow’s theory of growth is known as the five-stage scheme. All societies, including the western society have experienced such kind of evolution. Social changes in those five stages of growth are traditional society, pre-conditions for take-off, the take-off stage, drive to maturity, and finally the stage of high mass consumption as the idealized modern society. Under the reign of Soeharto, Indonesian government implemented this theory in their long-term development plan called the first and the second long-term development which were detailed in the five-year development plan.

McClelland is best known for his theory of the need for achievement (N’ach). This theory states that every person has a set of drive or motivation to work better, not for prestige but personal satisfaction instead. A person or a society who owns N’ach will work harder and learn faster. This N’ach virus is assumed to be absent in the traditional societies who mostly inhabit the Third World countries. N’ach is believed to be correlated with the economic growth of a country. The higher the achievement motive of the society, the higher their economic growth will be.

Chenery, in line with the theory of modernization, introduced an approach which is known as redirecting investment. The idea is a reaction towards the wider gap between the poor and the rich as the impact of the economic-based development process. Chenery suggested to revise the paradigm by stressing on the role of the capital formation. In order to raise the status of the poor, they have to be prepared to have sufficient capital to satisfy their basic needs. The development which up until now is centralised on the capital current has to be changed into an investment which is directly connected to the poor, such as the improvement of the access for education, health and credit. In Indonesia, this theory has been adopted under the reign of Soeharto, Habibie, Gus Dur, Megawati, Susilo Bambang Yudhoyono until Joko Widodo who is now being the president of Indonesia.

Albert Waterson, who studied rural economic approach, assumed that the top down approach towards development would not succeed in satisfying the social need of the poor in the villages (Fakih 2008). The strategies which focus on agricultural development are viewed to be beneficial for those who are able to buy agricultural input such as qualified seeds, fertilizer, pesticide, and insecticide. The green revolution developed under the reign of Soekarno in the New Order precisely benefited the rich. Therefore, Waterson recommended 6 elements which are essential for the success of post soil distribution rural development, namely (1) labor works production, (2) the use of human resource surplus using small unit of infrastruc-
tures, (3) the use of human resources in light farming industry, (4) the production of intermediate products for agricultural products and light consumption products from the local raw materials, (5) self-reliance and independence encouraged by governmental organizations who have the authority outside the departments who are in charge of the programs, (6) regional planning with the hierarchy of development center to bridge the gap between the villages and the cities (Fakih 2008).

Modernization in development is generally assumed as industrialization. Development in the form of industrialization is designed and controlled by the government’s regime expecting that the society will follow. This imitating pattern causes development homogeneity in capital fertilizing as an effective way to generate optimal output (Hettne 2001). Capitalism develops as the main current in the development of the Third World which is strictly dictated by the First World countries under the U.S. command. Obviously, not all the Third World countries are able to perform the development. As the impact, several countries are suffering from the crisis and the number of the poor is escalating. The gap between the rich and the poor is getting wider because modernization, industrialization and capitalism are basically created to benefit the capitalists.

The second problem is the difficulty to integrate the rural and urban development. Ideally, villages should be connected to the cities, not only physically, but also socially, economically, politically and culturally. However, it is not easy considering the misperception about the villages and the cities. According to the urban society’s mindset, villages are exemplified as fatuous, poor, and less educated; on the other hand, according the rural society’s mindset, cities are exemplified as full of knowledge, entertainment, jobs and dangerous (Jamaludin 2015).

The cities, because of their advances, have attracted a lot of people from the villages to swarm over the cities. This urbanization occurs due to several factors, namely the advancement in agriculture, industrialization, market potentials, service, transportation, social and cultural appeal, and education (Rustiadi, Sunsun Saefulhakim, and Dyah R. Panuju 2009).

Urbanization in the Third World countries happened massively and rapidly. The activities of these people are supposed to enhance the development of their original villages. As a matter of fact, a lot of people do not want to go back to their villages because of the difficulty to find job in the village not to mention the low salary they will get if any. Hence, the development in the villages is hampered due to lack of human resources who want to sacrifice for the development of their villages. Although there are any, they possibly do not have sufficient technological skills required to develop their villages.

Aside from those problems, small and medium cities which should have functioned to serve the rural areas have not developed the center for agricultural commodity market, center of production, distribution of products and services, center of small and medium business development, as well as the provider of alternative jobs (non-agricultural jobs).

The interconnecting system between the villages and the cities should have been built, especially after a country is inspired by modernization, industrialization, and capitalism. Instead of developing their villages by expanding physical, social, and economic network to the cities, as a matter of fact, the villages have not got much benefit. The development agenda to integrate rural development into urban development results on the situation where cities take control over the villages instead which causes the net current of capital and transfer of sources decrease rural potentials to develop (Rustiadi, Sunsun Saefulhakim, dan Dyah R. Panuju 2009).

Poverty and backwardness in a lot of villages in Indonesia is not only caused by their isolation from the cities, but also due to the impact of the form and system of interconnection between the cities and the villages which tend to lead to an exploitative relation. The other cause of the backwardness of the villages is the villages are stuck in the specialization of a single agricultural commodity or natural resource to serve the cities (Armstrong in McGee as quoted by Rustiadi, Sunsun Saefulhakim, and Dyah R. Panuju 2009). The exploitative relationship of the cities over the villages is in line with the paradigm of the theory of dependence which explains that the metropolitans in the developing countries which have high dependence on the economic system of the northern countries (Rustiadi, Sunsun Saefulhakim, and Dyah R. Panuju 2009). Surplus transfer from the southern countries is carried out through the connection between the main cities (metropolitans) with the advanced industrial countries in the northern world countries. The metropolitans work like the agents of the industrial interest of the developed countries. Those developed countries actively exploited agrarian countries or taking the surplus from the villages. Poverty and backwardness in the villages are the scenario from the agents of global economy. International work allotment which is dictated by the developed countries has generated the difference of the added value and the spin off has caused poverty and backwardness in the developing countries, especially in the villages and rural areas (Amien 2005).

The third problem which becomes the burden in the rural development is the social participation is still low. The development activities in the villages are mostly designed by the rural government, in this case is the leader of the village. Although there is any, the participation is limited to the involvement of the
THE EXCALATION OF SOCIAL PARTICIPATION IN RURAL DEVELOPMENT

Development programs will not be successful by depending only on the government’s willingness. The same problem goes to the rural development which is not sufficient to be designed and carried out by the leader of the village and their apparatus, but also more importantly the participation of the society in the village is required in order to make the rural development be efficient and beneficial in improving the society’s welfare. Social participation is the key point of the success in carrying out the rural development. Participation is important in the development process for two reasons. First, social involvement is required to collaborate top-down and bottom-up model in order to get the development program accepted and serve the society’s need. Second, participation becomes the social motivation tool to grow the sense of belonging and sense of responsibility towards the implementation and the results of the development (Suryono 2010).

Participation is defined as a person’s involvement in a social group to take part in the social activities other than what they do for living (Mardikanto and Poerwoko Soebiato 2013). The participation occurs due to social interaction in the society. Participation or involvement of an individual or a society in the development is viewed as (1) the involvement in decision making, (2) the involvement in supervision, (3) involvement where the society can get benefit and reward, (4) participation as the empowerment process, (5) participation as a partnership activity, and (6) participation as the impact of the influence of the influential figures in the process of decision making, supervision, and utilization of the resource to bring benefit to the society (Anwas 2013).

Mardikanto and Poerwoko Soebiato (2013) postulated four types of participation activities. The first is participation in the process of decision making. The decision has so far always been initiated by the government through its agents. This decision making has made the society become more apathetic. In order to build sense of belonging in the society, the decision making process concerning to their social life needs to directly involve their participation. The second is participation in carrying out the activities. This type of participation tends to be understood as the poor society voluntarily devote their energy in the development activities. Meanwhile, the benefit from the development is more impactful to the upper-class society. Therefore, it requires a change of paradigm in which social involvement means an even distribution of social contribution in the form of human resources, cash, or any other kind of contribution which is equal to the results that the society will receive. The third is the participation in development monitoring and evaluation. This monitoring and evaluation program is required to attain the purpose of development. In addition, it is important to get feedback on the problems appear in the development so that they can immediately be solved. In this participation, the society has to collect information related to the progress of development program. The fourth is participation in utilizing the development results. This participation is an essential element because the development programs aim to improve social welfare. Thus, the society has to be the first to enjoy the development results, instead of the government’s agents. It is in line with the perspective of Asngari (2001) (in Anwas 2013) which states that basically people will voluntarily take part in a program or activity if (1) they realize that they will get benefit or satisfaction both economically and non-economically, (2) they completely understand what the activities mean to the society.

One of the most important indicator in the empowerment is the quantity and quality of social participation in the development (Anwas 2013). Participation means involvement. However, not all participation can be classified as empowerment. Empowerment is assumed as the existence of autonomy or freedom of the actors to act voluntarily. Empowerment avoids the means of coercion (Anwas 2013). As matter of fact, social participation can be compulsively created by other party without the society knowing why they are participating. This social involvement cannot be classified as social empowerment.

It is not easy to improve social participation. However, there are several strategies to enhance social participation, namely (1) the formation of social organization which supports government’s programs and rural development, (2) infrastructure improvement in the villages, (3) the distribution of social aid towards the needy society, (4) the distribution of economic incentive to the achieving society, and (5) the provision of job opportunities in the villages.
Social organization and local economy occupy the central position and role in generating social participation. The existence of BPD is not sufficient to accommodate the society’s aspiration to develop their villages. It requires the diversification of social economic organizations which are able to encourage active involvement from the rural society, for example local economy empowerment through small business groups in the villages, youth organization empowerment, traditional arts and sports group empowerment, integrated medical facility empowerment, regular meeting group empowerment, etc.

In terms of infrastructure, the villages are far left behind the cities. In Indonesia, there are still a lot of less developed villages because of depraved roads, disconnection to the cities, and isolation from information access which results on poverty and backwardness. One of the best ways to solve this problem is by building infrastructures in the village. Jokowi’s government shows high awareness on this problem as reflected in one of nawacita (nine ideas) program, namely improving the connectivity through the provision of transportation and connection infrastructure in the villages and transmigrant areas (Hadi 2005). This infrastructure development which applies high technology use is maintained by the Ministry of Public Works. In this case, social involvement is limited as informal supervisors. On the other hand, in labor intensive projects such as building the bridge, improving water infrastructure, building garbage management center, and other labor intensive projects, the society in the villages can be involved from the process of panning until monitoring and evaluation. Their voluntary involvement is an essential part of social empowerment.

Among the society in the villages, there are a number of family who live under poverty. There are still a number of disadvantaged villages in Indonesia. The Ministry of Villages, Development of Disadvantaged Regions and Transmigration of the Republic of Indonesia noted that a number of 31,323 or 40.61% villages in Indonesia are less developed from the total of 77,126 villages (Hadi 2015). This huge number of disadvantaged villages proves that there are still a lot of Indonesian people who live under poverty line. In Central Java, the 2014 data showed that these needy societies were concentrated in the villages by 59.78% (Central Java Government 2014). The poverty depth index in the villages was 2.592 and the poverty severity index in the villages was 0.660 higher than in the cities. This forces the government of Central Java province to perform their commitment in eradicating poverty in Central Java.

The government’s policy to eradicate poverty through Indonesian Health Card and Indonesian Smart Card is an effective way to improve the less developed society’s life into a more advanced and prosperous life. They are also given the other types of social aid, such as rice for the needy, cash aid, and capital aid for small business units as the effective strategies to enhance social participation. Those well-treated and respected society will in turn give response by voluntarily giving their participation in the development program.

Although villages are seen as less developed areas than the cities, it does not mean that the villages do not have figures who succeed in developing their villages. A lot of creativity and innovation have emerged in the villages instead. Managing their farm by giving impact to the natural preservation while supporting sustainable development are the realization of the farmer’s innovation and achievement. A lot of craftsmen also perform their innovation in developing their business, for example, batik artisans, wood gravers, gemstone artisans, keris artisans, and other craftsmen show positive performance which deserves to be awarded. There are also a number of pioneers in various fields who deserve to be awarded for developing their villages. Therefore, those people are supposed to be rewarded equal to the achievement they have made for the sake of the development in their villages.

Lastly, another attempt to enhance social participation in rural development is by providing more job opportunities in the villages. The provision of economic facilities which support the expansion of job opportunities in the villages, such as factory building, real estate building for the society, dam building, and center of recreation building will open more work place. It will provide a wider working opportunities for the people in the villages. The policies and programs on job opportunities will be optimally used by the society. They will fully participate in rural development because the jobs are already available in their villages. It will reduce the urbanization current of the rural society to the cities all at once.

Closing
Along with the development which occurs in the villages, rural society development is an urgent need that requires the government’s attention although in the next decades, the cities are assumed to develop more rapidly and attract more people from the villages to the cities.

The government should apply the policies to encourage the villages to develop themselves in order to bring beneficial impacts to their society. Their economic basis should be improved through integrated rural development. While encouraging them to be independent, the villages need to be facilitated by increasing the farmer’s income through fertilizer subsidy and machine aid, developing non-agricultural works, and improving the village society’s welfare by creating more job opportunities in the villages,
providing health and education service, and building sufficient infrastructures such as road, dam, water supply, and electricity. Thus, social participation in rural development will keep on enhancing.

References


DEVELOPMENT TRADE CENTRE IN THE BORDER AREA IN SEBATIK ISLAND NORTH KALIMANTAN PROVINCE

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Abstract

Sebatik Island is the border region as well as a center in the network system of trade between nations. It can also benefit the economic potential of the major cities in East Kalimantan, particularly Balikpapan, Samarinda, Bontang, Sangata, Tanjung Selor Tarakan, and Nunukan with towns in Sabah region by utilizing the pattern of bonded zones or special economic zones. Therefore, their efforts to develop trade center in the Border Region, especially in Sebatik Island as a border town and placing it as a city of trade, which is able to provide added value for the benefits of trade in the border region.

This paper describes some of the important dimensions of program Development Trade Center on Border Area in Sebatik Island of North Kalimantan province as a general overview and issue the border area, the strategic aspects, and recommended by strategies for trading center in the region of North Borneo.

Keyword: Frontier, trade Center, Economic Zones

Introduction

Border area covers land and sea borders, including the outermost small islands. Understanding the border area, according to Law 26/2007 and PP 26/2008 is regencies / cities that are geographically and demographically directly borders with neighboring countries or seas. Similarly, according to Law 43/2008, border area is part of the territory which lies on the side of the borders of Indonesia and other countries. In the case of state borders on land, the border area is located in the district who deal directly with neighboring countries.

Under Law 26 of 2007 (Spatial), the border region is a strategic area of the corner of the defense and security priority spatial arrangement. Development of border areas is done by changing the policy direction of orientation to the (inward looking) as the area of defense, becoming outward (outward looking), which put the border region as the region's defense and to boost economic activity. Border area actually has a very vital and strategic, both in defense and security standpoint, and in the viewpoint of economic, social, and cultural.

While in Law No. 17 Year 2007 on the National Long-Term Development Plan for 2005-2025 which confirms the orientation of the development of the border region from becoming inward looking outward looking as the gate of economy and trade. Including the welfare approach to pulaupulau in the border region. It was also stated that the sovereignty and state security in the future include increased performance of integrated defense and security in the region.

Development of border areas by combining the two approaches as complementary units. Unit district / city border point on the aspect of economic development which covers a larger area and borderless with orientation as a growth center and the surrounding area are centered on 26 PKSN (National Strategic Activity Center). While the unit districts in the border belt is directed at strengthening the defense, security and welfare of the community that is supported by the development of infrastructure and basic social infrastructure and community empowerment that focuses on border districts in 38 districts / cities priority.

Sebatik Island is located at 03° 15'00" N and 155° 33'00" latitude and 4° 09'24.9" N, 117° 47'45.1" BT. The total area of the island is approximately 24.6 thousand hectares, directly adjacent to the East Malaysia state (Tawau, Sabah) and is located at the northern tip of Borneo island. The island is divided into two, namely in the northern region of approximately 187.2 km2, belongs to Malaysia, while the southern region covering an area of 246 km2 are owned by Indonesia. Most of the marketing of agricultural products (such as fish, palm oil, cocoa, bananas) were made public is to the neighboring countries, namely Malaysia. So that the local economy in this region is very dependent on Malaysia, especially to Tawau. Instead most of the daily needs of people Sebatik purchased from Tawau, Malaysia.

Results of the research Center for Enterprise Social Welfare (Research UKS, 2005) mentions that various social problems facing Nunukan district as a region bordering Malaysia, among others: still terisolirnya number of people living in rural and border areas, making it difficult or far away from the touch of the development program; still the presence of small islands in the district Nunukan untapped or
not have a name; and low standards of living, especially when compared with the standard of living of Malaysians on the border. Cultural differences in each community will affect the outlook on things. Differences actions and behavior in response to the same object can cause a problem between one community to another community, and this is a result of the social problems that manifest as an act of culture. Therefore, the general welfare of each community will be different, as well as the definition of the welfare and social issues. According to the concept of socio-cultural, social problems can only be identified by a community perspective, which is how the community gives meaning to the symptoms that there is a social problem or not. Thus, social problems in a particular community is not necessarily regarded as a social problem by other communities (Rudito, 2003).

Method
Starting the research results of Abdul Rahim and Muszafarshah (2010), which examines the problems of the border between Thailand and Malaysia with a focus on the border of Bukit Kayu Hitam-Sadao. Besides other researchers also conducted a study on the subject of border between Thailand and Malaysia, economic activity in the border region in Indonesia and Malaysia were examined by Husnaid (2006) Dendy (2009), Nurul, Lau and Shazali (2004), Robert (2004), Kasim and Mori (2008), Ramli and Ahmad (2007), Yekti (tt). Thirunaukarasu, Evelyn and Sivachandralingam (2013), Abd Hair Awang et al. (2013), Noor Rahmah (2012), Endi and Ratnawati (2012), Saru (2012), Ramli Dollah and Ahmad (2007), CB Herman (2007) and Abdul Rahim et al. (2013).

In the study more aspects of assessing the development potential in the region adjoining the border with neighboring countries to improve economic pertubuhan each region is still low, especially in the border regions where objekt security and defense in the border region is more advanced than the construction.

The basis of writing this article is more descriptive with qualitative approach. The technique used to obtain data and facts in the context of the discussion of the problem in this paper is the use of library research(library research) in the form of books, literature, dictionaries, articles in magazines, scientific journals, bulletins and documentation for the management of borders may be obtained from internet access. For technical data analysis techniques used in qualitative data analysis is an analysis describing a problem based on the facts available. To then collated into units of categories and the final step is to interpret or give meaning to data that researchers are careful. in this article the author tried to describe the "Development of Trade Centre in the Border Area in North Kalimantan Province Sebatik Island"

Results And Discussion
Border region is a manifestation of the sovereign territory of a state. The handling of the border issue as long as it does not fix the optimal and less integrated, and often occur conflicts of interest between the various parties, both horizontally, sectoral and vertical. and more concern about the state of society the state border areas, such as the escape of attention. An example is the border region in Indonesia precisely in the province of North Borneo Nunukan regency especially in Pulau Sebatik the socio-economic development is not adequate when compared with the development in the border regions neighboring Malaysia, exactly, directly adjacent to the Sebatik namely Tawau.

Overview Sebatik Island
Sebatik Island is one of the islands in the province of North Borneo which is the furthest north. The island is divided into two parts, namely the southern part of the territory of the Republic of Indonesia and the northern part of the territory of East Malaysia (Sabah). Sebatik Island since 2006 divided into two sub-districts and sub-district Sebatik Sebatik West, administratively part of the territory of Nunukan, Nunukan capitalized on the island of Nunukan. Sebatik strait that separates the island of Nunukan and Pulau Sebatik width of approximately 3 to 4 kilometers.

Sebatik Indonesia initially consists of two main village, the Village Setabu and Pancang River Village. The development of River Village area Pancang relatively more advanced than Setabu village. This is because the river Pancang have easier access to neighboring countries (Malaysia). Meanwhile, Setabu village that is located in the western part facing Nunukan Island and Mainland Kalimantan, has a transport infrastructure to Nunukan or mainland Borneo relatively inadequate. Therefore, in terms of the progress of the Village area Setabu become slower.

Subdistrict Sebatik West, based in the village of Setabu consists of four villages, namely Setabu, Village Binalawan, Bunyu Liang village, and the village of Aji Kuning (located adjacent to East Malaysia). Aji Kuning village is adjacent to the village of River Stake (Sebatik East), and therefore the village is a village in the West Sebatik including the most advanced. Subdistrict East Sebatik, originally a parent Pancang River Village consists of four villages, namely Tanjung Karang, Pancang River, Mosquito River, and the village of Tanjung Aru.

Subdistrict Sebatik have economic activities are more developed and dynamic compared to other districts in Nunukan. After residing in the District Nunukan Nunukan Island Nunukan as the central gov-
The problems in the border area Sebatik Island

Problems faced by the North Kalimantan province, especially areas in the border region on the island of Sebatik is the lag problem, Infrastructure Limitations Issues, Problems and Sources of Social Welfare ponsensi. (Sutaat, 2006). besides the problems low level of economic society that contributes to the high levels of inequality area than the border region Neighbors, limited facilities and basic infrastructure, transportation and telecommunications impact on the low level of accessibility as well as isolation from the surrounding region, economic globalization and the free trade system causing product local-product are less able to compete with the products of other regions, the degree of health, education and skills of the general population is low, regional divisions have not been followed by infrastructure support as well as officials, prone to disintegration and theft of natural resources which have an impact on the ecosystem damage nature and biodiversity loss, in danger of being reduced area of the Unitary Republic of Indonesia. (M. Tarno Seman and Sumanto, 2005).

Many of the factors that make socio-economic development in the border regions of Indonesia in Sebatik not fast-growing development in the border region of the neighboring country of Malaysia in the state of Tawau. Factors such as human resources, geographical location and the policies taken by the government which then just be an implementation without an actual practice are the things that really make a socio-economic development in the border areas of Indonesia continued to lag behind with these neighboring countries. From the human resources factor, it can be seen that the people in the border region is still less of a sense of nationalism that they have and the less education so that they can easily get influences from outside. It can be seen from what they do every day like it, they would have preferred if it had to shop for basic needs or perform most of their activities like school, do business and to get the health services in the territory of neighboring countries rather than having to do it in their own territory. (Ary Setiawan, 2013).

Strategic Aspects

Given Malaysia also started concentrating on the border with us Sebatik Island (Malaysia) which is adjacent to the planned used Tawau Border Trade Centre. He is as one of the strategies for economic membangunk border Tawau-Nunukan continuing flood of products and chain of economic activity. Border Trade Center included CIQ will be built in Tanjung Arang, Pulau Sebatik (Malaysia) with a breadth of 100 hectares. Sebatik Island (Indonesia), Border Trade Center being built in Lamijung. Tanjung Arang-Lamijung is an active weekend with border trade because Nunukan has a market share of population with a population of around 150,000 people and is a get passes to Tarakan, Celebes and Java (Muammar, 2006)

In March 2007, the Kingdom of the Royal Malaysia Tawau serve as planning a free trade zone because its strategic position in the trade Antarabangsa and adjacent to East Kalimantan and South Philippines (Tawau To Be Made, 2007). With respect, it has the potential to be awakened as Tawau trade hab Antarabangsa Malaysia-Indonesia border berikutkan embodiment reserve a free trade zone (Tawau Potentially So, 2012).

Development Trade Centre in Pulau Sebatik

BAPPENAS offers 5 models of the development of border regions that can be a reference (Bappenas, 2003), namely: First, Model Growth Center; Application of this model requires the enactment advance a strategic location as the center of regional economic activity, so the implications for the development of some special areas, with various incentive facilities / infrastructure support, financing, institutional and human resources. Some of the special features that are required border controls (PPLB), the bonded zone, industrial areas, welcome plaza and residential areas. Provision of some specialized regional facilities was based on the theory of gravitation developed by Carey and Ravenstein (Robinson Tarin, 2009); predictable magnitude of the potential attractiveness of a region, so as to attract sectors / activities for entry into the region. The appeal of potential can occur due to natural factors (given) and made factors, so that from the aspect of regional planning in connection with the application of growth centers, the determination of the growth area has taken into account the availability of the economic potential and the existence of the facilities that exist today, for further development provision of facilities for special area.

Second, Model Transito; the application of this model does not require the provision of special facilities are quite complex region as well as model of growth centers, except PPLB facilities. Given that the
area in question only as transit traffic movement of people between countries. The intensity of the traffic movement between countries fairly high chance for the provision of facilities welcome plaza.

Third, Model Station Travel Research and Environment; If a region has the potential of natural resources in the form of the natural beauty of the exotic flora, the beauty of the challenging environment adventurous spirit (ouunturir), endemik local fauna and typical local ethnic culture, it is a great opportunity to apply this model. Consequently there is a necessity to complement biology research facility (research station), primarily outdoor and culture blend with the settlements and the locals. Another facility is the tourist area of the environment, with the determination of attractions that can be reached; using the routes of travel that ensures the safety of tourists, besides the availability of lodging facilities for tourists. Lastly, a facility PPLB. Application of this model is more effective, if there are facilities / transport infrastructure connected between nations.

Fourth, Model Agropolitan; The implementation of this model is preceded by an agreement between countries to take advantage of cross-country farmland. Agropolitan implement a management system in an area that has been designated as centers of economic growth based on agriculture (agribusiness / agro-industry). In accordance with the theory of gravity, then the development of growth centers (Agropolitan) would promote the development of agricultural activities in the surrounding area(hinterland), either; (a) Sub upstream agribusiness sector; include the provision of nursery, agricultural equipment and machinery as well as fertilizers, pesticides, and drugs / vaccines livestock; (b) Sub downstream agribusiness sector; in the form of agricultural processing industry and trading business; and (c) sub-sectors of farming, cover crops, horticulture, plantation, fishery, animal husbandry and forestry. Similarly, other related sectors (off farm agribusiness) in the region will also experience growth, such as credit and freight business. Availability of major facilities such as transport infrastructure is necessary, to create connectivity between regions Agropolitan with its hinterland.

Fifth, Sea Border Region; This model is made up of clusters of economic activities which take advantage of the potential availability of marine and coastal resources in the vicinity as a region of excellence, so that the facilities needed facilities oriented to meet the preservation and processing of aquaculture / coastal (aquaculture) economic value. Facilities that should be provided is bonded zones, industrial zones, regional aquaculture and coastal resorts, including PPLB.

The question is; of the five above development model, which model is relevant for application in the region (sub-district) border Nunukan, particularly in Sebatik Island; in line with BNPP plan that sets Sebatik as agro-industrial development areas and maritime services.

Sebatik originally comprised only two sub-district administrative regions, namely Sub Sebatik and Sebatik West; Currently, based on the result of the expansion, already a five districts, namely Sebatik, Central Sebatik, Sebatik West, Sebatik East and North Sebatik. From the aspect of governance, particularly the number of existing sub-district, the opportunity to be upgraded Sebatik become the "City" is made possible, in the hope that the future completeness urban infrastructure should be provided, can offset the development of the city Tawao (Sabah). In line with its plan Sebatik as agribusiness development areas and maritime services. Consequently, the Government of Nunukan district need to fix the shortage of economic infrastructure, social, governance and existing physical. Required financing is relatively large, in line with the dynamics of population growth Sebatik.

Approach to the development of the trade center could do with three aspects, namely: (CB Herman Edyanto, 2007)

- Welfare approach; where the approach taken by the development of economic activities to improve the welfare of the people in the border region.
- Environment Approach; namely an approach that considers environmental sustainability and minimize the impact to be ditimbulkann construction activities.
- Security approach, the approach that sees the border as the area immediately adjacent to the other countries that need oversight of security to maintain the integrity of the Unitary Republic of Indonesia.

In Sebatik, its coverage area is Sei Pancang and surroundings. Understanding "and surrounding areas" can be translated including the District 4 more, given the current in Sebatik there are 5 districts, where Sei Stake is the capital district of North Sebatik. Heading across the border in Nunukan-Tawao which is currently quite intense utilization by the population, especially the workers who will be heading the Malaysia region other through Tawao, need to be assessed where the coverage area of its (area of acces), because it is associated with the provision BTA 1970, the area is enforceable provision of cross-border trade, which with a population of ± 65 881 people (2010 census) will have a major impact on the accumulative value of cross-border trade. While the supply of processed goods production in the country (national), in particular of basic commodities to Nunukan relatively smooth, so that the utilization of cross-border trade is more prominent commercial elements, dibandinghkan with the true nature of BTA enacted provisions, which
help local people meet their basic needs. Increasing the value of cross-border trade through Nunukan PLB-Tawao, in line with population growth in Nunukan and surrounding area is a necessity; In fact, it is possible that the value of trade should have been categorized as import, so naturally treated as free trade across borders.

Conclusion

Development of trade centers in North Kalimantan Province Sebatik Island is an answer to the problems in the border region, especially in Sebatik Island. By making Sebatik Island as a center of trade, the economic activities will increase, and of course forcing all parties, especially the Central Government and Local Government to improve to do all that is necessary in order to stimulate the advancement of people's lives Sebatik, efforts are needed to repair and improve existing infrastructure, especially educational facilities, communications, and transportation / communications in the islands and between islands. Expected by easy access to education and transport / communications for the population will have an impact on the improvement of living standards and social welfare.

Further research is needed on the development of the trade center in the Border Area in Sebatik Island North Kalimantan province, so that in the policy making can be more accurate and comprehensive.

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THE ROLE OF SOCIAL GROUP IN ALLEVIATING POVERTY IN INDONESIAN RURAL AREAS

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Abstract

Development activities in Indonesia is done more in urban areas than in rural areas, whereas rural areas is much broader than the urban areas. The lag in development experienced by people in rural areas is one of the causes of poverty in the countryside. Villagers who are in poverty will attempt to treat the condition in various ways in accordance with the conditions and existing capabilities. One of the ways is by empowering social groups in the implementation of development in the countryside.

Keywords: Social Group, Poverty, Rural Areas

Introduction

Indonesia is one of the major countries in the world as if viewed in terms population, vast territory and its natural resources all are building capital to a nation. Development is not only directed to fulfillment of basic needs that are serving the community, but also to include the community and target groups in determining what they need and participation in the implementation process of development.

Until now, the development activities in Indonesia more done in urban areas than in rural areas, whereas rural areas is much broader than the urban area. The result was a gap of life, which is more urban communities can feel progress, while the static rural communities with existing conditions.

The lag in development experienced by people in rural areas is one of the causes of poverty in the countryside. Although in the countryside available natural resources are very abundant, but because of the human resources that exist do not have the ability to manage, then the natural wealth that they can not make prosperity for rural communities.

When linked to the dynamics of development in Indonesia, particularly the development area of the countryside, it is recognized that to realize the value of the reduction or minimization of the poor has been a lot of program strategies implemented, such as, the program CCP (Development of Integrated Area), IDT (Instruction Villages), but in many cases are often less successful (Hardono, 1983: 39). Supposed existence of the program has been able to improve the ability of rural communities to improve the welfare and quality of life as well as raise awareness to participate in the development process, especially in reducing poverty. But in reality there are many people in the rural area of Indonesia shackled in poverty and powerlessness (Setiowati and Djamimo, 1993: 23). This is confirmed by data from the BPS 2015 that showed that the number of people classified as poor in rural Indonesia in March 2015 increased the amount of 13.76% from month of September 2014 to 14.21% in March 2015.

Poverty in rural areas is not only experienced by people who live in remote areas, but also felt by the people residing in the remote territory.

Poverty is not something that manifested itself apart from other aspects, but rather poverty that happen as a result of interaction between the various aspects that exist in human life. These aspects are the social and economic aspects.

Every community in poverty will attempt to treat the condition in various ways in accordance with the conditions and existing capabilities. One way to do is to empower existing groups.

In a pluralistic Indonesian society, the nature of the groups that are formed as a form of self-organization in order to achieve a goal is always extremely varied in accordance with its mission, needs and interests of each. But in general the existence of groups of people can be classified into three types, namely: first, the group that spontaneously grew out of the will of society itself, the second: a group that grew result encouragement of individuals in society, third: those arising result form government (Mubyarto, 1999: 74).

Poverty

Since the beginning of human civilization until now poverty is one issue that is always faced by humans with implications that involves the entire existence of life. But until now anyway there is no perception of an agreement and a benchmark that can be used to homogenize the perception of poverty.
Rural Development Strategy community

Community development that includes the construction of urban and rural society can ditinjausebagai sistem, method and movement against poverty, ignorance and backwardness, poverty both structural, cultural and natural. Solving the symptoms of poverty, ignorance and backwardness of the people must be done accurately in a systems approach and specific methods. Gerakannayapun should be taken as a whole, for each other interconnected and dependence, whether sourced from natural resources, human, technological, employment, capital and institutional (Supriatna, 1997: 71).

Development of rural communities can be viewed from a systems approach, methods, and development undertaken by the movement of people together with the government to improve the quality of life, and life as a whole, especially in overcoming poverty, backwardness and ignorance resident of a rural area or a bag. This approach is part of an integrated rural development strategy or comprehensive yaag.

First, development of society in terms of the systems approach. This approach is part of the national development system that includes subsystems: subsystem of rural development, rural and urban development. Development of rural communities as the system includes components: input, process, output, and influence.

Second, put rural community development include: environmental, facilities, and others. Put the environment consists of human resources, natural, cultural and community institutions concerned. Input means consist of development actors, programs, facilities, management, and costs. Put raw are citizens, whether individuals or groups, particularly the rural poor. Community development process includes a series of activities all the components to produce the output of: organization and management processes of governance, both in terms of planning, execution, control and behavior of government bureaucracy and cultural professionals.

Output of rural community development creates a change in the quality of human behavior as individuals, groups, and communities that cover aspects: cognitive, affective, and skill, with regard to the increase in rates of life. The influence of rural community development is the result obtained in a population increase society, its practice of transmission to others, and their participation in rural development. Consideration of rural communities in terms of the approach method.

Third, this approach emphasizes the social education by the government together with NGO’s, community organizations, or college for villagers through educative approach and persuasive in order to foster initiative, creativity, skills, and independence, both to improve the standard of living and life as well as to encourage active participation in rural development.

Fourth, development of rural communities is reviewed as a movement. The approach is more emphasis on democratization, institutionalization, and the development of active community participation to solve, formulate, plan and carry out activities in accordance with its needs are conducted jointly in efforts to create social and economic conditions of the community.

In connection with the above view, the general principles of community development includes the principles of sustainable development, the principles of integral development, and the principles of dynamic development. The principle of development of the rural community demand-oriented, participation, integration, sustainability, harmony, its own capabilities or independence, and regeneration.

1. The principle is the need for rural community development programs are mainly based on and to meet the needs felt and expressed by the community.
2. The principle of participation emphasizes on active community involvement together with institutions that function to serve the needs of communities in planning (including identification of needs), organization, movement, coaching, assessment, and development of rural community development activities. Organizing this event aims to (a) Encouraging the growth of changes in attitudes and behavior conducive to progress, (b) improve the quality of public participation, (c) provide greater confidence to the role of youth and women as part of the rural, (d) refresh and improve the effectiveness of the leadership as well as the function and role of local government.
3. The principle of integration, reflecting the efforts of integrating the resources owned by the community and lembag involved in the implementation of community development activities. The construction plan is the product of a fusion between planning from below and from above (bottom-up and top-down planning), so that the community development activities closely related to sectoral and regional programs. Sources from the relevant institutions optimally utilized to meet the needs and solve the problems faced by the community.
4. The principle of sustainable rural communities assert that the development is not done once complete, but gradual, continuous, and focused in order to achieve socio-economic conditions are better.
5. Principle of harmony, meaning that rural community development programs requires harmony between community members and requirements related institutions as well as development, so intertwined between the interests of society, and government interests. The development objective is the
realization of keseimbangan and harmony between the physical and spiritual fulfillment, as well as various other aspects of community life.

6. The principle of his own abilities, insists that rural community development activities developed and implemented based on the ability of self and sources owned by the community.

7. The principle of regeneration, gave directions that the implementation of rural community development will continue if the cadres of development prepared and nurtured for the development process progresses.

**Role of Social Groups in Poverty Alleviation in Rural Areas**

In the framework of poverty alleviation and development nongovernmental poor then look for alternatives that may be made. Mubyarto et al (1994), reported the multiple roles of NGOs that can be used as a media forum and organizing the poverty alleviation program. From the results reported Mubyarto et al, there are several traditional groups that can improve community self-reliance in alleviating poverty, among other social gathering groups, artists, farmers, groups of batik, and so forth.

Social groups both traditional and modern mechanisms and programs generally have a less clear. Therefore, it needs a companion to develop self-help group earlier. The companion this should act as a friend or partner and avoided the properties of an instructor or coach who always provide instruction.

Special to farmer group, long before Villages Instruction program was initiated, the Ministry of Agriculture has made efforts for its existence coaching can help the development of the resources of rural farmers. Farmer groups burdened with the task as storage media forum of agricultural development programs must always be evaluated.

Evaluation of the ability of the farmer group visits of various criteria, namely:

1. Ability to create, deliver, digest and utilize information (dissemination).
2. The ability to plan activities to improve farm productivity by accommodating group members right recommendations (the planning process).
3. The ability of group cooperation in implementing a consistent and disciplined plan (ability to work).
4. The ability to organize and expand the facility or facilities necessary working groups (development capabilities of the facility).
5. The ability of capital accumulation.
6. The ability to implement and comply with the agreements made with the other party (the ability to obey the agreement).
7. The ability to cope with emergencies such as floods, drought, explosion or eksposi pests and diseases, and others (ability to cope with emergencies).
8. The development of a cadre of leadership and expertise and kelompk members to carry out specific tasks that require expertise (development of cadres).
9. Institutionalized relationship between farmers’ groups and cooperatives Unit Desa.
10. The level of productivity of the farm group members.

Based on an assessment of ten criteria above disusunlah stratification farmer groups consisting of four levels, namely: beginners class, advanced class, middle class, and the main class (Ibrahim, 2002: 62).

Social groups that exist in rural areas need to be involved in helping the implementation of government programs ranging from planning to evaluation of the implementation, it is important because it will foster a sense of belonging and solidarity among members of the group, which in the end development will be felt by all of society, including in rural areas.

**Conclusions**

Rural poverty can be overcome if development is to include the community and social groups that exist in determining what they need and participation in prosees development. The principle of development of the rural community demand-oriented, participation, integration, sustainability, harmony, its own capabilities or independence, and regeneration.

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COMMUNITY DEVELOPMENT WITH TECHNOLOGY APPLICATION OF PATCHOULI OIL PURIFICATION AS WELFARE IMPROVEMENT CRAFTSMEN IN BELIK DISTRICT PEMALANG CITY

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Abstract

Filtering technique in the village of Kuta, Belik District, of Pemalang is not correct, so the essential oils produced crude quality. Oil looks dark greenish Fe and Cu metal contamination. The presence of foreign materials will damage the quality of essential oils, causing the price down. The specific objectives of the activities are essential oils Kuta Village artisans can purify patchouli oil adsorption method. So as to increase family income through an increase in the selling price of patchouli oil. Methods of activity is the method of lecture and practice regarding purification techniques patchouli oil by the method of adsorption, a method frequently asked questions to determine the extent to which the participant is able to accept or engage in these activities, and evaluation to obtain the description in the context of the interpretation and analysis of the conclusions of all service activities communities that have been implemented. Results from community service activities showed the public enthusiasm for purifying patchouli oil adsorption method. Innovation needs to be done so that the resulting purification tool manufacture products that meet market quality. Results purification with UV-VIS spectrophotometer showed that the activation energy at a wavelength of 510 nm with Joule.

Keywords : essential oil, patchouli, purification, adsorption

Introduction

Patchouli oil comes from patchouli (Pogostemon cabin Benth) is one of the non-oil commodities are not yet widely known in Indonesia, but quite popular in the international market. Indonesia is the world's largest patchouli oil which annually supplies 70% to 90% of the world needs. Indonesian patchouli exports fluctuate with the rate of increase in exports of about 6% per year, or by 700 tonnes to 2,000 tonnes per year of patchouli oil. Prospects essential oil industry is actually quite bright, since the raw material available in the country.

As an export commodity, patchouli oil have good prospects as needed continuously in the perfume industry, cosmetics, soaps, medicines, and others. The use of patchouli oil in the industry because of high level of fragrance materials other, so as to bind the fragrance and prevent evaporation substance fragrances so that the fragrance is not quickly disappear or are more durable, and can not be replaced with a synthetic substance other (Krismawati, 2005).

One of the obstacles facing the industry is the quality of patchouli in Indonesia, because of Indonesian patchouli oil is often blended with vegetable oil or other oils. This resulted from the Indonesian patchouli oil valued cheaper than patchouli oil produced from other countries like India. To prevent forgery against patchouli oil purity required efforts from various parties. One effort that can be done is to improve the quality of patchouli oil and the knowledge of the craftsmen of essential oils and mother-housewife / PKK members also need to be improved. Bentonite is one alternative materials that can be used as an adsorbent for the purification process of patchouli oil. The use of bentonite as adsorbent in patchouli oil can absorb impurities that exist in the patchouli oil. Patchouli oil refining. using bentonite will improve the quality of patchouli oil and can improve competitiveness with other countries (Priambo- do, 2014).

Pemalang portion of land planted with patchouli with area of 1.21 million hectares. Farmers / producers who process oil from the distillation of patchouli leaves relatively large. Of the 14 districts in Pemalang, there are at least 67 producers of patchouli oil are located in District Watukumpul and Belik. Refining is done by using a simple refiners and construction materials coming from drums or ordinary steel plate (mild steel) (Setianto, 2010).
Distillation techniques conducted by craftsmen of patchouli oil in District Belik has not been properly so patchouli oil produced by the quality of the crude (Setianto, 2010). Quality or essential oil is determined by the natural characteristics of each oil (Hand, 2010).

Based on the picture above, the service activities, the team keen to provide guidance primarily to the craftsmen of patchouli oil purification technology to be able to apply clove oil into purified crude which has a higher economic value. Expected from this activity could encourage the craftsmen produce better patchouli oil, patchouli oil that has a higher resale value and ultimately the outcome of these activities can participate and improve the living standards of families and residents of the village of Kuta region Belik District of Pemalang City.

Method
The method used in the activities of community service are: (1) Method lecture on how to improve the quality of patchouli oil through a process of purification by adsorption method; (2) The method of practice on simple techniques; (3) The question and answer method to determine the extent to which the participant is able to accept or engage in community service activities; (4) Evaluation to obtain a picture of interpretation and analysis in order to obtain the conclusion of all community service activities that have been implemented.

Evaluation of the training process before dissemination
The first step is a survey that is in the Kuta village of Pemalang City. Evaluation of the training is conducted from two aspects, namely the evaluation of the training process and evaluation of training results. Evaluation of the training process to get results as were observed to determine the level of knowledge possessed by participants counseling about patchouli oil purification with adsorption method. The method used is a question and answer. Results obtained are as follows:

a. Almost 90% of participants had never purifying clove oil (crude oil) into pure (purified oil) of high economic value. They mostly sell patchouli oil crude quality at a low price.

b. Approximately 80% did not know how to purify rough patchouli oil.

More than 90% of participants have a desire to try to purify rough patchouli oil (crude oil) into pure (purified oil), as it will increase the selling price of patchouli oil produced. Socialization are both done with counseling and training on patchouli oil refining process of crude (crude oil) into pure (purified oil) with adsorption method. The second step is to purify patchouli oil obtained from Kuta village Belik District of Pemalang City.

This led to a trial for practicing the rough patchouli oil refining process to be pure. In the implementation of this pilot trainees showed high spirits and a serious attitude in following the activities. This is demonstrated by the many questions that arise from the trainees and the desire to implement it.

Evaluation of training results
The evaluation was conducted after the program purifying practice patchouli oil adsorption method. These activities are carried out jointly between the trainees with a community service teams. Allocation of time required for this program is greater than for outreach programs. This is so that the participants can really practice how to purify the rough into pure patchouli oil. The evaluation was done on the work of the participants either individually or as a group. Based on the results of the evaluation team of dedication, it can be seen that the participants are able to practice ways of preparing the adsorbent and the materials needed for oil refining patchouli and understand the steps it works. Based on the evaluation questionnaire given to trainees, we can know how to purify the advantages and disadvantages of patchouli oil to be pure (purified) by adsorption method. People can know how to purify rough patchouli oil efficiently and economically valuable. Society expects no follow-up of this venture, for example how to capture Patchouli Oil in patchouli oil and how marketing products patchouli oil that is still monopolized by the middlemen. This service activities success is influenced by the factors driving and inhibiting ie

Incentives.
The driving factor of this activity is the enthusiasm, motivation and entrepreneurial spirit of the majority of the participants or patchouli oil producers Belik Kuta Village District of Pemalang. Patchouli oil rough craftsman results of the essential oil was purified by a simple method that adsorbs, can be practiced easily so easily applied by the public, especially the craftsmen of patchouli oil. They can sell the products at a higher price. They also asked the dedication of this team that this activity followed up with product marketing training activities.
Obstacles
Inhibiting factor is the activation of bentonite and purification process that requires stirring apparatus (stirrer) continuously for 6 hours, so we need innovative tools that have the same function. And also in the activation process using sulfuric acid chemical substances that need to be given the socialization of the dangers / MSDS use of the chemical. So there are participants who feel less painstaking to carry patchouli oil refining process.

Conclusion
Based on the results that have been obtained from these activities, it can be concluded that the craftsmen of patchouli oil in the village of Kuta District of Pemalang Belik has not been able to refine the rough patchouli oil (crude oil). Results purification with UV-VIS spectrophotometer showed that the activation energy at a wavelength of 510 nm with Joule.

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FOREST VILLAGE DEVELOPMENT FOR POVERTY CUTBACK AND REALIZATION OF FOOD SUFFICIENCY

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Abstract

Geographically and administratively, the village forest is a region which is bordering the forest area or surrounding forest area. Referring to the concept of Critical Mass Strategy (Muul, 1989) there are nine resources that the main resource is forest products as life support systems, of course, it is a national asset that provides an important role contributing significantly to the growth of the national economy for society welfare. In addition, there is also non-timber forest resource from agroforestry activities like forest land use for rice plant and palawija as a source of energy and as raw material for industry. It is inevitable that the forest villagers have local wisdom as indigenous knowledge, but until now the poverty, backwardness, even less accessible food to forest villagers. State forest area covers area of 120.35 million hectares or 62.6 percent of Indonesia's land area is already experiencing very serious damage that causes natural disaster, floods, landslides, droughts, climate change and environmental damage. On the basis of these considerations, this article explores the concept of development holistically, which means as an approach of a system, a method, and a movement in preserving the forest as a “producer” of life support resources that accommodates the interests of forest villagers (Nurrochmat, 2005; Sutaryono, 2008; Banowati 2011; Banowati, et al., 2015). Development is essentially planned changes from one situation into another better assessed situation. The accomplishment of this development is through the phasing in or process, and how to develop.

Keywords: forest village, poverty cutback, development, food, resources

Introduction

State forest area as many as 120.35 million hectares or 62.6 percent of Indonesia's land area has already experienced very serious damage after the pillaging of forest (illegal logging) that causes natural disaster, floods, landslides, droughts, climate change, and environmental damage. In addition, shifting cultivation is emergently accounted for the destruction of forests. This activity is made by inhabitant to undertake farming activities annuals / traditional food / moved around inside and outside the forest area without giving attention to the preservation of forest resources, land, and water.

Geographically and administratively, the village forest is a populated-region which is bordering the forest area or surrounding forest area that is either already enclaved or not. Their daily activities associated with the forest. Forest as a living space (lebensraum), it is not exaggerated when developing a forest equivalent to developing a forest village. They are the determinant of the success development to achieve sustainable forest resources at the same time to accomplish the preservation of ecosystems (Banowati 2011; Banowati, et al., 2015). Forest ecosystem has function to absorb carbon dioxide, to be a place where animals and plants live, to be the primary land conservation, to be hydrology modulators, and to be biosphere function that is important to maintain survival of life on this earth (Anonymous, 2009). Referring to the concept of Critical Mass Strategy (Muul, 1989) there are nine resources that the main resource is forest products as life support systems, of course, it is a national asset that provides an important role contributing significantly to the growth of the national economy for society welfare. In addition, there is also non-timber forest resource from agroforestry activities like forest land used for rice plant and palawija as a source of energy and as raw material for industry. It is inevitable that the forest villagers have local wisdom as indigenous knowledge, but until now the poverty, backwardness, even less accessible food to forest villagers.

Forest villagers are the main stakeholder of the existence of the forest, therefore their existence need to be taken into account in development process, that begin from planning, implementing, and doing manner to build by giving attention on characteristics of the geographic, demographic structure, social and cultural. The development allows the sources of economic growth are driven so that the forest village is an attractive place to live and to make a living (Republiknews, 2015). The numbers of households who live in villages in the forest and on the periphery of the forest are 7,804,970 in 2004 and increase to 8,643,228 in 2014, than the 2.8 percent practice shifting cultivation (BPS, 2016).

The villages bordering the forest areas generally are territory of poverty. BPS (2012) reported that as many as 18.46 million (63.43%) of 29.13 million poor people live and work in the countryside in and
around forests, and nearly 27% of the number of villages in Indonesia are located and directly adjacent to the forest area. This condition is partly because forest villagers have not got enough access to resources or social structure does not provide employment for forest villagers who are culturally dryland farmers.

Poverty and food insufficiency are two inter-related problems. Percentage of spending on groceries at the household level that increases makes more people are in group of food insufficiency. At the household level, food sufficiency concerns with physical ability and economic of a family to access sufficient food in terms of quantity, quality and properness for all household members. Prices rising of foodstuffsexacerbated by reduced income may increase the risk of poor household food sufficiency and impact on the nutritional status and quality of the population life. World Hunger statistics in 2013 states that 32.5% of children in developing countries suffers from stunting. Of that amount more than 70% of malnourished children are in Asia. The conditions in Pati regency, the nutritional status of children under-five-year in the category PEM (Protein Energy Malnutrition) amounted to 42.8%. The greatness proportion of malnourished children is one indication of the poverty level (Hangzhou, 2000; Public Health OfficePati Regency, 2008, in Banowati, et al., 2015; Sari, 2013).

Various attempts have been made to overcome the problem of poverty, but it still cannot be resolved due to global nature of the resolution. Rural poverty was mainly due to the restriction of the tenure of agricultural land for each farmer households, that causes the low product quantity and income. This condition naturally is exacerbated by the higher cost of living expenses. The main strategy that must be adopted is protect the poor through the fulfillment of basic needs, and empower them to have the ability to conduct business, as well as prevent the occurrence of another form of poverty. Poverty cutback in rural areas have to do with the viability of the agricultural land area for each household, and the practical education of food crops cultivation in accordance with the physical condition of the land (Banowati, et al., 2010; Banowati, 2011).

The poverty rate in Pati based on surveys directly to the public increases from 14.08% in 2011 to 14.69% in 2012 (Regional Development Board / Bappeda Central Java Province, in 2013 as news uploaded by pasfmpati.com on March 25, 2013) - Pati regency still has much things to do and to tidy up to develop the region towards better changes, because there are still some program of the Millennium Development Goals (MDGs) which is still not fully achieved below the average achievement in Central Java. Some achievements that still need to be addressed includes the achievement of poverty cutback programs and social welfare that is only about 16% below the average for Central Java which reached 30.9%.

Development is essentially planned changes from one situation into another better assessed situation. The accomplishment of this development is through the phasing in or process, and how to develop. On the basis of these phases this article explores the concept of development holistically, which means as an approach of a system, a method, and a movement in preserving the forest as a “producer” of life support resources that accommodates the interests of forest villagers (Nurrochmat, 2005; Sutaryono, 2008; Banowati 2011). Four main things that needs serious attention: a) carry out development of forest resources by the partnership, b) consider the local community who are farmers or agro-forestry, c) be able to adopt the interests of all parties (stakeholders), and d) save forest biophysical environment including an emphasis on human beings as the center of attention (human oriented).

Development as system includes some components: a) input consists of values, human resources, natural, cultural and community institutions; b) process, the ability of the organization and management of the government in implementing development programs; c) outputconsists of the quality of human behavior that is accessed to cognitive, affective, and skills related to their standard of living. Development as movement implies that development as conscious, organized, directed and sustainable effort that is executed by government bureaucracy together with the community to improve the community welfare. The last one, development as method is oriented towards the creation of socio-economic progress and improvement of environmental quality that is supported by the organization and wise behavior of people in accordance to indigenous knowledge system they have.
The Input that becomes capital in village development is inseparable from the existence of forest resources managed in a process that is based on the management of forest lands. Forest land management holistically (Strategy, Systems, and Management) must be based on the characteristics of space management, cropping calendars or time management, and the human condition as a forest (swath) manager as a resource. According to the development concept drafted in figure 1 above, it is used to locate and study the determinant factors which can be used to build the capital of forest resources. Management of plots (lands) process of forest as an important element to create a management framework as forest swathes produce variety goods and services required by the stakeholders. Development of forest resources means repairing the damage biodiversity of the main trees and non-main trees in production forests in line with the program and the action plan in 2009 initiated by the Community of Forest Village Institutions that is adjusted with Community-Government Joint Forest Management Program (PHBM).

Table 1. The Progress of PERHUTANI Program

<table>
<thead>
<tr>
<th>Program</th>
<th>Year</th>
<th>Information</th>
</tr>
</thead>
<tbody>
<tr>
<td>Development of Forest Villagers (Pembangunan MasyarakatDesaHutan/PMDH)</td>
<td>1982-1984</td>
<td>• Intercropping practice based.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• Organizational arrangement not only for farmer group.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• Bottom-up planning system adoption.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• Introducesocio-forestrysystem.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• Introduceagroforestry permanent system.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• Introduce land suitability classification.</td>
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<tr>
<td></td>
<td></td>
<td>• Implementedon limited (trial and error plot).</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• Activity: intercropping, base-camp building, planting fire, planting fodder.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• Doing activity in forest land and community’s land.</td>
</tr>
<tr>
<td>Integrated Forest Villagers Development (Pembangunan MasyarakatDesaTerpadu/PMDH T)</td>
<td>1994-2000</td>
<td>• Based on Development of Forest Villagers/ PMDH.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• Regional planning adapted.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• Coordinated by local government authority.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• Integrated with Regional Work Unit of Development (Unit Daerah Kerja Pembangunan/ UDKP).</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• Bottom-up planning through PRA.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• Initiation of management contract between the village and forestry company.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• Activity: agroforestry in forest development area, rehabilitation program and forestation in community’s land, and infrastructure development.</td>
</tr>
<tr>
<td>Community-Government Joint Forest Management (PengelolaanHutanBersamaMasyarakat/PHBM)</td>
<td>2001- up to now</td>
<td>• Based on Integrated Forest Villagers Development / PMDHT.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• Collaborative forest management between Forestry Company with the villages with contract.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• Based on forest area or village pangkuan.</td>
</tr>
</tbody>
</table>

Figure 1. The Concept of Forest Resources Development (Banowati, 2011)
Integrated Farming System (IFS) can be defined as the incorporation of all agricultural components in a system of integrated farming system. Integrated farming system is an economic system based on environmentally friendly technologies and the optimization of all sources of energy in a space. In production forests that have the erosion potential, it can be implemented the development of agroforestry model of the Land Use Under Main Trees (PemanfaatanLahan Di bawahTegakan/PLDT) by planting tuber and root plants for various planting program that can support the food sufficiency program (Banowati, et al., 2015).

The basic problem that exists in the forest village community is sufficient shelter, clothing, and food, which in turn can lift themselves and their households out of poverty. In this regard, the empowerment of the people in development is the key answer to optimizing access to forest resources management. What kind of the development of forest village that can cutback poverty and realize the sufficiency of food.

Research Methods
The study was conducted in production forests with main trees as Teak (Tectona grandis) in Area MuriaForest - Pati Regency. The population consists of: a) the population of the PHBM area Regaloh village - KecamatanTlogowungu, Integrated Farming (IF) sample area, and b) a population of pesanggem (laborer) farmers who work the land IF. Secondary data were obtained from LMDH and PHBM policy documents. Primary data were from observations, measurements of the physical condition, plot modeling and FGD (Focused Group Discussion). The data analysis based on geography approach that focused on spatial analysis (Yunus, 2010) described descriptively.

Results And Discussion
The Forestation Company (Perhutani) supports food sovereignty program has been proofed by empowering the Community of Forest Village Institutions (Lembaga Masyarakat Desa Hutan/ LMDH) in Pasuken Village - Regaloh district, to optimize the utilization of forest land to cultivate of food crops and trade-plant crops. In this study, food crops that are cultivated are peanut (Arachishypogaea), corn (Zea mays) in ex-timber cutting location, taro (Colocasiaesculenta) planted on land under the 20 year old-main trees, while the trade-plant crops are red ginger (Zingiberofficinalevar rubrum rhizome) planted under 5 year old-main trees. Some of the main considerations are adjusted to the physical and biophysical land condition and optimal living requirements (seasonal) of the crops.

Implementation of the development concept as system, movement, and methods to cutback poverty and food sufficiency realized through IFS models plot under the main-tree namely teak (Tectona grandis) is described as follows.

Development as system. Pasuken village-Tlogowungusubdistricts located on the slopes of Mount Muria. The forest in this village was designated as production forest that includes in agro-climatic zones (agro-climatic classification) D2. Its elevation is 135 m, temperature and humidity approximately 30 °C / 67%. The physical condition of the soil indicates fertility, which include in Latosol and Red Yellow ground type with pH in the normal range of 6.7. The amount of water for irrigation is still available, though in the dry season (2015).

The lofty value that needs to be preserved is the farming culture of the Pasuken villagers. The age range of farmers who work as pesanggem(worker farmers) include inthe criterion of productive age between 46-58 years. They have done a repetition Perhutanicontracts for more than 3 times (2 years per contract), as a member of Forest Village Community Institution (LMDH). The condition of forest main trees in this village survived from the pillage and shifting cultivation (it did not happen in Java). Before getting contract with Perhutani, the majority (65% or 34 people) inhabitants are farmers and farm workers, the remaining is non-farmers (18 people or 35%). This condition indicates that farmers are good prospects. The ability of the organization and management of the government in implementing development programs has positive synergy between the village administration, forestry, and community. One indicator is the forest main trees and food crops associated positively on a space (Figure 2), potentially improving the quality of people's behavior is accessed to the cognitive, affective, and skills related to the improvement of living standard.

Development as movement has been described in the previous paragraph that is a conscious effort, organized, effective and sustainable has been done by the government bureaucracy with the community to improve the welfare of the community. Breaking the chains of poverty is by improving the knowledge and skills of pesanggem farmers with information and training related to agricultural technology. The Forestry
Company (Perhutani) has given an opportunity for the community to use the land under the main trees to cultivation, which can be seen from the percentage of the main trees (yearly plants) occupies an area of 33.16%, while 66.83% of the agricultural area or portion density per m² is 1: 4. Shade agricultural crops cultivated under the old main trees, while plants that need more light of the sun is cultivated on logged-over forest land (Banowati, et al., 2015). The agricultural sector is still to be excellent, since it is absorbing over 40 percent of total employment which is currently dominated by unskilled labor. Indonesia must have courage to admit that the current agricultural sector is still the main pedestal income for people, so that the agricultural sector should remain be the key to the success of development (Naiem, 2015 in Apriando, 2015). It is said further that the main issues of food sovereignty strategy development in forest areas, namely limited access to land, limited access to capital, limited inputs (means of production) and limited agricultural tools and machines.

Supporting the spirit of the Implementation Action Plan of Integrated Farming System in Forest Area in this year's study (2016) carried out by distributing seeds of red ginger (*Zingiber officinalevarrubrum rhizoma*) with cropping calendars according to the results of physical condition analysis of Pasucen village.

**Development as method** is oriented towards the creation of socio-economic progress and improvement of environmental quality that are supported by organization and behavior of people in accordance to indigenous knowledge system they have. Traditional knowledge is very useful for the farmers because it is substantially basic knowledge that has easily recognizable techniques, easily understanding, easily mastering, and easily practiced by local communities to participate in development. System of knowledge and techniques that is easily recognized and understood provides public modesty in utilizing local resources that is in Javanese called *yen ngunduh sakcu kuepwe a* (just harvest to taste). This system is also easy practicing in the sense that what is taken from the forest has to be given tomorrow, and must replant the forest to keep it sustain. Utilizing the resources do not exceed the ability of their regeneration reflectsthe effort of keeping sustainable environment. Community-based forest resource development activity is reflected from crop calendar, the choice of crops and the pattern of cultivation in *borgan*land (agroforestry). Further crop calendar can be seen from the frequency of land using and utilization structure of *borgan* whether economically or ecologically oriented.

Referring to the concept of Critical Mass Strategy (Muul, 1989) there are nine resources that the main resource is forest products. Forests are a small crop of trees that everyone knows that the main product of forest as a resource is wood. From economical aspect, the sample wood in the swath produced from the main trees is teak (*Tectona grandis*). Each type has distinctive features both the life cycle and physical characteristics, for which silvicultural principles need to be applied in order to put forth wide variety of crops that are the result of interaction between humans and nature, humans learn from nature this is in line with the concept of social geography (Salim, 2006; Banowati, 2011). Various forest resources for the sustainability of nature and of living of inhabitant, illustrated in a diagram in which the forest resources in-
clude: the results of sustainable timber, various forest services, traditional medicine, nature laboratory, tourism, protection of habitats and species, improvements to forest degradation, local energy sources, agro-forestry crops, and animal protein source. Primary resources are forest products that optimally function as a life support that can improve the quality of human life for the adequacy of food, having livelihood, supported by a healthy environment since the forest takes role as producer of oxygen (O2), accounted for the formation of suitable microclimate for farming activities. In addition, there are non-timber forest resources from agroforestry activity that is an activity to use forest land for rice and palawija like: cassava, maize, nuts as a source of energy as well as raw material for the industry.

When it is seen from the ecological aspect (Muul, 1989; Salim 2006; Banowati, 2011) explores the forest as resource characterized by its potency as a habitat for many species of plants and animals. This means that forests can provide variety of benefits, including: regulate the water system, prevent erosion, provide health benefits, give a sense of beauty. Intact forest conditions can be set and elevate the water flow during the dry season, and prevent excessive flow of water during the rainy season.

Conclusions And Policy Implications

Farming is a culture that is formed based upon the knowledge of community about condition of the physical space. The sequence process of selecting seeds, planting, taking care and waiting for the harvest patiently is a series of events that led to the study of knowledge and attitude in understanding the actions. Knowledge that is practiced continuously leads to farming skills. Inequalities in the utilization of these resources needs to be addressed by structuring the spirit of partnership and institutional models that govern the management of forest resources especially access to use the land by the inhabitants to farm, that is proven strategy to break the chain of poverty as well as to realize the food sufficiency. Forest management should be in favor of the rights of local communities, as capital for development and synergizing the economic, social and cultural potential in shaping natural ecosystems.

Acknowledgement

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References


THE DYNAMICS OF COMMUNITY EMPOWERMENT BASED ON LOCAL RESOURCES IN JOJOGAN TOURISM VILLAGE, DIENG PLATEAU, CENTRAL JAVA

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Abstract

Dieng tourist area, is one of many iconic tourist areas in Central Java. Various dynamics of its development, has led the Highlands has the ability empowered economically, socially, and culturally. One of the village that has potential is Jojogan village. The purpose of this study is to see the potential for a locally owned community Dieng, especially the Village Jojogan and dynamics of empowerment experienced by rural communities in the region Jojogan, Dieng Plateau. The research method used is a qualitative descriptive approach, the data collection methods of observation, interviews, and documentation. The validity of the data using a triangulation of sources and data analysis techniques using interactive data analysis. The results of this study indicate that the potential of the Dieng is strongly associated with agricultural resources such as agriculture and tourism. The dynamics of community empowerment are seen in economic activity that not only dependent on the agricultural side, but has been able to explore in the field of home industry, such as tea and carica. The development of local production needs to be improved, both in product quality, and enhance the quality of human resources of rural communities. The role of various stakeholders, such as government, academia, and other communities is urgently needed to address the challenges in this community empowerment.

Keywords : dynamics, tourism, community empowerment, agriculture, local resource.

Introduction

Indonesia is known as a country that has a very strong rural base. Dominated region geographically stretches as part of the rural community became the main color of the social dynamics of the Indonesian nation. According to data Bakosurtanal (2015), the village throughout Indonesia is amounted to 74,754 villages. This amount of course be a major challenge in the process of strengthening and development of rural communities, given the state of the countryside are not equal with each other, whether geographical, social, economic, cultural and others aspects. In another perspective, large amount of villages in the territory of Indonesia has become one of the great strengths that if it can be developed to the optimum, comprehensive, and engaging the community itself will be able to be a resource that will be the main support and essential in the holistic development of the country.

In Central Java, the great potential in the form of regional village and included all the resources in it, is a challenge and the strength which need attention. Data in 2009 showed that of the total 7807 villages in Central Java, 3,300 of them in the category of poor villages (www.tempo.co.id). Along with the passing of the implementation of the Law on the Village in 2016, the Directorate General of Fiscal Balance Finance Ministry said that the province receive the greatest allocation of funds, is a village in Central Java. The nominal amount of funds that have been and continue to be disbursed as a whole is a total of Rp 2.23 trillion (www.cnnindonesia.com). The amount of the nominal amount received by the province of Central Java, can be interpreted as a number that representing the urgency of rural issues. Two realities mentioned above, suggests that the challenge of rural issues will still being an important issue in development. The role of government facilitation to development rural areas would need to be appreciated at the same time inviting the public to participate on controlling, using and accountable.

The resolution of issues that occur in the community, it would be impossible to do without the participation of local communities. Top-down policy would be less applicable and give a solution in answering the challenges that faced. This approach will only end up like the fate of development programs in the past were only oriented to the implementation of a policy or project, without fortified with a strong foundation based on the needs of the community and participation from the community. Based on the historical experience, new approach is made to answer the increasingly complex challenges which experienced by the villagers. Bottom-up approach into a rational choice, where community involvement in making the construction of the self and the environment itself becomes very important. Society in this case considered
the most knowing what is felt, what is needed, what the strengths and weaknesses, and how to take action and the technical implementation of programs that taken. Therefore, the context of community empowerment is important to do.

By doing community development, the community potential should be explored and developed in accordance with the capabilities that are owned by society itself. This is highly related to the reality found many rural areas that have a variety of resources are potential to be developed, which in the end is not only capable of providing welfare to the society itself but can have a wider trigger effect regionally, nationally and even internationally.

For Central Java, rural areas which are potentially at some point in the region. One is evident is in the territory of the Dieng Plateau, Wonosobo. For the wider community, Dieng is closely associated with tourism and agricultural context. For the public, Dieng known for its wealth of resources in agriculture and tourism. The region promises hope for people in the vicinity. Jojogan village become one of the villages, that have the capability of development of rural areas that is quite good. Village strength that comes from aspects of this farm, constituted with a natural appearance that is dominated by the mountainous area, with cool weather and fertile soil. And as a region fused to the tourist area, making Jojogan also has strengths in the field of tourism development. Things get interesting is, that anything happened in the village is the development of community empowerment, which in this case becomes a phenomenon that planned or unplanned by local residents.

This condition is a fascinating phenomenon among the realities of rural communities many of which still struggles with poverty and lack of potential villages that can be developed. According to BPS data, during the period September 2014-March 2015 the number of rural poor has increased the number of people as much as 17.37 million people into 19.94 million people. That is, the increase since September 2014-March 2015 are as many as 570,000 people. And that number is higher than that of urban poverty stood at 10.36 million people in September 2014, being 10.65 million people in March 2015. That number increased by 290,000 people. Thus, the poverty rate has become increasingly complex challenges for rural communities.

Therefore, the phenomenon of community development in the village Jojogan, Dieng Plateau, Wonosobo be an interesting thing to do. The purpose of this study is to see the potential for a locally owned community Dieng, especially the Village Jojogan and dynamics of empowerment experienced by rural communities in the region Jojogan Dieng Plateau. It becomes a kind of overview of the development potential of the region based on available resources.

Research Methods
This study uses a case study approach. According Arikunto (1986) that the case study method as one type of descriptive approach, is a research intensive, detailed and in-depth against an organism (individual), institutions or certain symptoms to narrow the area or subject. The location of research undertaken in this study is Jojogan village, in the Dieng Plateau. The subject of research to be targeted are villagers Jojogan, neither the village nor the other residents. The informants are related parties consisting of the village, and the villagers either have a business or not. Retrieving data using interview, observation and documentation. Data collection techniques using purposive sampling method, which is based on the principle that aims informant. The validity of the data using triangulation sources, where valid data search obtained through cross-checked with other sources or informants. Data analysis technique is applied to interactive data analysis.

Village and The Characteristics of Rural Society
The village is the unity of the community that have a distinctive characteristic of life. According Yuliati and Purnomo (2013) there are some terms villages that are commonly used as a colloquial term in several regions in Indonesia, for example, the village (Aceh), hometown (Sunda), villages (Padang), wanua (North Sulawesi), and Huta (Batak). Variation on naming related to the individual characteristics of their own region, without compromising the essence of rustic colors held in a characteristic rural communities.

As part of a social group, rural communities have unique characteristics and distinctive, and different community groups that are usually faced with, namely the urban community. Here Poplin (1972) describes the rural communities that meet several requirements, namely: the behavior of homogeneous, behavior that is based on the concept of family and togetherness, behavior-oriented tradition and status, social isolation so static, the unity and integrity of cultural rituals and sacred values, and collectivism. While on the other hand, urban communities are described as follows: the behavior of heterogeneous, behavior that is based on the concept of self-reliance and institutional, behavior-oriented rationality and functionality, social mobility so dynamic, diversified cultural, bureaucratic functional and values secular, and individualism.
From these explanations, still portray the villages and towns as the face to face group and there are great different from one another. Whereas in its development, then there are some changes and dynamics that occur in societies where the traits of rural communities to be very liquid premises characteristic of urban communities. In some cases, rural communities have the characteristic of urban society, or even a rural characteristic depicted into something vague and mixed with the characteristics of the urban community. It thus can occur due to the progressive development of rural communities, or on the other side of regressive developments of the urban community. Another possibility that arises is the development of rural communities to be more established new communities and adjusting to the demands of the times, so that the dynamics of rural communities into closer traits apparent in urban communities or even begin to compare with it. Moreover, when brought near the village which has been developed by a small town that is still limited development, two of these characteristics could melt and liquid in a situation of social dynamics.

Although the quantity of villages that progress is still very limited, but it is an indicator that in a certain scale, the villagers began to care about the development of society is of course oriented towards socioeconomic conditions as the basis of its development. And empowerment to be one of the alternative answers, why it happens. With an empowered society, it is possible that village grow into a new activity centers, capable of providing security for the economic, social, and cultural communities. In these situations, there is new hope found, when villages in Indonesia in the future will have the strength and independence like in the city, while still maintaining rural values are still deeply ingrained in society.

Community Development
According to Friedman (in Kartasasmita, 1997: 55) empowerment can be defined as alternative development, which requires inclusive democracy, appropriate economic growth, gender equality and intergenerational equity. In a paradigm similar, Ife and Tesoriero (2014: 364) explains that community development involves empowering people to cooperate, to develop structures which means people become more dependent on each other to achieve everything, and look for ways to give effect to everyone and appreciated by others. Process groups, inclusiveness, build trust, and develop feelings together to achieve the goal is very important in the development of society. Community empowerment provide space for community development with the aim of building a community. Community development involves the development of social capital, strengthening social interaction in society, uniting them, and helping them to communicate in a way that can lead to real dialogue, understanding and social action.

With this concept, it is clear that the empowerment of communities to be close to the nature of the development of bottom-up and make public as planners, perpetrators, and as the party that ultimately feel the results of what these do. In other words, society is involved in determining the direction of development and development performed and directed for themself.

The Dynamics of Community Development in Jojogan Village, Dieng Plateau, Central Java
Dieng Plateau is in the region of Central Java Province which lies between 109°32 until 109°56 East Longitude and 7°04 to 7°13 LS. This region stretches in some districts, such as Wonosobo, Banjarnegara, Pekalongan, Batang, Kendal, and Temanggong. Territory broadest entrance area Wonosobo and Banjarnegara district, where Dieng Wetan (East) entered the district of Wonosobo, while Dieng Kulon (West) into the administrative area Banjarnegara district.

Jojogan village is the one of the villages in this plateau area, with an area of 126,000 ha, with the land allotment as follows: 97 616 ha was dry land, and 18 768 ha is used as a residential area. Jojogan village is located 3 km to the south Dieng Plateau, and incoming district area Kejajar, Wonosobo. This village is located at 2002 m above sea level, with temperatures ranging from 160C-20oC. Ranging in August, temperatures become more extreme where even at the level of 3 ° C to the freezing point. The layout and atmosphere that has made the village Jojogan have the characteristics of villages in the mountainous region which offers a beautiful view of the mountain slopes that are filled with vegetable crops, such as cabbage, carrots, carica, Dutch eggplant, and mainly potatoes.

Owned local resources are still added to their cultural attractions and history based on past glories Javanese civilization. According to historical records and archaeological, Dieng in the past been a center of religious activity, especially in the era of ancient Mataram Hindu. The artifacts that can still be enjoyed today are some of the temple, among others such as temples Arjuna, Bhima, and Ghatotkacha.

In the socio-cultural aspects, residents in Dieng area also has its own uniqueness. The findings in this study is the phenomenon of anak rambut gembel (child beggars hair). Beggars hair is hair that is unregulated and stick to each other. This beggar hair condition only occurs in children, but not all children in the Dieng experience. Myths in society is that which has beggars hair is children who are thought to bring blessing and grace of God. These children are also considered to be the incarnation of Kyai Kolodite, the ancestral leaders of Dieng society. At the age of 2-5 years, the beggars hair will appear beginning with
symptoms of high fever for about 1 week. After these conditions, beggars hair will grow by itself. Over time, at a certain moment the child will ask their parents to cut his beggars hair is accompanied by a specific request from the child. To trim the hair, usually held certain rituals that involve community leaders Dieng. The ceremony is called ruwatan. After the ceremony is done, then the hair growth will return to normal child. If parents take the initiative to cut hair without the request of the child, the hair of the child will return trash.

Dieng area not only has the local potential in the form of an agricultural field, history and culture, but also its natural geographic fields provide an attractive offer for the public to visit and traveled there. Some craters reachable and approachable by visitors, so it is increasingly becoming an attraction for the tourism sector itself. Geographically, Dieng also known as geothermal energy sources. It's no longer a secret that the Dieng area is located on a part of the ancient mountain which still active till this day. The utilization of geothermal energy has been done many years ago, although it has not been explored to its full potential for alternative energy reserves.

According that conditions, the Dieng area became high value tourist destination in Central Java. Internationalization of the tourism sector in fact has become the icon of tourism Dieng, by convening Dieng Culture Festival (DCF) as an annual event that can suck the interest of domestic and foreign tourists. DCF is an event conceived to change the ritual of ruwatan from personal or individuals into a mass event in order to help people who are poor, once used as a venue for the annual high-value tourism. The development of tourism in Dieng, resulting social change of its society.

Jojogan village, as one of the buffer area of Dieng capture this opportunity as a method to build community by way of community empowerment. Sector had developed is a local resource that is located in the village area Jojogan, such as agriculture and tourism. This situation led to a variety of livelihood which appeared in the village Jojogan. Jojogan people's livelihood generally be divided into two major groups. The first in which a majority of the number of farmers, and the remaining as a minority is a variation of the work connected with the non-agricultural world such as tourism, apparatus, and in trade. The majority of farmers occupy approximately 80% of the total population, while the remaining 20% are those who choose the profession as village government officials, traders, tourist guide, local bureau, porters climbers, leasing homestay, and those who strive in the field of buying and selling local souvenirs such as food, t-shirts, stickers, keychains, and so forth. The findings of the study, indicates that community empowerment is happening in rural communities Jojogan covers several aspects of economic activities following:

**Homestay**

The idea to develop tourism as well as to increase people's income, raises several alternative community activities. One of them is the homestay management by residents. The number of tourists coming to the Dieng Plateau, raises the need for a place to stay. This is because the location Dieng is quite separate from the city center, so staying for a while will make tourists who come more be free to explore many attractions in Dieng. The problem arises is, there are no hotels that are located within the Dieng Plateau. Hotels just available in the center of Wonosobo which can be reached about 40 minutes by car. This condition makes the people in the region Dieng Plateau has innovated to provide homestay facilities for tourists.

Homestay is a lodging facility that makes tourists feel the thrill of staying at home natives, so it seems to feel to be part of the social life of the community being visited. It is of course different from the experience gained when tourists stay in hotel. At homestay, tourists were treated with the physical appearance of the house with all supporting facilities so that visitors can still perform daily activities, such as cooking. Throughout the visitors do not ask for the food service provided by the host, so visitors can cook and provide their own meals in the kitchen. Homestay service providers, being able to design how homestay models offered. First model, residents built their home into two-storey house, with a floor above or below it as a homestay and the up stairs floors were instead used as a home base for the hosts. The next model is the host has other residences around the house for rent, so even if a different home but if the tenant needs help as soon as possible the host will arrive.

Based on research, there are two types of homestay that is simple and luxurious. Homestay type is based on completeness of facilities, cleanliness and physical appearance of the building. Luxurious homestay living room, minimalist building models, more spacious rooms, provided a hot shower and water heater in the bathroom, toiletries are provided by the homestay owner, as well as the kitchen more modern and clean. While the facility in a simple homestay is only providing the living room with two thick blankets. For the category of a luxury homestay, the rate for a regular day is Rp 200,000, - whereas if on a holiday or weekend, the rates can be Rp 300,000, - or even Rp 400,000, -. One informant who had homestays in the luxury category, namely Mrs. Purwati stated that 6 rooms it has, the average revenue per day is between Rp 600,000,- to Rp 800,000, -. In other words, bu Purwati gross income of this business is in the range approximately between Rp 18,000,000, - to Rp 24,000,000, - per month. Figures are quite fan-
tastic for businesses in this sector. The advantage gained is then used to share with travel agents who carry
the tourists, and the rest to develop the business further.

Dieng cool temperatures in the region, produced habits among the local communities that they
warm themselves by the stove made of clay and wood or charcoal fueled commonly called the anglo. Sur-
rounding this furnace, usually reserved seating so guests can warm themselves around it. There also pro-
vided for burnt potatoes and tea drinks, which can be enjoyed while warming themselves.

According to data from monographs village, there are 12 homestays recorded. But village officials
admitted that not all the data included in the monographs, because the growing emerging-homestay with
very significant.

Home industry
Home industry that developed in Jojogan village become the proponent of tourism activity, there are
providing souvenirs of Dieng typical food. Jojogan village become a supplier of traditional food, carica
syrup and wulung tea. Carica plant is physically very similar to the papaya tree, but it does not look like
papaya that can be grown in any weather conditions, carica plant only grow in an environment of low
temperature plateau with even very low. In fact, carica only able to grow in Dieng. It makes carica be a
typical plant in Dieng. The main commodity of carica trees are fruits. The fruit can not be consumed di-
rectly as it contains very much sap, thus requiring further processing to become a product can be saled.
Carica tree is usually planted on the edge of the field or in the yard. One that has a candied carica pro-
cessing businesses is Mr. Habibi (40 years old). It have been initiated since 2005.

Processing carica through several stages. The first stage is stripping, cut and separated by seeds.
Fruit seeds are not discarded but are used to make syrup. Carica fruit seeds make a syrup containing a dis-
tinctive aroma. The next stage is the cut up pieces of the desired size, and washed thoroughly. Next is boil-
ing once sterilization, where the flesh had been blended with the syrup. The boiling process is done for 50
minutes. The last stage is the packaging.

In this business, Mr. Habibi has four full-time workers (3 female 1 male). Each worker has a specific
job. Workers are peeling and cleaning carica be paid according to the number of pieces to be cleaned. Per 1
kg, workers earn a wage of Rp 1,000, -. Every day, workers were able to complete the 15 kg-30 kg of fruit.
For workers who perform the process of inserting fruit into the cup and finishing worker (pressing cup and
packing into boxes) received a daily wage of Rp 25,000, - to Rp 30,000, -. Cup is available in two sizes:
small and large. The cost of each box is different. The box containing 12 small cup priced at Rp 27,000, -
while on a box that contains 6 major cup valued Rp 25,000, -. Products of Mr. Habibi does not yet have a
brand or under conditions that plain. So when sent to the center by gift or souvenir, and has been labeled a
certain brand, the selling price to Rp 30,000, - even more than Rp 40,000, -

Other souvenirs developed is home industry wulung tea. Wulung tea is tea prepared from reeds and
leaves of wild plants in the region Jojogan. This tea is usually sold to the tourist attractions, and even con-
sumed daily by people Dieng. In the village Jojogan, tea processing is under the management of Women
Farmers Group (Kelompok Wanita Tama) namely Annajah. Tea production is done in a period once a
month, with a total average production ranges from 10 kg - 20 kg. Per pack contain 10 grams priced at Rp
10,000, -. 

Local tourism bureau or travel agent
The tourism bureau came from the massif of tourists phenomenon both domestically and internationally
visited in the Dieng Plateau. For tourists who come in groups, many of those who use the services of tour
travel to facilitate travel. Several prominent young, had been involved in such activities are under of
tourism travel agency controlled by outsiders. But over time, emerging self-awareness of young people,
that, rather than gains in tourism travel agency given to someone else, then it is better returned to the
community to improve living standards. Package tours offered are family travel packages and group travel
packages. The price offered varies, depending on the facilities that prompted tourists, places to visit, and
how long the tour visits. Selected means of promotion is through the Internet, by making a web.

Tourism awareness groups (Kelompok Sadar Wisata /Pokdarwis)
With the Pokdarwis, becomes a means of raising public awareness about the importance of tourism Jo-
jogan village. As indicator that can be seen is villagers Jojogan began to welcome the visiting tourists. For
example, met with tourists, people give a smile and suave when spoken to. It strongly supports the tourism
program, because with that attitude will make a good impression for tourists as well as to make tourists
feel comfortable. Additionally, Pokdarwis stimulus for the villagers to do inovation in the economy and
create jobs on their own and also develop their areas of each expertise to improve the lives.
The community empowerment in villages Jojogan not only involving the community, but on the other
hand of the village government also has plans rural development program that has been programmed. The
programs are structured in such a way can not be realized, but already in priorities for implementation. In this case, the participation of stakeholders such as local government and the private sector is important to get involved to reach. Several of these programs are:

1. Build in-door tourism, such as the construction of traditional houses of Jojogan village which has a unique architecture.
2. Making an exhibition gallery that contains traditional rural household appliances.
3. Cooperation with groups of nature lovers, where nature lovers group was given space to conduct exploration on the condition of the village, with the aim of finding new tourism spots in the village Jojogan. Groups of nature lovers can take a picture of the object is selected, then the image produced is left to local agencies to be promoted to tourists.

The results showed that the community empowerment is closely associated with the concept of participation. Meschack (2004) made a classification of the types of public participation in community development programs. Based on this, the community development undertaken by the general public in the village Jojogan with various non-agricultural economic activities development, that involved in Substantive Participation category. This is a process where the entire decision making process is controlled by beneficiaries. It is the highest level of participation as the community assumes full responsibility for the development. Sedangkan apa yang dilakukan oleh pemerintah desa yang membutuhkan kerjasama dengan pihak lain masuk dalam kategori Consultative Participation. This type concern that decision making is shared between stakeholders, involving consultations and partnerships between stakeholders.

Community empowerment that occurs in rural communities Jojogan give space to the community to develop local resources based on the community itself. Communities directly involved, both in the planning of the program even in its implementation. This becomes interesting findings, which are very different to what was raised by Dewi, Fandeli, and Baiquni (2013) which saw the implementation of community empowerment Tabanan, Bali which states that the public has not been the subject of development, but still the object of development. So far people used to execute what was ordered by the government and are not accustomed berpartisipasi. In this context, people are not involved in the planning of community empowerment, and is only valid as the technical implementation of the government's desire.

Comparisons are interesting also occurred in Malaysia. Based on Samah and Aref (2009) research, in the Malaysian context, that people participate and empower themselves by exercising their inherent ability to develop and initiate change at the micro level, to fulfill their immediate and future needs without changing the power structure. In the Indonesian people, especially in Dieng, empowerment also has touched on most of the participation of citizens from the beginning, the process of implementation, to follow-up after activities.

Conclusion
The dynamics of community empowerment that occurs village Jojogan, Dieng, Central Java, Indonesia became an interesting finding. With all the local resources that are owned, people have been trying to catch every existing opportunity. The open opportunity that is a potential area of either agriculture or tourism. From the opportunity, people began to develop local resources owned, such as the homestay business, home industry, local travel agencies, and travel awareness groups (Pokdarwis). While the village government also began a development that is both larger and widespread, such as trying to bring new travel resources owned. Suggestions important thing to consider is still the need for assistance from both government and private investment to develop local resources that have built the community.

References


THE INFLUENCE OF FARMLAND CONVERSION FOR CARRYING CAPACITY IN THE CITY OF SEMARANG

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Abstract

Inhabitant growth and activity progress of the city needs area to support its life and consequently there will be competition very tight among individuals or groups in using the land. The need of land for residence, industry or service has annexed the farmland so it converts the land intensively and massive. Inhabitant growth will increase the need of land. Unproductive land especially the farmland will be converted. So the conversion of the farmland will cause the change of carrying capacity. Carrying capacity itself has a certain capacity. The inhabitant growth will increase consumption of sourcing. On the other hand the conversion of farmland will decrease carrying capacity. Carrying capacity is the total bio capacity divided by total ecological footprint. Knowing the conversion of farmland for bio capacity and ecological footprint in the suburb of Semarang city is the purpose of this research. Resources consumption per capita is called ecological footprint with global hectare (gha). The conversion of farmland will change the use of farmland. Of course this will give impact to carrying capacity. Carrying capacity in this case is from the farming products and opens green space. Analytic descriptive method is applied for this research with the population of agriculture area and total inhabitants in the suburb of Semarang city which consist of the district of Gunungpati, Mijen and Tugu. Those districts are chosen for the reason of many conversion areas happen and inhabitants’ growth rapidly from the year of 2000 to 2015. The main variable research comprises agriculture area, total population, inhabitant increase and carrying capacity. The result of this research show that there is significant effect of decreasing farmland with agriculture product and open green space. This condition will influence the self food sufficient so will increase the food deficit and growing food import from other area. The carrying capacity of Semarang is 0,19 from 0 to 1. It shows critical condition. Decreasing of agriculture area will influence the open green space as a water absorption and city green area, higher run off and flood. As a result of this research, decreasing the farmland area will have a big impact to decrease the carrying capacity. We would suggest the government to control the conversion of agriculture area with the regulation strictly.

Key word: farmland conversion, carrying capacity

Introduction

The use of area in Semarang is changing dynamic especially the farmland area in the suburb which is shown of conversion of agriculture area into non farmland (residence, industry, infrastructure and so on). It is caused by increasing population and growing of economic social. This phenomena increases area more in the city as the area is very limited. So the use of unprofitable area will be condemned. The farmland would be removed especially in the suburban for residence, offices, industries and city infrastructure. These are changing the carrying capacity.

Development is the used of resources for people prosperity. The availability of resource is very limited so the appropriate strategy of management is needed for life preservation to support everlasting human life and other creatures on it. There are optimism, interdependence, and interaction among the components of development itself. Those are nature resources, human resources, social structure and technology (Muta’ali, 2012:1).

The land is a part of surrounding as nature resource in the life and daily activity that has very important role for any uses of human being. It can be used for residence, farming, mining, animal husbandry, street and social facilities, economic and so on. The problem comes when the land is not expanding but the land needed is increasing more.

The increase of population causes the farmland tends to be smaller. This condition will increase people stressing into farmland. The density of people on the field area is increasing as well as people stressing for the land because of increasing the need of food as the land vacant is shorter. (Sumarwoto, 2001). The increase of people’s density would exceed the carrying capacity. It shows that the land in the area can not support total population for prosperity (Lutfi, 2012).

Environment has the ability to recover its condition naturally. This is recovery in principle to maintain the balance. It is called ‘flexibility’. As far as no interference, the environment will make balance
whatever will be. That is why we need carrying capacity to know how the environment neutralizes parameter of pollution to recover the condition as well.

There are three main factors for the concept of carrying capacity. Those are: human activities, resources and environment. The quality of environment can be maintained well when the human being manage the carrying capacity within minimum and optimum. Carrying capacity managed in the range of 30% - 70% gives good quality. This number is based on lay out concept of building architecture which have to consider ‘natural architecture’ between 1/3 -2/3 all of the rooms changed or managed by people must be arranged to grow naturally. This limit is good as if we explore the resources more than 70% to 100%, there will decrease the quality of environment worse and worse. The calculation is based on the width of using the land area (Soerjani, 1987:10)

Mr. WP Rusdiana as Semarang chief officer of agriculture department stated that the width of the farmland in his area is decreasing yearly because of land conservation. Rice field or farmland in Semarang city decreased about 5-10% every year. The data from Semarang Agriculture Department, the width of rice field in Semarang is remaining for only 3.700 hectare spread out in the district of Mijen, Gunungpati, Ngalihan, Genuk, Tugu and Tembalang. This is because of new residence area for inhabitant and industry as well as in other area (terbidadaily.com/terbitdaily/2015/02/23).

The farmland conversion in Semarang will have a big impact; one of them is the decreasing of carrying capacity. It means that will decrease open green space and water habitat. From economical aspect, it will also reduce the food resistance for agriculture production. Many farmers will loose their job if they can not change their profession. It is reducing the power of buying. From environment aspect, farmland conversion means loosing reservoirs such as rice field, fish ponds which potentially reduce the flood and soil water reserve. Loosing reservoir in the upper reaches of river will cause flood in the rainy season and dryness in the dry season at the downstream. The farmland also has function to reduce pollutants and absorb CO2 in the air. So the conversion of farmland will have an impact for carrying capacity especially carrying function protection.

According to Lutfi (2012) the meaning of carrying capacity is the ability of an area to provide resources for the people. It is indicated operationally with dynamic people stressing for the farmland. Attention for carrying capacity is the key of realization of living space more comfortable and continuity. Carrying capacity means environment capability to support human being activities and all of creatures that live on it based on nature and make resources availability needed. It also the ability of environment to tolerate negative impact caused by that activity (Lutfi, 2012:540)

Up to now the use of rice field area for environment function is not appreciated yet. People just see the use of rice field area from economical function only. For example, per hectare can produce 4 or 5 tons of once harvest time with low selling price. The use of land area of unprofitable economically will be replaced by other activities of more profitable economically. In fact, rice field, dry/not irrigated field, garden have other function such as hydrologic function, social function environment function, all are defeated by economical function. It may because of development based on economic oriented only.

Area as living system reflects a correlation between development and environment. Changing in one area will cause changing of environment quality either positive or negative. Factually living environment has limited carrying capacity. It is needed to integrate environment component into development aspect. (Lutfi, 2012:7)

The farmland conversion would cause multiplier effect for environment. It is started from the agriculture landscape changes into residence, industry, market, and infrastructure and so on. It is followed by changing of occupation of people and mobility, lifestyle and mindset. By increasing price of farm area, the farmers can buy car with the price of hundred million rupiah by selling their lands. The farmer’s children are going anywhere by car as the result of selling their farm area. There is a car in the garage of the farmer’s house now. From the environment physical aspect, this change has the impact for the carrying capacity like area availability, water resource, etc.

According to the Law number 33 the year of 2009 about protection and management of life environment, life environment is the unity of space with the things, power, condition, and creature including human being and theirs behavior who influence the nature, life continuing and human prosperity with other creatures.

The farmland conversion is a phenomena that can not be avoided as a consequence of development. The farmland conversion will cause of reducing agriculture production, loosing water resources, loosing rice field habitat including flora and fauna that live in it, loosing of opportunity work in the farming area and so on. There are formulated exactly as:
1. How about carrying capacity in the suburban of Semarang
2. How about the influence of farmland conversion for supporting the area.
3. How about the ecological balance in the suburban of Semarang whether surplus or deficit.
Carrying capacity and how to calculate

The meaning and space area of carrying capacity according to the law no.23/1997, carrying capacity is the ability of life environment to support people’s life, other creature and the balance of both. According to Sumarwoto (2001), carrying capacity is basically natural carrying capacity, is based on plant and animal biomass that could be collected and caught per square in the certain of time in that area. According to Khanna (1999), carrying capacity consist of 2 components, that is supportive capacity and waste assimilative capacity. This research is focusing in supportive capacity only.

The definition of carrying capacity according to Directorate General of Space Management of Public Works department is as follow:
1. Total organism or specific species as maximum and balance that can be supported in an environment.
2. Total inhabitant that can be supported by an environment maximally without damaging that environment.
3. Total creature that can survive in an environment in long term period without endangering the environment.
4. Total maximum population of a specific organism that can be supported by an environment without damaging that environment.
5. The average density of one population or measure population of one group of people under capacity number of supporting factor that will be predicted increase and over capacity number that is predicted decrease because of lack of resources. Carrier capacity will be different for each group of people in the environment they live which is caused by type of food, living place, and social condition of each environment they live.

According to the Law number 32 in the year of 2009 about live environment management, carrying capacity is meant of environment ability to support people’s live and other creatures. Carrying capacity consists of two aspects that is supporting power as an ability of nature resources and capacity power. It is environment ability to process the waste as a result of human’s activity. This research is focusing on supporting power as a supplier.

Rusthon 1993 (in Lutfi 2012); carrying capacity depends on ratio of protection area for region. In every single use of land has certain coefficient to protect natural preservation. Coefficient of each use of land according to Rusthon is as follow.

Table 1. Protection coefficient of each use of land

<table>
<thead>
<tr>
<th>No.</th>
<th>The Use of Land</th>
<th>Coefficient Of Protection</th>
<th>No.</th>
<th>The Use of Land</th>
<th>Coefficient Of Protection</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Nature Preserve</td>
<td>1.00</td>
<td>9</td>
<td>People’s Plantation</td>
<td>0.42</td>
</tr>
<tr>
<td>2</td>
<td>Wild Life Preservation</td>
<td>1.00</td>
<td>10</td>
<td>Rice Field</td>
<td>0.46</td>
</tr>
<tr>
<td>3</td>
<td>Tourism Park</td>
<td>1.00</td>
<td>11</td>
<td>Dry Field</td>
<td>0.21</td>
</tr>
<tr>
<td>4</td>
<td>Hunting Park</td>
<td>0.82</td>
<td>12</td>
<td>Savannah</td>
<td>0.28</td>
</tr>
<tr>
<td>5</td>
<td>Protection Forest</td>
<td>1.00</td>
<td>13</td>
<td>Lake/Fish Pond</td>
<td>0.98</td>
</tr>
<tr>
<td>6</td>
<td>Reserve Forest</td>
<td>0.61</td>
<td>14</td>
<td>Hard Plant</td>
<td>0.37</td>
</tr>
<tr>
<td>7</td>
<td>Production Forest</td>
<td>0.68</td>
<td>15</td>
<td>Residence</td>
<td>0.18</td>
</tr>
<tr>
<td>8</td>
<td>Big Plantation</td>
<td>0.54</td>
<td>16</td>
<td>Vacant Land</td>
<td>0.01</td>
</tr>
</tbody>
</table>

Formula of support power of protection function is as follow:

\[
DDI = \frac{E (Lg1.a1+Lg2.a2 +Lg3.A3+\ldots\ldots)}{LW}
\]

\[
DDL = \text{daya dukung / support power} \\
Lg1,2 = \text{luas penggunaan lahan jenis 1,2} / \text{width of using area 1,2} \\
A 1,2 = \text{koefisien lindung untuk lahan 1,2} / \text{coefficient protect of land} \\
LW = \text{luas wilayah / width area}
\]

The application of that formula in this research is as follow: firstly we have to decide the width of each use of land in the research area. Then the width of each use of land times coefficient protect. The result is divided by the width of area. This is the value of supporting power of protection function. The same calculation is applied two different years (year of 2001 and 2015). The number of DDL is between 0-1. The result is closer to 1 means that the protection function is getting better. The contrary, the fewer number (close to zero), the worse protection function is.

Conceptually, ecological footprint is not allowed to exceed bio capacity. Bio capacity is meant as a supporting power or biologic supporting power. Wackernagel (1996) define that bio capacity as a measure of productive land availability ecologically. Carrying capacity is the ability of a land to support living biota and population in the certain area. Supporting power in one area could be up and down depends on eco-
logic condition, biologic, and the useful of people to the nature resources. Decreasing of power support is caused by increasing of advantages by human and the disaster happens. In this case, carrying capacity could be presented in the number of industries which can be developed in that location. It can be supported by bio capacity. Carrying capacity is the total bio capacity divided by total ecological footprint. Carrying capacity is supporting power in one area which is completed by resources availability, energy needed, and productivity. Consumption and productivity in an area is resulted from analysis ecological footprint. So we can know the supporting power in an environment to support the life in one region. If carrying capacity is decreasing, it means that the peoples' consumption in various activities for nature resources are reducing and the productivity increases without any continuing advantages. Bio capacity is available per capita globally. There is 12 billion hectare of land produce or wet land in the year of 2011. If it is divided by total numbers of people of that year is about 7 billion, resulted 1,72 hectare global per person (gha). Under assumption there is no place or land for other species consuming organic material like human. Area demanded could be bigger than area supplied, if the demand in ecosystem is exceeding the capability of the ecosystem to provide to. (source: Calculation Methodology for the National Footprint Accounts, 2010 10th Edition-Brad Ewing).

1. The need of food is based on 4 health 5 perfect
2. The need of housing is used for standard of the house type 76 housing department of social Works which 90 m square is for the family consisting 3 people or 20-30 m square each person
3. The need of transportation is equal 120 kg rice per year
4. The need of energy is equal 120 kg rice per year
5. The need of recycle (water, CO2, water, garbage and others) are equal 120 litter water per day. The forest has ability to recycle water 0,3 litter water for each litter with the rainfall average 2000-2500 mm and 56 kg.

CO2 per hectare forest and various of biological.
The method used to calculate the ecological footprint is the method improved by Global Footprint Network (GFN-USA). There are 2 factors needed to be concerned to calculate ecological footprint. They are equivalency factor and harvest factor.

1. Equivalency Factor
   Equivalency factor is used to combine ecological footprint from different area. Coefficient is needed to make equivalent in order to combine it. In other word, this is applied to convert certain material local unit into universal unit, global hectare (gha). The equal factor has been defined by Global Footprint Network (GFN) for 6 area categories. Those are: agriculture area (2,64), fishing area (0,40), animal husbandry area (0,50), forestry area (1,33), developed area (2,64) and carbon absorption area which is needed to absorb CO2 from fossil fuel (1,33).

2. Harvest Factor
   Harvest factor shows comparison between the width of bio productive area in a region with the same width of bio productive area at other region for each and the same commodity. This factor can show the ability of one population to enclose technology mastering and management of take care the region. Each area has different harvest factor and counted yearly.

   Ecological footprint shows the need of goods and services required by people from the nature. It is reflected in net consumption from products category such as agriculture products, animal husbandry products, forestry products, fishing products, room and space needed and energy consumption. Net consumption is indeed an actual consumption influenced by trading (export-import) activity.

   According to the data, ecological footprint value of Indonesia is 1,21 gha/person and bio capacity is 1,35 gha/person. It means that each person in Indonesia need productive space as 1,21 hectare included water that can be used to produce something useful for their life and to process the waste by themselves. This value is obtained by approaching and formula that has been explained above. It has also considered behavior of people in Indonesia in the sector of food, place to live, carbon emission, energy used and renewed, people act to the water, and things surrounding. America has ecological footprint semester of 9,8 gha/person, China 1,6 gha/person, India 0,8 gha/person, and japan 4,8 gha/person (source:Miller Jr, GT & SE Spoolman. Living in the Environment. 17th edition. Books/Cole: Belmont, CA, USA, 2012)

   Normally, maximum ecological footprint permitted in order the earth could work normal is 1 gha/person. With 1 gha/person, it is needed only 1 earth to produce and explore the products without spending all of the nature. Compare to the other developed country, ecological footprint of Indonesia is smaller but it has been over the maximal value to optimize the work function of earth of 1 gha. Based on the calculation of ecological footprint, it can be said that ecological footprint value will be higher as the technology in one country is getting higher. This condition would change the habit of
people so they will need land wider for their life and process their own waste. Contrary, traditional people need fewer ecological footprint so only consume fewer nature resources.

**Result And Discussion**

The land conversion in Semarang city especially from agriculture land into non agriculture land is intensive, in the suburban. It is caused by expensive pricing of land in downtown and developing of infrastructure in the suburban. The list of data of land conversion from 2001 to 2013 is as follow:

<table>
<thead>
<tr>
<th>DISTRICT</th>
<th>2001</th>
<th>2013</th>
<th>WIDE AREA</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mijen</td>
<td>1,008.89</td>
<td>5,206.36</td>
<td>6,441.14</td>
</tr>
<tr>
<td>Gunungpati</td>
<td>1,404.43</td>
<td>3,994.66</td>
<td>5,509.49</td>
</tr>
<tr>
<td>Banyumanik</td>
<td>99.00</td>
<td>2,414.06</td>
<td>2,487.90</td>
</tr>
<tr>
<td>Gajah Mungkur</td>
<td>764.98</td>
<td>717.24</td>
<td>2,05</td>
</tr>
<tr>
<td>South Semarang</td>
<td>1,385.47</td>
<td>795.14</td>
<td>2,27</td>
</tr>
<tr>
<td>Candisari</td>
<td>555.51</td>
<td>520.85</td>
<td>1,49</td>
</tr>
<tr>
<td>Tembalang</td>
<td>3,840.49</td>
<td>4,249.00</td>
<td>11,83</td>
</tr>
<tr>
<td>Pedurungan</td>
<td>2,000.69</td>
<td>1,882.72</td>
<td>5,44</td>
</tr>
<tr>
<td>Genuk</td>
<td>2,645.94</td>
<td>2,488.83</td>
<td>7,33</td>
</tr>
<tr>
<td>Gayamsari</td>
<td>549.47</td>
<td>510.50</td>
<td>1,47</td>
</tr>
<tr>
<td>East Semarang</td>
<td>770.25</td>
<td>722.34</td>
<td>2,06</td>
</tr>
<tr>
<td>North Semarang</td>
<td>1,133.28</td>
<td>1,062.58</td>
<td>3,03</td>
</tr>
<tr>
<td>Central Semarang</td>
<td>604.99</td>
<td>567.25</td>
<td>1,62</td>
</tr>
<tr>
<td>West Semarang</td>
<td>2,368.14</td>
<td>2,240.62</td>
<td>6,39</td>
</tr>
<tr>
<td>Tugu</td>
<td>2,669.35</td>
<td>2,544.99</td>
<td>8,37</td>
</tr>
<tr>
<td>Ngaliyan</td>
<td>3,139.98</td>
<td>3,779.48</td>
<td>8,75</td>
</tr>
<tr>
<td><strong>TOTAL</strong></td>
<td><strong>3,455.71</strong></td>
<td><strong>33,914.71</strong></td>
<td><strong>37,370.56</strong></td>
</tr>
</tbody>
</table>

Source: data BPS Semarang in the year of 2001 and 2013

From the BPS data above we know that almost all districts in Semarang city has undergone conversion of agriculture land and expansion of non agriculture land with different intensity. Only the district of Ngaliyan and West Semarang have expanded the land of rice field because of conversion from fishing pond into rice field. So the conclusion of land conversion especially wide of rice field and non rice field is as follow:

<table>
<thead>
<tr>
<th>DISTRICT</th>
<th>Mijen</th>
<th>Gunungpati</th>
<th>Banyumanik</th>
<th>Gajah Mungkur</th>
<th>South Semarang</th>
<th>Candisari</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>WIDE OF RICE FIELD LAND (Ha)</strong></td>
<td>-122.39</td>
<td>-18.96</td>
<td>-3.00</td>
<td>0.00</td>
<td>0.00</td>
<td>0.00</td>
</tr>
<tr>
<td><strong>WIDE OF NON RICE FIELD LAND (Ha)</strong></td>
<td>348.28</td>
<td>-70.64</td>
<td>-22.16</td>
<td>-47.74</td>
<td>-52.91</td>
<td>-34.66</td>
</tr>
<tr>
<td><strong>WIDE AREA</strong></td>
<td>225.89</td>
<td>-89.60</td>
<td>-25.16</td>
<td>-47.74</td>
<td>-52.91</td>
<td>-34.66</td>
</tr>
</tbody>
</table>
Faculty of Social Sciences, Semarang State University, 29th April 2016

<table>
<thead>
<tr>
<th>Type</th>
<th>Wide (Ha)</th>
<th>Percentage (%)</th>
<th>Koeffisien Protect</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Industry</td>
<td>2922.47</td>
<td>7.82</td>
<td>0.18</td>
<td>Industry, building roofed zinc</td>
</tr>
<tr>
<td>Road</td>
<td>544.94</td>
<td>1.45</td>
<td>0.01</td>
<td>Main Road</td>
</tr>
<tr>
<td>Open Space</td>
<td>5762.92</td>
<td>15.42</td>
<td>0.01</td>
<td>Blank Area Open Field</td>
</tr>
<tr>
<td>Residence</td>
<td>9286.09</td>
<td>24.84</td>
<td>0.18</td>
<td>Residence, Offices, Building roofed Tile</td>
</tr>
<tr>
<td>Tree Open Green Space</td>
<td>9967.87</td>
<td>26.67</td>
<td>0.42</td>
<td>Green Area, City Forest, City garden</td>
</tr>
<tr>
<td>Grass Open Green Space</td>
<td>4834.45</td>
<td>12.93</td>
<td>0.28</td>
<td>Football Field, Savannah</td>
</tr>
<tr>
<td>Rice Field Open Green Space</td>
<td>1874.76</td>
<td>5.01</td>
<td>0.46</td>
<td>Rice Field Irrigation and non Irrigation</td>
</tr>
<tr>
<td>Pond Fishing</td>
<td>1454.81</td>
<td>3.89</td>
<td>0.98</td>
<td>Edge of beach</td>
</tr>
<tr>
<td>Water Body</td>
<td>635.05</td>
<td>1.69</td>
<td>0.98</td>
<td>River, Pond</td>
</tr>
</tbody>
</table>

**Source:** Analytical result of citra Alos 2009

Calculation of carrying capacity/ daya dukung lingkungan (DDL) under formula:

$$DDL = \sum \left( L_{g1} \cdot a1 + L_{g2} \cdot a2 + L_{g3} \cdot A3 + \ldots \right) / LW$$

**Conclusion and Suggestion**

The conversion of agriculture land has negative correlation with carrying capacity. The more conversion of agriculture land is the lower of carrying capacity. The conversion space pattern of agriculture land happens...
in Mijen, Gunungpati and tembalang intensively. The exchange pattern is from rice field or dry field into residence. The land conversion trend happen close to main road or center of activities. Carrying capacity of Semarang city is 0.19. It indicates that carrying capacity is in critical condition. Suggestion to the government: need special and vertical regulations for type of land and where the conversion could be applied. Moreover need supervision very strictly for violation of using land.

Reference


Balai Informasi Penataan Ruang Kementerian PU. 2007. Daya dukung lingkungan. Dep PU, Jakarta

Dinas Pertanian Kota Semarang, 2015. Luas lahan Pertanian Menyusut setiap Tahun , hariantebit.com/hanterdaerah/2015/02/23


Ecological Footprint: “The land and water area that is required to support indefinitely the material standard of living of a given human population, using prevailing technology” (Chambers, Simmons, and Wackernagel, 2000, p.177).


ANALYSIS OF THE POTENTIAL TOURISM AND PROBLEMS IN KANDRI VILLAGE

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Geography Department, Faculty of Social Sciences, Semarang State University

Introduction

Indonesian Law of Decentralization No. 22 Year 1999 (Undang-Undang Otonomi Daerah NO.22 Tahun 1999), explicitly explained that the district government has the authority to administer and manage the various development sectors for the benefit and welfare of the community, and make it as a starting point in the effort to maximizing local development oriented to the interests of the region in particular and the interests Indonesian state and nation in general.

Law of Indonesia No. 9 Year 1990 concerning the tourism explained that tourism has an important role to broaden and equalize employment and jobs, spur regional development, increase the national income in order to improve the welfare and prosperity of the people and foster a sense of patriotism, enrich the national culture and consolidate its development in order to strengthen national identity and strengthening the friendship between nations.

After the desentralization has been rolled, tourism became one of the sources of local revenue, which needs to be developed properly. The increasing of the tourism sector depends on how many factors that exist. These factors include, tourism potential, tourism management, information facilities, infrastructure and community conditions.

Starting on June 1, 2008 the President of Semarang State University launched Kandri Village in Gunungpati District as the partner village of Semarang State University. Based on this collaboration agreement, Semarang State University Research Institute was assigned to investigate the problems that exist in the Kandri Village. Research Center of Social and Humanities is one of the research centers in Semarang State University was establish to conduct research on social and cultural issues that exist in the Kandri Village continuously. The first phase of the research will be limited to social and cultural issues related to poverty and community preparedness toward socio-cultural changes associated with dam construction of Jatibarang Reservoir in the Kandri Village District of Gunungpati.

This research proposal is essentially a continuation of previous studies. This is important because in the future Kandri Village has been planed as the "Tourism Village" so that it is necessary to identify potential, inhibiting factors and and the efforts should be done to develop tourism in the Kandri Village.

Nowadays, in the Kandri village, especially in the Block Talun Kacang has been established tourist attraction from Goa Kreo (Kreo Cave). In the near future, in this area will be built Jatibarang Reservoir. The reservoir will be used for multi-purpose, either for irrigation, fishing and for tourism activities. This new tourism activities can cause a new patterns of life and or behavior modification, which may encourage or hamper tourism. Changes in these conditions might be better if started or prepared early. With this in mind, researchers are interested on the analysis of the potential and the problems of tourism in the Kandri Village.

The problem in this research are: (1) what is the potential tourism that exist and can be developed in order to support the Kandri Village Kandri villae as a tourist village; (2) How is the preparations of Kandri Village's community to built Kandri village as tourism village; (3) What factors that can encourage and inhibit Kandri Village to be Tourism Village; (4) What efforts should be done to develop the tourism potential in the Kandri Village.

The aim of this study; (1) Determine the existing of tourism potential that can be developed in order to support the Kandri Village Kandri villae as a tourist village; (2) to extent to which preparations Kandri Village community to make Kandri village as tourism village; (3) Know the factors that driving and inhibit Kandri Village to become Tourism Village; (4) Knowing what efforts should be done to develop the tourism potential in Kandri Village.

The expected result of the research are; (1) Theoretically, improve community knowledge related to tourism; (2) In practical terms, this research compile and share information to the parties of policy makers and stakeholders in the Semarang City such as Department of Tourism, Local Government as well as the community in Kandri Village in particular, so that can be an input for the stakeholders to make policies in order to develop Kandri Village as Tourism Village.
According to Indonesian Law No. 9 1990 article 1, states that tourism is everything related to travel, including concession objects and attractions as well as related efforts in the field. In order to develop the tourism sector it is necessary to identify potential tourist objects which is existing in the area. In tourism, the tourism potential is an element of procurement that need to be offered to consumers (Suharyono, 1998). The elements are the basis for an assessment of the potential of tourism.

Perum Perhutani Unit I Central Java (1998) compiled the ten elements of the assessment of potential tourist attraction: (1) Appeal, (2) Potential market, (3) the levels of relationships, (4) environmental conditions, (5) the management, maintenance, services, (6) climate, (7) accommodation, (8) supporting infrastructure, (9) the availability of water, (10) the relationship with other objects. Furthermore, based on the results of level tenth of the element, then a tourist area (in this case ecotourism) can be classified into three ecotourism as a Profit Centre, ecotourism as Bina Cinta Alam and ecotourism which do not have potential.

Medlik and Gunn in Tourism Department of Central Java (1996), suggests that there are four elements that can be developed in order to develop tourism: (1) tourism objects (2) travel, (3) tourist transportation, and (4) promotion. All four elements can be described as a network system that lead to the development of tourism.

According to Nuryanti (1994), basically, tourism development planning is a continuous process to make matching and continuous adjustment between supply and demand sides of tourism available to accomplish the mission that has been determined. Therefore, tourism development planning approach that is very relevant is the community development approach. Tourism is a complex phenomenon not just the main object of activity with the industrial services involving management of product and market, but more than that is the dialogue between the rating as a guest and a host of local communities.

Infrastructure conditions in the tourist area around to note that tourists are well aware. Evolving or not an object depends on the travel industry of tourism products, which includes appeal, infrastructure and ease in to the existing attractions. Tourist attraction is anything that encourages tourists to visit and stopped at a tourist destination is concerned. For example, the type of tourism, arts and culture, the friendliness of its people, safety, cleanliness and comfort. This attraction may arise from the state of nature as well as man-made objects.

Tourism infrastructure is all constructions in a region that includes a water system, telecommunications network, health facilities, terminals, power source, highways and waste disposal (Spiliane, 1994). Procurement element in the development of tourism infrastructure may include accommodation, transportation, and service facilities.

Accommodation can be distinguished for public use such as a hotel, motel, inn, cabins, campground and special purposes such as lodging for families or gatherings. On the other hand, transport has an important role for tourists in order to find the quickest way to the location. Furthermore, the facilities and good service become important for tourist attraction.

In order to gives information about the tourism location, it is necessary to have an adequate travel information to help the tourist especially international tourist to enjoy their leisure time. It can be used to attract tourists by providing tools that explain all the conditions of the infrastructure of existing attractions. One of them by providing maps in a tourist area. Map has an important role for travelers in recognizing a region.

Robinson (1976) argues that the valuable of geographic component in case of tourism include (1) location and accessibility; (2) space; (3) landscape in the form of landform such as mountains, valleys, beaches, volcanoes, cliffs; water such as rivers, lakes, waterfalls, hot springs, snow and sea; vegetation such as forests, grasslands and deserts; (4) climate: sunlight, clouds, temperature, rainfall and snow; (5) The animal life: wild animals such as birds, nature reserves and zoos or animals bred in captivity for the purposes of hunting and fishing; (6) the appearance of settlements such as towns, villages, historical relics, monuments and archaeological remains; (7) culture: a way of life, traditions, folklore, arts and crafts. Furthermore, there are some important element for the development of tourism, in addition to the above factors must also be equipped with accommodation and other entertainment facilities.

Gee et al. (1984) states that the resources could become a tourist attraction in the form of (1) natural resources such as climate, beaches and mountains; (2) cultural resources such as historical sites, museums, monuments, theater and society itself; (3) recreational facilities such as parks; (4) events such as carnivals; (5) a specific activity such as gambling, shopping; (6) appeal psychological, such as sex, adventure and so on.

Boniface and Cooper (1987), the resources for the benefit of tourism has several characteristics: (1) the appearance that can be seen (tangible features), and economic value for the tourism industry; (2) The tourism resources are generally not used by itself or exclusive. These resources are part of other functions such as agriculture, lakes, forestry or locals; (3) resource perishable travel, easily influenced (vulnerable) by changes and pressure rating.
Climate is one of the key factors that influence the development of tourist resources. Many outdoor recreations are influenced by climate and need accurate weather information. Broadly climate also affects the duration of the holiday season and public holidays (Boniface and Cooper, 1987). Climate and weather may affect travel, where to go, what activities will be done, what clothing to bring or wear, and what accommodations will be utilized, much influenced weather and climate.

Hudman and Hawkins (1989) suggested that the components are interlinked with tourism is (1) a dynamic element which are all factors that could affect travel; (2) the service element, the tourism system that includes components of demand, supply and connecting components; (3) functional elements, the management which includes research, planning, marketing, education and policies; (4) elements as a result of the impact of tourism on the economic, social, cultural and environmental.

Tourism is a system in which there are various components that support each other to attract and give satisfaction to the tourists. According to Inskeep (1984), in tourism there are some activities should be developed (1) attraction and tourist activity, including flight, social and cultural activity as well as special phenomena; (2) accommodation, such as hotels, condominium, guest-house and related services during the trip; (3) facilities and other services, including travel agencies, restaurants, souvenir shop, bank, information center, salon, health facilities, security, fireman and immigration; (4) transport, both access to entry into a country, region or area. Local Transport became the liaison system between the attractions with other objects, between the tourist areas with other tourist areas, and between regions of origin and destination; (5) other infrastructure: water suppliers, electricity, waste management, telephone, radio and so on; (6) institutional, need to develop, manage, and promote the program, rules, structures, systems, controls and investment policies.

Research Method

This study is a qualitative research that produces descriptive data in the form of words written or spoken of people and behaviors that can be observed (Moleong, 1995: 3; Bagdan and Taylor, 1992: 2). There are three reasons to use a qualitative method in this research: (1) adjusting qualitative methods more easily when faced with a double reality; (2) This method presents the relationship between researcher and respondent; and (3) the method is more sensitive and adjustable into a lot of influences to patterns of encountered values (Moleong, 1990: 5).

This research has been conducted in Kandri Village, Gunungpati District of Semarang City, Central Java. The population of this study are tourist attraction and community in Kandri Village. Samples were taken based on specific research objectives and considerations, or referred by purposeful sampling. (Arikunto, 1993: 113; Nasution, 1998: 11; Kerlinger, 1995: 206) with the selection sequentially or technique of "snowball", ie starting from the one later became a lot (Moleong, 2001: 6).

Variables examined include; (1) The potential of tourism in the Kandri Village; (2) The preparation of Kandri Village community to become tourism village; (3) The factors that drive and constrain to be a Tourism Village, (4) Efforts should be done to develop the tourism potential in Kandri village.

Data required in this study are primary data and secondary data. Primary data is data and information sourced directly from the public. Secondary data that serves as a complementary or supporting primary data sourced from literature books, such as the Kandri Village in number, District Gunungpati in numbers, the results of research that supports, archives, regulatory / government policy of Semarang, legislation, official documents relating to tourism.

The required data were collected through interviews, documentary studies, observation and literature study. The research data that has been collected was processed and analyzed using qualitative analysis techniques through the following steps (a) data reduction, (b) data presentation, (c) built conclusions and verification. In addition to the analysis, it is also used descriptive percentage analysis. Descriptive percentage analysis method used in order to give an idea of the percentage of the readiness of Kandri village residents associated with the plan to change the area into a tourism village.

Result and Discussion

Based on Topography Map of Semarang City, Kandri Village has 245.49 hectares areas which is divided into four blocks called Kandri (RW 1), Siwarak (RW 2), Talun Kacang (RW 3) and Kandri Pesona Asri Settlement (RW 4). Of the four RW is divided again into 26 RT. Astronomically, Gunungpati District located in 70 1’3” ~ 70 6’ 54” latitude and 1100 20’21” ~ 1100 24’ 22” meridian. Administratively, Gunungpati District located between five (5) sub-district which are north: Ngaliyan Sub-District and Gajahmungkur Sub-District, South: Ungaran Sub-District, west: District Mijen, and in the east: District Banyumanik. As for Kandri village located between 5 villages are: north: Sadeng Village; south: Cepoko Village; West: Jatirejo Village; East: Nongkosawit and Pongangan Village.

The tourism potential that can be developed in order to support the Kandri Village as a tourist village, are:
Natural Potential
1. Goa Kreo (Kreo Cave)
   Goa Kreo is one of the natural attraction located in Block Talun Kacang, Kandri Village, Semarang. Besides as a natural attraction, Goa Kreo also can be categorized as an Historical tourism. Historically, Goa Kreo is a cave which immemorial used by Sunan Kalijaga for meditation when carrying teak to Demak. Because the teak wood was wedged in the cliff, then Sunan Kalijaga and his followers rest on the top of the hill. In the hills Sunan Kalijaga find a cave to meditate, while his followers preparing food for salvation. At the time, when they were eating came four monkeys with different colors of red, yellow, white and black, they would like to help Sunan Kalijaga and his followers. Once finished dinner they set off together toward the cliff where teak squashed. Various kinds of methods are used to take teak pinched but was not successful and finally squeezed teak was cut into two parts, one part immersed in the fields and that one part can be taken home to get to Demak. At the time of going home to Demak, the four monkeys that want to come, but is not allowed by Kajeng Sunan Kalijaga. Finally, four monkeys were given the authority to ‘Ngrehu “which means taking care of / manage rivers and caves. Furthermore, the river and the cave is named Goa Kreo.

2. Natural Landscape
   In addition to has an caves and waterfalls, the view around the cave are quite beautiful. The existing landscape of hills, river, and paddy-field surrounded can be an additional tourism attraction in this area.

Potential Culture, include:
1. Talun Kacang Tambourine Group, Ketoprak Theater Group and Dangdut Music Group.
   In the Block village Talun Kacang, Kandri Village, alongwith having natural attractions such as Goa Kreo, waterfalls and beautiful scenery also still has a cultural form of group travel tambourine Talun Nuts, Ketoprak Art Group and the Group of art "dangdut". This cultural arts group is still active and vigorous exercise and at times also ready to perform when needed or asked to perform by tourists. Cultural arts groups that exist today prepared for the long term, in the sense that when the reservoir was completed, travel and cultural events tambourine group Talun Kacang, Ketoprak and Dangdut, now more professional in appearance.

2. Cultural Tourism "Waduk Jatibarang", which is planned to be built in the Kandri Village.
   The area of the reservoir to be built Jatibarang planned area of 285 hectares. The budget allocations for the construction of reservoirs is estimated at 50% of the central government. 25% of the provincial government and 25% of the City Government of Semarang. Based on the master plan of the reservoir that was created by the City Government of Semarang, the reservoir development plan will inundate the land residents of four villages which are: Kandri Village, Jatibarang Village, Jatirejo Village, and Kedungpanene Village. For this first phase, there will be land acquisition, which starts from the ground Kandri village residents. For now, the land acquisition process is still running and has already completed about 85% of the land to be acquired. After the land acquisition is completed the construction of new reservoirs will be implemented.

In general, the villages are happy for the development on Jatibarang reservoir. The citizens accept the plan of the construction of reservoirs happily takes a fairly long time. The length of time used for the dissemination of the benefits of the reservoir, the reservoir function with warts and all. Socialization starts with the visit of municipal officials Semarang relating to the construction of reservoirs to the District Gunungpati. Based on the socialization seen that once people know the functions / benefits of dams to be built with all sorts of shortcomings and advantages, then the public inclined to accept the construction of reservoirs with pleasure.

Preparation of the community to the construction of reservoirs are shown on the community willingness to:
1. Setting up over the profession, especially for farmers whose land is affected by land acquisition for the benefit of the construction of reservoirs. Steps to be taken over the profession is by giving them additional skills other than farming, additional skills which meant residents include the skills to make a池 in cages, make ice that can be sold alongside a road, making souvenirs, making typical food for a souvenir / gift, and skills related to electronics. For long-term Block Talun Kacang still need a support from various agencies or institutions that are willing to give assistance until the community in Block Talun Kacang actually have the skills, survive, and can increase productivity, and have a better life.

2. Preparing Block Talun Kacang to be “Tourism Village” and preparation of human resources through improvement; (1) NGO "Organisasi Sadar Wisata Pandanaran". The members are coming from old
Factors that can driving and inhibit the Kandri Village to be a Tourism Village.

a. Driving Factors
Based on the results of research and field observations in the study area, which became driving factor for tourism development in Kandri Village are:
1) Nature Panorama Condition are quite interesting. According to the rating interviewed incidentally, they replied that the attractions of Goa Kreo quite interesting. In Semarang and its surroundings, that is caving to the inhabitants of monkeys are pretty much only in Goa Kreo, so that this object has a special attraction in the city of Semarang and surrounding areas.
2) Socio-Cultural Community are quite friendly in welcoming tourists. Both foreigner and local tourists consist of single, couples, and family, Kandri village communities receive them with friendly manner. Anyone who comes traveled they would welcome and friendly so that the tourists feel happy and satisfied.
3) Good accessibility. Goa Kreo located in the Talun Kacang Village relatively easy to be access from the main road. This accessibility can encourage tourists to visit Goa Kreo.
4) The condition of roads is already a paved road to the road width ranging from 5 meters, as well as lighting / electricity has also been signed, and the need for clean water supplied from PAM.
5) Information on public tourist places already exist, although still in the form of leaflets. The presence of such information allows some people who do not know become aware of the existence of these attractions.

b. Inhibiting Factors
Based on the results of research and field observations in the study area, the factors inhibiting for tourist development in Kandri Village are:
1) the cleaningness of the tourism location. To avoid these conditions, hygiene must be properly addressed. The problem of cleaningness can reduce the number of tourists visiting these objects. In the dry season many plants around the object fals their leaves so that it can cause a problem of cleaningness. To anticipate this problem, the government or the tourism department should be able to cultivate enough water, so that when dry, the plants that exist around the cave or road towards Goa Kreo not seem barren.
2) infrastructure of tourism in Goa Kreo needs to be improved, for example the Mosque need to build a better model that is currently being up to date in order to become more attractive. Likewise, the toilets need to improve the quality and cleanliness. In addition to enhanced quality of the building, is also worth noting the beauty and cleanliness.
3) Most of the community member in Kandri Village have a low level of education. Most of them are junior and senior high school graduate. For the coming year the educational conditions need to be improved in order to improve service quality tours in the future.
4) Less Information on public places. Although there is information in the form of leaflets, but still less effective. More effective if in addition to using the information leaflet uploaded via the Internet, so that whoever the person who wants to know can open the site / website.

Efforts should be done to develop the tourism potential in Kandri Village.

1. Improvement of tourism management, which includes
   • Improved tourist attraction, in the sense that there needs to be guarded object attractiveness and equipped with a better facilities and infrastructure. For example; improving the quality of the playground, additional leisure parks, repair mosque, repair of toilets, provision of souvenir items with different variations, improving sanitation, provision of adequate clean water, provision of facilities adequate lighting, it should also be equipped with a venue or home stay, and others.
• Repair and improve the quality of travel information. Advertisers who had only made a brochure or leaflet, to the next, should be complemented with information on the CD and also information on the attractions that upload to the internet so that anyone who wants to know can open the site.
• Procurement souvenir / shopping places varied, their varied souvenirs can attract tourists to visit the object.

2. Improving the quality of management of tourist infrastructure, which includes
• Repair the main road to the entrance
• Prepare more hotel as well as home stay
• Prepare a number of clean and safe parking lot
• Rebuilt a clean mosque
• Provide a clean toilets
• Provision of adequate clean water facilities
• Adequate Electricity Network

3. Improved management of travel employees, include: improvements in reception clerks working in the field of travel, according to their expertise and experience. Employees who have the expertise is expected to be able to work professionally in promoting tourism. In addition to hiring a professional is also need to hold a training / education for tourism management in stages so that each employee who helps manage travel really can hold a professional travel services.

Conclusion And Advices
Based on research on the analysis of the potential and the problems of tourism in the Kandri Village it can be concluded as follows. (1) The existing tourism potential can be developed in the Kandri Village are (a) the nature of Goa Kreo and Natural Sights, (b) cultural tourism: Talun Kacang Tambourine group, Ketonprak Group and the Dangdut Music Group; Travel and culture "Jatibarang reservoirs" which is currently in developed. (2) In general, community preparedness of the Kandri Village can be seen on; (a) Setting up over the profession, especially for farmers whose land is affected by land acquisition for the benefit of the construction of reservoirs; (b) Preparing hamlet Talun Nuts to be "Tourism Village"; (c) People are ready to help power the construction of reservoirs and ready to "feel a" reservoir. (3) Factors that could encourage Kandri Village to become a tourism village include (a) the presence of natural scenery is quite interesting, (b) People are quite friendly in welcoming tourists, (c) easy accessibility, (d) road is already a paved road with a width, (e) the clean water needs can be provided, (f) Information tourist places in the good society. While tourism inhibiting factors include (a) Travel dirty objects, (b) facilities and infrastructure poor and inadequate, (3) Information on public tourist places are still included inadequate. (4) Efforts should be done to develop the tourism potential in Kandri Village include (a) Improved management of tourism, by maintaining the charm, refinement and improvement of the quality of travel information which was originally with brochures or leaflets, for the upcoming need information on a CD right and upload to the internet, procurement souvenir / shopping places vary, the souvenirs were varied to attract tourists to visit these objects, (b) Improving the quality of management facilities tourist infrastructure, which includes: procurement inn / hotel / home stay, improvement of the entrance to the location, park, place of worship, where latrines, provision of water facilities adequate clean, (c) Improved management of tourism employees, include: improvements in reception clerks working in the field travel, according to their expertise and experience and the need to hold training / education is a good travel management.

Based on the results of research on the analysis of the potential and the problems of tourism in the Kandri Village can be suggested as follows.
1. Potential of Goa Kreo should be well-maintained, and to the surrounding area needs to be laid out and polished so that the display will be more interesting.
2. Means and existing tourism infrastructure should always be addressed. A good facilities and infrastructure would be able to attract the interest of tourists who visit Kandri Village.
3. The manager should work hard and professional in providing travel services to travelers. They need to be provided with training to make them more professional and welcoming to tourists.
References

MICRO-POLITICS OF SMALL FARMING: A SOCIO-LEGAL ANALYSIS OF FARMER’S RIGHTS AND FOOD PIRACY IN INDONESIA

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Abstract

The small farming still plays crucial role within country economic, where most of the inhabitants are depend their daily life to agriculture. National political configuration has brought some significant to the agriculture development. In domestic level policy of local autonomy has change the landscape of agricultural policy which different from one region to another region. The local advantage and local culture placed as the foundation to develop the small farming in region. Whilst in the international level, the free trade agreement has change the market landscape for local agriculture product. Coping with these two circumstances dimensions two issues were raised related to farmer rights and food piracy whereas micropolitic of small farming able to manage such issues. Socio-legal approach will be used to strip up the micropolitic of small farming due to its focus of traditional farmers and traditional agricultural system.

Keywords: Micropolitics, farmers rights, food piracy, Indonesia.

Introduction

For centuries until today Indonesia, economic activities mostly depend on agriculture sector, whereas it has significant contribution to national GDP. In 2013, as noted by national central statistic bureau, Indonesia has 26, 14 millions farming households. Its consist of 17,73 million food crops households, 10, 60 million horticultures households, 12,77 million plantation households, 12,97 million animal husbandry households, 1,19 million fish farming households, 0,86 million fisheries households, 6,78 forestry households, and 1,08 millions agricultural service households. The number of small farming households are 14,25 million households or 55,33 percent from the total number of farmers. The total number of farmers is 31,70 million people, whereas mostly concentrated on food crops subsector as many as 20,40 million people.

Politics has a significant influence to the development of agriculture sector. In this point, the agriculture policy is determined by the configuration of the political views. However, in recent times the external factors, such as the regime of multilateral trading system, gives strong influence to the internal policy of agriculture. Agriculture developments agenda directed to increase the agriculture production in order to accomplish the domestic interest of food security and industries, to enhance agricultural export performance and product competitiveness, to improve the farmers income, and to open up more job opportunities.

Besides, it dominated small farming, most of farmers in Indonesian are traditional farmers. In this regards, most of Indonesian farmers use the traditional way that inherited from theirs ancestor. The traditional ways is starting from cultivate their agriculture land, processed their agriculture product until selling agriculture product to the market. Traditional farmers usually sell their product to the traditional market of intermediary trader. Limited access to the market either domestic or foreign due to the market illiteracy, where traditional farmers only focusing in cultivate their land and producing agriculture product without anticipating the market destination.

Some farmers traditional in certain areas they have their own way marketing their product, for instance establishing their own trade system based on their local wisdom and traditions. Local farmers unions usually consist of some farmers group, which planting certain agriculture products, thus they established an agreement amongst themselves to create their own trade system. This trade system aimed to be price buffer for the agriculture product. The system used closed procurement, where the farmer would sells their agriculture product to the trader who offers the highest price. This method is used to avoid the falling price in the domestic market, maintaining farmer bargain position in the market, and keeping the product quality.

The implementation of market economy after 1997 crises and impact of multilateral free trade agreement has brought significant impact to the Indonesia agriculture. Back in the 1980s to 1990s Indone-
sia has succeed with agriculture surplus production, where it based on traditional farmers. Along with the recent development on global economy, the situation is changing rapidly, thus its caused the traditional farmers hardly to cope with the tense competition either with local farmers of foreign farmers.

With regard to local autonomy, a new challenge was created in poverty reduction and economic development in which there was fragmentation and different policies in certain sectors from region to region. Decentralisation policy was defined as conferring some of the central government competences to the local government in order to deliver welfare effectively and to give greater authority to the regions managing their specific development based on local needs and characteristics. Therefore, local governments expected be able to initiate policies and bring their people into a better life.

As one of the economic backbone, farmer rights (in this regard traditional farmers) still marginalized within agriculture industry. Most of farmers are living in the poverty without any certainty of income because they do not have bargain position power in the market. In addition, their access to the market is very limited, which mostly only limited to the traditional market or traditional intermediary traders. Farmer rights also related to the intellectual and property rights, in this regards patent, trademark, and geographical indications. Some of traditional farmers based on their knowledge and experience has created some excellent agriculture product, especially organic agriculture product. Therefore, issue of IPRs and product traceability becomes important to be raised, even though until today it does not get a serious concern from the related stakeholders. Economic injury could be emerged due to fraud related to IPRs and product traceability, the term would be used in this study is food piracy.

The term of food piracy is created from the demonstration of Italian farmers against the fraud conducted to their products. What it so called as food piracy? Food piracy is using the brand of certain product for others imitation products or mixed up original product with the unoriginal. Food piracy also can be conducted by deprived the product traceability by relabeling product with the other brand of origin. This conduct intended to raise the profit by certain actors, on the other hand it can undermining the profit of small farming. Indonesia is vulnerable to food piracy conduct due to its position in the free trade area where traceability is really matter to be a compulsory requirement for a product to enter the market.

Micropolitics in agriculture plays very interesting part especially related to small farming in which farmers, stakeholders, NGOs, and business actors are struggling to dealing with the issue of farmers rights and food piracy in order to come up with the solutions. Due to its minor voices in spite of it majority number, small farming still manage traditionally and located in the remote area where most of its farmers have no higher education background (many of them are illiterate) and do not have sufficient knowledge about what call as farmer rights and food piracy. However, their local wisdom and their traditional system could give a protection against food piracy and protecting their rights as farmers.

This paper focused on the traditional farmers in remote area where it has high number of poverty and illiteracy but having an excellent agriculture products. In addition, they already establish its traditional trade system. In sum up this paper is aimed to portray the micropolitic of small farming toward farmer rights and food piracy, a socio-legal approach will be used to analyst various factors that potentially influencing involved actors and stakeholders.

**Micropolitics**

Micropolitics defined as the politics internal of organisations.  

Michel Foucault's in his works 'governmentality', explains how power is being manipulated and negotiated by different actors and organization. The aims why the study of micropolitics comes into existence, it has the same logic why the micro-economic exist. The economist arguing that studying micro-level to portray the "economic reality", vice versa using the micropolitic to obtain the political reality at the micro level, where it can produce the solution that are more practical. Micropolitic is very useful to mapping out how the decision, policy, and action are made from closer distance.

From the micropolitics perspective, policies formulation based on the public choices, where the behavior of the individuals and groups involved taking into account. At this point, micropolitic sets up policies to create resistance against some circumstances that could endanger its micro existence. The models of the micropolitic practiced is different from one area to another area. Such circumstances were caused

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170 Ibid., p. 75.
that every area has a problems that represented it characters or situation. According to Pirie, that “the world might be improved if there were less government involvement in the economic processes, less regulation, and less pre-emption of the funds which people can allocate to their preferences”. Action in limited areas or on limited groups deals with minorities, and it is fundamental to micro politics that minorities have more power than majorities. They are able to identify their benefit more immediately, and to isolate its value.

Farmers’ Rights

Farmers’ Rights always associated with definition conceive in some international agreement on the International Treaty on Plant Genetic Resources for Food and Agriculture or convention of bio diversity. The issue of farmers’ Rights in international arena can be traced down back to 1980s. In 1989, farmers’ rights were for the first time formally recognized by the FAO Conference. Both of these international instruments contain issues of intellectual property rights. With regard to such issues, it is believe that traditional farmers have their own concepts of intellectual property rights. The communality character of farmers considered contributing to such concept. Farmers’ rights viewed as collective rights in a broad sense rather than rights of individual farmers or communities. On the other hand, farmers’ rights protection has facing some obstacles such as political weakness of the traditional farming sector, urban and consumer demand for low cost commodities, and the need to promote agricultural development.

The International Treaty on Plant Genetic Resources for Food and Agriculture govern provisions on farmers’ rights, and require states contracting parties to implement the principle of the treaties. The measures to protect and promote farmers’ rights are suggested but the implementation given to the states. The preamble of the International Treaty highlights the necessity of promoting farmers’ rights at the national as well as international levels.

Study Case : Sistem Lelang Tertutup Cabai Merah di Kabupaten Kulon Progo.

Selected case studies in this paper is the auction of agricultural products in Kulon Progo, red chili. Red chili is one commodity that has economic value strategic local and national level. Commodities red pepper has a Consumer Price Index (CPI) was 0.45 per cent in the base year 2007, while in DIY red chili inflation of 0.16 percent. But once the price of red chilies in the market is very volatile because consumption patterns are more likely to enjoy fresh chilli compared with processed dried chili.

This provides a high enough price gap where at harvest time because of abundant production, the price of red chili being dropped to the detriment of farmers. Coupled with the bargaining position of farmers who are less strong in the market so that they are easily manipulated by the market price. No red chili sales system that clearly causing variation and a high enough price gap between one location to another. Just as when the harvest traders sometimes do not have the option to do delay the sale because they do not have enough technology to keep fresh chilli condition that no foul. So with such a limited time enough farmers will not be able to do deals with merchants as a result many of those who are disadvantaged by the market game. The advantage that should be enjoyed farmers instead it will be enjoyed by intermediary traders and traders.

With the auction system will form a fair competition between traders to buy red chili at market prices and stable. On the other hand, red chili auction system can be used to maintain the image and quality of Kulon Progo’s commodity market. Before there is an auction system that mixes traders often found a nice red chili with a no good so the lower the image quality red chili market. Auction market system separates chili products based on the quality and variety to maintain a good image in the market. Auction system carried out followed by a wholesaler who has registered at Farmers Market Association (Aspartan) chili. In Kulon Progo overall there are 25 units of the auction market.

In the closed auction system chili farmers in Kulon Progo is creating resistance to conditions that endanger their micro existence. The terms of condition in question is the market situation gives chili that had low bargaining power to farmers when the harvest. Therefore, closed auction system that it can be used as a micro resistance to withstand the competition of highly competitive market. Besides as the micro resistance it has become one of the ways to maintain the quality of food products from the threat of piracy. Chili products with superior quality mixed with chili from the outside with the quality and lower prices, in order to gain more profits.

172 Ibid., p. 77.
Closed auction system conducted by Aspartan is an independent auction without any government interference in the process. This allows farmers to establish their own rules adapted to the conditions they face. This is inline with Pirie words, that “the world might be improved if there were less government involvement in the economic processes, less regulation, and less pre-emption of the funds which people can allocate to their preferences”.

Concluding Remarks
Micro-politics in small-scale farming in Indonesia can be used as a means of protection of the local agricultural products from the market system that could potentially harm the farmers. Especially, the situation of small farmers in the free market, micro-politics could be one solution to build systems that adopt the locality and community dynamics. Thus helping small farmers to survive in an increasingly competitive system and complicated world.

References

176 Ibid., p. 77.
A STUDY ON FUNCTIONING USING CAPABILITY APPROACH
(PARTICULARLY MILK COW BREEDER IN RURAL AREA)

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Abstract

Milk cow breeders are in condition of having business freedom. The empowerment attempt for milk cow breeders is more macro interest-oriented. Micro business performers have no business freedom. In Sen’s term, it is called having no freedom of choice to run or to choose business. The factors affecting functioning (powerfulness), seen from a variety of research result shows the lower effect on the functioning. Sen calls it ability to be (condition) of breeder is low. Such the factors are component of empowerment approach, community asset approach, group approach. The result of library study explained that the functioning is acquired when an individual has a power given and recognized by those having power. It indicated that community had freedom of choice. The term used by Sen was the component of capability approach that had never been used to study functioning. The condition of milk cow breeder, viewed from capability approach component, seemed to contain less standardized functional commodity for business feasibility, low ability to do, capability deprivation, no freedom of choice and low ability to be. All of these factors affected functioning (functioning), so it was the functioning that became the problem for milk cow breeders.

Keywords: empowerment, functioning, capability approach

Introduction

The reality of milk cow breeder includes unfulfilled standard feasibility of business scale (Cattle Breeding Directorate of Animal Husbandry and Health Directorate General, 2012), no opportunity/chance to participate in milk pricing and quality determination (Sinar Harapan, April 2013), no choice in dealing with cattle feed price increase and production cost increase (Kompas, 2012). In reality, the policies are published in generally to protect the elites of cow breeding performers (IPS, Bank, cow seedling business performers) and they have not reached yet the micro cow breeding business performers (Baswir, 2010; Muryanto et al., 2011). Such this condition occurs in 1998 to now. Meanwhile, the condition milk cow breeder should be more profitable than that during 1980-1997 period, because all of policies can reach all of stakeholders in milk industry (Erwidodo, 1998). Recently, despite some policies (Firman, 2010), mil cow breeders have no freedom of business. Freedom of business is the indication of functioning, so that it is the functioning of milk cow breeder that can be raised as the problem.

Functioning has actually been studied in some studies (Anisa, 2007; Sindu, 2007; Yunasaf et al., 2009; Nurachma et al., 2011; Mahendrawati dan Devi, 2013). This functioning is studied with empowerment approach, community asset approach in community development and group approach. However, viewed from the factors affecting functioning, the approach used to study empowerment, the result of research obtained showed that the empowerment is low or in powerless condition. It is because the factors affecting empowerment are low as well. Borrowing Sen’s terminology, this powerless condition is the low ability to be. In Sen’s framework, the factors affecting degree of ability to be/functioning are ability to do, capability deprivation, and freedom of choice. All of these elements belong to capability approach, according to Sen.

As the writer knows, studying functioning as achievement functioning by considering the factors of ability to do, capability deprivation, freedom of choice constituting the elements of capability approach has never been done in functioning study. For that reason, a functioning study with capability approach different from previous studies with various approaches should be conducted.

Viewing rural area condition, it can be found non-standardized functional commodity for business feasibility (average cow ownership of 1-4 cows, inadequate stall condition average, narrow green land average, milk production average of 10-15 liter/day) (Triharyanto et al., 2014). Breeders have ability to do (breeders do not have opportunity of selling their product themselves and buying cattle feed with factory price). Breeders encounter capability deprivation (the long chain of milk market network and milk cow
breeding network). Breeders have no freedom of choice (milk is sold through delivery man, milk pricing is made by delivery man, cattle feed and medicines for breeders health are bought through delivery man) (Devi, 2010). Breeders have low ability to be (breeders find difficulty in increasing the number of lactation cow primes, in meeting the milk cow maintenance and treatment cost, in getting capital) (Triharyanto et al., 2014). All of these are factors affecting the functioning in rural area.

Considering the facts mentioned above, in fact there is a gap making the writer interested in studying the functioning using capability approach, in more detail, the writer conducts a study entitled “A Study on the functioning using capability approach (Particularly Milk Cow Breeder in rural area).

Result


A study on capability approach conducted by Robeyns (2003) and Sen (1993) found that capability approach emphasizes on opportunities and gain of an individual's condition/existence in his life he has chosen freely. The elements of capability approach are as follows. 1) Functional commodity, according to Robeyns (2005), Crocker (1992), Sen (1984), Clark (2006) is product or service with certain characteristic enabling the product or service to function or to view from its function (functional). 2) Capability Deprivation, according to Clark (2006), Sen (1999), reflects on deprivation of ability making an individual not having many opportunity of acting and having no freedom of choosing opportunity to act. 3) Ability to do, according to Sen (1987), Sen (2003), Saith (2001), Alkire (2005), Robeyns (2005), Nussbaum (1998, cit Robeyns, 2005), is a series of real opportunity/chance an individual has to achieve valued life or functioning. 4) Freedom of choice, according to Sen (1985,1992, 1999, 2002), Robeyns (2003, 2005), is the freedom of choosing opportunity/chance obtained systematically due to the ownership of ability to act/opportunity to achieve the intended functioning. 5) Functioning, according to Sen (1992, 1995, 1999), Sen cit Robeyns (2003), Sen cit Fukuda Parrk Kumar (2005), Leßmann, (2011), is an achievement an individual reaches indicating the existence or condition of such individual.

Capability theory, as studied in Sen (1983, 1993,1999, 2004, 2005) stated that the achievement of functioning is related to commodity as well as the provision of commodity utility in order to have opportunity or change that can be chosen freely (freedom of choice). When an individual does not have opportunity, he will achieve functioning at minimum level. It is because there is capability deprivation aspect. Clark (2006) stated that the achievement of functioning and utility is related to selecting a number of different commodities and utilizations, because it is dependent on the opportunity chosen. Robeyns (2005) stated that the achievement of functioning is the achievement related to commodity characteristics converted into a number of selectable opportunities. In addition to commodity, social institution, behavior and others characteristics, social norm, environment factors, material and non-material condition mastered, also affect the emergence of opportunity. Choosing opportunity to be achievement is affected by selecting mechanism establishment, social effect in decision making, personal experience and psychology.

A research on cattle breeders in rural area indicates cattle breeder as peasant. They only empower labor from family members. Its life system is subsistent in nature or their business product is not economic-oriented. Subsistent spirit encourages business to be run in order to meet daily consumption need and is more safety first in nature (Wolf, 1985). Peasant economy is a small-scale system (relatively small capital) with simple technology and tools, and independent in nature (Satria, 2002). Another characteristics analogized from the characteristics of farmer is “rural” in nature, but its community life activity is related to the commodity to meet food need in urban markets (Kroeber, 1982 cit. Elizabeth, 2007). They also consider farming activity as the source of livelihood and life way, rather than as a for-profit business (Wolf, 1985). The moral of peasant economy living in subsistence border is to transcend safety and take risk reluctantly, according to James Scott (1981), constituting the farmers' rationality. Samuel Popkin (1986) stated that it
occurs only in urgent condition, so that it prioritizes their family and themselves more. Essentially, farmers/cattle breeders are opened to market and ready to take risk, as long as there is an opportunity, and the obstacles from patron can be solved.

**Discussion**

In empowerment approach, there is regulation/rule/guideline from “the ruler” to provide and to recognize that community “has power”. It is this regulation that leads to the presence of capability deprivation within society. Society does not have other opportunity/chance in addition to follow regulation/rule/guideline specified by “the ruler to make the community recognizable as "having power". This approach is closely related to empowerment theory used, considering empowerment in relation to power. Power is given to the helpless class by the ruler (the one having power). The meaning of word “given” and “recognized” indicates that community does not choose, so that it does not have freedom of choice. If community does not have freedom of choice, the community has not been able to achieve functioning, because there is no ability to do/capability that can be chosen freely to achieve or to be on the best intended condition in its life. Community’s incapability of having opportunity of creating chance and of choosing that opportunity/chance freely in order to achieve the intended function is due to the capability deprivation. Rather different from the empowerment approach theory considering that empowerment is related to freedom, this theory focused on freedom as the freedom of self-realization, in line with main characteristics of capability approach.

Capability approach focuses on ability, namely on what conducted effectively, because it has opportunity/chance and achieves certain intended condition/state, that can be stated in intended life quality and removes the obstacles in their life; therefore they have more freedom to live (Sen, 1993). Or it can be stated that capability approach emphasizes on an individual’s opportunity and condition/existence gain in his life chosen freely.

There are 3 (three) theories (Sen, Clark, Robeyns) with similarity and difference in studying capability approach. In the term of commodity consisting of product and service, the three practitioners do not use pure commodity as the factor related to opportunity/chance, but uses functional commodity to improve capability/ability to do) and then improves functioning. However in making this commodity functioning, Robeyns suggests differently. Robeyns argue that to utilize commodity in order to improve opportunity, conversion factor should be used. In addition, Robeyns also argues that the existence of functional commodity is related to capability input/means of achieve, including non-market product, market product and net profit. In relation to the similarity and difference existing, these three practitioners represent the interrelationship between functional commodity and capability/ability to do.

Furthermore, capability is related to the achievement of functioning. It is also represented clearly by the three practitioners. However, there is a prominent difference of the functioning achievement process between three practitioners. Sen represents that to be in “functioning” or “ability to be” condition, it should be considered whether or not an individual has freedom of choosing opportunity/chance among a number of opportunities/chance available for him. So there is an interrelationship between capability and freedom of choice. Only thereafter, there will be interrelationship between freedom of choice and functioning. Sen’s another difference is the presence of functioning n-tuple constituting the provision of commodity utility related to capability. According to David Clark, capability (to function) is related directly to functioning to achieve utility. For Robeyns, capability set related to the achieved functioning should pass through choice process first. Choice of a number of capabilities contains the ability of having opportunity to achieve functioning. This choice process is related to the establishment of choosing mechanism, social effect in decision making and personal experience and psychological experience. Here there is a freedom, that of having opportunity and of choosing opportunity to achieve valued functioning for his life. Another prominent difference concerns deprivation capability. Only Sen represents that when an individual does not have opportunity, he will have minimal freedom of choice and then related to the minimal achievement of functioning. It is because it is related to deprivation capability.

Independent of difference and similarity between the three practitioners in studying capability approach, there are components building capability approach: functional commodity, capability/ability to do, freedom of choice, functionings (ability to be), capability deprivation.

Capability approach as theoretical framework will help describe the functioning of cattle breeders. The elements existing in normative theory proposed by Sen, Clark, and Robeyns would be discoures to study the functioning of milk cow breeders with capability approach. Not all elements can be used because it should be adjusted with study object. There are elements considered as very personal in an individual’s life and cannot be generalized. Those elements included functioning n-tuple (lifestyle) of Amartya Sen’s normative capability approach model, David Clark’s utility (happiness, wish fulfillment), and Ingrid Robeyns’ social context and conversion factor. The elements used to explain the milk cow breeder functioning model with capability approach are: functional commodity, capability/ability to do, freedom of choice, functionings
(ability to be), capability deprivation. For that reason, each of elements in this capability approach has varying values, so that it is called variable.

Conclusion
Inter-variable relationship is explained using theories. The relationship between functional commodity and capability (opportunity) explained by Sen’s (2009) theory stating that commodity has value not only because it has utility but also because it generates an individual’s capability realization. Furthermore, Sen (1984, 1985, 1992) stated that when an individual has capability, she will achieve functioning at minimum level. It is because there is deprivation aspect. In capability theory, Sen also shows the relationship between deprivation and capability and between capability and functioning. In achieving functioning, not only capability is considered as contributing but also freedom of choice is considered as meaningful in his life (Sen, 1988). In reality, we should determine choices continuously and have freedom of choice become priority corresponding to our affiliation and association. However in freedom of choice there are limitations related to the feasibility dependent on social consensus. This presence of choice of course does not imply that such the choice is not limited by obstacles (Sen, 2006). Therefore, if an individual does not have freedom of choice, capability deprivation would occur within this individual (Sen, 1988). It means that there is a relationship between capability deprivation and freedom of choice. Furthermore, it can be illustrated in the design of Functioning Study Model with Capability Approach (particularly Milk Cow Breeder in rural area) below.

![Design of Functioning Study Model with Capability Approach](image)

Figure 1. Design of Functioning Study Model with Capability Approach

References


RURAL DEVELOPMENT MODEL BASED COMMUNITY TOWARDS THE VILLAGE POWERED AND CULTURED (CASE STUDY IN SUB-VILLAGE SEMARANG)

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Abstract

Rural development is a prerequisite for improving public revenues, to achieve social and economic conditions are better, followed by an increase in equity and economic growth to achieve the well-being of rural communities. One of the programs that must be built is the development of quality human resources. Human resources play an important role in the development process. The priority of improving the quality of rural human resources directed among others the development of educational programs, programs to improve health services, coaching youth, arts and culture, youth and sports, development of religious life, and improving the quality or quality of public services. On the field, there is a limiting factor in the realization of such development, such as their attitude traditionalistic, vested interest, prejudice against anything new, concerns a failure of cultural integration, communication has not been smooth, low education level, the mental attitude that is not suitable for development. The research objective is to dig up information about attitudes and knowledge of society in rural development efforts, create a model for rural community empowerment towards defenseless villages and culture, the importance of character education in development. Referring to the theoretical and empirical gaps, the discourse of the development model that can be used as an alternative rural development is a model of participatory development approach, problem-based empowerment model, and the model of empowerment-oriented needs.

Keywords: Rural development, community development, powerful and cultured.

Introduction

Rural development is a prerequisite for improving people's income in order to achieve social and economic conditions are better, followed by an increase in equity and economic growth to achieve the welfare of the people in the village (Adi, 2001). Rural development objective is to increase rural welfare directly through increased employment opportunities, employment and income based approach to community development, community development and building human effort, and is indirectly laid the solid foundation for national development.

Empirically in the field there are a number of factors inhibiting the development of the village such as attitudes traditionalistic, vested interest, prejudice against anything new, concerns a failure of cultural integration, barriers ideological, communication has not been smooth, low education level, the mental attitude that does not fit includes resignation, a lack of discipline, a lack of hard-working, less honest attitude, the attitude of living lavishly, the attitude of dependence on others, the attitude of prejudice against reform, isolating attitude towards reform (Rachman: Joko: Tjaturrahono, 2009).

Chambers in Zubaidi (2007) states that the community empowerment is an economic development concept that summarizes the social values. Empowering communities must be preceded by an important approach, namely socialization issues in order to deliver the public to be more aware and skilled; self-organization by the community itself; motivation continuously by the facilitator; and internalization of values by the people concerned (Gumilar, 1997). Empowering communities will more easily succeed if socialization and dialogue on a small scale as well as simple and easy to understand; no management oriented to the interests of the community; and facilitators mengaspirasinya (Taruna, 1997).

According to Iqbal (1993) that in order to change the attitude of a community that must be considered is the change that is intended for their interest and can be used in a practical and realistic. Empowerment is a process and a goal (Suharto, 2005: 60). As a process, empowerment is a series of activities to strengthen the powers or the empowerment of vulnerable groups in society, including individuals who experience poverty. Another important thing to consider in community development is to be done through
the creation of an environment that allows the potential of developing societies, strengthening the potential of the community, and protecting the public that does not happen the exploitation of the weak (Zubaidi, 2007). Human behavior is a result of all kinds of experiences as well as human interaction with the environment.

Behaviour is the response of an individual to the stimulus that comes from outside and from within himself (Sarwono, 2004). Bloom (1980) and Sarwono (2004), distinguishes between cognitive behavioral, affective, and psychomotor which can be either action or movement. Meanwhile, Devantoro, 1962; Sarwono, 2004; Sudarsono, 2004 referred to it as creativity, taste, and intention. The most fundamental concepts in behavioral science is the society. Society is a group of people who have their own identity and inhabits a particular area, as well as develop norms to be followed by its members. In understanding a social phenomenon in society can be done by using the approach of ethics and emic (Pelto, 1970; Adi, 2001; Sarwono, 2004).

**Method**
The research method is a method mix with research sites in several villages in the city of Semarang (Telogosari Wetan, Melati Harjo, Terboyo Kulon, Banget Ayu Kulon, Sadeng, Gayamsari, Kuningan, Kalipancur, and Muktiharjo Lor). Sources of data obtained from informants, events, and documents. Data captured by observation, documents, interviews, were corroborated by focus group discussion. Data validation was done by triangulation techniques. Analysis of data using interactive analysis (Bungin 2010; Rachman, 2015).

**Results And Discussion**
In Semarang, there are three types of flooding, namely local flooding due to clogged drain, flood due to overflowing rivers flood control and flood rob (Fauzi, 2008; 2009). Considering the area as it was, attitudes and behavior of society towards the development of its territory was split into three groups of attitudes. The first attitude is ready to participate in developing (high category) second attitude is moderate (medium category), and third attitudes are less prepared (low category).

The attitude of the people of Semarang city is ready to build manifested in the form of togetherness to build kelurahannya region. Activities undertaken such as the greening of the hills top, readiness in communication systems and early warning, preparedness officers and communities to deal and cope with disasters, as catchment wells were conducted independently, contributions in the form jimpitan, dues every week, voluntary work, cooperation together to maintain the cleanliness of the environment, dispose of waste in place, clean up trash stream, maintaining cleanliness, elevating roads, and raise public awareness in the form of community development with responsive behaviors themselves, independent, empowered and cultured with not dependent on outside assistance.

Community moderation reflected from the statement that the flooding is regarded as the will of nature so that people surrender, accept the incident without blaming anyone though most respondents recognize and feel irritated because of flooding disrupt their activities. Despair some respondents were embodied by something never submitted any proposal relating to the floods in terms of streams, drainage channels, land use, reforestation, and community self tangap behavior. Meanwhile, low attitude in participating in the development is still their most people throw garbage out of place, throwing garbage into rivers and waterways, construct or develop homes without compensation of land function, elevating homes without considering the environment, drainage is poor, ignore drainage maintenance environment, making the buildings on drainage canals, building (house, shop, shop) on the embankment, raised floor home regardless of surrounding conditions, taking excessive ground water. Models of community empowerment that can be done is a model of a participatory approach, the model-based approach to the problem, and the model-oriented approach needs (Rachman; Joko; Tjaturrahono, 2009).

**Model Participatory Approach**
The participatory approach gives (a) confidence to people that society and the environment has the potential to be is grown, the opportunity to use the time, learn, act, responsibility and contribute as well as the flexibility to use the confidence and opportunity to participate and take an active role since the finding, determining needs, planning, implementation, evaluation up to the follow-up sustained and sustainable and continuously until the independent community, (b) provide the confidence and opportunity to the people from the planning, implementation, evaluation and follow-up, (c) provide confidence, opportunity and opportunities only since the implementation, follow-up evaluation to it, (d) give confidence to the people the opportunity and flexibility at the implementation stage and not further away.
Empowerment Model-Based Problem

Problem-based empowerment model is based on the empowerment of the existing problems in the region, with the following considerations. The assumption, that each region has a different problem. Each region, people have a habit of behavior that differ according to the level of knowledge and socio-cultural background. Therefore, these conditions will bring problems of a different treatment between regions with each other. Criteria of the implementation needs to be supported by data on the characteristics of the problem, supported by a complete population data with the mapping of potential problems in the face, and the data that have been implemented empowerment activities. Implementation in handling the issue should be analyzed with respect to the characteristics of the problem, the condition of the problem, and the early behavior of society. These problems become very important to determine how effective dissemination methods. It is hoped this will lead to the socialization of understanding and awareness of the importance of addressing the problem collectively. Finally grew a consciousness to behave and care about the problems faced. However, there needs to be strengthen through effective training. The training results are positive self-responsive behavior, followed up with good management. The action is preparedness, such as formulation and maintenance of an accurate, careful planning, organizing proper, systematic implementation, and oversight of control.

Model of empowerment-oriented needs

Model-oriented community development needs an empowerment refers to the type of community needs. Activities of daily community can continue to run well, so losses can be minimized. The underlying assumption of this model is the powerlessness of the community in developing its territory. It can be seen from their inability to meet the various needs of the particular place and time. To fulfill the need for people to be able to improve its ability to address the various problems faced. Thus, the level of public participation can be improved, and at the same level of losses can be minimized. Criteria enforceability of this model is no public disclosure, there is no guarantee of facilities and infrastructure management that involves the community that can be accounted for, the readiness of relevant institutions to support the smooth access. The local government as a responsible handling of the construction has been duly have the ability to conduct a survey on the needs of the community what is required at the time of development. It is intended to identify the various needs and map them in accordance with local characteristics. The identification shall be informed in good order on a growing understanding of every individual. Having understood the various needs of the community required training efforts are effective. The aim is to recognize the problem characteristics, handling, use of equipment and motivating people. The training should be supported by ease of access to the various relevant institutions.

Development of positive and negative impacts. Development must be carried out with cultured and civilized, always look at the nature of development. The essence of development is integral human development and the development of Indonesian society. Therefore, in the implementation of the construction of the necessary harmony, harmony, balance, and determination in all its activities. Development is for man and not vice versa humans for development. Today's construction, the human element, socio-cultural elements, and other elements must get the attention it balanced.

Meanwhile, the development vision and mission is to create a society that has high morals, ethics, culture, and based on the philosophy of Pancasila, strengthening the identity and character of the nation through education. Education aims to form human fear of the Almighty God, abide by the rule of law, maintain internal harmony and inter-religious, implement the interaction between cultures, develop social capital, applying the noble values of the nation's culture, and have pride as a nation of Indonesia in order to establish the spiritual foundation, moral, and ethical development of the nation. This is the importance of disseminating educational development of culture and national character in the midst of society. Character education became an integral part of the community development of the civilized world, so the world is spared from the destruction of the natural environment and also spared from moral degradation (Rachman, Aris M; Andi S. 2015).

Conclusion

Attitudes and behavior in participation in rural development varied ranging from attitudes and behavior ready participating in the development, attitudes and behavior are moderate, and the attitudes and behavior of poorly prepared. Model community empowerment in development can be done through community empowerment model based on a participatory approach, problem-based empowerment model, and a model of empowerment-oriented needs. Development should be implemented with a cultured and civilized always see the nature of development itself. Implementation of development needed harmony, balance, and determination intact in all development activities. Development is for man and not vice versa humans for development. Therefore, dissemination and educational development of culture and national character among the people is very important.
References


THE VILLAGE DEVELOPMENT AFTER THE VILLAGE LAW LEGALIZATION

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Abstract

Indonesia as an emerald equator is a rich country with potential natural resource. In fact, the Indonesia poverty rate in March 2015, reaching 28.59 million (11.22 percent), increased by 0.86 million people if it compared to the condition in September 2014 the amount is 27.73 million (10.96 percent). While the percentage of poor people in rural areas rose from 13.76 percent in September 2014 to 14.21 percent in March 2015. The village synonymous with the poor, is also synonymous with underdevelopment as well as the labor unemployed waiting for their luck to get job. It shows the richness of natural resources that have not maximally managed. One of the paradigm was village as an object that does not empowered. It condition that underlie the development priorities of Jokowi-JK reign that focusing development in suburban and rural areas, as expressed in third Nawa Cita concept "Build Indonesia from the periphery to strengthen areas and villages within the framework of unitary state". The government realization issued Law No. 6 of 2014 concerning the village. The law is about fundamental paradigm shift from "village building" to "a village that build itself". The term "village building" shows the development undertaken by government outside the village (district / city) by involving the community in the village, while the "a village that build itself" put the village as the subject of development, including planning, implementation, and as beneficiaries of development.

Keywords: Village, Act Rural, build a village, village building.

Introduction

Article 1 (1) of Law No. 6 of 2014 about village mention that the village is a legal community unit which has borders, have the authority to govern, regulate and manage the affairs, the interests of the local community based community initiatives, the right of origin, and / or customary rights recognized and respected in the governance system of the Republic Indonesia. Article 1 paragraph (8) states that rural development is to increase the quality of life to the welfare of the villagers.

The enactment of Law No. 32 of 2004 on Regional Government, provide flexibility to the regions in emphasizing the principles of democracy, participation, equity, justice with regard to the potential and diversity of the regions as well as the legal basis for each region to regulate and manage the interests of local communities initiative based on aspirations. The public is given a greater role in regional development, and even the community, especially the village demanded creativity and innovation in managing their potential. Even they are still live in remote villages and even isolated from development centers (centre of excellence). It happen due to the lack of social and economic infrastructure as well as the deployment number of productive labor that is not balance between the level of productivity, income levels and education levels are relatively low. The consequence is the imbalances and economic inequality that emerged, which is contributes to the population living in poverty village.

Central Statistics Agency state the Indonesia poverty rate in March 2015 reaching 28.59 million (11.22 percent), increased by 0.86 million population compared with September 2014 with the condition of 27.73 million population (10.96 percent). While the percentage of poor people in rural areas rose from 13.76 percent in September 2014 to 14.21 percent in March 2015 (BPS, data released 15-09-2015). Besides the poor, village is also said as underdevelopment as well as the labor that unemployed waiting for their luck to get a job. It shows the natural resources that we have not yet maximize. It caused by the development paradigm that village is an object that unempowered.

This condition needs serious attention from the government, developing the rural plays an important and inseparable part of national development. Village needs to be the priority of the government, because the Indonesian population is predominant in rural areas. Therefore, it is not a surprise if the village became the basis of socio-economic and political source that needs serious attention from the government. The planning of rural development is used to be "top down" rather than "bottom-up". This makes the village as an object of development, not as the subject.

There are many programs initiated by the government to develop the rural area. According to Korten, many programs initiated by the government for rural development but not optimal, due to the plan are set in the capital city that away from the village (1988: 247). villagers are still regarded as objects or
targets to be built. The relationship is government as subjects or actors of development, and rural communities as an object or target of development (Kartasasmita, 1996: 144). The villagers participation is limited only in the utilization of natural resources. Those things caused the degree of village participation in national development limited only in the physical participation without extensively contribution from planning to evaluation.

One of the main problem is the dominance of the government since the planning stage to the implementation of the program. For this time being, the stakeholders perspective - the government, in this case- indicators of success in development is measured from the on time completion (efficiency and effectiveness) and how their project in accordance with the established plan. This orientation make the rural communities along with other stakeholders in the village that should be have a major role, can not develop their ability in innovation and finally "chained". This condition has lasted so long, that led to rural to rely only to the government. If the condition continues, then the villagers will never be able to show their ability to develop their village.

Substantively, any form of development will always be interpreted as an element of the process and a change is planned to achieve the advancement of society, because the intention is to change society. Ideally, the community take part as the owner of development activities. The change is intended to known and desired by the people (Conyers, 1991: 154-155). The community readiness to face and accept the change are needed. That's why the involvement should be extended from the planning, implementation, evaluation and the use, so that the development process should empower the people and should not overreach them.

The Village Law
The enactment of Law number 6 year 2014 about village, develop a new paradigm and the concept of village governance policies nationwide. The Law of Village is developing the principles of diversity, promoting the principle of subsidiarity and village recognition. Moreover, the law give more space to the rights and the sovereignty of the village which have been marginalized due to it placed on sub-national position. As a matter of fact, village is the entities that made up the Republic of Indonesia (NKRI). In the explanation part of the law stated that the goal of Act 6 of 2014 are as follows: 1) to give recognition and respect for the existing village with diversity before and after the formation of the Unitary Republic of Indonesia, 2) provide clarity and legal certainty on the status of the village in the constitutional system of the Republic of Indonesia in order to realize justice for all Indonesian people, 3) to preserve and promote the customs, traditions, and culture of rural communities, 4) encouraging initiative, movement, and the participation of rural communities to the development potential and assets villagers to their commonwealth, 5) form village administration professional, efficient and effective, open, and accountable, 6) improve public services for residents of rural communities in order to accelerate the realization the general welfare, 7) increase the resilience of a community cultural village in order to realize the rural communities that are able to maintain social cohesion as part of national security, 8) promote the economy of rural communities and overcome the national development gap; and 9) strengthening the community as the subject of development.

The law of the village aim, in line with the vision and mission of the national development plan 2015-2019 which is based on Nawa Cita of President Joko Widodo who want to achieve the sovereign, independent, and personality based on mutual cooperation of Indonesia. Rural development is a concept of the third Nawa Cita "Build Indonesia from the periphery to strengthen areas and villages within the framework of unitary state". This become a bridge of realization the renewal vision and mission in the roadmap development next five years.

The Rural Development
S.P. Siagian (2007: 2) defines development as an effort or a a series of effort or a series of modest growth and change that is done consciously by a nation, state, and government to modernity in order to develop the nation. Meanwhile, according to Bintoro Tjokroamidjojo (2001: 113) that development is a process of continuous renewal from a particular state to be a better state. Furthermore Sumitro, economists from Indonesia, defines development as a transformation in terms of changes in economic structure (Djojo-hadikusomo, 1994: 3). In this case the change of economic structure is defined as change in circumstances concerning the balance of foundation activities and forms of economic structure of a society. Sumitro thinking is related to Arthur Lewis's view on the importance of the economic structure transformation of agriculture to the economic structure of the industry in order to develop the economic growth.

Furthermore, according to Ali Hanapiah Muhi (2011: 4), rural development is all forms of human activity (public and government) in the village to build self, family, society and the environment in rural areas whether physical, economic, social, cultural, politics, order, defense and security, religion and government is done in a planned and positive impact on the progress of the village. Thus, rural development is
the conscious efforts of the public and the government either by using the resources from the village, help
the government and organizations / institutions domestically and internationally to make a better changes.

In accordance with above explanation, the presence of Law No. 6 Tahun 2014 about the village is
precisely good. According to Law number 6 year 2014 of the village, the village development goal is to
improve the welfare of rural communities and the quality of human life and solve the poverty problem
through the fulfillment of basic needs, the development of rural infrastructure, build local economic potential,
as well as the utilization of natural resources and environmentally sustainable manner. Similarly, the
rural community participation in rural development, set in the law of Minister of Home Affair number 114
of 2014 on Guidelines for Rural Development, it states that, rural development planning is the process
phases of activities organized by the village government to involve the Village Consultative Body and the
public in a participative manner to the use and allocation of village resources to achieve the objectives of
rural development. Moreover, participative development is a development management system in villages
and rural areas that are held cooperatively by the head of the village (kepala desa) by promoting unity,
brotherhood, and mutual cooperation in order to realize the mainstreaming of peace and social justice.
The empowerment of rural communities is an effort to develop independence and improving welfare of the
villagers by improving the knowledge, attitudes, skills, behavior, ability, awareness, and utilize resources
through the establishment of policies, programs, activities, and assistance in accordance with the main
problem and the priority of the villagers (Kessa, 2015: 16)

Furthermore Widjaja (2005: 95) argues every village has its typical conditions and its potentiality
that different from other villages, as well as the aspirations and character of its people. That's why the village
development should determined by its villagers. The government has given the village, an authority to
empower their villagers, and they certainly have the ability to manage their own resources. Thus, the position
of the head of the village (kepala desa) is as the representative of the village government and villagers is
as the representative of the central government, provincial government, and the district government. The
society voluntarily in development is an important thing that lead to a better social, economic and political
community. Wang (in Awang, 2006: 61) defines participation as the activities carried out by a group or by a
declaration of their interests to contribute labor and other resources to social institutions and systems that
govern their lives. Then Awang (2006: 62) states that community participation in rural development is
community participation in all activities ranging from planning, implementation, utilization up to mainte-
nance and supervision are organized in villages by providing donations of well-shaped material such as
money, goods and personnel, as well as in the form of spiritual thoughts and ideas.

Furthermore, based on the Minister of Home Affairs Number 66 of 2007 on village development
planning, the development of rural area is a model of participatory development, it is also a system of
management development through discussion, consensus, and cooperation which is the way of life that has
long been rooted as a culture that exist in Indonesian territory. As stated in Article 5 of Regulation
number 66 of 2007, planned participatory development characterized by empowerment of planning and
participatory empowerment. Empowerment is an attempt to realize the capabilities and self-reliance in the
life of society, nation and state, while participatory, is the participation and active community involvement
in the development process.

Village Building
In the past, government take role as the main agent of development, the villagers were considered not to
have the ability and are left behind (Wastutiningsih, 2004: 12). This condition makes villagers being the
development objects. To develop the village, the villagers should be able to develop themselves in the process
of potential physical and non physical they have. In accordance with it, the policy for rural development
by Beratha (2004: 54) who said that the development of rural communities need to be increased primarily
through the development of resource capacity humans including the creation of a climate that encourages
the growth of initiative and self-help rural communities to produce, as well as the processing and marketing
of their products, while creating jobs. According to Marbun (2002: 113) that the development of the village are all activities that take place in rural areas and covers all aspects of society, be done in concert
with developing self-help mutual cooperation. The village optimally utilize the potential of natural
resources, and develop human resources by improving the quality of life, improve skills, increase initiative,
with guidance and assistance from government, in line with their respective duties.

Law No. 6 of 2014 on Village is a milestone in restoring the sovereignty of the village, giving recogni-
tion and respect for the existing village with diversity before and after the formation of the Unitary Re-
public of Indonesia, providing clarity status and legal certainty of the village in the constitutional system of
the Republic of Indonesia justice for all Indonesian, preserve and promote customs, traditions, and culture
of rural communities, encouraging initiative, movement, and the participation of rural communities to the
development potential and assets to prosperity, form a professional village administration, efficient and
effective, open, and responsible, improve public services for residents of rural communities in order to ac-
celerate the realization the general welfare, increase the resistance of the social culture of rural communi-
ties in order to realize the rural communities that are able to maintain social cohesion as part of national 
security, improve the economy of rural communities and overcome the gap of national development, 
strengthening communities village as a subject of development.

Those efforts stated above embodied in the form of village movement program, a strategic policy 
formulated by Tri Sakti and Catur Sakti, that the village should be powered socially, politically sovereign 
and dignified culture, and become economically independent. The movement to build Indonesian villagers 
become a national consensus and be a joint movement in realizing Nawa Cita Jokowi-JK, which the aim 
is to build Indonesia from the periphery. Building a village self-reliance within the framework of the Vil-
lage Building starts from the village planning process was good, and was followed by a good governance 
program anyway.

The key concept of development to understand the phrase "build a village" and "village building" is 
not recognized in the discourse and theory. The truth is that rural development concept unknown in the 
literature of development. Historically, rural development is the creation and orde baru icons, which appears on Pelita I (1969-1974) that emerged in the Directorate General of Rural Development in the De-
partment of Home Affairs. But by the mid-1980s and then converted into a rural development, because 
only oriented towards physical development. Directorate General of village building (Bangdes) also turned 
to the Directorate General of Rural Community Development, but the flow of empowerment in 1990s also 
turned to the Directorate General of Community Development, which survived until now. It still familiar 
with the nomenclature of rural development, as set out in the rural development Regulation No. 72/2005. 
Both RPJMN and institutions Bappenas and other ministries did not familiar with rural development, but 
recognize rural development and empowerment of communities (villages). Rural development is no longer 
a national agenda, and it is localized become domain and village affairs.

**Differences in the concept of " build a village " and " village building"**

Village Law puts the village as the subject of development. The village government facilitates the growth of 
self-reliance and prosperity of the village through a scheme that promotes recognition policy and subsidiari-
ity. By becoming the subject of rural development, village no longer going to be the entity that bother the 
main tasks of the district, provincial and even central. The village will be a state entity that could potential-
ly bring the state's role in building the welfare, prosperity and sovereignty of the nation of its own citizens 
and other countries. Here is a table about the different concept of " build a village " ( rural development) 
and " village building" ( rural development ) .

### Table 1. Differences concept of " Build a Village " ( Rural Development) and the ( Rural Development).

<table>
<thead>
<tr>
<th>Item/issues</th>
<th>Build a Village</th>
<th>Village Building</th>
</tr>
</thead>
<tbody>
<tr>
<td>The entrance</td>
<td>Village</td>
<td>Village</td>
</tr>
<tr>
<td>Approach</td>
<td>Functional</td>
<td>Locus</td>
</tr>
<tr>
<td>Level</td>
<td>Rural development</td>
<td>Local development</td>
</tr>
<tr>
<td>Issues and related concepts</td>
<td>Rural-urban linkage, market, growth, job vacancy, infrastructure, area, sectoral, dll.</td>
<td>Autonomy, local wisdom, social capital, democracy, participation, authority, fund allocation, local movement, empowerment, dll.</td>
</tr>
<tr>
<td>Level, scale dan scope</td>
<td>Scale and economy scope between villages.</td>
<td>On the village area.</td>
</tr>
<tr>
<td>Governmental scheme</td>
<td>The local authorities planning and build the village, while the central government facilitate, supervise, and accelerate it.</td>
<td>Regulation establishes the authority of a village, instituting village planning, allocation of funds and local control.</td>
</tr>
<tr>
<td>Stake holder</td>
<td>The local authorities.</td>
<td>The village itself (village stake holder and villagers)</td>
</tr>
</tbody>
</table>
The aim | Reducing keterbelakangan, backwardness, poverty, as well as build prosperity | 1. Making the village as a base livelihood and could live in a sustainable society  
2. Making the village as an authorities that is close to the community, as well as an independent village.  

Government role | Planning, financing, and implementing. | Facilitate, supervising, and empower the village capacity.  

Village role | Participate in planning and decision making. | As the main subject that planning, financing and implementing everything.  

The result | 1. a better village infrastructure between villages.  
2. The growth of small towns as centers of economic growth and rural-urban interface transactions.  
3. Forest, collective farming, industry, tourism, etc. | 1. The Government of the village become the leader of public service for citizens  
2. The village has a leading economic product (one village one product)  

Source: Desa Membangun Indonesia (2014)

According to the table 1 above, there is a shifting paradigm from the old (1960s and 1980s) to a new paradigm (1990s to present). The old paradigm is state centric: autocratic, top-down, centralized, hierarchical, sectoral and so on. The new paradigm seems to contain the spirit of recognition and subsidiarity that are centric society: democratic, bottom-up, autonomy, independence, locality, participatory, emancipatory and so on. The village building is the spirit of The Law number 6 year 2014 about village (Kurniawan, 2015: 20).

**Conclusion**

The enactment of Act 6 of 2014 on the village brings a new paradigm and governance policies about villages nationwide. The law about Village puts the village as the subject of development, and develop the principles of diversity, promoting the principle of subsidiarity recognition and villages. The law about village was raised right and the sovereignty who have been marginalized. In fact, the village is entities that make up the Republic of Indonesia (NKRI). The paradigm change is mandated by Law Act 6 of 2014 is the implementation of the third Nawa Cita “Build Indonesia from the periphery to strengthen areas and villages within the framework of unitary state”. There are fundamental differences between the “Village Building” with “Building a Village”, that “Village building” put the village as the subject of development, namely the planning, implementing, and as beneficiaries development. The higher levels of government will be working on the strengthening, monitoring, and supervise. This is a implementation of the principle of subsidiarity. The Village Law perspective, has meaning that the villagers built their village on the authority of the origin and authority of the local villagers, while the “Village Building” is the construction undertaken by government outside the village (district / center) by involving the community in the village. Rural development aim is to develop the rural areas or development that involving several villages.

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THE ECONOMIC EMPOWERMENT OF RURAL POOR WOMEN THROUGH ENTREPRENEURSHIP LITERACY EDUCATION
(A STUDY OF ECONOMIC EMPOWERMENT OF RURAL POOR WOMEN AT JOMBOR VILLAGE, TUNTANG SUB-DISTRICT, SEMARANG REGENCY)

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Abstract
This research aimed to describe the empowerment of rural poor women through entrepreneurship literacy education. This research was a descriptive qualitative study, conducted at Jombor village, Tuntang district, Semarang regency. The data were collected from literature study, observation, in-depth interview, and forum group discussion. The data were analyzed descriptively and qualitatively, including: data reduction, interpretation, and conclusion. The findings showed that: 1) Entrepreneurship literacy education was able to improve the rural poor women’s literacy competences, including: listening, speaking, reading, writing, and numeracy; 2) The learning process of the entrepreneurship literacy education-integrated life skills was able to improve the economic condition of the rural poor women; as a result, their life standard was also being improved. And 3) The economic empowerment of rural poor women through entrepreneurship literacy education would be effective if women were given equal opportunities compared to men in utilizing the local rural resources.

Keywords: empowerment, poor women, entrepreneurship literacy education

Introduction
The root of poverty women faced was injustice or discrimination treatment in access resources, both in economic and the other forms. The cause of poverty highly depended on the types of poverty the women faced. Women poverty was also caused by a culture that limited them structurally and political judgment that did not support them. Therefore, the important thing was understanding poverty problem, so that the root of it would be also founded. One of the ways that could be conducted was by empowering women’s economic as one of prosperity indicators.

The condition and the position of women were poor compared to men in some aspects of life, such as in social, politic, economic, education, and culture aspect (Kimani, Donald, 2010: 49). They showed that women still became marginalized, therefore the problem of women empowerment affected to widespread areas. One of the aspects interested to be studied was the economic empowerment of poor women in rural area.

The empowerment of rural poor women in economic aspect was one of the indicators of the prosperity improvement. When women were educated, they would have proprietary rights and a freedom to work beyond their home and they would have an independent income that was called by the improving of women’s prosperity level (Dreze and Sen, 1995). The increasing of quality life, women roles, prosperity, and the protection of kids were important in improving the quality of human resources. Women as human resources still needed empowerment efforts.

The data showed that women in many aspects were still lack in their participations in development process. The increasing of women productivity known by some indicators, including there were some better attitude changing, the increasing of life skills, and the creation for self needs, family, and societies. The marginalized women could be seen from the numbers of illiterate women in the society.

The numbers of illiterate women was higher than men. It clearly showed that the problem of women empowerment economically had to be noticed seriously. The low level of women education would influence the quality life that could lead a lot of bad effects not only for themselves but also for their family. There were some efforts to solve illiteracy problem in Indonesia. One of them was by conducting entrepreneurship literacy education. It was supposed to give lesson directly in listening, speaking, reading, writing, and numeracy. The collaboration between literacy and entrepreneurship skill of rural women was supposed to increase the women level economically. The lessons given in this program were not only literacy aspect but also life skill. The societies were given basic skills, and entrepreneurship knowledge including
Literacy education conducted in line with the poverty alleviation program in order to make it became more focused, systematic, and sustained using life skills (Suryadi, 2009: 48). By referring to a clear and measurable literacy standard, the findings would give advantages for social productivity and it could empower poor women. However, in fact, the rural poor women were difficult to come out from stupidity, poverty, marginality, and powerlessness. Therefore, after gaining the basic literacy education, the women needed to have opportunity to keep and develop their skills to increase individual quality life. Based on reasons mentioned, the researcher conducted a study of entrepreneurship literacy.

Entrepreneurship literacy was a program to increase the empowerment of illiterate societies in the age of above 15 years through the development of knowledge, attitude, skills, and entrepreneurship (Direktorat Pendidikan Masyarakat, 2009b: 9). The societies who have passed the basic literacy education continued the advanced literacy program by entrepreneurship literacy. Poor women were given skills in order to develop the existence of human and natural resources, therefore they would be empowered. The economic empowerment of poor women in learning process focused on the skills based on their interests.

According to the background of the study, the objectives of this study were; 1) How was the implementation of the entrepreneurship literacy education at Jombor village, Tuntang sub-district, Semarang region?, 2) How was the learning entrepreneurship literacy education integrated with the skills in order to empower the rural poor women economically?, and 3) How was the economic empowerment of rural poor women through entrepreneurship in utilizing rural local resources?

Methodologies
This research was a descriptive study supported by qualitative data, especially which was related to the economic empowerment of poor women at Jombor village, Tuntang subdistrict, Semarang region through entrepreneurship literacy education. The data contained of primary and secondary data. Primary data was a place or event related to rural poor women empowerment collected by observation, interview, and focus group discussion.

Secondary data was related to the number of school societies’ data, and the result of the study concerned with something done. The technique used in this study was snowball method. By using this technique, the researcher was supposed to gain sufficient key information. Data source triangulation was used to test data validity. Data analysis using interactive model of analysis has three components; they were; data reduction, implementation, and conclusion (Miles & Huberman, 1985). Data reduction was a process of selecting, focusing, simplifying and making abstract raw data in field notes.

Field data in the form of interview results or the summary of forum group discussion, and secondary data transcribed in the form of report would be reduced and chosen based on the prominent case. Data implementation was information organization assembly that could infer the research. In this case, data implementation contained of descriptive qualitative. The conclusion was an organizing of data collected.

Results And Discussion
Entrepreneurship Literacy for Rural Poor Women
The geographic condition at Jombor village influenced social system and societies' livelihood there. Women's livelihoods at Jombor village are farm laborer, household assistant, small trader, and junk-seeker. The government data of Jombor village showed that the population there was 3,318, consists of 1,651 populations of men and 1,667 populations of women. The total of Jombor villager who had low literacy was 249 populations of men and 307 populations of women. It could be concluded that it was about 19% of Jombor villager had low literacy. The data of Jombor village showed that 237 populations of low literacy have joined the basic literacy education that was divided into some groups. Furthermore, after the women have finished studying basic literacy, they continued studying entrepreneurship literacy.

Entrepreneurship education is the ability or a basic skill of business trained through productive learning and livelihood skill that could improve the literacy and livelihood of participants, either individually or in group as one of the efforts to strengthen literacy well as poverty alleviation (Dikmas, 2012). Entrepreneurship literacy education was able to improve rural poor women's literacy skills including listening, speaking, reading, writing, and numeracy. It was skills-integrated made as an attempt to self-reliance. Entrepreneurship service conducted for the populations of above 15 years old prioritized for those have been literate and have had SUKMA.

The purposes of entrepreneurial literacy education were as follows: 1) to increase the populations of above 15 years old prioritized for those in the ages of 15-59 years who had low literacy through the improvement of knowledge, attitude, and entrepreneurship skills, and 3) to keep and preserve rural poor women literacy level through entrepreneurship literacy.
The expected results in the implementation of entrepreneurship literacy education was to increase the participation of adult in the age of above 15 years old those had low literacy in joining entrepreneurship literacy activity. In generally, the rural poor women lived semi-permanently derived from their parents’ inheritance. The number of family member was about 5 to 8 persons. They were usually as housewives and farm laborers, small traders in the market, and junk-seekers. For those worked as farm laborers, would gain low income depend on the season and rely on the income of their husbands or children. It was influenced by low education background and those have not passed elementary school.

The achievement of entrepreneurship literacy education of rural poor women at Jombor village, Tuntang sub-district were as follows: 80% has gained School Certificate, 75% has been able to improve their literacy skills including listening, speaking, reading, writing, and numeracy in Indonesian and also basic skill of entrepreneurship appropriate with literacy standard skills.

The followings were economic empowerment of the rural poor women through entrepreneurship literacy education. The steps that were done at Jombor village, Tuntang sub-district, Semarang regency in the program of entrepreneurship literacy education were as follows:

Socialization

Socialization of entrepreneurship literacy education conducted at Jombor village, Tuntang sub-district, Semarang regency focused on rural poor women and its implementation. The socialization was given for especially the stakeholders, tutors, and rural learners. It was done three times in order to make entrepreneurship literacy education could be understood by the societies, especially the stakeholders, and the tutors. This activity was supported and motivated by the local government, religious person, and the other stakeholders. Through this development of entrepreneurship literacy education, all people were involved and they would have responsibility to the further entrepreneurship literacy education.

Planning

In this step, all the components of the village and stakeholders discuss the activities done at village office twice. Entrepreneurship literacy education planning focused on rural poor women through giving skills of making snacks. It was planned according to the problem analysis results, the priority of needs, and determination of facilities and infrastructures needed for supporting the purposes of rural poor empowerment. The planning of entrepreneurship literacy education was determined by the personnel and the expense to reach the objectives that have been planned by the stakeholders of the activities. This planning was formulated through an identification of the needs for rural poor women.

Organizing

Organizing in the implementation of entrepreneurship literacy education at Jombor village, Tuntang sub-district, Semarang regency involved at least stakeholder chairperson, secretary, and an administrator. Furthermore, the learning of entrepreneurship literacy education involved four tutors consisted of two persons who taught literacy including listening, speaking, reading, writing, and numeracy and the rest of them taught skills and life skill.

These rural poor women at Jombor village had the potentials to improve their economic condition. It was proved by several evidences as follows; it has been developed learning by doing program implemented among poor women entrepreneurs and local entrepreneurs, therefore they would reinforce each others; it has been constructed mutual cooperation in work, therefore the motivation in developing the business would be appeared; and it has been improved the creativity of several rural poor women entrepreneurs that would be delivered to the others.

However, this implementation of entrepreneurship literacy education at Jombor village, Tuntang sub-district, Semarang regency still had several obstructions faced by rural poor women in empowering themselves. They were as follows; 1) the limited knowledge of rural poor women in developing the skills of entrepreneurship, 2) the lack of skills to develop creative skills faced by the most of rural poor women entrepreneurs, 3) the limited equities faced by most of rural poor women entrepreneurs in developing their business, 4) the lack of entrepreneurs’ information, and 5) the weakness in releasing themselves from poverty through the development of entrepreneurship.

The economical empowerment of rural poor women by entrepreneurship literacy education has been succeeded. It was showed by several evidences as follows; 1) the learners’ attendance and their responses to the new ideas, 2) the learners was able to present the new ideas, 3) the improvement of rural societies’ participation in their business, and 4) the increasing of societies’ care in the improvement of quality life. The entrepreneurship literacy as a tool to empower rural poor women economically has been better shown from the implementation and the stakeholders’ responsibilities.
The Economic Empowerment of the Rural Poor Women in the Implementation of Entrepreneurship Literacy Education

Skills-integrated entrepreneurship literacy education was able to increase the rural poor women economically; therefore their level of life became better. It was proven by the occurrence of some opportunities the rural poor women had after gaining functional literacy education. They were as follows: 1) there were some skills gained to be developed widely, 2) the developing of their snacks business, 3) there was a development of crafts as a souvenir, 4) there was a development of work in groups in making the household's junks into compost, 5) there was a recycling of second hand things into crafts, and 6) there were several kinds of traditional foods that became special foods from Jombor village, Tuntang sub-district, Semarang regency.

The component in economic empowerment of rural poor women through entrepreneurship literacy education were as follows: 1) there was stakeholders’ support to conduct entrepreneurship literacy education, 2) there was motivation in the step of organizing comprehensively as the effort to empower women through entrepreneurship literacy education. It could complete rural poor women knowledge and the motivation given to show the awareness and the importance of economic development. In addition, the social case showed that entrepreneurship literacy education could increase the solidarity among learners, make network among them in developing their business, make a business group based on the type of their business, the development of creativity in creating an interesting product for the consumers according to their desire and the market potential, developing the expansion through looking for investor involving local entrepreneurs, therefore it could strengthen the equity and market for rural poor women.

Some businesses were conducted to empower rural poor women economically face by several obstacles in their implementations. They were as follows; the education level and rural poor women’s knowledge were low and the types of business skills were very simple. Therefore, it needed planning that was easy to be applied for rural poor women. In addition, the other obstacle was most of rural poor women in developing process of small businesses still focused on the lack of equities; therefore it needed investor to invest at their businesses.

The Equivalent of Rural Poor Women in Utilizing Local Resources

Poverty is a condition in where someone or a group of men or women those basic rights are not fulfilled to maintain and develop their prestige of life. The definition of poverty was based on the rights-based approach. Poverty was not only a lack of economical life, but also the failure of basic rights fulfillment and the different services of someone or a group between men and women in their prestige of life (Bappenas, 2005: 15).

The recent data showed that women were lack of their participations in several fields of development process. The productivity improvement of women could be seen from the indicators as follows; there were positive attitude changing, the improvement of life skills, and several creations both in the form of services and goods. The marginality of women could be seen from several indicators; they were; the high numbers of illiterate women and the high numbers of mortality faced by pregnant women and the lack of nutrients.

The alleviation of poverty for those lived at Jombor village, Tuntang sub-district, Semarang regency conducted through entrepreneurship literacy education. It was supported by literacy activities through skills-integrated needed by rural poor women. Those skills were as follows; the improvement of women access in gaining literacy knowledge and skills, producing snack skills, cost management skills, market needs information, equities, associating of business group, the development of incomes and businesses, organizing women in their groups, the decreasing of work load, and improvement of women’s participation in of economic planning and its implementation. Based on the activities explained, the economic empowerment of rural poor women through entrepreneurship literacy education was effective conducted by giving the equivalent opportunity with the men in utilizing local resources.

Conclusion

The economic empowerment of rural poor women through entrepreneurship literacy education could help women in developing their abilities including listening, speaking, reading, writing, and numeracy integrated with their skills. Therefore, women entrepreneurship literacy education at Jombor village, Tuntang sub-district, Semarang regency was able to participate actively in organizing family life in order to increase the quality of life especially economical aspect. The poverty was caused by the low level of their education; it affected the literacy ability became low too. The illiterate rural women were highly caused by the low level of human resources quality that indirectly effected to their skill and livelihood.

Rural poor women generally rely on their husband’s incomes in filling their daily needs. The social pressure economically made the poor women look for addition livelihood. The implementation of en-
entrepreneurship literacy education at Jombor village, Tuntang sub-district, Semarang regency was able to change the economic level became higher. It was caused by their skill that could be used as the access for economic increasing in filling the family life needs, furthermore the quality life of rural poor women was supposed to be increased.

References

THE CONTRIBUTION OF PESANTREN IN DEVELOPING AND EMPOWERING THE RURAL COMMUNITY

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Abstract
The interaction between Pesantren and village creates positive relationship which contributes in developing and empowering the rural community. The contributions of pesantren are manifested on economic, social, and education aspects. From the economic aspect, pesantren provides activities which attract many people to attend the occasions which consequently create the productive activities for villagers because they can provide the needs as the job opportunities. From the social aspect, pesantren is an effective social control through the central figure to influence the village elites’ in decision making to produce the micro policies for most people. From the education aspect, pesantren provides the information sources through the learning process which educate the people to be more intelligent and wise in facing the global era which can give the bad impact also. It also provides intellectual figures as the reference for the community in developing the village.

Keywords: Pesantren, Rural Community Empowerment

Introduction
Village is a legal community unit with the borders. It has the authority to regulate and manage the government affairs, the local interests based on community initiatives, the right of origin, and / or customary rights recognized and respected in the governance system of the Republic of Indonesia (Article 1 of the Law RI No. 6 in 2014). Village has a territory, and the leadership ranks, community, local governance, and the potencies to create the prosperity of its people by considering their initiatives. According to Sudjatmiko (2016), the Law of the Village is the zero point of democratic revolution in the village. Funds from the central government called “Dana Desa” will provide the opportunity to accumulate the capital and to drive the village economy. Thus; the villagers should be empowered to take its advantage to become the independent village. It means that the residents have the ability to exploit the potencies for the common welfare independently and efficiently.

One indicator of the welfare of rural communities is the fulfillment of what people deserve. People need the physical needs which include basic daily needs such as; clothing, shelter, and food. The needs are supported with the fulfillment of various facilities of daily life. Whereas; spiritual needs include the need to worship, the peaceful life, the comfort, is being free from fear, and the education. The villagers work and move according to their expertise and interests background, so it produces the harmony of peaceful, dynamic, positive, productive, and tolerant society.

The village has been faced with the globalization which requests the residents to be more open but still maintain the heritage values; such as cooperation as the foundation and social capital for the village development. To create the independence and the welfare of its citizens, it needs the hard work of all components consisting of the head of the village, the officers of the village, the people and social institutions including the Islamic boarding schools or pesantren.

As stated in the National Education Act in 2003, schools are educational institutions based on society and based on the peculiarities of religious, social, cultural, aspirations and potential public as the realization of education from, by, and for the communities in a particular village which has the important role in giving positive support to realize the independence and the welfare of the villagers. As an educational institution which is born and raised in the community, pesantren has the strategic role in the development and empowerment of rural communities through educational activities and other activities involving the community.

The Interaction of Pesantren and Village
Village and pesantren are two different things but they have similarities in the certain aspects which set up a slice, it means village and pesantren have the same area which offer the opportunity to collaborate in implementing the community development and empowerment. The focus of the village is the region,
community, village governance, and development and empowerment from the socio-economic perspective, whereas, pesantren focuses on the community development and empowerment from the moral perspective which also strengthen the resilience of socioeconomic community. Both, the village and pesantren can cooperate together to strengthen each other for mutual relationship.

Pesantren is the oldest educational institutions in Indonesia and is one manifestation of a genuine culture of Indonesia in the field of education (Asifin, 2008). Pesantren is an education and teaching system which have special characteristics because it is not organized by the ministry of education or under it, nor a family education. Pesantren is born, grown, and thrive in the midst of society. Pesantren has a long historical background, develops shortly after the Islamic community was formed in the country. At its start, it was a very simple Islamic boarding schools. The activities are only at mosques or even at the more modest buildings which were managed by kyai (spiritual teacher) with some students. The goal of this pesantren was to create proficient Islamic teachers before they are placed directly in the other community. This activity continues to evolve as now, there are many types of pesantren. Pesantren, or Islamic boarding school now lives and develops in the society, especially on rural areas.

Pesantren is an educational institution consisting of kyai (teachers), santri (students), boarding houses. Kyai teaches classical Islamic texts or books without vowel Arabic which is commonly called kitab gun-dul. Based on the Regulation of permenag No. 3 in 2012, pesantren requires Kyai, Islamic teachers or ustaz, or any other similar designation, students, dormitory, and mosque or mushola. According to Sodiq (2011), Pesantren can be categorized from its infrastructure into several variations or models which broadly grouped into three types, they are:

1. Pesantren Type A has the characteristics, such as: a) students learn and live in the boarding schools, b) the curriculum is not explicitly mentioned, but it is hidden curriculum in the minds of the teachers (kyai or ustaz), c) the learning patterns are based on pesantren's genuine learning (sorogan, bandongan and others), d) it does not provide education with the madrasah or school system.
2. Pesantren type B has the characteristics: a) students live in a dormitory, b) combining the learning patterns of pesantren and madrasah/ school system, c) there is a clear curriculum, d) has the certain rooms which are like in the school / madrasah.
3. Pesantren type C has the characteristics: a) boarding is the place for students to live, b) students study in madrasah/ schools where lies outside the pesantren and does not belong to the pesantren, c) time studying in pesantren is usually at nights or days when students do not learn in school/ madrasah, d) it is not generally programmed in a clear curriculum.

Globalization and information technology advances attract pesantren to establish formal educational institutions, and the fact shows that there are now three types of pesantren. Each type still maintain pesantren which carries out the religious education through the original methods which lasts for generation to generation. Public interest to study at pesantren does not decrease, instead, the number of students at pesantren are getting more and more (pendis.kemenag.go.id). It shows that pesantren is loved by the society.

Pesantren is born and raised in the community, especially at rural communities. Between village and pesantren, they have harmonious social interactions. Social interaction is a dynamic social relationship, a relationship between one individual to individual, between one group to other groups, and between groups of individuals (Soekesto, 2005). The interaction between pesantren and village is a meaningful positive relationship, complementary and reinforcing. Kyai’s involvement in the activities performed by the village, institutionally and individually, and vice versa, the village participation in the pesantren activities show that there are close connection between community and pesantren.

The existence of pesantren in a village is a dynamic part of society. It is the dinamisator through activities which involve the community. The dynamics or changes in society may occur due to several factors, such as: a) the information dissemination which include the impact and mechanisms of media to convey messages or ideas, b) capital, it means human resources or financial capital, c) technology, it is an element and the factor which quickly changes as the science development, d) ideology or religion, religious belief or ideology which affects the process of social change, e) the bureaucracy, it is especially related to the certain government policies to establish the authority, f) an agent or an actor, generally, it means the human capital, but specifically it means the individual initiatives to search for a better life. The relationship between pesantren and the villagers is a complementary relationship in order to develop and to empower rural community through various activities which strengthen the two parties.

Development and Empowerment of Rural Community
According to Emile Durkheim as confirmed by Tejokusumo (2014), society is an objective reality of individuals. The life of a community is a social system in which the parts of it are interconnected with each other and make the parts into a unified whole. A society has the different roles which interact and reinforce each other through the agreed mechanism. The different role happens due to several factors, such as;
heredity, education, economy, employment, income, and other aspects which generate the perfect combination as a mutually reinforcing system. The different roles with various backgrounds produce the elite elements as village leaders, the village officers, and the public. In public, there are also informal leaders who emerged as a particular expertise, especially because of their expertise in religion.

Life in the village is relatively harmonious and calm since people are already harmonized by living together in a long time so that they already know and understand each other. Soekanto (2005) suggested that the characteristics of community life are: a) people who live together at least two individuals, b) mix or mingle in a long time, c) realize that their life is a unity, d) a joint system that raises the culture as a result of intertwined feeling of each other. Because of the long time they live together, then the system is built on the understanding and agreement to produce harmony.

However, the village community is very diverse both horizontally and vertically, so the potential conflict is always there. The conflict in society is the part of the maturing process to find the balance point between communities. Conflicts are caused by several factors, such as the seizure of economic resources, the impact of village elections, ideological differences, economic differences, and other specific factors. Conflicts usually be managed wisely by the people through the conflict resolution mechanism based on local values. The figures from pesantren helped realizing the conflict resolution among conflicted residents.

Indonesian government tries to put the village as a development base characterized by the law of village, which gives the village an opportunity independently to develop and empower the community. The policy puts the village as a showcase of national development which has implications for policy discharge derivatives such as improved village funds and programs to empower rural communities. The general overview of the village is its simplicity and backwardness for public facilities such as roads, street lighting lamps, medical facilities, educational facilities, transportation, and other public facilities are still limited and need to be improved. Therefore; many productive age population leave the village, so the village became deserted from productive activity and hamper the process of development and empowerment for community. Indeed; village needs to be developed and empowered by considering:

1. Village is a part of the unitary state is entitled to enjoy the results of growth. During this time, village has been grown without proper facilities as similar as urban communities' facilities, so the development and empowerment of rural communities will give positive influence for realizing the people's welfare.

2. Villagers are the legal group in paying the land and building tax. The order can be controlled by the head of the village through policies that paying the tax is one of the instruments which should be completed in the management letters. This achievement should be rewarded well.

3. The Indonesian policy states that it wants to make villages as the showcase of national development is a positive effort to restore a function of village as a base of development by providing jobs for people to improve their standard of life. The establishment of business centers that absorb local workforce become one of the efforts to attract the productive age population stay at village and give a lot of contribution in rural development. However, it should be noted, that the establishment of business centers should consider the characteristics of the village and minimize the negative impacts.

4. Globalization with a wide range of topics is one of the village opportunities to build digital ecosystems which can be driven by the productive younger generation. They can create smart village which put the community as an attractive destination. Through creativity, village can perform the metamorphosis into a creative industry center based on information technology.

Development discourse played by the state raised two concepts which have the same objectives but they have different approaches. The concepts are the country's welfare and community development. The concept of the country's welfare is the country's efforts to meet the needs of society begins with the satisfaction of basic needs, such as food, clothing, shelter, health, and education. The concept is characterized by government intervention in the management and distribution of public welfare. The main point is that the government's role is dominant. Then, the concept of community development is fulfilling the needs of the communities' own ideas and initiatives from the public (Ife, 1995). Communities were given the opportunity to develop self-reliance so they have the capability to improve their welfare. The two concepts are different, the concept of the country's welfare state requires the situation without any crisis so the country has the ability to finance the life of its people, while the concept of community development promote the establishment of empowered community, so they are able to meet their own needs independently.

Article 18 of Law No. 6 in 2014 confirms that the authorities of the village include the authority of the village administration, implementation of the rural development, rural community development, and rural communities empowerment based on community initiatives, the right of origin, and customs of the village. The spirit of this statement is to realize the independence of rural community in order to meet their own needs. Thus; we need the community development program, it is the process of establishing or
strengthening the society structure to become an autonomous entity and able to organize its activities of self-fulfillment. The important part of the community development program is an effort to realize the decentralization and community autonomy which include on socio-cultural, economic, and political aspects. Community development is organized to achieve the society condition in which social, cultural, political, economic, technological transformation can be implemented sustainably by the community.

Characteristics of community development are: a) community-based or community as the major stakeholders in planning and implementing the program, b) local resources-based to see the potential local resources there, c) sustainable, it means that the program serves as an early driver of sustainable development. The targets of the community development program are: community capacity development and improving people's welfare. The first target is done by empowering communities so they can transform the economic, technological, and socio-cultural aspects. Reinforcement is usually carried out on local institutions that exist and thrive in society, in order to become interest knots of the community who are able to cooperate with other parties (government and private sector / industry). It is expected that cooperation of those stakeholders can build a better society structures.

Empowerment is the process of developing, creating the independence, and strengthening the society's bargaining position, in this case the subject of development is rural community. According to Sutoro (2002), the concept of rural community empowerment is putting their own standing position. The community position is not the object of beneficiaries who depend on the provision of external parties such as; the government, instead; it is the subject or participant who acts independently, but it does not mean that the government hands-off of its responsibility to society. Independent community as participants means that the open space and capacity to develop their potencies-creation, to control the environment and their resources, to solve the problem independently, and also to determine the political process in the realm of the state. The community also participate in the development process and governance.

According to Sumodiningrat (2002), the efforts to empower the community can be seen from three sides, they are: a) Creating an atmosphere or climate which allows the potential for developing society. The starting point of it is the recognition that every human being, each resident, has the potential to be developed. It means that no one is completely without power, because if he is so, he will become extinct. Empowerment is an attempt to build the power by encouraging, motivating, and raising the awareness of their potential and striving to develop it, b) Strengthening the potential or the power of community-owned. It needs more positive steps, instead of just creating the climate and atmosphere. The reinforcement includes the real steps, the provision of various inputs, and opening up the opportunity access that will make people become empowered. Empowerment is not only involved the strengthening of individual members of society, but also its institutions. Then, instilling the modern culture values, such as; hard work, thrift, transparency, and accountability are the fundamental parts of this empowerment. Similarly, it needs also the reformation of social institutions, the integration into development activities and the role of the people. The most important point is increasing the people participation in the decision-making process concerning to themselves and their societies. Therefore, community development is closely related to the stabilization, familiarization, democracy practice, and c) Empowering is protecting. Thus; in the process of empowerment, it should be prevented for the weak to be weaker, because their powerless to face the strong. Therefore, protection and tending to the weak is the fundamental importance in the concept of community empowerment. Protecting does not mean isolating or covering the interaction, because it will actually beat the small and the weak. Protecting should be seen as an attempt to prevent imbalanced competition, and minimize the exploitation of the strong over the weak. Community empowerment does not make people become increasingly dependent on various programs because, everyone should enjoy his own effort.

Thus; the ultimate aim of community empowerment is society's independence, and to enable and develop their ability to advance themselves toward a sustainable better.

**Pesantren in Developing and Empowering the Rural Community**

It is not easy to implement the development and empowerment of rural communities. Some issues such as; limited human resources, the potential of the region, the political situation, social environment, support agencies, and conflict of interest are the constraints which need to be found the best solutions to overcome them. Human resources of rural communities are still limited, so that the public insight in developing the capability is still limited and unable to compete with urban community resources. The potential region of each village are various, there are poor and rich potentials but it is controlled by other parties who have the capital which can rise the conflict. Conflicts of interest also becomes its own obstacle. The chaos of village funds selection assistance (detik.com) indicates that there is a conflict of interest which can hinder the community development and empowerment.

Thus; it needs sincerity, hard work, transparency of all parties involved in each community empowerment program. Pesantren as an educational institution which is born, grown, and developed inside the
society is proven as an undoubtful credibility component. This institution has a real contribution in the long history of the struggle to achieve the Indonesian independence (Kusdiana, 2014). So, it is believed that nationalism at pesantren to contribute the rural community development and empowerment is very large.

The presence of pesantren gives the positive influence on the dynamics of rural community, it is because pesantren is an educational institution in Indonesia which consistently teaches the kindness and nationality values. The learning process at pesantren uses multi-methods to educate more people to love the religion of Islam and the importance of tolerance, or practically the presence of pesantren gives the good atmosphere for people who need the role model via its local leaders. Pesantren is not exclusive which only accepts the presence of certain people, but it is always open to the presence of anyone who comes to the pesantren to share the problems of everyday life without bureaucracy winding. Moreover, in a certain day, pesantren conducts lectures which can be followed by the public which discusses the religious issues associated with everyday life.

From the economic aspect, the presence of pesantren becomes one of the levers to drive the economic activities surrounding the community. Pesantren is not the financial institution which provide venture capital to the public, or entrepreneurship training institutions which can inspire people to create jobs. However; pesantren has several activities which can drive the community participation which consequently, results in economic transactions that directly drive the wheels of economic society. Some activities at pesantren such as; khoul akbar, birthdays, and religious holidays are routinely held and usually attract the public mass to attend it.

The programs are packaged in various activities such as fairs, public lectures, competitions that give people the chance to participate in, such as; providing shelter and parking services, selling food or snacks for consumption, and other forms. It is evidence that the relationship between pesantren and community is well preserved. Through the events organized by the society makes the community as the spectator, but they are involved directly as actors with their respective roles. The community also has the opportunity to provide all the necessary needs of students during their studies, the nominal amount of transaction may not be great, but it is pretty good. Thus, the contribution of pesantren in developing and empowering the rural community is accessible for the public to participate in.

From the social aspect, pesantren is an effective social control through the central figure (kyai). Through several occasions, kyai becomes the referral sources through the given advice as considerations which influence the decision-making elite village to produce micro policies are more pro-people. Kyai is accepted by society because of his religious knowledge possessed, national awareness and nationalism, and is proven to be a good example in social life. The kyai is also closed to the people and always gives a positive view of every event. Kyai is not elitist; he is closed to the community and will always be closed to the people. Pesantren often visited by top party officials or candidates for regional head for their support because they have a great influence in society, consequently kyai is considered closed to a particular group. In fact, there are also other top parties who visit to pesantren with the same goal. Pesantren welcome them, they are all accepted, prayed, and given advice about kindness, but maintained in neutrality.

On another occasion, kyai also receives the visit of the general public. They discuss, share information, and even are familiar with other religious leaders in the spirit of tolerance. All series of activities shows that kyai is one of the central figures in the national life. His opinions is still heard by audiences, including public officials, so social control can be done relatively effective and efficient. The contributions of pesantren in developing and empowering the rural community is by strengthening the social capital in order to increase the participation in the process of rural development.

Pesantren is a socio-religious educational institution which educates the public to be more intelligent and wise in the face of global dynamics that can give a bad impact on society. The religious education is important for society because it teaches about the goodness, wisdom, and virtues to carry out the commands of God, honesty, and the importance of upholding the values derived from religion. If someone has the deep understanding of religious teachings, he will have the passion to do the kindness either in powerful or powerless condition. It makes him to work hard as if he will live forever, and do not forget about worship as if he will soon die. Pesantren contributes to implement the characters such as; honest, hard work, respect for parents, respect for others, discipline, and careful, thrifty, and cooperative. Those characters are the society foundation to develop and empower the rural community.

Pesantren does not provide the village assistant to develop and empower the community. The role of pesantren does not intend to take over the role of certain parties because pesantren still focuses on religious education that is about spiritual and moral development. The participation of pesantren in the development will encourage public participation in any development program because people feel comfortable and believe that the pesantren contribution will encourage the stakeholders to be more honest and fair. Its
participation encourages more people to care and be actively involved in decisions concerning to the public interests, either directly or indirectly.

**Conclusion**

Rural community development and empowerment is not an ethical politic project, and also it is not the chance for the central government to release the responsibility for the development process in the village. The central government is still responsible for developing the infrastructure and public services to make the rural community get closer to access the economic resources. Villagers need to be prepared in such a way to fulfill their needs properly and independently. Increasing the rural community capacity for creating the skillful and intelligent community to manage the assets and economic potential sources is the responsibility of all stakeholders, including educational institutions. There is not any politicization of good intentions.

Pesantren has the special contribution in the community development and empowerment. It provides the economic access based on participation, social control for the good and welfare programs, and is loyal to be focus on the path of religious education which is the spirit of people to work hard as a part of religious orders. Pesantren is born, grown, and thriven in the community, expresses tears and joy with the community, and will be with the community.

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THE EFFORTS TO EMPOWER WOMEN WORKERS OF TEA PICKERS IN THE WONOSOBO TEA PLANTATION OF TAMBI

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Abstract
Women tea pickers at the tea plantation area had been living in welfare levels are still low. It is supported by the quality of life that is still low, people's income is erratic, which is still doing odd jobs, low education levels, access to information and health are still limited. The economic burden is stifling (cost of living, the cost of children's education and social costs) while not matched by the capacity and capability of women tea pickers are to have access to other work that is considered more feasible. Those making women inevitably forced to remain under profession as picker tea. Although the tea pickers became not guarantee and meet the needs of decent living and good, but the work as a tea picker is considered as one solution to help easy the burden of the husband in making a living. Seeing these conditions the necessary empowerment in order to improve the quality of life and welfare of the people, especially women tea pickers at the tea plantation area is based on the potential of local communities without causing contras with the tea plantations.

Keywords: Women workers, Tea pickers, Welfare, Tea plantation.

Introduction
The Plantation of Tambi is one of tea plantation company which has an area of 258.005 ha in Wonosobo. Another plantation of PT Tambi contained in Wonosobo is UP Bedakah and UP Tanjungsari. These plantations are the tea-producing tea outcome of tea plantations auspices of PT Tambi. The leaves are processed directly in the plant that is located around the estate. PT Tambi there since 1957 and renamed PT. Plantation Tambi in 2010. Shares held by PT. Tambi is 50% of the shares, for which 50% is owned by the local government. The main commodities of Tambi tea plantation is a black tea with scale export-producing 1800-2000 tons/year with a turnover of hundreds of millions of rupiah. As one of the sectors that contributed to the country's foreign exchange, is no doubt that Tambi tea plantation also need support from a variety of sources, one of which is the employee.

With the Tambi tea plantation, job opportunities for the local population, both working as office workers, factory workers and agricultural laborers, mostly women either as casual workers and permanent workers. The female labor force, mostly working as a tea picker. Growers prefer women workers as tea pickers because they work picking tea is an easy job, but it is women's work more neat, patient and disciplined than the men's job. In the process of working women workers need guidance and supervision of a foreman who in this case is regarded as their superior. Based on preliminary information, the employees in the Parent Company PT Tambi (tea pickers at the plantation tambi) amounted to 180 people who are freelancers remains, and there are still many seasonal employees or freelance employees who worked on the plantation Tambi.

In addition to producing tea, tea plantation agro Tambi is a tourist area located at an altitude of 1200 to 2050 m above sea level (asl) precisely in the foothills of Dieng. With the plantation Tambi directly or indirectly benefit or contribution to the surrounding community. How big is the contribution received by the surrounding community so far has not been a problem for society. It is heavily influenced by the bargaining position is very weak society. Low levels of education, access to information and capacity is limited so do not allow other people to access jobs that are considered better and can improve well-being.

Viewed bargaining position is determined by the first, how much attention or how the company's efforts tea plantations Tambi for the welfare of workers, especially against women pickers tea including one of them how the working relationship between the tea plantations (managers, administrators) with the workers and the surrounding communities on the grounds mutual need and mutual relations. Where growers need the services of tea pickers in order tea production ready and get maximum benefits, while workers need a job as a tea picker for a wage for his work to make ends meet. Second, look at how survival
strategies carried out by female family of tea pickers, including socio-economic conditions, a focus that is very important to be studied more in depth.

The relationships in reality often occur disproportionately, relations often formed put workers at the lowest position in the production and also lowest wages, in other words more disadvantaged position of the workers. Based on the emerging potential in life strategies of women tea pickers and the contributions of the tea plantations were established, can be made of the design model of community empowerment efforts that have focused on workers can do and the community to improve the welfare of the community.

Based on the above it can be the formulation of problems Including how socio-economic conditions of women workers picking tea in the tea plantations Tambi, how the company's contribution tea plantations on the welfare of women pickers tea, and how the empowerment models that can improve the welfare of women tea pickers in the tea plantation area.

Research Methods
This study used a qualitative approach. A qualitative approach was used as a research procedure that produces a description of the form of words written or spoken of people and behaviors that can be observed (Moleong, 2004: 3). The use of this research method adapted for the primary purpose of research, which is to describe, understand, and comprehensively reveal about "Empowering women tea pickers based on welfare". Additionally reason the use of qualitative research methods in data processing is done in the form of words and not in numbers, because the results of this research will be descriptive.

This research was conducted at PT. Tambi Plantation, District Garung, Wonosobo. The choice of location is more determined because most people work as pickers tea daily social interaction with the plantation company that creates a working relationship. Another reason chosen location on Tambi tea plantation is because unlike other tea plantations. Where almost all the tea pickers in Tambi tea plantation are women with a low level of welfare is almost untouched by development programs of the government.

Meanwhile, the informant who give the information research are women tea pickers in the area around the plantation, village officials, relevant institutions and parties Tambi tea plantation company of 20 people with various criteria. Collecting data in this study by participatory observation used to have a precise idea about the things that became a study in which research on socio-economic conditions of women tea pickers and the company's contribution in the welfare of plantation workers. Observation techniques implemented through direct observation of the object under study within a certain time. Researchers occasionally helped the workers in a variety of work activities and also return to the house of one worker.

The second data retrieval techniques are in-depth interviews, the interview was conducted in an open, intimate and until the details are very deep question. To obtain the data to fit the subject matter presented in the interviews guide was used which contains a number of questions related. In-depth interviews conducted to reveal any information about the reason the workers chose to work as pickers tea with relatively low wages and to determine how the contribution of tea plantation company in the welfare of workers.

Additional data collection techniques are FGD (focus group discussion) is limited to obtain comprehensive information from informants. In addition, do also a shared learning process between researchers and informants as well as efforts to disseminate the results of research while with the informants and documented a variety of data and information. Documentation is all kinds of resources like reports, statistics, letters, diaries and so on, either published or unpublished (Ali, 1983: 41). While (Koentjaraningrat, 1991: 63) states the documentation is a collection of verbal data in written form. Documents referred to in the narrow sense, whereas in a broad sense includes monuments, artifacts, photos and so on. Researchers ensure the validity of findings of data obtained from field research to make the effort data triangulation technique. According to (Patton in Moleong 2002: 178) triangulation with the source means comparing and checking behind a confidence level information obtained through time and different tools in qualitative research.

Qualitative data analysis is the effort made by working with the data, organize data, option into units that can be managed, synthesize, search and find patterns, suggests what is important and what is learned and decide what can be told to others (Bogdan and Biklen in Moleong, 2002). According to (Miles and Huberman 1999) phases of data analysis are as follows: data collection, data reduction, data presentation, and conclusions or verification.

Result and Discussion

Recruitment System of Plantation Employee

Employees and workers who are in the Shade UP.Tambi have Rights and Responsibilities as an employee listed in Joint Labour Agreement. Employees mechanism UP. Tambi stated in the Article 7 of
the reception employees, namely: Acceptance of employees determined entrepreneur / Board of Directors on the need workforce according to the development organization of the company, at the time of start of employment, prospective employees must sign on to a collective agreement between other states will work as good as possible and obey all the provisions applicable in the company with full responsibility, further provisions regarding the acceptance of candidates delivered and confirmed by the company, Tambi letter got a copy of the working agreement as referred to in paragraph 2.

Recruitment in UP. Tambi is also distinguished Based on the qualifications of graduates of job candidates, namely: Graduated S1 and S2 by the Board of Directors and Level of junior high, high school, D3 by Unit Production / UP / Office of the production and to pickers tea / laborers working in the garden responsible is Kasi (Section Chief). The Company also has requirements in recruitment in every field and to the workers who work in plantations and pickers tea, namely: as required ratio, physically and mentally healthy, qualified, age not less than 16 and not more than 40 years and are willing to be done in any block.

According to information from Mr. Tuyitno (employees in the Parent Company PT Tambi), the amount of tea pickers at the plantation tambi there are 180 people out anyway, and there are still many seasonal employees or freelance employees who worked on the plantation tambi. For the amount of tea pickers in UP. Tambi amount 34, divided into 9 pickers jendangan and 25 regular pickers. Recruitment of tea pickers in UP. Tambi through plantation supervisor / foreman.

In the recruitment of tea pickers in UP. Tambi companies have rules in recruitment as a tea picker that is at least 16 years old, maximum 40 years. Reviews These rules are made to employees or freelance workers who become still has high productivity and good at his job as a tea pickers, based on information from Mr. Tuyitno tea pickers who work in UP. Tambi mostly from residents around the plantation that is resident Tambi, Tegalrejo, Maron, etc. The tea pickers work for 6 days a week (day holiday week). And the policy of the company on a day-to-day as large as 17 August, a great day of Eid al-Fitr and Eid al-Adha office employees, employees factories and workers' tea pickers holiday, and there are no working hours due to the mechanism of wages and hours of work is a contract that is the magnitude and duration of work. According with the amount of tea leaves are plucked and duration of work in accordance with the number of part / block / magnitude hectares cultivating or plucking tea leaves.

**Working Mechanism on Plantation Company**

The working mechanism of the UP. Tambi divided into sections listed in Organizational Structure, each department has Reviews their respective tasks in each unit is divided into sub-sections. Each section has the functions and duties of each section-its parts, although employees are classified into sections that are different but have to keep working together, than that every employee was given the opportunity to be able to raise the class / job and pursue a career in order to obtain the rise of groups and positions in the company, Study / Employee Status in UP. Tambi include: Employee freelance, Employee II, and Employees I.

Wages delivery mechanisms on the tea pickers in UP. Tambi is a contract, the amount of wages received by each laboror vary depending on the number of tea plucking obtained every person, in a 1 kg tea leaves are plucked workers can obtain Rp.280,00 / kg, and 180.00 / kg for wages plucking machine use and day laborers Rp. 17000.00 / kg (caring, namely: watering, spraying, pruning weeds and grass around the tea plant). So every day the workers earn different because the system wholesale. Tea pickers receive wages within 10 days, in a month they receive a reward every 3,13,23.

For the tea pickers, working mechanisms on the pickers can be divided into flush based on the ability of human / employee, because there are three kinds; manually by hand without any medium, semi-mechanically using scissors cutting the leaves, and use quotation engine. The use of this machine aims to reach at the time of land unreachable by manual or mechanical spring that affordable land / taboler. Technology is not to replace human labor but to help / facilitate the work, 1 Engineering 4-5 persons.

Mekanisme Kerja pada perkebunan, untuk buruh pemetik teh dibedakan menjadi kelompok merah dan kelompok putih, buruh pemetik teh yang ada di UP. Tambi berjumlah 34 orang. Buruh pemetik teh tersebut dibagi kedalam buruh pemetik biasa dan pemetik jendangan, Jendangan adalah petikan pertama sebelum dipangkas untuk membentuk bidang petik, jendangan bertujuan untuk membuat tatu pertama atau tanda pertama. Pemetik jendangan ini berjumlah 9 orang yang terdiri dari buruh pemetik teh yang lebih berpengalaman dan biasanya sudah mempunya masa kerja yang lama, karena teknik petikan jendangan yang lebih rumit dan mempunyai teknik yang rumit sehingga formasi untuk pemetik jendangan adalah untuk buruh pemetik yang lebih berpengalaman dan lebih tahu cara pemetikan jendangan.

Working Mechanism on the plantation, for tea pickers can be divided into groups of red and white groups, the tea pickers in UP. Tambi numbered 34 people. The tea pickers are divided into regular pickers and pickers jendangan, Jendangan before the first passage is trimmed to form a field picking, jendangan aims to make the first or the first sign tattoos. Pickers jendangan numbering 9 people consisting of pickers tea
more experiences and usually possessed working period of time, because the technique which *jendangan* more complex and has a complex technique that formation for pickers *jendangan* is for the pickers more experienced and more know how plucking *jendangan*.

Picking tea leaves are divided into regular pickers and pickers *jendangan*, which *jendangan* is the first excerpt trimmed to form a field before picking so after the passage *jendangan* so, ordinary pickers / general admission. The length of the passage *jendangan* approximately 25 days-30 days. The maintenance process tea leaves are cut and then *jendangan* and when it was grown (Tuwuh) began plucking plucking scissors.

**The facilities and allowances acquired**

Wages on every employee in UP. Tambi differ according to the type of employees that have been defined by the UP. Tambi, System wages and allowances vary, namely: Employees freelance fixed (by contract wage / unit of each type of work contracted determined by calibrating each type of work, so that workers whose achievements can normally be reached with minimum wages. Workers tea pickers which is a laborer remains is the pickers tea remained under the company. Workers freelance still get the facilities provided from the company PT Tamb Plantationi the form of Social Security, THR, bonus, and receive salary / wages 3 times a month every 3:13 and 23), 2 employees (minimum wage employees II determined by the provisions of the applicable government. Employees two also got the facilities provided by the business in the form of health care, Social Security, THR, bonuses, and also provided housing for employees. Wages / salaries of employees of two every 1 month once), and Employee 1 (amount of employees' salaries according to the provisions of the first magnitude Directors applicable. Employee 1 is also a facility that can be guaranteed by the company in the form of health care, Social Security, THR, bonuses, and also provided housing for employees, one employee is appointed on merit and length of service, salary / wages earned every 1 month).

In the agreement in PT. Tambi is set very clear assurances bail-health, rights and obligations for employees and permanent workers in obtaining health insurance from the company, other than that there are many more health insurance provided by PT. Tambi for employees, PT. Tambi very concerned about the health of employees and their workers, it can be seen from the health insurance already regulated in those agreement, other health insurance are regulated in agreement by PT Tambi include: Care and Treatment for employees I and II, care and treatment for employees who are pregnant, maternity, and fall bladder, treatment for employees who prolonged illness and disability and inspection employee health periodically, care and treatment for the families of employees and guarantee safety and health work is set in the CLA (Collective Labour Agreement) by PT. Tambi. Other benefits earned by employees and permanent workers in PT. Tambi is a form of THR (Idul Fitri) and another allowances, and work clothes. The payment is also subject to the CLA in articles 22 and 23 that formality is quite favorable.

The benefits obtained by the employees and workers in Tambi, for the amount of THR given to the workers, based on interviews with a Mr. Tuyitno and tea pickers is around Rp. 400.000,00 - Rp. 500,000,00 and for clothing uniforms, employees and workers receive uniforms from the company every year, once a year, the uniforms used for work clothes.

Agreements that have been written in the CLA (Collective Labour Agreement) is realized in the field, based on interviews with some workers' Social Security and Welfare and Labor mentioned in CLA accepted by workers ranging from health insurance, housing, uniforms, allowance (THR), and pension benefits are called (JHT).

This health insurance is accepted by both permanent employees who work at the office, factory or plantation. Health insurance received by permanent employees of PT. Tambi can also be used by the families of employees. Even if it JHT / retired employees still get medical benefits from the company, but not all, the cost of treatment helped some of the company if the referral hospital and still get free medical treatment at the clinic provided by the company which are located around the village of Tambi.Warranty residence was also obtained by the entire employees UP. Tambi, a member company of residential facilities / inns will be assigned to employees who do not have homes, housing is a facility provided by the employees, even for money electricity and water borne by the company, the employees only occupy the house and do not charge any rent.

For Uniforms, all employees working either permanent or seasonal laborer got uniforms from the company every year. The uniforms used for work everyday. Allowance earned by all employees when Eid, THR obtained from the company and from the Cooperative SETIA KAWAN established by the company, all employees get THR double if they become members of cooperatives established by PT. Tambi. For THR of the company is usually given in the form of money, for office workers and factory numbers by rank and class. For workers employed in plantations, especially the pickers, the number of THR obtained based on the result of picking every day accumulated, so pickers the THR obtained is not the same. THR obtained from the Cooperative received by all employees who are members of cooperatives, and the numbers are the same, THR is obtained in the form of *Sembako*.
Retirement Benefits / JHT also be obtained by all permanent employees at PT. Tambi, for the amount of severance pay received by the employee at the reception mechanism THR. The amount received by level and class, while for the tea pickers, severance is given based on the accumulation result of the passage is calculated 2 years before the stated JHT. Based on interviews with some workers obtained information, to factory and office employees who stop / declared pension / JHT, they still earn a monthly salary. Salaries are also based on the level and class while still working at the company. Welfare owned by each worker is also determined by means of support they use.

Socio-Economic Conditions of Tea Pickers Labor in Tambi

The condition most women tea pickers and their families are still in limited circumstances. Where access to education for families both formal and non formal education is still limited, access to information and health services are still rudimentary. In addition to the odd jobs erratic, making the family income is also uncertain. Most women tea pickers, aged 35-55 years. There is the oldest worker age is 55 years old and their status is nothing casual workers and permanent workers. The origin of them were from the village of Tambi and there are other areas later settled in plasmen supplied by the grower. Most of the workers, the families have a husband and children who are still in school age, although there are after graduating from high school and then married.

For example one of the longest laborers working in plantations is ibu Opi (55 th). Ibu Opi is the oldest existing workers in Tambi plantation, who possess the longest tenure in UP Tambi. Age bu Opi is now stepping 55 years. Bu Opi lived in the village of Tegal Gajian, Tambi Kejajar districts. Bu Opi is a freelance permanent workers, already working as Tambi tea pickers at the plantation for 36 years. He said that soon will JHT (JHT is another term stop working and receive severance pay after quitting because of tenure into labor more than 25 years). This is because the long working life of more than 25 years and because of old age more than 50 years so that soon will cease to be a bu Opi tea pickers in UP. Tambi (Jehad). In UP. Tambi is no policy for the tea pickers were older than 50 years, if the worker still has a good productivity in work although age is already more than the maximum age for the tea pickers were maintained and still be allowed to work as a tea pickers.

Ibu Opi start working on Tambi plantations from 3rd grade of elementary school because it had no policy of minimal tea pickers workers 16 years of age. Early into the tea pickers because both parents are working in Tambi plantations so that when he was little he was invited to work there for 36 years and Ibu Opi worked there and did not go to school. Ibu Opi for 36 years worked as pickers tea until now, he said survived into the tea pickers until now because there are no other jobs because he had not attended school. Husband of Ibu Opi also work in UP. Tambi factory, workers at the mill, has two children who attend school up to high school level. Boys and girls, children's first work in factories in the estate section UP Tambi protection and son both are married and become housewives have three grandchildren who were aged 3 months, 3 years and TK. bu Opi husband also worked at PT. Tambi precisely at factory on processing section, working in Tambi has long since graduated from elementary school and just as with bu Opi. bu Opi husband is also almost JHT for length of service and age has been entered in the Company's maximum age.

According bu Opi many ups and downs during the work into the tea pickers, but bu Opi always be grateful. Because according bu Opi although revenue gained slightly but the company helped a lot, because as long as the husband and bu Opi working under the auspices of PT. Tambi many benefits derived such as housing allowances, health, education. For housing facilities provided by the company is their plasmen (housing) for employees who work in PT. Tambi, provided housing for shelter, they are given the facility to inhabit. The cost of electricity and water are also covered by the company. Bu Opi also occupied a plasmen of the first works in Tambi to have two children and now have a place of her own. Now occupied dwellings were also obtained with the help of the company, from Koperasi Setia Kawan comrades established by PT. Tambi that provides services plots of land in the Tambi area. Bu Opi and husband bought plots in Tegalrejo which is now occupied by installments each month for the purchase of land by cutting salaries every month so that it now has its own home and do not reside in Plasmen.

Education benefits are also obtained when bu Opi send their children of elementary-high school. The company provides assistance for education expenses of the employees working in Tambi by helping tuition fees and registration, the company helps some of the cost of education of children of employees who work in PT. Tambi. Education benefits are also obtained from Koperasi Setia Kawan in the form of scholarships for children of employees of PT. Tambi achievers, 1st ranking then the cost of education on the responsibility of the cooperative. They help relieve the employee for the cost of education, bu Opi also feel that the education allowance so that they can send both her child through high school. Her first child had Wiratama Wonolelo vocational graduates and high school graduates NU second child Kejajar, Wonsobo. Other benefits obtained bu Opi is health benefits.
Employees and workers also receive health benefits, permanent employees who work in offices and factories get more health benefits than tea pickers. For the husband who is a permanent employee health benefits can be used for one family but for the health benefits of tea pickers can only be used for the pickers themselves, but on the whole bu Opi be helped with their health care benefits. Because the company provides facilities for free medical treatment for workers and employees in the doctor provided by the company or seek treatment in hospital. When bu Opi husband hospitalized due to Lung illness, companies also bear the entire cost of treatment, then when the wife of the son bu Opi working in PT. Tambi was hospitalized, and bear the entire cost of treatment and delivery is borne by the company. PT. Tambi provide allowances and benefits, and pay attention to the health of employees and laborers working under the auspices of the company.

Other benefits are in the form of THR, uniforms and traveled policy. THR received by employees and workers once every 1 year when Eid obtained in the form of cash. THR received for the same office and factory employees, the difference is from the class how. But for the tea pickers THR obtained varies according to the results obtained, the number of plucking obtained, another THR also be obtained from Koperasi Setia Kawan form of basic foods. For uniform all employees and workers got a uniform once a year for a uniform everyday and for policy traveled there a difference between permanent employees and tea pickers. Who got only traveled policy office and factory employees, for their tea pickers were not included and to their successors got groceries from companies such as rice, sugar, oil, tea, and instant noodles. But for workers whose husband worked in an office or factory sometimes included, as companies sometimes provide policies for the husband and wife participate. But for workers who do not work in her husband Tambi they are excluded.

After tea pickers JHT receive severance pay, severance obtained the labor and other labor differ according to the results obtained plucking every day, the ratings are calculated from the 2-year period when the work will JHT. The benefits obtained while working also still available when it JHT (pensions), benefits that were received by the pickers and laborers working in the garden is still receiving medical benefits to still be able to free medical treatment at the clinic / doctor nearby provided by the company. Benefits earned by permanent employees who work in offices and factories are still receiving a salary of Rp. 150,000.00 / month and tea ½ kg each month and medical benefits, free medical treatment at a doctor provided and if admitted to hospital and medical expenses borne partly aided by PT. Tambi.

Seeing the reality of socio-economic conditions they face, workers perform a variety of effort for their welfare, including through; increase skill in picking tea to reach the tea picker from which only the laborer / seasonal laborers / day laborer into a picker that most professionals (pickers jendangan), extend the working hours (because wages are given based on the number of teas are plucked), to diversify the job in the family (for a living additional to acces another job), also used the social capital in the community through debt. Here is an example of a picture that shows the efforts made by the workers.

![Figure 1](image.jpg)

*Figure 1. Profile of professional tea pickers (jendangan), one of the efforts to improve the status of which is done by the workers to improve the social welfare of its economy. Source (Results of the study, 2015).*
The Company's Contribution to The Welfare of The Tea Pickers

The plantations contributions and efforts in empowering labor done in two ways, through the form of the welfare of non-material (skill improvement and strengthening of human resources, labor excel etc) and material well-being (increase in the minimum wage, THR, healthcare, services savings and loans through cooperatives, aid groceries, school registration fees, and severance / JHT, plasemen while). CSR is still very limited, episodic all workers can access these contributions.

Generally PT. Tambi is a private company in which shares / ownership of 50% local and 50% is owned by PT. IGP (Parent Galang Pramita) Jakarta. In the operations of an office center on Jl. Jogonegoro Wonosobo. PT Tambi has three gardens namely: Bedakah, Tambi and Tanjung Sari plantation area, commonly called UP. Bedakah, UP. Tambi and UP. Tanjung Sari. Wherein each of the gardens area was granted autonomy or authority to manage both plants (Gardens), processing plant, human resources and reporting in the office and agrotourism. For organizational relationships UP (Production Unit) with offices in the Office of the Board of Directors The Board of Directors is no Main Board of Directors and head of the plant, finance, HR, Marketing, Processing and Modeling. Then the head of the existing level of production unit leader. The head of the UP's leader by Head of gardens, factories, offices, agro manager then underneath there are head of section then headmen.

Based on the interview with the head of UP. Tambi, the company seeks to provide welfare of employees and laborers of PT. Tambi. Welfare is realized through employee benefits, provision of health insurance, treatment of employees and medical benefits, THR, work uniforms, protective uniforms and their cooperatives Setia Kawan which gives loans to employees / workers in UP. Tambi. As well as the RAT for employees and workers. Where RAT For the tea pickers and laborers working on plantations carried out two times in one year it aims to improve the welfare of employees and workers. RAT obtained by these workers is Rp. 400,000,00 and Rp. 500,000,00.

The work done by the company in improving the welfare of the tea pickers is to improve the skills and productivity of the work. Based on information from the Mr. Tuyitno, welfare for employees, especially the tea pickers are divided into 2, among others: relating to skills and are associated with increasing revenue is related to the increase in minimum wages in each year so as to raise the effectiveness of work.

PT Tambi efforts in empowering women / communities around the plantations and factories is the presence of CSR (Corporate Social Responsibility), the following excerpt from the interview UP Chief. Tambi about the company's efforts in empowering the community / Women around the plantations and factories:
"We employ both women and men, because it is in the tri dharma plantations number 3, namely; absorb labor as much as possible based on the ratio required, the CSR also provide care to the village for activities in the local community "(Tuyitno, 7 September, 2015).

Based on the above information that the company seeks to empower people / women around the plantation and factory by recruiting labor from around the plantations and factories to be an employee or worker in UP. Tambi, and it is also listed in the tri dharma plantations. The interaction between the employees is well established gardens, among office employees and the head of the division / employees in plantations to know each other. Because on Friday on a regular basis both office workers and employees working in the plantation level head of the division, head of section, supervisor and foreman carry out joint exercises supervisory level up then no agenda counseling. Information learned by the foreman at the regular meeting on Friday are then forwarded to the laborers working in plantations, this announcement relate to matters that are still in / developments outside the company and within the company. Each month there is also a guiding for the tea pickers relating to daily activities, quality improvement, human resources, etc.

The working relationship that exists between employees / between the company and the tea pickers are good although there is no association of tea pickers. But the working relationship that exists between employees of the company with pickers tea in particular between the head of the plantation, head of section, mentors, and overseer for plantation work with the pickers tea and laborers working on plantations run well, get to know one another. And there is no competition between the pickers in carrying out the work.

In the company of community that there is a community that is followed by the officer garden-level supervisor, head of the division plantations, head office, office employees, and the head of the UP held every three months, but based on information from Mr. Dimas community that lately rarely implemented due to many interests of the company so that the meeting be postponed. The meeting mechanism of the association is to take turns every block, and for a time and day usually flexible. The community agenda is to maintain the relationship between the officer, to discuss about the gardens of production, Arisan and others. For tea pickers / laborers working in the plantation did not follow the community, but a meeting for workers is with a cooperative meeting attended by all the workers and hold meetings two times in one year is meeting Pre-RAT and RAT. Pre RAT represented officers followed and gardens such as foremen and maintenance personnel, while the RAT followed by all employees and workers, with the agenda of the meeting, discuss and there is a door prize.

**Empowerment from organization (NGO / Government)**

Governments and NGOs effort to empower women tea pickers in general through PNPM activities of mothers through home industry as part of the management to improve the welfare of women in general. Despite the efforts of governments and NGOs do not run optimally and women prefer to be the tea pickers because it was considered too risky and most assume only earn a living for the husband.

The existence of PT. Tambi and tea pickers in Tambi expected more positive impact for government and community especially in reducing unemployment and economic improvement of the local community in Tambi village and its surroundings. But apparently it is not fully realized well. Based on interviews with government Desa Tambi Pak Sunarko (48 th) as the device Tambi village, he gave information about the history of the PT Tambi and feedback about the parent office UP Tambi. Initially a lot of people who are less interested in working in UP. Tambi because of the wages that are considered too low, so the little indigenous village Tambi who are interested to work in factories or working on plantations owned by PT. Tambi.

Based on Information from Mr. Sunarko strengthened with the information provided by Mr. Sabar Santoso (40 th) which is a device that Tambi village people native who worked in UP Tambi only a small part. Initially people unwilling to work for low wages, but for now it is not too important in for Mr.Sabar because the most important thing now is to work in order to reduce unemployment. Mr. Sabar also revealed there was a little misunderstanding and lack of cooperation by the company with the community Tambi village. That is because the beginning of the UP. Tambi is no agreement between the company and the community through the MOU which states that workers employed in part is derived from the surrounding area, but in fact a native of Tambi working in UP only a small fraction. If there is a population of approximately placed on the plantation as tea pickers, protection / foreman, who became the boss no indigenous people Tambi village, so it caused a lot of people and government Tambi village feel there is injustice and lack of cooperation with the communities in the matter of recruitment workers because it does not correspond to the approved MOU.
As a village, representing the government Tambi village and Society Tambi Mr. Sunarko and Mr. Sabar expects good cooperation between the company and the community in terms of hiring, companies are expected to include government deliver the information about job vacancies and the percentage of workers for the community Tambi has a portion more in order to reduce unemployment and increase people's income Tambi.

Tambi natives who work in UP tambi more work in the plantation, as power protection / tea pickers. Labour existence tea pickers were most of the villagers Tambi is the opinion of the Mr. Sabar is helpful citizens, especially for housewives to work and be more productive. Because although the government has issued guidance / empowerment for the community, especially housewives in Tambi village in order to have the skills to be more productive, but coaching is less running smoothly. The government never implement guidance to target housewives in the village Tambi including tea pickers in order to have the skills through PNPM program to conduct training and provide skills that mothers can earn a living at home industry. Training was ever given was sewing, home industry (oyster mushroom and cassava chips) materials used came from around in order to increase the economic value of plants growing around Tambi, but it did not last long, the sustainability of the training through PNPM is less understood what is still continued by the mothers / no.

Other information obtained from interviews with Mr. Tulami longtime become a device Tambi village and is a native of Tambi, he gave information that indigenous Tambi working in UP Tambi, only a small portion may be only 30 percent native and the rest are citizens immigrants / people from outside the village Tambi / out of town who then live in Tambi village and settled in it so that it becomes a resident in the village relocation Tambi.

The socio-economic conditions for women tea pickers at PT. Tambi as proposed (Hasnah, Novialdi and Helmi, 1999), (Foliyani, Farida and Idris, 2009) are in a helplessness position, making an excuse to try to do all efforts that can be done as an effort to rescue the family and earner. So in unenpowerment situation, they accept all the risks that exist.

The contributions made by the estate there the same position (Safira, Anne Friday, 2003), (Sugiarti, Keri Laksmi, 2002) that the relation that exists in the labor sector can be regarded as beneficial by the efforts of facilitation provided by the grower. But on the other hand there are also some labor rights were not obtained due to the strict rules and the requirement, so not all workers can get facilitation as promised by the company.

Plantation sector become a major commodity in the driver development based on the development of rural communities. (Chambers, 1983), (Hardiman and Midgley, 1982), (Korten, 1984), (Rubin and Rubin, 1986) noticed that the village as the main shaft in the movement of the construction that started from the back, so that the various social and cultural dimensions that appears on the society, so be considered as capital to organize / empower people to achieve the goal of development itself.

Conclusions and recommendations

The socio-economic backgrounds are mostly women tea pickers are from the low economy. Where the level of education and the regeneration of the main reason for making tea pickers work as the only job. In addition there are economic reasons, at least though the income from such work is not great, but can be used as an extra to help their family economy. Contribution to the welfare of workers are given in two forms that are associated with increased skills and skills for workers themselves in the form of (training, participation in competitions, counseling, etc.) and improving the welfare of workers and their families (health care, education, housing in the form of plasemen,) THR, JHT / severance pay, bonuses, and salaries ratification although not too high. The contribution is further reinforced by the CSR, so are becoming targets not only the tea pickers, but also a small portion of women who were in the stands around the estate. Empowerment ever done besides company, also from the government and NGOs. Forms of empowerment provided is not specific to the target audience as women tea pickers, but applicable to the general community in the form of PNPM Mandiri. Although preformance journey, the empowerment model is not running again for many things that become obstacles.

Based on the above conclusions, the suggestions can be given is as follows: for the tea pickers, need to carry out other economic activities in order to obtain additional income to support his family needs. As a form of network reinforcement and solidarity among workers, need to form a community of tea pickers, for the company and plantation, the need to cooperate in accordance with the potential and needs of people around the village Tambi. Welfare mission so that rural communities can be met and for the government and NGOs, should be disbursed in relation program as an effort in the welfare of the villagers, especially the women need to be adjusted with the programs that are in demand and are being pursued by members of the community. Thus, the program implemented can run and right on target.
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VILLAGE POTENTIAL BASED OF TOURISM IN THE REGENCY OF SEMARANG, CENTRAL JAVA

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Abstract
Indonesia has 74,093 pieces villages, spread over 7,094 sub-districts. These villages have a variety of resources, and become a tourism potential. This paper aims to assess the village potential based of the tourism in the district of Semarang. The data analysis method used is quantitative descriptive. The results showed that there are two types of tourism site, namely the natural attractions and cultural sights. These tourism site have uneven distribution. The villages that have the potential of tourism have high accessibility. Tourism can cause a high multiplier effect and the long route benefits. In the villages based on tourism, the population have works double, namely in agriculture and non-agriculture sectors. The local wisdom is expected to be one of the potential to become an icon in the village of village based tourism.

Keywords: village potential, tourism, non agricultural sector.

Introduction
Tourism is one of the sectors on the activities of non-agricultural. Activity of non-farming is an activity undertaken by households in addition to working in the agricultural sector. activities of non-farm is a reflection of the diversification of the rural economy (Suhardjo 2009; Rijanta, 2012; Hardati 2014).

Until 2015, the number of villages in Indonesia there are 74,093 pieces, spread over 7,094 sub-districts, 416 districts (BPS, 2010). Each village has a natural resources and human resources are very varied, and be a potential tourism. Tourism has an important role to broaden and equalize employment and jobs, spur regional development, increase the national income. Tourism can improve the welfare and prosperity of the people. Moreover, it can improve and foster love for the homeland, enrich the national culture, establishing coaching in order to strengthen national identity and strengthen friendship among nations (Prayogi, 2011; Rani, 2014).

The purpose of tourism development (UU No. 9. 2009) are as follows.
1. Introducing, utilize, conserve, and enhance the quality and attractiveness tour.
2. Cultivate love for the homeland and enhance friendship among nations.
3. Expanding and leveling business opportunities and employment
4. Increase the national income in order to improve the welfare and prosperity of the people.
5. Encourage utilization of national products.

The village has a variety of natural resources and human resources into tourism potential. Villagers have the same opportunity and wide as possible to participate in the administration of kepariwistaan. village Potential of the based tourism, is very important to be studied. It is expected to be used for the basic development of rural tourism and help provide alternative employment opportunities in rural areas.

Literature Review
The potential of the village is the overall resources owned or used by the village including human resources, natural resources, and the institutional infrastructure and facilities to support the acceleration of public welfare (Permendagri, 2007). Tourism potential is everything contained in tourist destinations, and an appeal so that people would come to visit the place (Yoeti, 1983; Sukardi, 1988; Prayogi, 2011). Tourism is an activity trip or part of the activity that is voluntary, temporary to enjoy the attractions and tourist attraction. Tourism is an activity of a journey undertaken by a person or group of people visited a particular place for the purpose of recreation, personal development, or to learn the uniqueness of the visited tourist attraction in the interim time period. Travelers are people who do travel.

Tourism is literally the activities associated with travel for recreational, tourist resorts, tourism. Derived from a tour of England, which means to travel and tourism means tourism, travel while the mean tourists are people who travel. Tourism is everything related to travel, including the exploitation of
objects and attractions as well as business related to the field of tourism. Tourism is a wide range of tourist activities and supported the various services provided facilities and if citizens, businesses, governments, and local governments.

Tourism is everything related to the operations of tourism (UURI, No. 9. 2009) tourism is the overall activities related to the operations of tourism and is multidimensional and multidisciplinary emerging as a manifestation of the need for everyone and the country as well as the interaction between tourists and the local community, fellow travelers, government, local government, and employers (Yoeti, 1996; Prayogi, 2011; Subagyo, 2012).

The tourism industry is a collection of tourism businesses are interlinked in order to produce goods and/or services to meet the needs of travelers in tourism operation. Pariwisawa industry is a melting post, which is an arena of social encounters between humans through the boundaries of race, religion, language and nation. The tourism industry as an activity embodies the interaction that will foster and develop the perception as a result of observations, meetings, recognition, and comprehension. Barlybaev, A.A. et al (2009 ) explains that the tourism industry can stop people from migrating to the city and become a source of employment and income of rural families.

Places and attractions (UURI No. 9. 1990) is divided into two, namely the creation of objects and the appeal of the Almighty God, the intangible state of nature, flora and fauna; objects and attraction tangible human creation museum, ancient heritage, historical heritage, arts and culture, agro tourism, water tourism, travel rush, nature adventure tourism, recreational parks, and entertainment venues. Places and tourist attraction is a formation of activity and related facilities, which can attract tourists to come to a specific area ( Marpaung , 2001; Yoeti , 2007). Yoeti (1996 ) explains that there are three things that must be owned by a tourist attraction, which must have a special charm and unique that can be watched or something to see; must be provided something to do or Something to do; and should be provided facilities to shop or something to buy.

Tourism has several stages ( Butler, 1990; Cooper and Jackson , 1997; Prayogi, 2011), from exploration, involvement, development, consolidation, stability, loss of quality, and rejuvenation. Mill (2000 ) explains that the transition from one stage to the next related to the distance, the ability to absorb regional travelers, the number and speed of development of tourism itself.

The village is the village and the traditional village or called by other names, hereinafter called the village , is the unity of the legal community who have borders, which is authorized to regulate and manage the affairs of government, the interests of the local community based community initiatives, the right of the origin and / or rights traditionally recognized and respected in the governance system of the Republic of Indonesia (UURI No. 6. 2014 ). Village tourism is a form of integration between attractions, accommodation and support facilities is presented in a structure of a society that blends with the procedures and the prevailing tradition (Zakaria, 2014, Permenkebud and Pariwisata, 2010). Cluster is a village and community tourism that have relevance or impact directly and indirectly or followup with tourism activities in an area or destination.

Tourism development should be based on the resources they have in each village and into the potential of the village. Potential village into one of the alternatives that can be used for basic construction of tourism development. The potential of tourism-based village can be used for the development of rural tourism. Potential village -based tourism is tourism potential in the village and into the potential of the village concerned.

Research methods
The research was conducted in the district of Semarang, Central Java province . Semarang regency has potential for tourism. The experiment was conducted using a combination of methods of literature study, observation and field survey. Sources of secondary data and primary data used in the study.

How to collect the data. covered in three stages, field studies and observation, household surveys, and institutional research. How to collect the data in a way come to visit the agency or agencies or institutions concerned, observation and surveys. The analysis of the research is quantitative descriptive, presented in tabular form.

Overview Semarang Regency
Semarang regency is geographically located on 110°14'54.75" – 110°39'3" East longitude and 7°3'57" – 7°3'0" South latitude. In relative terms, Semarang regency is located at Joglosemar region, namely Yogyakarta, Surakarta and Semarang. Crossed lane highway to get to Jogjakarta and Surakarta. The total area of 950.2067 km2, or approximately 2.92% of the area of Central Java province. Spatial, the area had scattered unevenly in 19 subdistricts and 235 pieces of fruit villages/wards. Wikayahnya is largely rural, with 88.6 percent of the total number of villages (BPS, 2015).
In the year 2015, the population of 955,841 inhabitants, with a sex ratio of 97, the average number of women more than men jumlnah. The population density is 1,006 people/km², and a population growth of 0.80%. Of the total population, the majority of education a woman is SMP (47.43%) percent, and 53.46 percent are already working.

The main livelihood of the population in the District of Semarang in 2015 the majority of the period is a non-agricultural sector, reached 70.39 percent, and the agricultural sector is only 29.17 percent. During the years 2005-2015, the population of working with agricultural sector employment declined 8.99 percent, from 30.08 percent to 29.17 percent (BPS, 2015).

Tourism in Semarang Regency
The village in Semarang Kabupaten not have all the sights. These attractions are in several villages, which are in 8 sub-districts. Subdistrict Tengaran, Tuntang, JAmbu, Bawen, Banyubiru, Getasan, Ambarawa, Bandungan, and Ungaran West, and only in 22 villages.

Sightseeing is dominant is the natural attractions. The natural attractions consist of water attractions, agro tourism, tourist attraction park, wana (forest), Goa, and natural beauty. Cultural tourism consists of the railway museum and the tomb. These attractions into the potential of tourism in the village became the location of the object.

All the attractions already visited by tourists, both domestic and foreign. Attractions of Goa Maria Kerep most visitors, and the least is a tourist attraction Museum Kereta fire. More fully sights described in Table 1 below.

Table 1. tourist attraction travel in Semarang Regency

<table>
<thead>
<tr>
<th>tourist attraction</th>
<th>Place</th>
<th>Visitors (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Senjoyo</td>
<td>Tengaran</td>
<td>0.86</td>
</tr>
<tr>
<td>Agro Tlogo</td>
<td>Tuntang</td>
<td>2.30</td>
</tr>
<tr>
<td>Taman Wisata Rawa Permai</td>
<td>1.78</td>
<td></td>
</tr>
<tr>
<td>Kampung Kopi Banaran</td>
<td>Jambu dan Bawen</td>
<td>5.91</td>
</tr>
<tr>
<td>Taman Bukit Cinta</td>
<td>Banyubiru</td>
<td>1.81</td>
</tr>
<tr>
<td>Langen Tirto</td>
<td>3.66</td>
<td></td>
</tr>
<tr>
<td>Pemandian Muncul</td>
<td>7.69</td>
<td></td>
</tr>
<tr>
<td>Curug Kembar Bolodewo</td>
<td>0.34</td>
<td></td>
</tr>
<tr>
<td>Wana Wisata Umbul Songo</td>
<td>Getasan</td>
<td>0.65</td>
</tr>
<tr>
<td>Pemandian Kopeng</td>
<td>0.44</td>
<td></td>
</tr>
<tr>
<td>Air Terjun Kalipancur</td>
<td>0.86</td>
<td></td>
</tr>
<tr>
<td>Kartika Wisata kopeng</td>
<td>6.12</td>
<td></td>
</tr>
<tr>
<td>Musium Palagan Ambarawa</td>
<td>Ambarawa</td>
<td>2.34</td>
</tr>
<tr>
<td>Musium Kereta Api</td>
<td>0.01</td>
<td></td>
</tr>
<tr>
<td>Goa Maria Kerep</td>
<td>20.33</td>
<td></td>
</tr>
<tr>
<td>Bandungan Indah Divaland</td>
<td>Bandungan</td>
<td>1.95</td>
</tr>
<tr>
<td>Candi Gedong Songo</td>
<td>19.58</td>
<td></td>
</tr>
<tr>
<td>Wana Wisata Penggaron</td>
<td>Ungaran Barat</td>
<td>0.60</td>
</tr>
<tr>
<td>Kolam Renang Tirto Argo</td>
<td>5.43</td>
<td></td>
</tr>
<tr>
<td>Air Terjun Semirang</td>
<td>0.86</td>
<td></td>
</tr>
<tr>
<td>Makam Nyatnyono</td>
<td>10.19</td>
<td></td>
</tr>
<tr>
<td>Fountain Water Park Ungaran</td>
<td>3.91</td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>22 villages / wards</td>
<td>100.00</td>
</tr>
<tr>
<td></td>
<td>8 districts</td>
<td></td>
</tr>
</tbody>
</table>

Source: Department of Education Sport and Tourism, BPS, and Analysis, 2015.

Village Potential of the Tourism Based, in Semarang Regency
Tourism facilities is everything related to the goods and services providers tourists when they are in a tourist destination. Tourism facilities is available because there are some companies that have a special purpose tourism facilities tourism services. He also explained that a variety of tourism facilities are accommodation facilities: including hotels, villas, bungalows, a homestay, and the like; shopping facilities; and telecommunication postal service facilities, restaurant facilities, home meal; transport facilities, other public facilities. Yoeti (1996) mentions that the infrastructure (infrastructure) is a facility that enables all tourism process can proceed smoothly, making it easier for tourists to meet their needs. Are the types of public infrastructure (general infrastructure): covering water supply, roads, ports, telecommunications, and
community needs (basic need of civilized life), includes: hospitals, pharmacies, banks, gas stations, and more.

Tourism facilities within the village into the village potential and can be developed to support a tourist attraction owned. Supporting tourism facilities is not all located at a tourist attraction. Hotel which there is majority (85%) were class jasmine, and how management is still very simple, five-star hotel rest 1, 2, and 3.

Table 2. Support Facilities tourism in Semarang Regency

<table>
<thead>
<tr>
<th>Facilities</th>
<th>Amount</th>
<th>Specification</th>
<th>Information</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hotel</td>
<td>235</td>
<td>1, 2, 3 and melati (85%)</td>
<td>Not everate</td>
</tr>
<tr>
<td>Restoran/RM</td>
<td>82</td>
<td>-</td>
<td>Centered in several village</td>
</tr>
<tr>
<td>Warung/Kedai Makan</td>
<td>2,487</td>
<td>-</td>
<td>All village</td>
</tr>
<tr>
<td>Minimarket</td>
<td>121</td>
<td>-</td>
<td>Subdistrict all</td>
</tr>
<tr>
<td>Toko Modern</td>
<td>106</td>
<td>-</td>
<td>Subdistrict all</td>
</tr>
<tr>
<td>Supermarket</td>
<td>5</td>
<td>-</td>
<td>Ambarawa and Ungaran</td>
</tr>
<tr>
<td>Pasar Tradisional</td>
<td>33</td>
<td>-</td>
<td>33 villages</td>
</tr>
<tr>
<td>Pasar Buah</td>
<td>0</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Pasar Sayur</td>
<td>1</td>
<td>horticulture commodity</td>
<td>Bandungan</td>
</tr>
<tr>
<td>Agen travel-tour</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
</tbody>
</table>

Various facilities especially tourism support facilities (places of entertainment, lodging, hotel, lodging, restaurant / restaurants, markets, shops, market / coffee shop were super and convenience store) available. In the village Nyatnyono, has the object of religious tourism and natural tourism objects. Although it is located away from the highway, there is no public transport, but because it is connected by road is paved, can be easily reached by private vehicle, either two or four wheels, so that attract visitors to come traveled.

Kopeng village, which is located in berbukitan, entered the District Getasan, has a very beautiful nature. Most of this area is located on the slopes of Mount Merbabu. The location is in a conservation area and protected areas. Kopeng region is the forerunner of integrated tourism is expected to provide economic value to the community, especially the villagers and surrounding Kopeng. Kopeng tourist area offers a wide range of activities ekoturism. Starting from just a vacation, enjoying the fresh air, the scenery, camping, mountain climbing, is also a place for the preservation of the environment and culture.

The benefits of tourism in the tourist village, which was originally a form of travel, then evolved into the form of enjoying the beauty of nature, elements of education, understanding, attempts to conserve natural, cultural conservation, and increasing the incomes of the population around the village which has a tourism base. This is consistent with the definition of the Australian Department of Tourism who explained that tourism is nature-based tourism in by including aspects of education and interpretation of the natural environment and local culture with the management of ecological sustainability. This confirms that the potential of the tourism-based village has a role and benefits for education or now known as eduwisata.

The village-based tourism, should pay attention to likely impacts arising from the travel, the natural environment and culture. Travelers get additional knowledge and understanding of various phenomena of nature and culture. Both parties jointly support the conservation of natural and cultural efforts. Cultural interactions occur between the cultural village with cultural tourism-based rating, or multicultural interaction. Character-based rural villages into the potential of tourism.

The rapid development of the tourism industry will bring understanding and intercultural understanding through travel antraksi, the interaction between visitors and the community. From this interaction the tourists can get to know and appreciate the local culture and understand the background of the local culture embraced by people in the village - wards. In addition, for the citizens of the local community, the next generation of young people, who are involved in tourism activities in the village, so that they will know and understand the potential of the village. If this is done in a sustainable manner, then surely the young generasi will know the culture, interested and preserve. Through this involvement will arise and maintain a sense of belonging, so that the local values in their villages likely to be developed, as well preserved.

Tourism provides direct benefit to the population, which is creating business opportunities, employment opportunities, and additional revenue. Indirect benefits are creating production linkages backward (backward effect) between villages and between regions and occurs high multiplier effect.
Additionally happened in a long route benefits. The linkage of the form timbak relationship and mutual benefit. Local commodities become souvenirs that can be purchased and taken by tourists, to the area of origin. Disunguhkan tourist attractions that can be enjoyed by tourists, and one way to preserve local culture. The potential is there in all villages. Human resources, become one of the bottlenecks for tourism development in the village. The potential of not all can be mined optimally. The potential of tourism-based village still needs to be developed.

**Conclution**

In Semarang regency, village-based tourism potential is uneven, there are only a few villages. There are several types of tourism, namely nature and cultural tourism. Type the natural attractions of the most dominant.

The villages which have tourism potential are in areas that have high accessibility. Based rural tourism occurs household livelihood diversification. Potential highest-based rural tourism in the village Kopeng. Besides livelihoods in agriculture, as farmers and farm workers, have business tourism industry.

Required the promotion of tourism by creating a web of tourism villages. Looking ahead, the potential for village-based tourism can be developed through local wisdom. Besides being able to develop the tourism sector, becomes a vehicle to preserve local culture and local wisdom.

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INCENTIVE STRATEGY TO SUPPRESS THE PRODUCTIVE FARM LAND CONVERSION RATE IN DEPOK SUB DISTRICT OF SLEMAN REGENCY

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Abstract
Sleman regency is an area with massive productive land conversion rate. This research aimed to formulate incentive strategy to lead the farmers not to sell their land. It was important because the result of previous studies showed that land conversion had resulted in social and economic effect. The research method employed was case study, the informant was determined using purposive sampling, and data collection was carried out using observation, in-depth interview and FGD technique. Data validation was conducted using source and method triangulations, and data analysis using direct interpretation. The result of research showed that there were several incentive strategies that could be implemented: periodical incentive, incidental incentive, PBB (Land and Building Tax) exemption, and access improvement in production and marketing.

Keywords: Incentive strategy, farmer, land conversion.

Introduction
Farmland conversion is a worrying reality to many countries, including Indonesia (Cardenas, 1995; Fajriyanto, et al., 2011). Meanwhile, farmland serves many functions, not only as rice or crop producer, but also as a means of mitigating flood, controlling soil erosion, maintaining ground water supply, increasing carbon or greenhouse gas, refreshing weather, recycling organic waste, and maintaining biodiversity (Abdurachman 2009). Data of Agricultural Department shows that the conversion of farmland into housing, factory or other commercial purpose accounts for 100,000 hectare per year nationally. Meanwhile, the government’s ability of creating new farm is only 60,000 hectare per year (Anonym, 2012). The conversion of land function occurring in DIY (Daerah Istimewa Yogyakarta) increases over years. Agricultural Department of DIY reveals that the conversion of farmland function into settlement accounts for 0.42% or about 200 hectare per year in DIY. Several years before, the largest conversion of land occurs in Sleman Regency, but in two last years, even Bantul gives largest contribution, followed by Kulon Progo. The conversion of land accounts for 17.31% per year in Sleman Regency constituting the rice barn of DIY and even 85% in Depok Sub District of Sleman regency within 15 years (Fajriyanto, et.al. 2011). Meanwhile, each one hectare land contributes five tons rice as crop with twice harvest in a year.

The conversion of farmland is the process running gradually in line with city development and expansion as a result of need for settlement, business center, and even industrial place (Leibo, 2004). The urban physical development as a core of growth has made the farmland in urban fringe area reduced. Urban development process is characterized with area densification and its activities and problems prompting the urban population to go to fringe areas (Mardjito, 2004). The area development of Depok Sleman in Sleman Regency occurs as the productive land reduces because some college buildings are constructed on it. Some colleges move their campus entirely, but some others construct new building as the expansion of old one in other location. The need for land to construct college building can be met through buying farm and garden belonging to the populations existing in strategic location. College building construction needs service to meet the students’ daily life needs, from residence, eating, learning to entertainment. The conversion of productive farmland occurs continuously not only to meet the students’ need. House, apartment, hotel and eve largest shopping center buildings in Yogyakarta are newly constructed in former productive farmland. This research studied the factors supporting land selling, the effect of conversion and the strategy to be taken to restrain the land conversion rate.

Method
This research was taken place in Depok Sub District, Sleman Regency. The method employed was an exploratory qualitative one to understand the land function conversion process and its supporting factors,
either internally coming from the farmers themselves and land owner or external factor. The informants of research were selected from farmers, newcomers, housing developers, formal and informal leaders. The informant was determined using purposive technique. Techniques of collecting data used were observation, in-depth interview, Focus Group Discussion (FGD) and document study. The analysis model used was an interactive one, encompassing data reduction, data display, and verification.

**Land Conversion in Depok Sub District**

Depok Sub District area was formerly rice farm village and sugarcane, cassava, corn and peanut plantation. Much farmland lies in the south of Mataram gutter with technical irrigation from the gutter, a little of it does not get irrigation in the north. Until the middle of 1970s, the phenomenon of right-to-land conversion through trading in Depok Sub District does not occur commonly. The conversion of right-to-land generally occurs only through inheriting process. Land conversion began in 1980s when some college buildings were built in this area. Some colleges move their campus entirely, but some others construct new building as the expansion of old one in other location. The need for land to construct college building can be met through buying farm and garden belonging to the populations existing in strategic location. Originally, this process runs slowly, but entering 2000 the change ran massively. Starting with the establishment of Indonesian Islam University, until 2011, 13 college/academy buildings have been constructed with over 85,000 students, most of them coming from outside this area (Monograph Data of Depok Sub District, 2011).

The construction of college building needs infrastructure to meet the students’ daily life needs, from residence, eating, learning to entertainment. This opportunity is interesting for the local people or foreigner to open boarding house, food stall, sundries, laundry, beauty salon, entertainment and sport center business. This opportunity triggers the more conversion of farmland into settlement and business center. Some years later, computer rental, internet, fashion outlet, food stall, hotel, shopping center emerge with varying service and price. This rapidly developing area has triggered the increased land price. In 1980 the price of land was IDR 1,000,- per square meter (m2) increasing to IDR 30,000, per m2 in 1997, and to IDR 5,000,000 per m2 in 2015 for the one in the road side.

**Factors of Land Conversion**

Sunito et al. (2005) suggested that there are 5 factors accelerating the conversion of farmland into non-farmland. Firstly, population factor: the increased population number increases the demand for housing, industrial service and other public facilities. Secondly, economic factor: high profit rate (land rent) obtained from non-farm sector and low land rent from farm sector. Thirdly, social cultural factor: the presence of inheritance law that can lead to farmland segmentation thereby not meeting the profitable economic scale of business. Fourthly, myopic behavior: looking for short-term profit but paying less attention to long-term interest and national interest wholly. And fifthly, low legislation and law enforcement system. Meanwhile, Kustiawan as cited by Lestari (2010) identifies external, internal, and policy factors encouraging the conversion of farmland function into non-farmland. External factor is the one leading to the presence of urban growth dynamic (physical or spatial), demographic and economic. Internal factor is the one causing by social-economic condition of land-user farming household. Meanwhile, the policy factor is regulation aspect released by both central and local government related to the change of farmland function.

Combining Sunito’s and Kustiawan’s opinion, it can be identified that the factors encouraging the households in Depok Sub District to sell their land are external, internal and policy factors. External factor is the urbanization process starting with college building construction in this area. Infrastructure construction following such as transportation and communication network contributes to spurring the shift of settlement location and the conversion of farmland to non-farmland. The high demand has resulted in increased price of land in strategic location. In addition, high land tax and high production cost have attracted the owners to sell their land. Internal is social-economic condition because of urgent need for children tuition, family daily need, and low exchange value of crop. Policy shows that there has no been binding law and rule released by either central or local government related to the change of farmland function. The fundamental problems with the implementation of eternal farmland policy, according to Syahyuti in Fajriyanto (2011), are less supporting legislation, less integrated spatial layout and weak institutional role.

**Strategy to Restraint Land Conversion Rate**

Some studies have been conducted on land conversion offering strategy to restrain land conversion rate. In their study on Wongsorejo Sub District, Pradana and Pamungkas (2013) suggested that to improve farm sector’s attraction incentive and farm group empowerment can be conducted. Firstly, reward in the form of money or farming input supply for the farmers can result in high farmland productivity. Secondly, the dispensation of farmland tax can be given to reduce farmer burden. Thirdly, government cooperation with farmer group can be carried out in developing agro-industry. And fourthly, socialization can be given re-
lated to the importance of farmland and related to the conversion regulation enacted in that area. Meanwhile, to suppress the land price, zoning regulation can be implemented, land licensing can be tightened, disincentive in the form of progressive tax determination can be made, and sanction can be given against violation. There are some strategies to be implemented in Depok area. Firstly, tax exemption for productive land so far incriminates owner farmer or tenant. Secondly, farming input supply aid can be given to the farmers with high-productivity. Fourthly, farmer group establishment and facilitation can be undertaken to improve access to production and marketing. Meanwhile, local area should develop a pro-farming Spatial and Area Layout Design (Rancangan Tata Ruang dan Wilayah = RTRW) immediately and ensure that RTRW is complied with by everyone.

Conclusion
From the result of research, it can be concluded that land conversion in Depok Sub District occurs as the productive land reduces with the construction of college buildings in this area. Some colleges move their campus entirely, while some others construct it as the expansion of the old building in other location. The need for land to construct college building and facility for civitas academica can be met through buying the people-owned farm land. This rapidly developing area has triggered the conversion of farmland to non-farmland. External and internal factors encourage the farmers to sell their land. External factors include the demand for land with high price, high land tax and high production cost. Meanwhile, internal factors include family's social-economic condition, low exchange rate of crop (farming product). The short-term effect on farmer households is that they can get a large amount of money and there is a shift of occupation at community level. However, the economic condition of household will worsen in long term. The result of research shows that periodical and incidental incentive strategies should be implemented. Periodical incentive strategy can be the tax exemption for productive land and farming input supply aid. Meanwhile, incidental incentive can be the tuition aid for farmers' children and the improvement of access to production and marketing. From the result of research, it can be recommended for the local government to develop a pro-farming RTRW immediately.

References
VOCATIONAL VILLAGE AND ECONOMIC INDEPENDENCE SOCIETY (ANALYSIS STUDY IMPLEMENTATION OF LIFE SKILLS EDUCATION IN NGABAB VILLAGE PUJON DISTRICT MALANG REGENCY)

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Abstract

Vocational village is a program that is intended to be Human Resource development efforts in rural areas with the provision of life skills education in an effort to solutif to cope with unemployment and the poverty of the community so as to increase the economic independence of the community. The purpose of this research is to know 1) the Election Process of Ngabab Village as the Vocational Village as well as the benefits for the people 2) as to why the Vocational village can enhance economic independence Ngabab Village society. The present study used structuration theory of Anthony Giddens and hegemony theory of Antonio Gramsci. The research approach used is descriptive qualitative researchers. The results of this research show that the process of the election of the Village of Ngabab as the vocational village is a social practices which constructed structurally by the actors having regard to existing resources. Implementation of the program by giving a variety of training center skills has been running effectively and efficiently, which can be seen the benefits already perceived society both in terms of economic as well as social as a) to grow mindset/ changes the mindset of society over how to behave on a daily basis, b) of harmonious community awareness of the importance of education, c) gives the ability to organize, d) an increase in the economy. Economic independence community is evidenced by the establishment of indicators of economic independence include: 1) has a sense of responsibility 2) do not rely on others, 3) able to meet the basic requirement of at least 4) Have a high work ethic, 5) discipline and dare to take the risk.

Key words: vocational village, life skill education, the economic independence of society

Introduction

The progress of a nation is determined by the quality of its human resources. Human resources have a very large role in advancing the quality of a nation. In Constitution (UUD) 1945 asserts guarantee of the rights of citizens in relation to education and employment. This is in accordance with Article 28 C clause (1) which states that: "Everyone has the right to develop themselves through the fulfillment of basic needs, is entitled to education and to benefit from science and technology, arts and culture, in order to improve the quality of life and for the welfare of mankind". But in reality, unemployment and poverty is still a big problem of Indonesia which can not be resolved clearly. According to BPS data on August 2012, the number of unemployed totaled 7.24 million or equivalent to 6.14% of the total labor force amounted to 120.41 million. In 2010 the number of unemployed in rural areas more than urban area, it is inversely proportional to the number of unemployed in 2011. Statistically looked shifts increase, namely from a total of 7.70 million people openly unemployed, most of which are in urban areas. Number of unemployed in urban areas this time recorded at 5.2 million (64 %), significantly higher than the open unemployment in rural areas which amounted to about 2.9 million (36%) ( Ditbinsuslat , 2012: 1). One of the causes of the high number of unemployment is greater in urban areas is the competition in entering employment. The increase in the unemployment rate occurred because of the weak capability in empowering local potential by the population in rural areas is causing increasing urbanization, causing the buildup of open unemployment in urban areas.

Based on the statement can be understood that the role of non-formal education is considered very important in order to create quality human resources in the future. One form of real efforts to alleviate the public of these problems is to provide life skills education is to inculcate self-reliance on the public, especially in the economic field so that people are able to independently find and meet their needs both in terms of clothing, housing, and food without relying with others and are able to create their own business opportunities. Especially with the existing resources around the community is so abundant, so that people are expected to manage all the natural resources that exist. Today implementation of Life Skills Education program developed by the Directorate of Development and Training Course, Ditjen PAUDNI in the form of rural development that eventually called Vocational Village. As well as the Vocational Ngabab Village Pujon Sub District Malang District. Vocation is a rural village that is used as the central organization of courses and / or training of a wide range of vocational skills and management of business units (production / services) based on local advantages in the social, economic, cultural, and environmental.
The Vocational Village is rural areas that develop a variety of educational services skills (vocational) and business groups to produce human resources who capable of creating goods / services or other works of high economic value, are unique to explore and develop the potential of the village which has the advantage comparative and competitive advantages based on local wisdom. (Ditbinsuslat, 2012: 10).

Ngabab Village selected as the Vocational Village considering the village has a Natural Resources that is very abundant and excellent potential local highly prospective future. Through a program of vocational villages, communities can increase economic productivity by maximizing the potential of local seed. The skills developed in the center of the village is the utilization of waste vocational cow manure into biogas, organic fertilizer production from biogas waste, yogurt-making skills, and seeding carrots. Where the results of all of these skills can improve the economy of the community, so that people can live independently in terms of economy and this is expected to continue towards welfare.

**Method**

The approach used in this study is a qualitative approach. Bogdan and Taylor (in Moleong, 2005:135) suggest that a qualitative methodology as a research procedure that produces descriptive data in the form of words written or spoken of people and behaviors that can be observed. This research was conducted in the Ngabab Village, Pujon District, Malang Regency. The data collection technique is done by using the interview to the primary data source consisting. Organizer vocational village program. Technical Resources Person (TRP), also vocational learner’s village program, while secondary data obtained from the information society leaders. In addition, researchers also conducted an observation by observing the daily activities of learners in running business. As well as doing the documentation by taking pictures, video and data is written to support the research.

The data analysis was done through data collection, data reduction (make contact summaries, coding and disaggregation of research findings) are presented in the form of a sentence explanation, tables and charts (display data), after it is verified to find the facts / meaning of the data obtained. As for the validity of the data is done by testing the credibility of using triangulation and member checks, then tested dependability and confirmability, then the transferability to know whether this study can be transferred or applied elsewhere.

**Election Process of Ngabab Village as Vocational Village**

Vocational Village term first appeared in 2009, which was then the Directorate of Development Courses and Training sparked Vocational Village Model program is finally implemented in the Ngabab Village by the Center for Development of Early Childhood Education, Non-Formal and Informal as one unit of DG PAUDNI. Village vocational program is a form of efforts aimed at helping the community in providing solutions to the problems that occur are to alleviate poverty and reduce unemployment. This is in accordance with the opinion of Kamil (2009 : 30) who argued that in the context of the development of non-formal education programs are often related to solving the problems experienced by the community, particularly issues related to the ability, skill and specialized expertise that can not be found in the educational context of schooling. Ngabab Village basically has abundant natural resources but is not supported with adequate human resources society. The majority of the populations are farmers; agricultural products which are produced by many communities are vegetables. Even Ngabab Village has recorded as the largest producer in Malang District. Also in terms of the farm, every day of the cattle farmers are able to produce 12000 liters or 12 tons of milk was then deposited with Cooperative SAE, the largest dairy cooperative in South East Asia. So, it needs to impart knowledge and skills to manage existing resources.

Implementation of the vocational village’s model in 2009 is able to provide the skills and expertise to the community so that people are able to manage manure waste into biogas by using it. Implementations of biogas production models have received a positive response from the public in view of the scarcity of LPG gas resulting high price of LPG gas. Therefore, the manufacture of the digester in the Ngabab Village increased; even to this day the number of digesters in the Ngabab Village has reached 168 pieces. Seeing the successful implementation of these activities make BP PAUDNI strives to continuously develop Ngabab Village into centre areas that have a variety of skills given the abundance of potential villagers not only in terms of livestock, but also agriculture. Finally at 2010 BPPAUDNI received a grant from Ditbinsuslat used to develop a variety of skills centers tailored to the needs of society. At the same year, a skill training conducted is the manufacture of yoghurt, carrot breeding, and packaging of organic fertilizer. The election of Ngabab Village as vocational village based several reasons, namely: (1) Ngabab village has been designated as the location for the development of environmentally conscious education model through biogas training in 2007, (2) In the Ngabab Village have to be identified and has a lot of potential local seed that deserves to be developed, (3) The Ngabab Village is laboratory site Ngabab Development.
Benefit of Vocational Village for Socio-Economic Life of Society

Benefit of vocational village for socio-economic life of society can be seen from several aspects such as education, social, economy, also cultural for society. The following benefit provided of vocational village program:

1. Establishment mindset / change the public mindset about the way to behave.

According to Sudjana, education, especially non-formal education has a role to develop knowledge, attitudes and values. In line with these opinions, the vocational village program has been able provide knowledge and shaping attitude and ways of behaving learners in performing daily life. Change in people’s behavior reflected the loss of a habit of throwing cow dung into a ditch that eventually empties into the river throw it into the pit or digester biogas. In addition, people’s habit are often cut down trees in the forest for firewood is becoming obsolete in view of the public has been skillfully using biogas stoves. Beside waste biogas biogas (slurry) that has no smell can be utilized as fertilizer either used directly sprinkled onto plants as well as packaged and traded.

2. Establishment of public awareness about the importance of education,

The need increasing of mastery of science and technology in today’s increasingly perceived as more widespread and more rational human relationship in modern society global order. Kamil (2010: 1) states that individuals increasingly need the insight and mastery new skills or additional to adjustment to the demands of the world of work, career advancement, self-actualization in society. Their vocational village program with various training lifeskill provides a wealth of knowledge and change people’s behavior; it evolved and eventually formed public awareness of the non-formal education importance. Awareness can be seen from the concern to establish Community Learning Center (CLC) lifeskill program Al Mubarok with organic fertilizer, biogas and TPA. On this PKBM, their potential to be followed by other PNF program such as Early Childhood, Equally and Literacy.

3. Provide organizational skill

Establishing vocational village also helped form of group within social institution of society that allows all citizens in establishing to cooperate their village. In the vocational village education has been established with the village board and the vocational centers of the respective goals of expected skill by the organization formation that people can interact in the work and activities in achieving the common goal of mutual interest as well. This is accordance with Longenecher opinion (on Sudjana, 2004: 105) which explaining that organizing activities related to effort to involve people into group, and efforts to make division of labor among the group to carry out the activities that are planned in order to achieve those objectives assigned.

4. Economy improvement existence

Vocational Ngabab Village Program has aligned with vocational village goal is to increase economy productivity and social welfare through a variety of education skill and training in the vocational village in the form of products and services. Non-formal education in order to educate residents learns skill so that they can improve and utilize natural resources in order to improve their living standard. In the opinion of Anwar (2004: 20) says that life skills education provided supplies practical skills, applicable, associated with labor market needs, business opportunities and industrial, and economic potential that exists in society. This is reflected in the ability of people take advantage of fecal waste into biogas can reduce public spending budget to buy LPG gas, so that the budget allocation can be used to meet other basic needs or saved to anticipate sudden. In addition, from the result of other skills that people can
produce yoghurt, carrot seeds, and organic fertilizer that can be sold in order to have a profit or increase revenue. In term of services, the community of former students’ vocational village biogas digester courses has often asked her neighbors to make a digester. Even of some alumni students of which have become specialized technical personnel in the Pujon District of making biogas digester together SAE Cooperative in Blue Program organized by PT. Nestle and HIVOS.

**Economic Independence Society**

Education is seen as a major factor in the formation of human, so that the good and bad of human normatively determined by outcomes of education. This is in line with the function of education is how to adjust humanity to take control of their own development (Fakhruddin, dkk. 2012: 44). Let education be able to increase all human potential (knowledge, attitudes, and skills) in order to contribute to the advancement of society where they are living independently to determine his fate. The degree of independence or ability to “stand alone” closely related to the high level of confidence that relative would be able to face complete a job without instructions or help others. High confidence that can lift person’s level of independence is the result of systematic hard work of many months or even years diligently (Fakhruddin, dkk. 2012:49).

Implementation of vocational village program has been quite able to foster self-reliance and improve the local economy. In line with the opinion of Mustofa Kamil (2009: 93) which revealed that “In the context of non-formal educations self-reliance is the key benchmarks in all development program. So the learning curriculum of non-formal education program, more specifically have a basic core that refers to grow and develop the values of self-reliance for every citizen of learning. Economic independence of people seen from some of attitude of learners of which have senses of responsibility; it is proved seriousness and persistence of the community to the entrepreneurship. Do not depend on others indicated that the community has been able to optimize the existing natural resources become a means of fulfilling the needs without asking for help from another. Attitude is able to meet the basic needs of indicated minimal public’s ability to meet the need of clothing, food and housing. Attitude has a high work ethic and tenacity shown by the spirit of the community to work optimally. And the attitude of discipline and courage to take risks with the discipline shown by the timing and quality of work and dare to compete with products and made by competitors.

**Conclusion**

The Vocational Village Ngabab is a new social practices that deliberately constructed structurally by government agencies and leaders who have the power to give a big hand in creating the program. In the development Vocational Village has provided wide range of vocational learning/skill that can provide a variety of benefits to people’s lives in term of education, social, economy and society. Implementation of vocational village program has been running effectively with established stage-by-stage implementation process of vocational villages. Where the overall elements and components have been implemented synergy to provide increased knowledge, attitudes and skill for learners to support the promotion of economic independent society. Economic independence society seen from some of the learners attitude which have a sense of responsibility, do not rely on others, be able to meet the minimum basic needs, have a high work ethic and discipline and risk-taking.

**Suggestion**

Given the process of change and development society is not in a short time, the need for maximum facilitation and institutions networking or local government in preserving the vocational village program.

**References**


This study aimed to analyze the experience of communities to disasters eruption of Merapi in Cangkringan and found signs that are believed society as a threat eruption of Merapi in Cangkringan, as well as discovering the concept of inheritance signs of eruption of Merapi to the next generation. This study used a qualitative approach to find signs that are believed society as a threat eruption of Merapi in Cangkringan, then studied scientifically along with disaster preparedness experts and practitioners from the academic environment. Informant in this study originated from Cangkringan society, NGOs, BNPB officer (Disaster Management Agency) region Cangkringan, Yogyakarta and interpreter Lock Mount Merapi. Engineering data was collected through observation and interviews. The collected data were then analyzed by using domain analysis, taxonomic, componential, and the theme of culture. The results showed that the views from the experience of informants about the signs of the eruption of Merapi is no corresponding with the study of which is owned by academics and practitioners, there is also irrelevant. The knowledge of the public about the signs of the eruption of Merapi in Cangkringan obtained from titen knowledge (experience). Community Cangkringan has sought to convey the signs of the eruption of Merapi in Cangkringan to posterity through oral tradition, so signs of Merapi eruption is easily acceptable to the community and to increase public awareness for better prepared to take a stand independently and spontaneously (leadership), so that the effort to build community disaster response can be realized.

Key words: disaster, local wisdom, community role

Introduction

Pursuant to Law No. 24 of 2007, that disaster management is not only the responsibility of the government alone but also requires the involvement and participation of communities, schools, colleges, businesses, as well as Non Governmental Organization (NGO) local and International. Each relevant stakeholders are required to play an active role in disaster management. The activities can be done through various means including the implementation of spatial planning, relocation, policy development, and utilization of community wisdom for disaster preparedness. The presence of disasters are not preventable, but casualties can be minimized if the population had an early preparedness against natural disasters. One way to minimize the impact of disasters is to harness the wisdom of the community in understanding the signs before the disaster took place (Fathiyah, 2007). Wisdom is the way society and the practice developed by a group of people, who came from a deep comprehension local environment, which are formed in these places for generations. There is some knowledge skelter sourced from the characteristics of local wisdom, which comes from within the community itself, disseminated informal and non-formal, owned collectively by the community in question, developed to generation and adaptable, and is embedded in the way of life of the community as a means to survive.

Benefits of community wisdom on disaster risk reduction was evident in the earthquake and tsunami in the Indian Ocean in late December 2004. The disaster has devastated life in coastal regions, claimed the lives of more than 150,000 people, but it's just as powerful disaster casualties are minimal in Simeulue Island region (Sumatra), which is the land closest to the center of the earthquake. While in the region farther has killed tens of thousands of lives (hummingbirds, 2012). The low number of casualties is due to the implementation of the view held in the population in the area of Simeulue, that if there is a wave of the sea or "smong" shown by the state of the sea suddenly receded without the influence of weather and climate, they should immediately avoid the coast and heading for the hills, This phenomenon has been believed by the people of Simeulue that had saved them from the tsunami disaster in 2004. Based on the perspective of cultural wisdom, the natural behavior including the behavior of animals and plants by traditional society understood as a natural phenomenon that can be used as a hint of impending catastrophe. The story is long and natural events become a source of inspiration and subsequently elicits a response in the form of behavior to overcome the natural fluctuation. Furthermore, we are told from generation to generation as knowledge in dealing with nature and its amendments.

This study considered fairly panting remember people better trust Cangkringan signs obtained from their titen knowledge of the volcanology agency, so until now signs that people are still believed to remain
alive in the midst of modern society. The signs of impending eruption of Merapi is merely common knowledge, has not been scientifically identified and disseminated throughout all levels of society to preparedness threat of eruption of Merapi in Cangkringan. One of the parties is seen as very instrumental in spreading signs of Merapi in Cangkringan. Cangkringan is society itself. Some research on the role of the public have been found among other things, research conducted by suharti (2008) concluded that the public has a role in the preservation of culture to is to instill the values to their children and grandchildren associated with manners and politeness. Research conducted by Swasono (1978) concluded that the community plays a role in the preservation of culture, namely in preserving customs, and connect fraternity through the family dynasty. Suwarjo research results (2009) concluded that people in villages and cities play a role in the preservation of the environment in accordance with the respective condition. Research Hiryanto (2013) concluded that local knowledge possessed the elderly can detect signs of the earthquake that occurred in DIY. The findings of the research results, proving that people still play an active role in the inheritance of wisdom values that society's most fundamental values of togetherness, harmony, and respect for the environment. The place where they live, to live together, in order to achieve inner and outer harmony. Community wisdom in understanding the signs of the threat of eruption of Merapi in Cangkringan, need to be identified in order to be justified scientifically and easily understood by the public, so it can be applied as one of the concepts of preparedness in the face of the threat of eruption of Merapi in Cangkringan.

**Method**

This study used a qualitative approach to the type of research phenomenology. This research was conducted in Cangkringan sub-district. The reason for choosing districts because geographically Cangkringan has a high vulnerability to the threat of Merapi eruption, but the community has more confidence Cangkringan signs obtained from their titen knowledge of the volcanology agency. The focus of research analyzing the experience of the people against the threat of eruption of Merapi in Cangkringan and found signs that are believed to society as a threat eruption of Merapi in Cangkringan, as well as discovering the concept of inheritance signs of the threat of eruption of Merapi to the next generation, then the results are studied scientifically along with expert preparedness disaster and practitioners from the academic environment. Sources of data in the form of 1) secondary data; books, journals, research results in the form of theses and dissertations, 2) primary data; recording informant, video interviews, and logbook. Data collection techniques such as observation and interviews, while data analysis techniques using domain analysis, taxonomic analysis, componential analysis, and analysis of the theme of culture.

**Experience of the People to the Merapi eruption in Cangkringan.**

Merapi eruption occurred on November 10, 2010, on a Friday night precisely at 23:15 pm. Mr. Asih explained that the eruption of Mount Merapi characterized by a roar (greg-greg) or (gludug-gludug) were great, the ground shook and rivers Gendol full-powered hot clouds (interview Sunday, August 2, 2015, at 16.00, where Mr. Asih home). Before the eruption by Mr. Burman villagers Pelemsari, there were signs before the threat of eruption of Merapi, among other things, wild animals tigers and apes came down from the mountain, as well as the air temperature is hot enough (interview Sunday, August 2, 2015, at 16.00, where Mr. Asih). Minah mother, father Agus and MrPujo stated, that there are differences in signs Merapi eruption occurred in 2004 with the eruption in 2010. In 2010 the sound of thunder (gludug-gludug) is very large and does not cease the roar, while Merapi eruption in 2004, clamor small and a relatively short time. (Interview Monday, August 3, 2015, at 16.00, where stalls mother Minah). The experience of the eruption of Merapi told the volunteers LSM’Jogia Quick Response “Dodi Mas, Mas Day, Jimi Mas, Mas Dede, and Mas Indro said, at that time approximately 23:00 all residents shouted,”earthquake.... earthquake at the time it is made public is poured on to the place of displacement. the atmosphere was observed by the LSM’Jogia Quick Response “was ash and the atmosphere is very dark, and the sound of thunder great. (interview Sunday, August 9, 2015, at 08.00, post a lava Jeep tour). According to Mr. Asih as Interpreter Lock Merapi said despite Merapi have devastated Cangkringan people still nrimolanlilo (accept fully sincere without any backbiting behind). According to popular opinion Cangkringan, through nrimo then good luck (kebegjan) will come by itself, if it is accompanied by a note of resignation resigned sumrah, it is possible kebegjan come by itself.

**Signs are believed Society For The threat of eruption of Merapi in Cangkringan.**

Mr. Asih explains Mount Merapi status alert when Mount Merapi voice gludug-gludug big and long and is followed by the ash, the community Cangkringan should immediately rushed downstairs to find a safer area (interview Sunday, August 2, 2015, at 16.00, where home Mr. Asih Interpreter Lock Mount Merapi). Researchers conducted interviews with the father of Cangkringan BNPB Sugeng officers to verify the marks obtained by researchers from the informants. According to Mr. Sugeng as officers BNPB Cangkringan points out that before the eruption of animals migrated down to place the residential area because the
temperature inside the forests of Mount Merapi increased, springs berubah into heat (interview Sunday, August 9, 2015, at 08.00, where the postal Jeep lava tour). Pendangan community Cangkringan when there are animals down and the water turns into heat that is considered to be a natural thing, because people's experiences Cangkringan when it erupted in 2001 and 2004 when the animals began immigrating fall and spring turns into summer but Mount Merapi remains secure and the public Cangkringan fixed activities such as farming and usually graze in the forest. MbahHarto recounts when the eruption of Merapi in 2010 people Cangkringan many who did not expect that the eruption of Merapi in 2010 lava toward Cangkringan, previously by MbahHarto Mount Merapi has given signs to put out a roar that was very large and the springs into dry up, but these signs are not recognized by society Cangkringan (interview Sunday, August 9, 2015, at 16.30, where house MbahHarto citizens Cangkringan).

From the experiences and knowledge of the communities associated with the signs before the threat of eruption of Merapi. Researchers have identified signs of the threat of Merapi eruption into two groups: the first group signs the statusMerapi alert and the second group signs the status careful of Merapi. The contents of these signs as follows;

a. The signs of the eruption of Merapi threat status Alert
   1) The temperature around the mountain climb
   2) springs become dry
   3) sometimes accompanied by vibration (earthquake)
   4) Plants around the mountain wither
   5) The animals in the vicinity of Mount migrate

b. Signs of status careful of Merapi eruption threat
   1) A rumble (gludug-gludug) large
   2) Vibration (seismic) large
   3) Rain Abu
   4) Arrival of hot clouds "wedusGembel"
   5) The release of a flash fire on the mountain.

The public's knowledge about the signs of the disaster are not appropriate according to experts verify emergency preparedness, among others; 1) catastrophic volcanic eruption, the local knowledge is usually accompanied by an earthquake with a small-scale voice (greg-greg), but according to experts is not always followed by earthquakes, volcanic eruptions disasters unless accompanied by tectonic earthquakes. 2) which states that the public revelation of the eruption of Merapi usually occurs on Friday due to the Merapi eruption in 2010 occurred on Friday. Cangkringan society still believes that Friday is the day of respectability, while experts say Merapi eruption disaster happens is not always Friday.

The concept of Inheritance Signs Disaster Merapi Eruption To the Next Generation.
Based on the findings in the field, shows that in order to provide information related to preparedness in facing the threat of eruption of Merapi, the need for community participation to participate bequeath signs of eruption of Merapi to the next generation through oral tradition, among others;

a. Advise children and grandchildren to be vigilant.

b. Delivering signs of Merapi eruption threat while performing the ceremony tradition harbor.

c. Puter tradition of the village used to give information signs of impending threat of eruption.

d. In cooperation with the NGO 'Jogja Rapid Response "to participate and inform.

Put Practitioner against Wisdom Knowledge Society Signs associated with the occurrence of disasters Merapi Eruption.
Findings of the respondents among the practitioners consulted further. Based on the input of practitioners, in this case is Mr. Makwan, ST, MT (Head of the Regional Disaster tackling Cangkringan) obtained the information, that the information submitted by the community is right, such as when the impending threat of Merapi eruption ash rain, animals are crying shouts and the sound of "gludug-gludug" large (interview Sunday, August 9, 2015, at 08.00, where the postal Jeep lava tour).

In general, the signs of impending eruption of Merapi scientifically, among others:

a. And climate extreme weather, such as high intensity of rainfall, rising temperatures, early lump up cumulus nimbus in certain locations and increasing the greenhouse effect.

b. Natural conditions are not reasonable or not as common, for example recession of water in the spring.

c. Drastic Changes in animal behavior;
   1) The flight of birds flock in large numbers down to the place of human settlements.
   2) The exit of the animals in the soil such as rats, snakes suddenly to the ground before the eruption.
   3) restless and the displacement of wild animals such as tigers, wolf forest, and wild boar.
Discussion

The presence of the Merapi eruption are not preventable, but can be predicted with the knowledge of the community to Niten (watch for signs) the coming threat of Merapi eruption. This information will reduce the risk impact of the threat of eruption of Merapi, if distributed to a generation that has never experienced the threat of eruption of Merapi. Information of the part of the generation known as local wisdom (local knowledge). The application of local knowledge by the public of emergency preparedness is one of the mitigation measures are effective. Local wisdom that was originally developed by the community and for the community, generally is dominated by the public and in its implementation does not require a lot of adjustment and socialization because local communities have been more understanding. These results indicate that the role of the community is very important to impart knowledge about the signs of the eruption of Merapi all threats to future generations. The community has an active role cannot be ignored related building society's disaster preparedness. Related to The Hyogo compiled by various countries in the context of disaster risk reduction and building resilience of nations and communication to the disaster, this effort is one form of implementation of the framework for action that is promoting community participation in disaster risk reduction. These efforts have included one of the starting points for disaster risk reduction effect by knowing the signs of the threat of eruption of Merapi. Society still has a lot of potential that can be donated to their grandchildren. According R.M.H. I Djayaningrat contained in Margawiyta fiber, said that one of the roles of society to the next generation is to give pitutur means to give good advice. Associated with the effort to build a community that has a high preparedness against the threat of eruption of Merapi. Advice-advice given by parents, especially those delivered by community Cangkringan very important for the younger generation to remember the presence of recurrent disasters can and can not be predicted with certainty arrival. Position Cangkringan area that is extremely vulnerable to the Merapi eruption makes the understanding of early warning to communities become a necessity that can not be postponed.

Conclusion

These results indicate that the community has the potential wisdom to respond to the environment. From the characteristics of traditional societies do not recognize scientific knowledge, people are only using science titen (notice tamda-mark). Based on field interviews seem, that most people who become informants excerpts able to recall the events related to the crisis experienced in detail and clearly, this shows that people who become informants in this study had experience of the eruption of Merapi. Based on the research that the role of people who become informants of this study life from childhood so that people get the experience of the eruption of Merapi in addition communities have gained the story of his ancestors on the signs of the eruption of Merapi. So that the community was instrumental folk wisdom of lowering knowledge about the signs of disaster.

The results showed that most of the knowledge received from the public are rational and correct, according to the one delivered by practitioners scientifically, but there is also one more familiar with the myth, and is therefore necessary to study the knowledge that comes from the folk wisdom of this continually. Efforts that can be done for example in academia held a workshop meeting with village elders in the region to discuss the local knowledge-based disaster mitigation and preparedness. The role of the academics here is to integrate local knowledge in the context of indigenous peoples into scholarly study, so the results can be justified scientifically and the results published to the local community without losing unsur¬local elements that accompany it. The results obtained can also be recorded so that coverage can be a wider range of targets. Thus, knowledge of local wisdom that has verified these experts can reach the entire society because it is basically the application of local knowledge by communities to reduce risk, to face and save themselves from the eruption of Merapi has provided many valuable lessons for practitioners and policy makers of the importance of community wisdom for risk reduction, thus the local community wisdom can be understood so that one model of community preparedness in the implementation of disaster risk.

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MITIGATING THE EFFECT OF OCCUPATION SHIFT FROM AGRICULTURAL TO MINING SECTOR SURROUNDING PT ANTAM PONGKOR

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Abstract
Occupation shift becomes a significant driver of social change occurrence in rural area. Observing the process thoroughly, an appropriate strategy can be applied to mitigate its effect. The objective of research was to find out how the occupation shifting process is from agricultural to mining sectors, supporting factor and effect it exerts. The basic theory used in this study was Hayami and Kikuchi's rational action theory of farmer. The research method employed was descriptive qualitative one to understand a problem in-depth. Sample was taken purposively, and data collection was carried out using observation, in-depth interview and document. Data analysis was conducted using interactive model and data validation using source triangulation. The result of research showed that after the presence of PT Antam Company that exploited gold resource, the people captured the opportunity of wrestling with mining area. However, the choice of taking job opportunity in mining sector was determined by resource it had. The farmers with capital to fund the mining, including hiring labors, saw it as the opportunity to be developed. Meanwhile, for the peasant with limited income would utilize their effort by working with others having mining business or did not take this opportunity at all. From several factors resulting in occupation shift, this research found three prominent factors. They were: contact with other society, openness to innovation, farmers’ dissatisfaction with previous life areas and resource they have. The effects resulting were economic discrepancy, water pollution, and social conflict.

Keywords: Effect, occupation shift, farm, mining

Introduction
The characteristic of Indonesian agriculture is dominated by small-scale business activity. This agricultural business faces many problems including capital, land, skill, and market accessibility. Chayanov (1996) as cited by Raharjo (1999) suggested that the existence of farmer household is a unit undertaking economic and social functions all at once. However, it does not mean that change does not occur in farmer community. Appeal to change may come from either inside or outside community. The presence of PT. Aneka Tambang (PT Antam) mining company in Pongkor Hamlet, Bantarkaret Village, Nanggung Sub District in 1990 has led the mining laborers to come to this area from outside. They came from both some areas surrounding (near) Nanggung or those far from Nanggung such as Cikotok. The fact that some years later some workers resigned from the company and then successfully mined gold themselves attracted the attention of people largely working as farmer at that time. The increased income of these miners then was followed by some of local people. The shift of occupation became a factor driving social change significantly. Villages become increasingly opened to external influence from whether regional, national or international scope. Such the influence reaches many aspects: social, cultural, and economic. A variety of mass media forms has been an effective means of distributing culture widely and in-depth. The dimensions of rural social relationship and life style start to change and to adjust with modern ones corresponding to ability and access it has. The effect on economic aspect is very strong currently. The larger the role of modern capitalism system supported by science and technology as the core of globalization process, the stronger is the effect of economic aspect. Commercialization process, particularly in agriculture, is increasingly institutionalized within villagers, although it does not mean that farmer community treats agriculture as way of life, everything changes into profit-oriented agricultural entrepreneurs. The rich farmer adopts agricultural modernization and commercialization, but the poor one degrades in his/her life instead. It is because agricultural commercialization and modernization results in broken old tradition and collectivity inherent to the tradition. As a result, commercialization and modernization often become the cause of social-economic gap between fellow farmers (Raharjo, 1999). This research aimed to find out the process of occupation shift from agricultural to mining one occurring in Nanggung Sub District, its supporting and inhibiting factors.
Method
This study was a descriptive qualitative research, without ignoring quantitative data as supporting data. In this technique, the shift occupation from agriculture to mining will be elaborated, and so will be the supporting factors and effect. This research was taken place in an area surrounding PT. Antam in Pongkor Hamlet, Bantarkaret Village, Nanggung Sub District, Bogor Regency. The subject of research consisted of PT. Antam company, government, formal leader, informal leader and local people. The informants were selected using purposive sampling technique by taking the research objective into account. The types of data collected in this study included primary and secondary ones. The primary data was obtained using observation, questionnaire, in-depth interview and focus group discussion (FGD) techniques (Krueger, 1994; Irwanto, 2006). Secondary data was obtained using documentation technique. To validate the data of research, data and method triangulations were employed (Moleong, 2002: 178). The qualitative analysis technique used was an interactive model of analysis having three components: data reduction, data display, and conclusion drawing (Miles and Huberman, 1992). Analysis was also carried out along with the informants involved in data collection.

Pongkor Village: From Agriculture to Mining
Considering a group of people in hilly area of Nanggung Sub District difficult to reach, a question arises “why do they live in such an area, and how can they live?”. However, Sandy in Sajogyo (1987) explained that when human being focuses on a place, it is because there is an opportunity of living there, corresponding to occupation type of corresponding people. So, a group of individuals live in hilly area of Nanggung, of course, because there is source of living that can ensure their life with which they can wrestle according to their ability. Nanggung Sub District area was a rural area originally created to be farming village, with rice as primary product. The water source available along the year in on the hill back enabled the farm to flourish. Other farm products include: clove, durian, guava, rambutan and petai. Majority people made farm agriculture their livelihood, and develop way of life as farmers (Wolf, 1985), until gold mining was found in Pongkor village. The people’s life then changed as the PT. Aneka Tambang operated its business exploring the gold mining product. Nanggung Sub District then developed into agricultural and mining rural area. Agricultural sector was dominant viewed from land mastery land width aspect, while mining sector was dominant from its ability of improving income.

Social structure of society can be seen vertically (social stratification) and horizontally (social differentiation) (Nasikun, 1983). Weber, as cited by Henslin (2006: 184), suggested that inequality arises because of ownership, prestige and power (domination). Wealth is obviously important in determining an individual’s position within society. Social stratification of society in Nanggung Sub District is arranged based on the village establishment principles, economic resource ownership, livelihood type, education level and biological characteristic (sex). Meanwhile, social differentiation is organized based on its social group existence. The people occupying upper stratum are, the rich one including: trader, religion leader, Civil Servant and teacher. Viewed from education level, the people in upper stratum not always have high education. Those who are rich because they wrestle with mining sector generally have graduated from Elementary and Junior High Schools only. Those studying in Senior High School and graduate program are new generation that can study there because of their parents successful with mining. Most people in Nanggung Sub District have Junior and Senior High Schools education currently with young generation number still more dominant than other age groups. Social differentiation in Nanggung Sub District can be seen from sufficiently diverse social groups. The groups developing in Nanggung Sub District include pengajian group. Pengajian in Cisarua Village, for example, is held routinely every Sunday in turn from one hamlet to another. Cisarua village is known as religious area.

The shift of occupation from Agriculture to Mining
Urbanization defined as the movement of population from village to city, in this case from Nanggung Sub District to urban area, belongs to low category. It occurs because the life in such the area can be ensured by local area, among others, by wresting with mining. Even many people have been living prosperously today. Its indicators include: house, land, and vehicle ownership, and hajj (pilgrimage) the people have done. They usually move to urban area temporarily to study. After they graduated they go back to the village, despite few staying in other area. Newcomers from other area are those generally coming from Cikotok wrestling with Gurandil as their occupation. Some of them got married with local people and stayed permanently in Nanggung Sub District. Many of them then can live better and more prosperously. Other newcomers are food stall and sundries sellers, teacher, and health personnel. Successful food stall and sundries sellers can be seen along the road toward PT. Antam.

Several years after PT Antam have operated miner profession began to be well-known in Nanggung Sub District. It began when some employees of PT Antam resigned from their job, and then
tried to explore mining product themselves. From the mining product obtained, in fact, the result was sufficiently promising. In addition, there was a group of miners coming from Cikotok and Bengkulu as well. That job was then interesting to other people, following to be miner later. Currently, the miners out of PT Antam are usually called illegal miners (penambang tanpa ijin = PETI). Among local people, they are called gurandil. Those originally relying on farm as their livelihood then also wrestled with mining, but they still maintained their farming activity. The farm formerly cultivated themselves is no given for its working on to those outside the village. They remain to maintain its farm because they consider that mining has speculative characteristic. It can be profitable some time and unprofitable at all some other time. For example if at certain time the product of golden mining is excessive, but when it is operated for other digging hole, it does not produce gold as original expectation.

Not all farmers can take opportunity of wrestling with farm, because this sector needs substantial cost. So those eventually having opportunity are farmers with sufficient capital. Meanwhile, peasants only have limited resource, thereby despite interested in, they only become laborer of mining employers. The work mechanism of gurandil is to make gold exploration in Mount Halimun hilly path. Despite partially, in general the population around ring 1 of PT Antam exploration area took soil on Golden mountain as gold miner. So there is a miner as employer, and some people following the employer, or those making their own business. Those with adequate capital can wrestle with mining by managing some gurandil. The income from gurandil can give reasonable living; even some gurandils occupy upper economic social class within society. Data of Nanggung Sub District on February 2014 reported that there are 979 people of Nanggung Sub District working as mining workers. In addition to regular people, the workers also come from Cikotok and other places like Bengkulu. They taught the local people how to do exploration, including traditional processing using Glundung and Gebosan (gold burning tool). This method is still used until today, despite an assumption that it is environmental-unfriendly because it results in waste in the form of mercury residue disposed to the river. Gurandil is divided into 2 types. Carrier workers (buruh pikul) carrying mining product on their shoulder to the processing place get income about IDR 100 thousands/day. Meanwhile gurandil entering into hallways where the gold exists, get income IDR 200/day. Mining workers or Gurandil come from Cikotok, originally living in barracks along the road toward PT. Antam. Food Stall and sundries stores then grows on the edge of street toward PT Antam.

Factors causing Occupation Shift
a. Contact with other communities
   The people of Nanggung Sub District colored with the characteristics of first era change and develop into those colored with characteristics of second era. The very important change occurring currently is ever decreasing difference between villages in Nanggung Sub District and the areas surrounding changing into urban area earlier. It is because the modern transportation and communication medium distributed more widely (in its various mass media) or other science-technology. Transportation has been supported with the presence of highway crossing the rural area. Meanwhile modern communication device has also reached the end of hilly areas. Physical and social-cultural isolation formerly creating a condition for the strong traditionalism root in rural community life decreases over time despite not disappearing completely, for example Seren Taun rite style held routinely.

b. Openness to innovation
   The effect of modern culture also results in changing and expanding characteristics of various life need among villagers, with the introduction of modern life appliances such as radio, television, electricity, motor vehicle, and etc intensively and even has been a part of their life. From the document containing the photographs of people house some years ago before PT Antam mining company has operated, it can be seen that these houses are very plain. But currently those houses have been constructed permanently using brick. Some families even have car, from the result of their business in mining sector.

c. Community’s dissatisfaction with certain life areas
   Nanggung Sub District People’s dissatisfaction arises when interacting with outsider more intensively. The factors such as narrowing farm land, increasingly penetrating money economic system, broader transportation and communication network and more intensive contact with other villages result in dissatisfaction with internal condition. More developing non-agricultural sectors such as trading, small industry or handicraft are increasingly interesting to wrestle with. The existence and development of mining sector is highly dependent on the relationship of this village and another. Different from farm product directly contributing to the fulfillment of consumption need, not all mining products can be utilized for the people’s own need. For that reason, the miners should sell it to urban areas, interact with urban people. The price of production product is determined by city. So that the village changes
into the part of larger community unit and that is no longer independent, and become a part of large society structure.

Effect of Occupation Shift
a. Economic Discrepancy
The people manifest their work result into their residence. Generally, it can be seen that the people’s houses have been constructed permanently with brick and varying quality. The rich people have very luxurious house. They are usually mining employers having own capital, gold processing place, mining worker groups, mining tools and marketing network, and other access. The rich people, in addition to have luxurious house, new-series car, also have truck and 2 supermarkets: one in Nanggung Village and another in Kalong Liud Village. PT Antam sometimes hires the truck to transport material related to mining. Some houses of Nanggung Sub District people still use wood or bamboo. In this case, their livelihood is usually not related to mining sector. For those with capital, the change of economic level seems to be salient from their income in mining sector. The houses formerly made of plain wood, small and unhealthy bow change into permanent ones with ceramic floor. Private vehicle is no longer motorcycle but fairly luxurious car. Some of their children also study at college. Meanwhile, the poor people keep wrestling with their profession as farmers, or farm workers, or mining workers. Economically they are left behind those wresting with mining. They remain to live in plain houses, with limited income, and witness the process in which some of their neighbors begin to enjoy the result of mining. The income discrepancy is getting wide and significant over time between those people.

b. Environment pollution
For Nanggung Sub District people, the existence of gurandil is indeed dilemmatic. On the one hand, gurandil occupation has improved income for some people. Those formerly are rain-fed farm with low income now become a part of rich people. It can be seen from the ownership of good house and vehicle, and ability of doing pilgrimage (hajj) requiring much money. However, gold processing with chemical material still conducted using traditional method exerts adverse ecological effect constituting environment pollution, particularly the contamination of Cikaniki River. The water surface seems to be brown everyday because of gold processing waste disposed directly to it. This pollution contaminates the river water so that it can no longer be used at all for both domestic and farming interests. For that reason, the farm relies on rain water only for irrigation.

c. Conflict
The presence of gurandil for PT Antam is also dilemmatic. Stigma of illegal miner (Peti) can actually be used to prohibit them entering into PT Antam’s exploration environment intentionally. On the one hand, it is related to Peti’s income (economic) factor. On the other hand, law enforcement related to the presence of Peti is still poor. When some violations are committed by Peti and the case is submitted to legal apparatus, it will not be resolved immediately. Thus, PT Antam prefers approaching the community leaders and the religious leader either formally or informally to remind them in order not to make exploration that actually endangers themselves (Peti) and results in environmental damage. They choose religious leader because Nanggung people are considered as the religious ones and willing to hear the informal religious leader. This way is taken to avoid conflict with Peti generally consisting of local people. Avoiding this conflict, the operating activity of PT Antam keeps running.

Conclusion
After the presence of PT Antam company in Nanggung Sub District exploring gold resource, the local people captured an opportunity of wrestling with mining sector. But when new job opportunity appears with the advent of mining, not all people shift their occupation to mining sector. They do not leave farm as livelihood, but makes it as main or side job. Farm is still preserved because they realize that the source of mining will be exhausted one time. However, farming activity finds difficulty such as decreased water supply and source, and contaminated river water. The choice of taking opportunity in mining sector as either main or side job is the people’s rational action. Rational action is intended to achieve the objectives taken into account rationally and attempted themselves by corresponding actor. The people, particularly the farmers with capital to fund mining including paying the workers, see that it is an opportunity that can be developed. Meanwhile, the peasants with limited income can utilize their effort to be mining workers. The objective of choice to wrestle with mining work is to increase income. The prominent factors causing occupations shift are contact with other communities, openness to innovation and community’s dissatisfaction with certain life areas. Meanwhile, the effect resulting in includes economic discrepancy, environment pollution and conflict particularly between local people and company. From the result of research, it can be recommended that Nanggung Sub District people still wrestling with agriculture should be encouraged.

Faculty of Social Sciences, Semarang State University, 29th April 2016
and given attention recalling that agriculture remains to be important livelihood for community. Food security should be maintained from the agricultural product that at least can meet the local people’s food need. Meanwhile those still wrestling with mining should be facilitated in processing their gold ore, in order to prevent the emergence of waste harming the surrounding environment.

References


ROLE OF ENVIRONMENT EDUCATION FOR RURAL EMPOWERMENT

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Abstract

The “Sustainable Development” has been the most echoed phrase by all kinds of dispensations of national and international hues since its inception by Brundlandt Commission in its 1987 Report ‘Our Common future’. Since the environmental constituents’ atmosphere, hydrosphere, lithosphere and biosphere require a great deal of insight for safeguarding the interests of other forms of life and aspirations of future generations as well as maintaining the holistic pace of socio-economic betterment of present generation. Only human being among other forms of life has been exploiting the natural forces and resources to satisfy its never ending urge to amass more and more to improve its physical comfort levels. This madness of mankind is bound to further accelerate the pace and intensity of natural catastrophes in its various manifestations is not so distant future. Environment Education is the best bet to equip our future planners, strategists, scientists, bureaucrats and leaders with a sound understanding of environmental issues so that they could devise policies and programs without jeopardizing the sustenance of life on our planet earth. We have to incorporate environmental education as a full-fledged subject in school, college and university curricula augmented with faculty and necessary infrastructure. Second rated treatment of this vital area of study would serve no purpose as the Indian mentality of governance is known for its talks rather than concrete actions and follow ups.

Introduction

The term ‘Sustainable Development’ is the development that meets the needs of the present without compromising the ability of future generations to meet their own needs. In the present times, economic growth has resulted in substantial improvements in health, education and quality of life of the people. However, such growth has also caused significant deterioration of the environment like global warming, ozone layer depletion, green house effect, acid rains, tremendous increase in soil, air and water contamination etc. It is truly said that we are the guardians of natural resources to pass them in high state of productivity to the next generation, thus maintaining their perpetuity in a holistic way. The blunders committed by mankind’s greed has forced the brains to devise an effective strategy through the participation of all the stakeholders to restore the already degraded basic natural components i.e. air, water and soil. For the survival of human race & other forms of living, these three elements are of prime importance. To get clean air we need forests, a cap on the omission of obnoxious gases emanating from industrial units, vehicles and burning of agricultural refuge. To conserve and get potable water in sufficient quantity not only for mankind as well as for vegetation and animal kingdom, the elimination of sources of water contamination, either it is of domestic or industrial nature is an unavoidable exercise. Likewise the pollution channels causing the degradation of mother earth which constitutes the vital link of air & water cycling in the form of gases exchange between the living and non-living components must be plugged. If the soil, air & water health deteriorates, the harmful elements would enter the biogeochemical cycling phase leading to drop in the productivity and the quality of the product will become poor.

The three basic elements air, water and soil constitute the backbone of all the policies, programmes, strategies and all other vision documents aimed at achieving the Sustainable Development. How to ensure the quality of these three fundamental constituents of living and non-living world should become the central theme of our endeavors in the direction of sustainability of all kinds of natural resources. Earlier whenever a project was conceived and realized, hardly any focus on sustainable development was given. The major focus was laid on meeting the present day needs as we were not much aware of the consequences of our misguided action plans. I would illustrate by citing an example of what happened in Punjab in 1960’s, the central and state governments focused on intensive farming through the adoption of high yielding varieties, non-judicious application of agrochemicals and irrigation via tube wells and canals without giving due concentration to the future consequences as the primary need of the hour was to feed the burgeoning population. Blindly, the natural water resources particularly ground water has been harnessed at a rapid pace that resulted in the receding of water level in most part of Punjab. According to Punjab State Council for Science and Technology the number of tube wells increased from 3 lacs in 1975 to 14.05 lacs in 2013 on account of this dependency on ground water resources. 80% of the geographical area (110 out of 141 blocks) has been over exploited. Within a short span of 30 years, what have we done with water quality and its natural sources and soil health became evident in the form of diseases, extinction of regional flora and fauna, frustrations, debt and suicides by the farming community. Our ground water has...
been contaminated with the toxic elements and every year the water level depth is receding day by day and soil fertility has also suffered a lot. And every year the agricultural refuge is burnt twice leading to poor air quality. In a nutshell, the green revolution produced temporarily a state of economic and social upliftment for the Punjab farming community. But eventually, it resulted in a disaster. Had we had thought at the time of initiating the Punjab farmers to a new kind of agricultural practices, the future consequences could have been mitigated. All the infrastructural developmental activities should focus on the local or regional as well as future generations’ aspirations. Dams, industries and factories are required for power generation, employment and improving the socio-economic conditions (Rural) of the people, these developmental activities on the other hand also causes the replacement of people, destruction of natural resources and pollution of soil, water and air. The strategists would have not only to ensure the employment of the displaced people but also make sure the utilization of the latest techniques to minimize the soil, water and air deterioration and recycling of the products produced by industry and setting of a separate division for research and monitoring to further enhance the capacities of gadgets and apparatus employed to plug the factors responsible for pollution.

**Description**

What we have discussed so far requires public awareness, pro-active approach of government agencies through the enactment of appropriate laws and their proper implementation to sensitize the future leaders, scientists and policy planners and public. The best approach to control the degradation of natural resources is to reduce the waste material generation both at individual and community level. For example the precious water can be saved in a large quantity by undertaking simple steps like making the running of water tap only during its actual use during day to day activities, Trees can be saved by making minimum use of papers, electricity can be saved by switching off the lights when not required, Using more solar energy instead of electric and oil, forbidding the children to burn crackers on festivals, advising the students to come to school by walking, to use bicycles and public transport rather than auto rickshaws, bikes and cars etc. A sound educational program in the form of well developed curricula on environmental issues and sustainable development should be imparted in the schools, colleges and universities for rural empowerment. The centers of learning would play a proactive role through education and research to guide the governments and other stakeholders of the ensuing consequences of a project and means available to contain the adverse impacts. The Rural students having an insight and deep understanding of environmental issues would play the role of guardians of natural bounties when they will assume the charge of policy makers and planners e.g. the burning of waste of crops can be easily stopped if a definite policy will be made by the youth who are aware of its ill effects. Further to make environmental education more inclusive in nature, the campaigns through all forms of media whether it is print or electronic should be carried regularly to awaken the public and ensure their participation in all environmental programs. Research in the universities and higher educational institutes by the teachers as well as students should be conducted to find out the main offenders who generate air, water and soil pollution along with deforestation, strict punishment must be given to them by the law. All the countries of the world including under-developed, developing and developed should come together to secure the future of coming generations through sharing of responsibilities to improve our environment according to the strength of the nation or the percentage of destruction caused by a nation e.g. USA, Japan, China, and other big industrial and developed countries must contribute more to restore the already degraded resources and play a more active role in the transfer of safe and less polluting technologies to other countries so that the future environmental consequences are restrained.

**References**


DYNAMICS OF TRADE AND NATIONALISM IN BORDER "SKOUW - WUTUNG" RI AND PNG

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Abstract
This study focuses on economic analysis of trade and socio-cultural border Skouw (Papua - RI) and Wutung (PNG) relation with nationalism. This paper aims to describe how the maintenance of a sense of nationhood conducted by the state to border communities and citizens know the extent of knowledge about the border and the state, have national pride, and to make sense of nationalism. The research method is qualitative with descriptive which emphasizes on understanding the social world. This study shows that market trading activity on the border Skouw - Wutung influenced by internal and external factors. Potential trade has not been optimized or attract the participation of local communities in Papua because culturally they are not the people who put the trade activity in the philosophy of life. Papuans and PNG have a strong cultural social ties due to historical factors, ethnicity, language, and customs. Nationalism defined by the state, as measured by the understanding of the concept of nationalism, less relevant to the socio-economic context of border communities who still live within the limits. The importance of maintaining security and stability on the border with persuasion and non-traditional to strengthen the braid of social interaction at the border Skouw - Wutung.

Keywords: Dynamics of Trade, Nationalism, Border "Skouw-Wutung"

Introduction
The Indonesian archipelago has borders both land and sea borders with some neighboring Australia, PNG, Malaysia, the Philippines and Timor Leste. Each of these border regions have different characteristics. Pos Transboundary State (PLBN) Skouw located in Muara Tami District, Jayapura City, Papua. The distance between Jayapura City Skouw by about 65 km and can be reached about 1 hour drive, and if using the sea route (via Pos Hamadi) travel time longer. Based on Presidential Instruction No. 6 Year 2015 About Accelerated Development of 7 (seven) Post Transboundary Integrated State (PLBN) and Infrastructure Support in Border Area, Skow was one of the seven PLBN which will be upgraded to PLBNT (Inpres RI No. 6/2015). Another is the sixth PLBN Aruk (Sambas Regency), Entikong (Sanggau), Nanga Badau (Kapuas Hulu), Motaan (Belu Regency), Motamasin (District Malacca), and Wini (Middle East North District). General conditions in the border region of Indonesia still require special handling because conditions are still lagging behind. However it has the potential of natural resources where, also save conflicts may be problems between the two countries. The progress of science and technology led to a shift in the development of the border region of "front area" to be an area of "window dressing" to indicate different development success. Storefront never present something unappealing, so the government should not show off poverty, underdevelopment, and inequality yang lowering the dignity of the nation. Informal trading activities in the border region can be one of the mechanisms of economic empowerment of the local population (Timisela, 2015: 146-147).

According Timisela (2015: 147) that not only formal trade that can be found in the border region Skouw - Wutung, but there are also informal trading activities undertaken indigenous Papuans or non merchant Papua (arrivals) originating from outside the region. According Leadem in Timisela (2015: 147) so that the character of the border region to switch from "front area" (front line) of a sovereign state into contact socio-economic region between mutually neighboring citizens. The main problem of underdevelopment in the border regions is a regional development policy direction has been more inward looking, so as if the border region simply be the backyard of the country's development. As a result, the border region is not considered a priority area of development by central and local governments, so that now arise efforts to turn the region into a front page border (storefront) of a country. In this case the change, modernization and globalization is used as the basis to change the orientation of the development of border areas become more outward looking. Border area can be used as a gateway for economic activity, trade, social and cultural rights with neighboring countries that lead to the improvement of the standard citizens living in the border region. This study focused on the interaction of trade and social activities culturally in Boundary Skouw - Wutung relation to nationalism, especially in markets Skouw constitutes the 'arena' interaction of socio-economic and cultural mix of ethnicities, both citizens of Papua First (Komen), a resident of Papua New Arrivals (Amber), and residents of the Province of PNG especially Sandauw.
The Concept of Nationalism
According to Bambang Purwanto (2001: 250) of the Indonesian nation is experiencing problems of disintegration, so it national study focuses on how to understand the return of Indonesian nationalism which originated from the emergence of national identity conflict and ethnicity dimension lot. Need to understand the return of Indonesian nationalism by changing the paradigm of nationalism future is no longer tied to the resistance against colonialism or patriotism in defending freedom, but more important is how to understand the Indonesian identity in accordance with the changes. Therefore, the historical development of Indonesian nationalism should be seen more rational and objective as a process. The importance of border regions that can be used as a gateway for economic activity, trade, social and cultural rights with neighboring countries, it is understood nationalism border area becomes relevant given the limits of post-colonial state in general is not only splitting ethnicity is different, but also splitting ethnic same as the history of different nationalities by the same ethnic (Pamungkas, 2015; Tirtosudarmo 2005). Line state restrictions do not always follow the dividing line between areas of culture, language, tribe, nation, or a different economic units. Therefore, in this study of nationalism is sensed in the sociological perspective, the attachment to national groups (national in-group) consisting of feelings of love along with pride to his country, and perceptions that the country is superior compared to other countries. This view is rooted on the concept of Adorno (Pamungkas, 2015; 1950: 107) who think that nationalism can be divided into patriotism and pseudo-patriotism. According nationalism is: “Certain blind attachment to national cultural values, uncritical conformity with the prevailing group ways, and the rejection of other nations as out-groups”.

The concept of nationalism in this study, which is understood in theory as knowledge, feelings, and social practices love my homeland, include cognitive, affective, and behavioral. The cognitive aspect is the knowledge of Indonesia as a country that has geographical boundaries and political aspects affecting feeling as citizens of Indonesia, and behavioral aspects are practices install a sense of nationalism in everyday life by the state. This paper wanted to illustrate how far the national feeling is managed by state institutions in the context of safeguarding national sovereignty. This study emphasizes the extent to border residents to know, understand, feel and interpret the sense of nationality in everyday life. Another aspect that you want to search in this study is how the sense of nationalism that is understood by the state and embodied in rituals of nationalism and the extent of the country's nationalism finds its meaning in the context of border communities. Assumptions are built in this study is that nationalism is defined by the state can be seen in the knowledge, feelings, and practices of maintenance of a sense of nationhood. However, understanding and social practices carried out by border residents often different from the national spirit which is constructed by the state. Thus, supposedly still a gap between national insight to the meaning of nationality is represented by social practices in the daily life of residents in the border area. Referring to the writings of Ben Anderson (1991), nationalism is understood as imagined political community, nationalism often do not find the relevance and failed understood by the people who imagined when presented in the context of economic, political, and social culture. The concept of nationalism as an attempt to maintain a sense of nationhood is not a condition that suffice to install a sense of nationalism, but more than that, especially justice, welfare and prosperity. Martinez (1994) classifies the border region by its historical context into four types: Borderland alienated (no cross-border activity), coexistent Borderland, interdependent Borderland (interdependent), and integrated Borderland (integrated border areas). Referring to the view of Martinez, the relationship between Indonesia and PNG can be seen as interdependent Borderland, which is interdependence. For example Indonesia produce / provide public goods and PNG needing / buying these items. In this interdependent relationship, nationalism in the border area is still relatively strong politically, but engaging in economic and cultural relations as well as strong.

Border "Skouw - Wutung"
Papua province has a border with PNG along 820 km, starting from Tugu MM1 (Monument Meridian) in Kampung Skouw, straight south to the Fly River, followed Thalweg Fly River until at MM10, and so on until MM14 at the mouth of the River Bensbach south coast Merauke (Timisela, 2015: 149). Generally along the border there are five regencies / cities, namely: Keerom, Digoel, Bintang Mountains, Merauke and Jayapura City. Until 2012, the border region RI - PNG covering 32 districts and will be built 52 boundary pillars. The breadth of terrain provide difficulties for security officers and border station managed by the government, it was agreed 16 posts bordering activity that has social, cultural and economic interaction is high among residents of Papua and PNG. Border RI - PNG in Jayapura has fitted a door or an official border post in Skouw, District of Muara Tami. The opening of the border between the two countries that have been carried out in July 2006 by the governments of both countries that border traffic will run smoothly. The border of these two countries marked by yellow on the second gate region. In the region of Indonesia on certain days filled with red and white flags and decorated Tifa large. While the gate in the PNG shaped totem with a sign saying “Welcome to Papua New Guinea”. Interestingly though
To operationalize a political agreement with the base held an year relationship RI which included the activities of cross location of Papua (RI) idrity that are shifted into the concept of security that wider scope as transnationaling these border regions continue to be pursued in parallel with the native of the two countries' border in the forum (Special sovereignty, utilization of natural resources, security and ing, S Os and Prime Minister Sir Peter Barter, and eved in traditional activities in the border areas, such as ta, and Merauke; (2) Region PNG: Wutung Bewani, Imonda, Amanda, Green River, Idam, Yapsici, been agreed to by Indonesia and PNG is through: (1) Region Indonesia: Pos Transboundary (PLB) According to Law No. 7 of 2014, wh...
Tububil, Ningerum, Kiunga, Lake Murray, Alambak, WEAM, Morehead, and Wando (Timisela, 2015: 150). According Timisela that the Muara Tami District has several internal advantages such as human resources, natural resources, supporting infrastructure, product offerings, fees are relatively affordable, and government policies (Timisela, 2015: 148). Conditions region with excellent products agriculture, fisheries, livestock, crops, and forest products are mostly marketed production in the city of Jayapura. The location is very strategic because of Muara Tami is within easy reach of the city of Jayapura, and PNG. With the availability of labor, close to the consumer, the ease to market the product and easily across state borders. Then traded products have good quality with cheap price. The condition was supported by a support infrastructure such as the border markets, the availability of Cross Border Post (PLB), Post quarantine, customs services, and access to the highway. Government policies with human resources development program, natural resources, and potential development program trading. The external factors include the amount of movement of foreigners (PNG) to Indonesia, smuggling of goods, and security of the region with the dimension of the political situation in the country.

All kinds of goods and services that circulate in Papua allowed to be sold in the market Skouw. Unless prohibited goods (illegal) and dangerous, such as: products that do not have SNI, or not certified Center for Food and Drug Administration, the type of narcotics and drugs, weapons, sand, soil and top soil (including humus), wood logs, and protected animals (Timisela, 2015: 151). There are some rules in the implementation of trade transactions in the market Skouw. Border trade transactions RI - PNG is based on traditional kinship relationships that have been created prior to the establishment of the two countries. So-border trade is classified in two forms: (1) cross-border trade, and (2) normal trading (Timisela, 2015: 151). In the mechanism of cross-border trade, the value of transactions allowed is ≤ US $ 300. This means that transactions made on a range of values is regarded as a traditional trade transaction is later called cross-border transactions. For value ≥ US $ 300 are classified as trading. This means that transactions made on this value range traders are required to report the export of goods traded, as traders or businessmen Indonesian exporters are not subject to the burden of export goods. On the other hand consumers of PNG as a buyer will be charged the cost of imports in the country based on the reporting of exports of goods. Adapana conveyance in frontier markets is a wagon, a pickup truck, and trucks banned from use as a means of conveyance.

Currency agreed upon in trade transactions in the market Skouw is Rupiah, PNG Kina and US Dollar. Its unique transaction in this place largely in the currency Kina (PNG), the new amount, and it could be the US dollar. 1 PNG Kina worth between Rp. 4,500 - Rp. 4,700. That is because most visitors / consumers of PNG. Skouw market crowded with people either Papua (Indonesia) and especially of PNG, especially on market day, Tuesday and Thursday. Skouw trading activity in the market started the morning (around 08:00 CET) until late afternoon (around 17:00 CET). According to one which becomes the exchange of money in the market in an ordinary day can exchange money worth 25,000 Kina (approximately Rp. 100 million), and on the day of the market could reach between 50,000 to 60,000 Kina. Up to now there is no money changers (money changer) official. Generally, the exchange rate with quinine in the market is slightly higher than the official exchange rate of Bank Indonesia (BI). Therefore, many people who become sellers of currency exchange services, in addition to the traders themselves. PNG nationals depends on the subject matter of the Papua region. The indication, many residents Foreign Country (WNA) from PNG shopping in Indonesia, especially in the border markets located in Kampung Skouw, District of Muara Tami, Jayapura city. When compared to some other border regions in Indonesia such as Kalimantan, a number of Indonesian citizens who are more dependent to neighboring countries, namely Malaysia. In the RI-PNG border, especially in the border area in the city of Jayapura, on the contrary PNG citizens rely heavily on Indonesian products, especially basic commodities. WNA visit to Indonesia on market days (Tuesday and Thursday) operate quite high, and it is a promising market opportunities. The enthusiasm and the purchasing power of citizens of PNG is very high, in addition to differences in the exchange rate between the rupiah and quinine, and Indonesian products relatively cheaper than Australian products in PNG. Skouw trading activity in the market is dominated by traders in Papua migrants from Sulawesi and Java. The involvement of Papuans relative traders small. That is because capital, skills, and general entrepreneurial spirit was not / is not a philosophical life. The government has actually facilitated in the form of providing 100 los for the local population, as well as at their own request. However, most are leased to traders los migrants (non Papua) who did not get a place or to a warehouse storing stock items, the rental rate of Rp. 20,000,000 / year (Timisela, 2015: 156).

Socio-Cultural Relations Papuans (RI) - PNG

Historical and cultural factors in the study also adds to the border area RI - PNG. Papua province which borders both sea and land to PNG, have the same customs and have a history as colonization German, English and Dutch. The movement across the border carried out by traditional residents and citizens of the countries that border diseberangnya who by birth or marriage living in border areas and are nationals of...
countries associated dlm activities. Traditional in border areas, such as social relationships and ceremonies including marriage, hunting, gardening, the use of water, border trade, sports and other cultural activities.

**Conclusion**

Potential trade has not been optimized or attract the participation of local communities (original). Papua because culturally they are not the people who put the trade activity in the philosophy of life. Papuans and PNG have a strong cultural social ties due to historical factors, ethnicity, language, and customs. Nationalism is defined by the state, as measured by the understanding of the concept of nationalism, less relevant to the socio-economic context borders still living within the limits. Nationalism is needed is nationalism that accommodates cultural fusion between Indonesia and PNG. The importance of maintaining security and stability on the border with persuasion and non-traditional strengthening the fabric of social, cultural and economic interaction on the border “Skouw - Wutung.”

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Inpres RI No. 6 Tahun 2015 Tentang Tentang Percepatan Pembangunan 7 (Tujuh) Pos Lintas Batas Negara Terpadu (PLBNt) dan Sarana Prasarana Penunjang di Kawasan Perbatasan.


EMPOWERMENT P2BO (PROGRAM PENGENALAN BUDAYA OSING)
IN VILLAGE SAMBIREJO, DISTRICT BANGOREJO,
BANYUWANGI REGENCY

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Abstract
Osing has cultural diversity, but only people who know about the culture. Osing culture has been empowered by the Government with a cultural event each year, the less knowledge against the culture of Sambirejo village of Osing, Bangorejo causes the low participation in community cultural events are held, so that the required empowerment P2BO (Cultural Introduction Program Osing). The focus of the research is how the application of P2BO to the community of the village Sambirejo, district Bangorejo, Banyuwangi, how public participation of the village Sambirejo, district Bangorejo, Banyuwangi in the implementation of the cultural festival of Osing, as well as how the Government's role in the realization of the program P2BO. The methods used in this research is descriptive, qualitative methods of data collection through interviews and observations in the village Sambirejo, district Bangorejo, Banyuwangi Regency. P2BO form of dissemination to the public of the village Sambirejo, district Bangorejo, Banyuwangi Regency on existing cultural tourist village and community participation expected Osing, holding of festival of culture in the village Sambirejo, district Bangorejo, Banyuwangi, and the role of Government in facilitating the transportation used villagers Sambirejo, Kecamatan Bangorejo, Kabupaten Banyuwangi to see event organized government, so that the culture of Osing more empowered.

Keywords: tourism village osing, P2BO, village sambirejo, banyuwangi

Introduction
The community is the osing Tribe native to Earth or known as Blambangan Banyuwangi. The diverse culture of community owned by Osing, ranging from food, dance, and language used. The community is divided into three namely Osing Tribe, a tribe of Java, Mataram and the Osing himself. During the last few years the Government has been implementing the Banyuwangi event cultural festival every year. In the festival will be shown the Osing community cultural rape-includes keboan, seblang dance, get some coffee ten thousand slametan, kampung sewu tumpeng and others. Lack of knowledge society lay at the village of Sambirejo, district Bangorejo, Banyuwangi causes low participation against cultural festival being held by the Government each year. But they are part of Banyuwangi, famous for its culture of Osingnya, when asked they will answer Yes I know, but not with an explanation in detail, they just know it. Ironic when people who are domiciled in other countries but do not know the culture of the Osing. The community has not been so aware of the existence of the potential existing in the cultural area, the society spent much of his time to go to rice fields or fields without following a cultural event organised by the Government. The community seems to have no attraction to participate due to several constraints such as less good road access, the availability of transportation, and the adequacy of the funds are used. Cultural Introduction program Osing is indispensable to introduce to the people that have a culture of Osing Banyuwangi, in order that the public can participate in the cultural activities organized by the Government of Banyuwangi. With the introduction of the culture of the region can be more diexplore not only by society itself but can be up to the international arena.

Method
This research uses qualitative approach method deskriptif by collecting data through several stages, namely the observation beginning to look at the State of the village which will be used as a research location, continues with research by conducting interviews to the informant, the documentation in the form of documents to take photos and videos, as well as the writing stage. Selected research locations in the village Sambirejo, district Bangorejo, Banyuwangi Regency since the village is the village its community participation low cultural festival held the Government of Banyuwangi.
Knowledge Society To Culture Osing

Knowledge according to KBBI (great dictionary of Indonesian Language) is a field that is arranged systematically according to specific methods, which can be used to explain certain symptoms in the field (knowledge). Understanding the other is the result of “know” and this happens after oran pursuit of certain objects to a sensing, sensing it through human senses: sense of sight, hearing, smell, taste and raba. Most human knowledge is obtained through the eyes and ears (Soekidjo, Notoadmojo 2003). Some people in the village of Sambirejo, district Bangorejo, Banyuwangi is less knowledgeable about the culture of Osing because the existence of socialization in the form of the introduction of the culture of the Osing directly. According to Mr. Wintoyo as the head of the village of Sambirejo said that "the most southern community especially the village Sambirejo, district Bangorejo, Banyuwangi is 30% of the people in the village government agencies know about the culture of Osing whereas 70% of masyakat who worked as farmers are less knowledgeable about the culture of Osing. Although the Government has organized a program of cultural introduction Osing Banyuwangi area by displaying the clothes worn by the jebenng and thulik as well as showing custom homes and food typical of Countries with a way to invite government agencies, other districts and Villages are held in the village of Glagah, Slippery, Banyuwangi Regency "(wanwancara result). Need to conduct socialization for the community of the village Sambirejo, district Bangorejo, Banyuwangi so masayarakat know about the culture of Osing Banyuwangi in existing because they live in Countries so that should menggetahui the existing culture in Banyuwangi in particular cultural Osing. This socialization starts from menggundang village of agencies of the Government to attend the event in Banyuwangi after that instasi village gives information about the culture of osing to Rt/Rw and convey that information to the public such as chart 1 below:

(Chart 1 Socialization P2BO)

The Cultural Festival In The Village Of Sambirejo

Sambirejo village community liked the wide variety of culture one of them supported with janger role of village chief who gave permission to use the road for berdrinya stage cultural performance, according to mother badriah "mayarakat Village Sambirejo, district Bangorejo, Banyuwangi has various cultures one janger as collaboration between the culture of Banyuwangi with Bali as well as enthusiastic to see performances of very high culture so that if held P2BO program (Program of cultural Introduction Oising) the community will accept and anutsias because showing the culture of never before seen" (results the interview). Culture is the whole system of ideas, actions and results of the work of men in public life, which belongs to the human self by learning (Koentjaraningrat, 2009). Cultural dance form seblang Osing bakungan and seblang olehsari, rape-keboan, BEC (Banyuwangi Ethno Carnival), rujak soto, pecel pitek. With the cultural diversity of the Oising, it needs to be introduced to the entire community culture Osing Banyuwangi either in the city or in the village of Banyuwangi of its own, one of them with the program P2BO (Cultural Introduction Oising) in the village of Sambirejo, district Bangorejo Banyuwang District, one of them held a cultural festival featuring such cultures with Osing seblang bakungan nor olehsari, rape-keboan, BEC (Banyuwangi Ethno Carnival) with the use of costumes that use custom banyuwangi as seblang costumes and costume of rape-a keboan in Sambirejo Village of the subdistrict show in Bangorejo so that the villagers Sambirejo also know culture Oising are packed in the form of a parade of culture or society more familiar call it with Banyuwangi BEC (Banyuwangi Ethno Carnival).
Communication is a social process which is very basic and vital in people's lives, said to be fundamental because every human society both primitive and modern desirous of maintaining an agreement regarding some social rules through communication, is said to be vital because every individu has the ability to communicate with other individuals (and thus menentapkan his credibility as a member of the community) so as to increase the opportunity for these individuals to stay alive; While the absence of this capability on an individual is generally regarded as a form of serious personality pathology (Charles r. Wright, 1988). Thus the need for supporting success in the cultural festival of the Osing showing supported by the mass media. In many countries in the third world, particularly development in rural areas is still a major challenge that must be faced. Pelaksanaanya requires a wide range of resources, including the mass media. Diperlukan mass media support, among others, to foster an atmosphere conducive to development. In addition, the mass media can also motivate and drive the village residents to participate in development. In order for the participation of the rural community that becomes more meaningful, the mass media are required to deliver various information and knowledge to them (jahi, 1988). With the holding of festival of culture supported by displaying the culture and information in the form of Osing festival schedule of culture dissebaran, Osing through mass media such as radio, television, and the internet (social media) and disseminated through print media such as newspapers and magazines. So pembangunan is required to provide information and knowledge to the community in the village of Sambirejo, district Bangorejo, Banyuwangi Regency so that the public can participating in the festival culture. Information about event Banyuwangi delivered through social media like instagram and google for example as shown below:
The Road Infrastructure Is Not Good

National development also creates a gap between the villages to the cities. Many researchers have proven that development increasingly enlarging the gap between cities and villages. Very aware of developing countries like Indonesia mengkosentriskan economic development in the industrial sector that fosters an expensive investment to pursue growth. As a result of other sectors in need of expensive investment to pursue growth. As a result of other sectors such as the agricultural sector is sacrificed for the construction of a centralized only in cities. This is also conform with Kuznets hypothesis, that in the early growth stage of growth followed by equity and after going on stage continued growth of equalization is getting better (Sajogyo, 2000). Road infrastructures in the village Sambirejo, district Bangorejo, Banyuwangi is not good due to less road construction between meratanya Rt/Rw 005/04 by Rt/Rw 004/04 thus need for partispasi from the Government in improving the road infrastructure so that development goals could be realized, equitable development-oriented not only on the city which has the industrial sector but also the village should also note so that its construction could be evenly. After the next road repair provision of transport to facilitate the community in the viewed event shows Banyuwangi because the distance of the village Sambirejo, district Bangorejo, Banyuwangi Regency with the village Kemiren, district of Glagah, Banyuwangi if is take 3 hours so that people with far less actively participating, with the provision of transportation expected community more actively participate and get to know the culture of Osing.

Conclusion

With the program P2BO expected awareness from the community of the village Sambirejo, district Bangorejo, Banyuwangi to know the cultural diversity that exists in other countries especially culture Osing. Consciousness of the community starts from the introduction of cultural menggadakan cultural festival with osing the inside there is a culture of rape such as seblang, Oising-keboan and BEC (Banyuwangi Etno Carnival) that uses the theme of Cultural Tourism in the village Osing. Thus the community can get to know the culture of the Osing and participated in Banyuwangi event held every year. So that the entire community of Banyuwangi town in good as well as in the village could menggetahui culture that exists in other countries.

References

EMPOWERING POOR WOMEN IN RURAL JAVA, INDONESIA
THROUGH ENTREPRENEURIAL EDUCATION

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Abstract

This action research enacted entrepreneurial education to foster the economic potential and independence of poor women in rural Java, Indonesia. The targeted participants involved housewives within Durenan Sub-District, Trenggalek, Indonesia. The action research was implemented under the auspices of Jember University on the Organization of Women Rights (Organisasi Hak-hak Asasi Wanita). The research assisted the organization’s mission of advancing Indonesian women’s rights by enabling the poor women to establish small independent businesses. The implementation of action research was conducted in the form of entrepreneurial workshop using an instructional model that includes objectives, procedures, and evaluation strategies. Further, intervention of a unit plan with a list of questions on the participants’ prevailing skills, such as animal husbandry, street vendor, home decoration, vegetable cultivation and hobbies enabled participants to reflect entrepreneurial concepts. In addition, manipulation of indigenous cultural objects, such as bamboo, rattan, coconut skin, dry banana leaves, et al. also enabled participants to explore creativity as a means of creating new opportunity. Other activities included implementation of creating simple proposals, business plans, cash flow charts, and promotion plans. The workshop culminated with participants in groups, proposing business structures that enabled poor women to obtain a significant measure of personal and financial independence.

Key Words: entrepreneurship, poor women, action research

Introduction

The action research designed and enacted entrepreneurial education to foster the economic potential and independence of women in East Java, Indonesia. In addition, the research component assessed women’s progress in understanding entrepreneurial concepts and practices. The action research was implemented under the auspices of the University of Jember’s Center for Research on Women Rights (Pusat Penelitian Tentang Hak-hak Asasi Wanita). The workshop assisted the Jember Center’s mission of advancing Indonesian women’s rights by enabling women to establish small independent businesses. The small capital venture drew upon local women’s prevailing skills in small animal husbandry (chickens, ducks, and goats), street vendors, café, home decoration, vegetable, flower, and mushroom cultivation, et al. My pursuit of a workshop in human rights education and research coheres with my strong interest in the development of democratic and human rights processes and education in Indonesia, especially among women. My dissertation project in the State University of Semarang’s Doctoral Studies Program in Social Studies Education involves the implementation of democratic civics education in Javanese secondary school classroom. The workshop extends this project in democratic and human rights to women with little or no human rights.

Although Indonesian government has, in recent years, promoted human rights developments, the plight of Indonesian women has gone largely unaddressed. They have labored for centuries under the restrictions of highly patriarchal society. While they have long assumed the double burden of domestic and wage earning labor, they have not been able to keep the fruits of their work. As a consequence, women do not control and enjoy the social and economic results of human rights developments that are growing evident urban areas of Indonesia. Working through the University of Jember, I conducted entrepreneurial workshops in Durenan sub-district for 3 months using an instructional model that includes objectives, procedures, and evaluation strategies. (Please see the attached lesson plan). Activities includes a list of questions on the participants’ skills and hobbies reflecting entrepreneurial concepts based on the John Pappajohn Entrepreneurial Center at the University of Iowa’s Handbook obtained during my active involvement in the 2003 Seminar for Iowa High School Teacher and Youth Entrepreneurship Program. Education activities include manipulation of indigenous cultural objects to explore creativity as a means of creating new opportunity. The workshop culminates with participants, in groups, proposing business structures that enabled the poor women to obtain a significant measure of personal and financial independence. In this activity the researcher helped participants access to local bank for small capital loans called KUR.
Method
This action research combines qualitative observational methods with a researcher intervention in the form of a unit plan on entrepreneurship (see the attached lesson plan). In *Qualitative Research and Case Study Applications in Education*, Merriam (1998) notes that the “Basic qualitative study seeks to discover and understand a phenomenon, a process, or the perspectives and world views of the people involved” (p.11). In *An Overview of the Methodological Approach of Action Research*, O’Brien states that “Action research methodology combines theory and practice through change and reflection in a mutually acceptable ethical framework” (p. 94). In addition, in *Curriculum Enactment*, Snyder et al. state that the “Educational experience jointly created by participants and researcher” (p.418). In this process, the researcher uses instructional strategies as tools to construct and address the power of individuals’ enactment. In *Change Forces*, Fullan (1993) suggests that “It is only by individuals taking action to alter their own environments that there is a chance for a deep change and what drives the best of them is moral purpose which needs an engine, and that engine is individual, skilled change agents pushing changes around them to form the critical mass necessary to bring about continuous improvements (p.40). By enacting entrepreneurial education to poor and rural women this study investigated the views of the officials and participants in Durenan Sub-District. In particular, the study presents its views on entrepreneurial workshop, how entrepreneurship was implemented, and their understanding of human rights in a democracy. At utmost, this study seeks to investigate the changing of the participants’ drive for self-reliance and to create better independent community economy.

Data gathering involves first-hand observation where the researcher interacted with the participants in the workshop as well as at the field, including interview with subjects. To gain access to the research site the researcher asked the authority of Durenan Sub-District/Camat and Durenan Village Head as well as the leader of the Women Union Organization for permission of the study. The research tools used to collect data were both manual and mechanical. The manual devices include field-notes, journals, relevant print documents and the researcher’s hand-out. The mechanical devices include camera, tape recorder, and lap-top computer. All data gathered address the questions in the statements of the problem.

Conclusion
This study proposes to make scholarly contributions to several strands of academic inquiry. Foremost, the study will find out whether the workshops associated with the implementation of action research would further the development of human rights among those who most need the attention of the Indonesian human rights community: the poor who constitute over thirty per cent of the country’s population. Human rights requires a significant measure of economic independence and the workshops and practical help in establishing small businesses enable significant progress toward both goals. The work will not only further the women’ rights goals of the University of Jember, it will assist my personal and professional goals by introducing democratic education to a large sector of Indonesian society in need of it.

References

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Appendix

Empowering Women in Durenan Sub-District, Trenggalek Regency
East Java, Indonesia through Entrepreneurial Education

Audience: 28 women, including widows.

Period Required: Three 60 minute periods.

Purpose, Background, and Context for the Activities:
Youths need to understand the entrepreneurial concepts and use them to develop innovative, economically viable plans. In three 60 minutes activities 28 women will explore economic opportunities and create a business plan or a new venture concept according to opportunities structures available to them. Participants will obtain knowledge of entrepreneurial concepts which empower them to create an autonomous economic project providing them with independence as well as a service to their local community.

Objectives and Performance for the Activities:
Participants will:
* Explain the entrepreneurial concepts and apply to create an innovative plan.
* Explain how entrepreneurial knowledge and skills are essential for the successful entrepreneurs.
* Use the business concepts to create a means of production or new ways to use production.
* Explain how new venture, which promotes self-employment, also create new jobs and benefits the community economy.

Materials:
- Computer
- Hands-on objects, such as bamboo, rattan, plastic buttons, coconut skin and the likes.
- Hands-out of entrepreneurial concepts
- Hands-out of a simple business plan.

Lesson 1: Overview of Entrepreneurship

Period Required: one 60 minute periods.

Goal: To help participants enlarge understanding of entrepreneurial concepts.

Objectives:
Participants will:
- Define the meaning of entrepreneurship.
- Describe the entrepreneurial process.
- Identify characteristics of successful entrepreneurs.
- Write a journal based on the question “Why study entrepreneur?”

Procedures:
Procedure 1: 15 minutes
As an introduction lesson, show the participants a power-point presentation an overview of entrepreneurship. Ask if anyone can define the meaning of entrepreneurship.

Procedure 2: 30 minutes
Break the participants into group of five. Have each group name MELATI. So they will have MELATI-1, MELATI-2, MELATI-3, MELATI-4, and MELATI-5. Distribute a copy of entrepreneurial concepts to each MELATI. Have participants read the hand-out of entrepreneurial concepts. Have the MELATIs make of ideas in response to the questions “How would you describe the entrepreneurial process?” And “How would you identify the characteristics of successful entrepreneurs?” Assign a recorder of each MELATI to the participants’ ideas. Each member of the MELATI should contribute at least one idea.

Procedure 3: 15 minutes
Have participants write a journal based on the question “Why study Entrepreneurship?”

**Evaluation:**
- Researcher collects participants’ essay to get an idea what participants know about the topic.
- Researcher keeps checking participants’ understanding by asking questions.
- Researcher keeps monitoring participants’ participation in small group discussion.

**Lesson 2: The Sources of Business Concepts.**

**Period Required:** One 60 minute periods

**Goal:** To help participants understand that hands-on activities on simple items create business concepts.

**Objectives:**
Participants will:
- List ideas through hands-on activities.
- Explore the business concepts through simple items.

**Procedure 1:** 30 minutes
Have participants remain in their MELATIs. Distribute a different sample item to each MELATI. Have the participants discuss the items. Assign a recorder of each MELATI and have her write participants’ ideas and business concepts whether it is a means of production or the new ways of using the product.

**Procedure 2:** 30 minutes.
In the whole discussion, have each recorder of the MELATI read their ideas. Researcher records on the board the contribution of each group.

**Evaluation:**
Researcher monitors participants working in cooperative groups.

**Lesson 3: Creating the New Venture Concept**

**Period Required:** One 60 minute periods.

**Goals:** To help participants create their own business concepts.

**Objectives:**
Participants will:
- Write a paragraph describing the new venture
- Design their own business

**Procedures**

**Procedure 1:** 45 minutes
Distribute a copy of a sample business plan to each participant. Have participants read the samples. Have participants read Lesson 1, procedure 1 and write down their ideas (think) in response to the questions:
- What kind of business ideas do they have?
- How they run the new business?
- What are the significant values in their business?
- What’s the unique feature of product or service?
- What’s the need and problems do they have in their new business?
- Who are the competitors?
- How would they estimate the annual product?

**Procedure 2:** 15 minutes
Have participants discuss those ideas with a neighbor (pair), and have participants share those ideas with the whole groups (share). During the process, researcher guides participants toward the understanding of the product or service plan and significant marketing plan to create new business.
Evaluation:
Researcher collects participants' business plan as assessment of the outcome.

Notes:
Melati is Jasmine, or an indigenous flower
The workshop will be delivered in both languages, Indonesian and Javanese.
THE EMPOWERMENT OF EMBROIDERY INDUSTRY AS ACEH CULTURAL AMBASSADOR

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Abstract

This research aimed to describe embroidery motif design and product type of embroidery industry, and to analyze the factors supporting and inhibiting business performers in developing embroidery industry. The research method used was descriptive qualitative method. The types of data used were primary and secondary data. Techniques of collecting data used were observation, interview, and documentation. The result of research provided the following conclusions: 1) embroidery motif design used by industry performer was the one representing personality and life philosophy of Aceh community becoming its local wisdom and life guideline, 2) product type of embroidery industry develops more by producing diverse bags and wallets highly preferred by consumer, and 3) the main factors supporting production are family and employee, and the factor inhibiting limiter number of skilled worker because of low wage obtained and the development of online game product so that many adolescents were less interested in learning embroidery. This product of embroidery handicraft was expected to be preserved to improve competing ability and to dominate marketplace.

Keywords: empowerment, embroidery industry, cultural ambassador

Introduction

One of potential industries in Aceh is embroidery industry. Embroidery is a populace handicraft requiring persistence in its working (Bank of Indonesia, 2013). Aceh motif embroidery industry has a very special distinctive characteristic, and is a culture surviving consistently in Aceh for the last 30 years. Aceh-motif embroidery product produced so far is still very traditional, in which it is produced with usual sewing machine. Its typical characteristic lies in motif becoming the one playing an important role in introducing Aceh culture either domestically or abroad. Embroidery with Aceh motif can be a cultural window and cultural ambassador for Aceh. Although embroidery industry in Aceh shows meaningful development, in the attempt of making embroidery industry the Aceh’s cultural ambassador, a variety of empowerment for embroidery industry performers is required. Empowerment, according to Ife (1995), is an attempt of giving autonomy, authority and belief to each of individuals in an organization, and encouraging them to be creative in order to complete their assignment as well as possible. Meanwhile, Chambers (1995) stated that community empowerment is an economic development concept summarizing social values reflecting new development paradigm, that is “people-centered, participatory, empowering, and sustainable”. The people-centered community empowerment approach underlies an insight into local resource management, constituting the planning mechanism emphasizing on social learning technology and program formulation strategy. The objective to be achieved is to improve community ability in self-actualization.

The presence of empowerment is expected to help business performers to benefit from Aceh motif embroidery as the provider of income and job opportunity. Mikkelson (1999) stated that technical aid can be given through improving technology in producing and developing product by introducing new motif, selecting and providing high-quality basic material and buying material in large volume. It should also be followed with study and research to understand market and to identify new buyer, and attempt of participating in trading exhibition to promote product. Considering the concept of empowerment above, this research aims: to describe the embroidery motif design becoming production mainstay and most preferred product type of Aceh motif embroidery industry, and to analyze the factors supporting and inhibiting business performer in developing embroidery industry.

Method

This research was a descriptive qualitative research aiming to describe everything enacted today. It contained an attempt of describing, recording, analyzing and interpreting the current condition. In other words, this descriptive qualitative research aimed to obtain information on the existing condition (Mardalis, 1999). The types of data used were primary and secondary ones. Primary data was obtained from informant, in this case D. Syahrial, the business performer in Rumoh Kerajinan Jaroe, addressed in Sri Ratu
Safiatuddin Street No. 27, Banda Aceh. Meanwhile secondary data derived from documentation of Rumoh Kerajinan Jaroe in the form of SIUP, SITU, TDP and some awards it got, including upakarti reward from Government for service assessed that has high dedication to take an extraordinary attempt in developing small- and medium-scale industry. Techniques of collecting data used were observation, interview and documentation.

Embroidery Motif Design
As mentioned earlier, Aceh Motif embroidery industry has distinctive peculiarity because the motif featured has typical shape. Embroidery with Aceh motif featured itself contains many meanings not only limited to beauty, but representing more personality and life philosophy of Aceh community becoming local wisdom and life guidelines for Aceh community.

Some Aceh motifs used by Rumoh Kerajinan Jaroe for embroidery design are, among others:
a. **Pintoe Aceh** motif. This motif is taken from customary house in Aceh having short door so when the guests want to enter into it, they should bow their head as the form of respect to house owner. Meanwhile, the interior of customary house is very wide. It means that actually Aceh people has character and custom not opened easily to foreigner but they can be very kind even as if sibling if they has acquainted with each other.
b. **Tulak Angen** motif. The meaning of this motif is Aceh people tend to accept the difference easily. It is because, among other, Aceh area formerly has been a State in which many foreigners stopped by.
c. **Bungong Jeumpa** motif. **Bungong jeumpa** or magnolia flower is found widely in Aceh area because of its large number and beautiful form. This motif means natural nuance and harmony with nature.
d. **Rincong** motif. **Rincong** is a type of Aceh weapons, meaning stringent, firm, and prestigious character.
e. **Emun Berangkat** motif. This motif resembles continued encircling Ss letters. This symbolizes human’s life struggle, in which there are certain times that should be passed through to achieve an objective, no straight but curving climbing and steep way. It is a life dress to struggle.
f. **Pucuk Rebung** motif. This motif represents Bukit Barisan or equilateral triangle sewn straightly from the short, to the longer, to the longer, and to the longer and then straight and erecting several times, and so on. It shows bundle unit within society in the term of both position and condition. Some of them are short and some others are tall, some are rich and some others poor, in which all of them unite. In addition, this motif represents young next generation and state backbone requiring attention and education in moral and ethical teaching and guidance until adult.
g. **Tali kukur** motif. This motif is like a chain symbolizing the people living in discussion and consensus environment.

The color used for Aceh motif design is basic colors with special meaning like the background using black color cloth (medium), and using combined red, white, green, and yellow colors for its motif. The information or meaning of colors used in Aceh embroidery motif is as follows:

a. Black: is the result of custom decision or can also be considered as giving warmth.
b. Red: is the sign of acting bravely in truth or bravery.
c. White: is the pure sign in material and spiritual action

d. Green: is the sign of fertility, glory, and handicraft in daily life.
e. Yellow: is the sign of acting carefully that can also be defined as greatness and majesty worn by king.

However, this motif design and color use is highly dependent on creativity ability of embroidery industry performers in designing pattern and modifying a variety of motifs in a product. In addition, the placement of technique combining thread into cloth or medium to be embroidered should be dominated by hand skill and craft. The consumers frequently determine this motif by incorporating it into various colors as they want. Mustafa (2011) stated that embroidery is one of handicraft constituting an integral part of touring experience because they can represent local tradition of indigenous people, and valuable souvenir. In addition, those objects are one of ways by which community presents values and spirituality, and equally importantly, they create the part of social and cultural identity transmitted through generation (Robinson and Picard, 2006). Thus, embroidery with Aceh motif should be one of cultural ambassadors for Aceh.

Types of Embroidery Industry Product
Originally, this embroidery industry only produces a product in the form of female Muslim dress (gamis), chair pillow sheath, table cover and kebaya material. However, after business performers have had ever-developing skill, many more products are produced including: mukena ([Islam] prayer robe for women), veil, women skirt and trousers, bag, wallet, sandal, shoe, backpack, suitcase, and other accessories. From a variety of Aceh motif embroidery products, bags and wallets with Aceh embroidery motif are those most frequently produced and marketed. It is because bags and wallets are most preferred by consumers coming to Aceh. All sorts of bags and wallets have different shape and size with different design. This business performer’s skill is acquired because there is a motivation to develop their business continuously. Business
performers got a variety of support to the development of business skill from stakeholders such as related institution, non-government organization and financial institution. There are any forms of support such as providing training, facilitation, apprenticeship, comparative study, exhibition, business loan, and business partnership facilitation.

The process of producing Aceh motif border does not encounter any problem, despite difficulty of finding workers during planting season. Basic and supporting materials are always available as long as the performers have their own fund to buy it. In addition, sewing machine and other tools can be used for a long time. The quality of product produced is sufficiently good; despite no written quality standard, it has standard according consumer’s demand. For example, the use of certain thread color in certain medium. Producing new type of product is not difficult. The business performers frequently make trial alone by making one or two new products, and then the best one is chosen to produce and to market successfully. However, new product produced is often imitated immediately by other competitors so that business performers should invent new model quickly. They usually will see any model in internet and imagine how to work on it and try to produce it. Aceh motif embroidery marketing until today has found no obstacle, because the consumer’s order is still stable. Aceh motif embroidery market can develop more as fashion world improves. Similarly, in financial aspect, business performers get facilitation in managing and obtaining loan from Financial Institution.

Aceh motif embroidery business is a favorable business, equipped with skill, perseverance and persistence in running business and supported with building from a variety of stakeholders. In addition, Aceh motif embroidery business can also empower adult and adolescent labors thereby reducing unemployment rate in local area leading to the improved standard of living for the society surrounding. However, today related institution still gives support in the form of embroidering technique training. Meanwhile, according to business performers, what they need is training to improve creativity and the presence of Aceh motif embroidery creativity competition. It is because three newest creations will be gotten from individual participants in creativity training and competition and it will increase Aceh motif embroidery motif design. It is in line with Sumodiningrat (2009) stating that community empowerment can use general (universal) approach and special (ideal) approach. General approach can be fund grant and infrastructure given. Special approach is given to those really needing in which planning in using help is decided by themselves. In this case, stakeholders can support and facilitate the organization of training to improve creativity and competition of Aceh motif embroidery creativity so that embroidery with Aceh motif can be known more widely. Thus, there will be reinforcement in the business performers’ capacity, including the improvement of individual, group, organization, and other institutions’ ability to play their function effectively, efficiently and sustainably. This capacity reinforcement can grow community participation includes the reinforcement of individual (business performer)’s capacity, institutional capacity (organization and behavioral values) and networking capacity and capacity of networking with other institution and interaction with broader system.

Analysis on Supporting and Inhibiting Factors
The business performers say that the main factors supporting the production of Aceh motif embroidery are family and employees. Family has most important meaning in giving motivation, business capital and place to create. It is because family has the same mindset to support business as livelihood source, they always support as well when there is complaint or failed product and always remember to keep running their business. Business performer family, particularly his wife, always comments on or assesses new product to be marketed. In addition, employee is other supporting factor in Aceh motif embroidery production. It is because employee is skilled worker and the one contributing most considerably to production so far. They are often invited to make discussion by giving input when holding new product trial. Zimmerer and Scarborough (1998) stated that one of factors in a community in which the business performers grow is triggered by pride factor as performers. It means that an individual has had responsibility feeling naturally constituting responsibility to self, family and community; generally he will be encouraged to improve life value. Urgency and ability within the performer to be able to support their own life, family, employee, and active role within society will generate pride within the performers. It is because there is urgency within the business performers to keep supporting family’s and employee’s life.

Meanwhile, the inhibiting factor is the limited number of skillful labor because of limited wage they obtain. Business performers can pay the workers with minimum wage of IDR 50,000 per head per day corresponding to the work completed successfully. Such the wage is equal to that obtained when they work in the farm. So many skilled workers prefer working in the farm. The development of online game product becomes inhibiting factors for the adolescent to be interested in learning embroidery. Long before online game era, adolescents come to embroidery industry to work part time afterschool to embroider or only to post accessories on semi-finished product. However, nowadays no adolescent come to work there. Business performers say that it is time to preserve this Aceh motif embroidery as the part of local culture.
preservation. The activity for adolescents can be packaged in the form of extracurricular activity because such the activity can be integrated and sustainable. In addition, the activity can be made more attractive to make this culture valuable on their eyes, by means of increasing the number of festivals that can revive the vocabulary of Aceh culture, developing documentation of entire Aceh culture in the form of book, photograph and movie, and holding seminar related to Aceh motif variety.

Conclusion

From the result of research, the following conclusions can be drawn.

1. Embroidery motif design used by industry performer is the design representing personality and life philosophy of Aceh community becoming local wisdom and life guidelines for Aceh community. The motifs frequently used are: pintoe Aceh, Tulak Angen, Bungoeng Jeumpa, Rincong, Emun Berangkat, Pucok Rebong, and Tali kukur.

2. The types of embroidery industry product develop more by producing diverse bags and wallets mostly preferred by consumer. Training to improve creativity and the presence of Aceh motif embroidery creativity competition can be an interpretative program so that it can feature Aceh motif embroidery rich of local inheritance and peculiarity, producing creative product, and can feature attraction for the visitors in which local culture and tradition can be performed.

3. The main factors supporting production are family and employee, and the inhibiting factors include the limited number of skilled worker due to limited wage obtained and the development of online game product leading many adolescents to be less interested in learning embroidery.

It is expected that the product of embroidery handicraft can be preserved continuously as the cultural ambassador to improve competitiveness and to dominate marketplace for their business performers.

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THE EMPOWERMENT AND CHANGE OF PUBLIC STIGMA
(A CASE STUDY ON “KAMPUNG PREMAN” BADRAN YOGYAKARTA)

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Abstract

This research aimed: (1) to describe the characteristics of community living in “kampung preman (civilian village)” stigma; (2) to identify and to analyze in-depth the empowerment process in “kampung preman”, and (3) to analyze in-depth the change of stigma Badran as “kampung preman” after empowerment program. This study was a qualitative research with case study design. Data collection was conducted using in-depth interview, observation and documentation. Data analysis was carried out using an interactive model of analysis. From the result of research, the following conclusions could be drawn. (1) Badran people has long lived with “kampung preman” stigma characterized with very worrying social and economic characteristics. Socially, Badran people live in helplessness particularly in the term of education. Economically, the people were in very bad condition because they were entrapped with debt to usurer. (2) Empowerment process in Badran was pioneered by one member of community by taking various attempts such as establishing Community Learning Activity Center (Pusat Kegiatan Belajar Masyarakat = PKBM), creating “bamboo house” activity learning container, and creating “lintas winongo” family economic improving activity with rubbish bank as its primary activity. (3) The product of various attempts in the empowerment process, significant change occurs within about last 10 years, it was indicated with mindset change and sufficiently advance Badran community behavior, particularly in the term of education, economy, and environment.

Keywords: empowerment, change, public stigma

Introduction

Everyone must expect reasonable and prosperous life. Realizing a prosperous society condition is actually the objective of the establishment of Republic of Indonesia state. In relation to Indonesian development objective, the founders of Republic of Indonesia country have formulated it in the preamble of UUD 1945 (1945 Constitution) in the fourth paragraph, reading: “……..melindungi segenap bangsa Indonesia dan seluruh tumpah darah Indonesia, dan untuk memajukan kesejahteraan umum, mencerdaskan kehidupan bangsa, dan ikut melaksanakan keteribatan dunia yang berdasarkan kemerdekaan, perdamaian abadi, dan keadilan sosial…….” meaning: “…protect the whole people of Indonesia and the entire homeland of Indonesia, and in order to advance general prosperity, to develop the nation’s intellectual life, and to contribute to the implementation of a world order based on freedom, lasting peace and social justice…….” Nevertheless, the problem with modern society is getting more complex. Usman (2012) reported several problems requiring attention in development and community empowerment frame: (1) human and work problem, (2) work ethos problem, (3) professional community building problem, (4) women-men equal-partnership problem, (5) poverty problem, (6) violence and discrepancy problem in urban area, (7) children and juvenile mischief problem, and (8) family role shift problem.

Those problems are also encountered by the people of Badran Kampong, Yogyakarta. For Yogyakarta people, Badran Kampong was formerly known as Kampung Preman. This stigma is inherent tightly, because indeed the social condition of its society at that time was so negative and until now that stigma is as if difficult to be removed from Kampung Badran. Historically, a long time ago a well-known preman (a member of gangster) in Yogyakarta area live in this village. The people experienced social problems such as poverty, unemployment, low education, and domestic violence. It occurred for long enough time and made the condition of people getting worse. In such the condition, Badran becomes a very phenomenal village. In the last 10-15 year period, Kampung Badran changes significantly. The formerly dirty village is now clean, its people’s social life is getting better, economic condition is getting better, and society independency and awareness improve very significantly.

It is this phenomenon underlying the rise of idea/thought to conduct community empowerment by inviting the people to escape from inherent stigma toward a change of life into the better and meaningful one. Thus, the focus of problem in this study is “what community empowerment attempts are taken to change the stigma of kampung Badran’s people?”. This research aimed: (1) to describe the characteristics of people living in stigma “kampung preman”; (2) to identify and to analyze in-depth the empowerment
process in “kampung preman”; (3) to analyze in-depth the change of Badran stigma as “kampung preman” after empowerment has been done.

Research type and strategy
Considering the problem studied, this study was a descriptive qualitative research. The descriptive qualitative research will be able to capture a variety of qualitative information with thorough and nuanced description (Soetopo, 2006). Meanwhile, according to Moleong (2004), qualitative research is the one understanding the phenomenon the subject of research experiences such as behavior, perception, motivation, holistic action, by means of describing in the form of words and language, in a special natural context and by utilizing various scientific methods.

Research strategy used was single case study, because this research focused on the target with one characteristic existing in one location (Yin, 1987). Because the problem and focus of research has been determined earlier, the type of case research strategy could be called embedded case study research) (Soetopo, 2006). Creswell (1998) also stated that the focus of case study was case specification in an event, involving individual, cultural group or life portrait.

Technique of collecting data
The data of research was collected in three ways: in-depth interview, observation, and documentation. In-depth interview was conducted with the initiator of Kampung Badran empowerment, Endang Rohjiani. In addition, interview was also done by collecting data from the community leaders, in this case former chief of RW (citizens associations), incumbent chief of RW and community empowerment activist in Kampung Badran. The informant selection was conducted using purposive sampling technique. Observation was conducted to obtain data of observable situation, location and events. Meanwhile, documentation was used to document empowerment activities in Kampung Badran.

Technique of analyzing data
The data obtained was analyzed using an interactive model of analysis. This analysis model, according to Miles and Huberman (1984), consisted of three analytical components: data reduction, data display, and conclusion drawing. The activity of those three components was carried out in interactive form by means of data collection process as a cyclical process. Data was validated using source and method triangulation.

The characteristics of people living with “kampung preman” stigma
Kampung Badran is an area belonging to slum area category, located in the western side of Yogyakarta city and adjacent directly to one of large rivers crossing Yogyakarta, Winongo river. Its location is not far from Malioboro and Yogyakarta station. Historically, a long time ago a very well-known preman in Yogyakarta lived in this kampung. The people experienced social problems such as poverty, unemployment, low education, and domestic violence. Due to such the family life, many children of Kampung Badran dropped out of school, and finally they went down the street becoming street kids. Their social life became disorganized and increasingly worrying. However, this condition has changed now. Kampung Badran consists of 3 Rukun Wargas (Citizen associations) with heterogeneous type of people in the terms of age, religion, education, and occupation. Kampung Badran consists of 1042 households, with 3151 people.

Empowerment process in “Kampung preman”
A variety of empowerment attempts has been taken to escape from negative stigma as kampung preman, by community, government, and private. In the community, the initiative of empowerment came from one citizen of Kampung Badran named Endang Rohjiani. Endang Rohjiani initiated to take empowerment attempt based on her experience as the citizen of kampung Badran and her apprehension about the existence of kampung Badran’s people. Many children go down the street; they are dropped out due to economic factor, prevalent early marriage leading to early divorce, and domestic violence. This experience encouraged Endang Rohjiani to change her kampung in order to escape from negative stigma labeled by Yogyakarta citizen to kampung Badran people. The attempt taken by Endang Rohjiani was empowerment activity by means of developing “shy culture” among Kampung Badran people.

Some activities Mrs. Endang did include looking for a way to empower the street kids positively in Kampung Badran and to relieve the women from their habit of borrowing money from usurer to make Kampung Badran people’s life better particularly in the term of children education and to prevent the men from doing violence against their children. Then Mrs. Endang Rohjiani initiated to establish a collective learning medium. This activity was developed into Pusat Kegiatan Belajar Masyarakat (PKBM = Community Learning Activity Center) in 2006 to empower street kids and to prevent them from returning to street and to give them adequate skill and education, so that their future will be better. Finally, this PKBM activity develops more and now it has reading par, low-cost learning counseling for Elementary School students,
and teaches the surrounding illiterate people. This activity is called *Keaksaraan Fungsional* (KF= functional alphabet) activity. Its majority participants are adult women with no literacy. To enliven this PKBM, a medium was established called “Rumah Bambu (Bamboo House)” that can be used by members of community to learn many things.

In addition to PKBM, Endang Rohjiani also initiated the establishment of community productive economic development institution named “Lintas Winongo”. This institution departed from *dasawisma* association focusing on rubbish bank, and then developing into save-loan cooperative and household appliances rental.

The attempt taken by Endang Rohjiani is not the one running smoothly. Not all members of community support it. Even some people called Endang Rohjiani’s movement “endangisasi”. “Even the members of its community have ever boycotted any activity where Mrs Endang existed in it. They said that I sell my kampung and I sell poverty to others. Such the response usually came from those who considered that the change will harm their existence” said Mrs. Endang Rohjiani during interview. Endang Rohjiani is a persistent figure. She has motto to “keep spirit in creating”. And for her persistency, Endang Rohjiani has ever gotten First Championship in the PKBM Organizer’s Real Work Competition at national level in 2011.

The change of Badran stigma as “kampung preman” after empowerment has been done

Social change occurs when the members of community are willing to abandon old cultural elements and social systems, and to turn to using new cultural elements and social system. Social change is considered as a concept involving entire life of society, whether at individual, group or community level (Bungin, 2006). Empowerment attempt conducted is a long process until today, however changes can be seen over times. Kampung Badran seeming to be horrible formerly now changes into the very opened one. Its members of community have changed considerably, in either mindset or behavior, even particularly in RW 11 there are many community activity that could contribute to the change in education, health, and productive economy areas. Kampung Badran has been often visited by other areas’ people to do comparative study, particularly concerning rubbish waste. For those changes, Kampung Badran frequently got some awards, including First Championship of Children-friendly Kampung Launching of BPPM (Badan Pemberdaya Perempuan & Masyarakat = Women & Community) in 2013, the First Best Trophy of DIY Governor for DIY Green & Clean Program for three successive year (2013, 2014, and 2015). It is these things that bring a change to Badran Stigma formerly known as “kampung preman”.

Referring to new development paradigm that is “people-centered, participatory, empowering, and sustainable” in nature (Chambers, 1995), the community empowerment attempt is increasingly needed in any development attempt (Mardikanto, 2013). In community empowerment, it is the community that becomes actor and determinant of development. Regarding this, the community’s suggestions become the basis of local, regional development, and even the foundation of national program. Here, community is facilitated to study the need, problem, and opportunity of development and their own living. In addition, they also find appropriate solution and necessary access resource, either externally or internally (Mardikanto, 2013). Empowerment was conducted through clear and systematic stages, from building discussion about their problem and common felt need. In this context, community forum becomes the arena in which citizens has access to information exchange, including how to “build shy culture” against the members of community’s “embarrassing behavior”.

The planning to deal with problem comes from the citizens' consensus, despite the need for facilitation “stimulation” from Endang Rohjiani and others contributing to this. Thus, citizen mobilization to take action with consensus will run more easily. New ideas of program development to go out from kampung preman stigma come gradually from the community. Initially, the idea of relieving the citizen from usurer ruse was realized by establishing save-loan business through *griya rumput*, it now develops into cooperative and household appliance rental.

Ending Rohjiani, as an individual motivated to make change for her kampung, used the preexisting forums within kampung Badran community to discuss and to plan as well as to look for networks opportunity with others, so that community empowerment process could be understood completely by society. It was done by means of maximizing the potential the community has, based on the principle that every community has ability to make change for itself. It is just like what Kotter suggests (Wibowo, 2012) in simple pattern: see–feel – change. In see stage, individuals should find the problem. *Feel* stage is the stage of generating feeling that the change is useful to those are walking, so that urgency, optimism or belief will improve, while anger, self-contentment, cynicism, and fear will lower. Finally, *change* stage can be seen from the growth of new behavior due to the presence of new feeling. Individuals will attempt to bring good vision into reality, and will keep attempting it in long term. In line with Kotter model, Victor Tan (Wibowo, 2012) stated that to get success in change process, a leader should be able to win others’ mind and heart. There are 4 (four) stages offered by Victor Tan:
1. **Opening minds.** Before the change was made, a leader should be able to open others’ mind by means communicating message without compelling to change.

2. **Winning hearts.** Winning hearts is related to an individual emotion, the need for being appreciated as motivation to make change. The way of appreciating others is to recognize the importance of their care about their surrounding environment.

3. **Enabling actions.** There are four reasons why individuals do not want to change: 1) because they do not know what they should do, 2) they do not know how to do it, (3) they do not know why they should do it, and 4) there is obstacle beyond their control.

4. **Rewarding achievement.** Rewarding others and recognizing their contribution and achievement will motivate them to change.

The attempt of changing community can be conceived as an attempt of conducting community empowerment. For that reason, community changing approach can use people-centered approach, self-help, and special purpose, problem solving approach (Long in Mardikanto, 2014). People-centered principle assumes that basically every community wants change and can change, community can develop and has capacity to confront their problems, and they can participate and organize themselves in change process. Such the change will be better if only it derives from the community itself (Korten, 1984). Community based approach means not only departing from problem and objective the community wants, but also based on resource, culture, local wisdom, local institution, and etc. Mardikanto (2014) called it holistic principle, that change will be effective when based on understanding on local culture, social facts, from the need felt by community, and built from the bottom. Self-help approach states that community should respect itself, make decision for itself, and organize itself. Others only motivate the community to help itself. It is supported with special-purpose, problem solving approach that community change aimed to solve problem within the community. For that reason, the change always starts with initiative oriented to positive outcome. The commonest obstacle with the successful change is human resistance. For that reason, according to Wibowo (2012), the approach in change management includes: firstly, to identify who is among them affected by change, likely refusing the change; secondly, to trace source, type and change resistance level likely found; thirdly, to design an effective strategy to reduce the resistance.

**Conclusion**

Badran people have long lived with “kampung badran” stigma characterized with very worrying social and economic characteristics. Socially, Badran people lived in helplessness particularly in the term of education. Economically, they were in bad condition due to their debt to usurer. Empowerment process in Badran was initiated by one of citizens taking a variety of attempts including to establish Pusat Kegiatan Belajar Masyarakat (PKBM), “Rumah bamboo” as the activity learning place, and “lintas winongo” the main activity of which is rubbish bank. This process can change stigma Badran as “Kampung Preman” into more cultured kampung (village) by building shy culture. The result of various attempts in such the empowerment process, significant change occurs in the last 10 years. It is indicated with the change of Badran people’s mindset and behavior into the more advance one, particularly in the term of education, economy and environment. Thus, it can be said that no community is unchangeable. Stigma inherent to a group of people’s mindset and behavior into the more advance one, particularly in the term of education, economy and environment. Thus, it can be said that no community is unchangeable. Stigma inherent to a group of people is likely found; thirdly, to design an effective strategy to reduce the resistance.

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EMPOWERMENT THROUGH IMPROVED CORN PEASENTS
ENTREPRENEURSHIP COMPETENCE IN THE DISTRICT
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Abstract

Lampung Province is the 3rd corn producer in Indonesia, but the empirical still exist problems in the farming of corn, among others, the level of productivity of corn an average of 4.99 tonnes / ha, under potential productivity between 7-8 tonnes / ha for type land in Lampung Province. It identifies the low productivity of corn peasants competence in the management of farming has not been optimal. Besides moisture corn by KA 35% - 40%, indicating that the competence of peasants in post-harvest handling is still less so that peasants can not meet the standards prescribed by the feed mill the water content of a maximum of 14%. Corn peasants in Lampung are currently at 80 percent have yet to implement appropriate post-harvest technologies applicable standards (Soefian, 2014). Corn cultivation requires human resources (HR) peasants who have entrepreneurial competencies that peasants in addition to master the knowledge and insight into the techniques of cultivation and also had managerial competence as a reliable farmer. Peasants who have a positive competence make it as a farmer creative and innovative as an entrepreneur in the field of agriculture. This study used a qualitative research with the number of sources by 25 votes corn peasants. The study was conducted in June-August Month Year 2015. The results found that corn growers in South Lampung regency have a moderate level of competence, meaning the technical ability in corn cultivation has average productivity 6-7 ton / ha, is already doing diversification farming corn, corn farming has been able to manage an area of 4-8 hectares, and is able to seize opportunities corn farming in accordance with market demand. The results showed also that the corn growers in South Lampung regency have 4 types namely the type of technical entrepreneurial competencies, futuristic type, types of managerial and universal type. Factors that influence the entrepreneurial competence corn growers that formal education, motivation, peasants’ participation in social institutions in society, access to information and learning processes in education.
Key words: Peasants, entrepreneurship, competencies, corn

Introduction

In the current era of globalization, the farmer must have the entrepreneurial competencies required for business expansion, diversify business conducted and use these competencies in business management in order to follow the changes that occur at this time (Mulder, 2001; Lans, 2005). Entrepreneurial competence is important aspects relevant to the development of enterprises, face a high level of competition for a business or a business depends on the ability of the entrepreneur or business owner (Hazlina 2007; Gibb, 2005; Sadler-Smith, et. Al, 2003). According to Kiggundu (2002) entrepreneurial competence will make people more realistic looking at things such as knowing how to operate, develop and maintain business continuity. Someone who has the entrepreneurial competencies will be able to capture the opportunities of the business carried on in order to achieve better results (Suryana and Bayu, 2010; Wirasasmita, 2003).

Empirically corn peasants still face several problems, among others; peasants groups are still limited, the spirit of agribusiness peasants is relatively low, mental effort still minded 'subsidy' that is constrained to move forward, yet independent and established in response to a competitive business climate and rational, and objective of the business is still locality, not cosmopolitan and so can not look away systems to the global markets that are headed to their business premises, resignation, complacency, lack of discipline, underestimate the quality and way of life that farming can not meet the needs of peasants. This study aims to: (1) Assess the condition of entrepreneurial competence corn peasants in South Lampung; and (2) Assess the factors affecting entrepreneurial competence corn peasants in South Lampung.

Community Empowerment

Mardikanto (2013) defines empowerment briefly as an effort to provide the opportunity and the ability to people to be able and willing to speak and the ability and courage to choose the best alternative life im-
provement. Because of that empowerment can be defined as a planned process in order to increase the scale of the project empowered utility. Narayan (2002) put forward views on the concept of empowerment, namely: "Empowerment is the expansion of assets and capabilities of poor people to Participate in, negotiate with, influence, control, and hold accountable institutions that Affect Reviews their lives."

The definition means that empowerment is interpreted as an intervention that is an attempt to strengthen the resources and public participation in improving their capacities to be able to determine their own future.

**Competence of Entrepreneurship**

Competence is the specification of the knowledge, skills and attitudes as well as the application of such knowledge and skills in a job or in accordance with the cross-industry performance standards that have been hinted at (Husama and Yanuar, 2013). Competence can be defined as a collection of knowledge, attitudes, and skills that must have to achieve the goal of learning and education (Mustopa, 2011). Entrepreneurial competence can be defined as competence involves the creation, management, support and development of ideas of entrepreneurs consistently and oriented to the market (Chandler and Hanks, 1994). First, the entrepreneurial competence emphasizes the actual capacity of the employer to perform the duties of entrepreneurship (Ahmad, 2007; Man and Lau, 2000) and second, entrepreneurial competence is also said to be the standard results or outcomes to be achieved (Rowe, 1995; Hoffman, 1999).

**Competence Study of Entrepreneurship in Farming**

In the field of agricultural economics reviewing farming from the perspective of entrepreneurship is still popular (Khudson et. Al., 2004; Vesala and Pyysiainen, 2008). Research on farm management, strategic management issues and competitive advantage is quite relevant to the concept of entrepreneurship. For example, research from Poope and Meijl (2004) look at the economic performance in the farm that has a large enough difference based on the competitive advantage of tangible and intangible resources as an important strategic factor. In addition, they see the role of individual peasants as entrepreneurs who use strategies and resources have an advantage over the normal. However Khudson et. al. (2004), states that the definition of agricultural entrepreneurial competence is the ability of peasants who received a new innovation as key elements in entrepreneurship and done to make the added value of a farming activity. Entrepreneurial competence in farming also means that the diversification of on-farm to non-farm activities such as tourism, maintenance and contracting agricultural machinery (Vesala and Pyysiainen, 2008), for example, farms used for fattening and dairy produce can be used for tourism and learn how to raise cattle and milking for those who have never been involved in such activities. Moreover, it can also be created added value of primary production of milk such as cheese-making so that the diversification in farming activities (Vesala and Peura, 2005). So entrepreneurial peasants are not only limited to the expansion of the product and the primary business alone but can develop into a diversified business that remained in agriculture and non-agriculture.

**Research Methods**

Resource people in the study are corn peasants who cultivated corn, among others: the seed corn for animal feed, sweet corn and corn Tebon (fodder). Number of speakers as many as 25 people, taken with Snowball technique. Points of data collection is done at home each speaker, farmland and peasants' groups. Retrieving data with in-depth interviews and observations of farming activities corn sources on the farm. Analysis of the data in this study using a model of interactive logic (Miles and A. M. Huberman, 1992). The basic principle of the model analysis of this data is the data analysis process has been started since the data collection phase until the final conclusion drawing. Broadly speaking interactive models inductive analysis involving five (5) components of the analysis are: (1) data collection, (2) data, (3) data reduction, (4) the verification of data, (5) drawing conclusions.

**Description of Entrepreneurship Competency Corn Growers**

Corn peasants in South Lampung based on the results of this study already have entrepreneurial competence in carrying out their farming. This is evident from kemampuan secara teknis budidaya corn crop productivity cukup baik with average yields of 5-7 tons / ha. Besides the farmer has made diversification efforts on the cultivation of corn which includes cultivation of corn to provide jagung kering poultry feed, cultivation of sweet corn and baby corn for human consumption, as well as corn stover Tebon in the form of the corn for green feed livestock such as cattle and goats. Entrepreneurial competence is an essential for peasants to make a farm, in accordance with the opinion of Covin and Slevin (1991) which states that the entrepreneurial competence is the main thing to have when someone is doing a job. Peasants who have the competence of peasants who have in-depth characteristics and competencies measured in the form of intelligent action in the areas of their full responsibility, so he is considered capable by other communities.
Entrepreneurial competence is also needed to develop the farming of corn, both for the expansion of farming and farm diversification of corn, this is in accordance with the opinion of Ever, et.al. (1998) that the entrepreneurial competencies are important in the development of businesses including farming.

The parameters that influence the entrepreneurial competence described is a corn farmer:
1. Technically skilled corn cultivation is the ability of peasants to manage farming corn in accordance with the guidelines and recommendations extension.
2. Being able to organize others: the ability to define the tasks required in order to achieve the objectives, delegation and work planning.
3. Able to manage marketing and financial management is the ability of peasants to make the market and managing financial statements.
4. Being able to create and innovate is the ability of peasants to constantly changing and adapting to the latest conditions and have new ideas, followed by other peasants.
5. Being able to capture the opportunities is the ability of peasants to see the business opportunity that is before him. The fifth parameter value entrepreneurial competencies will be incorporated into the standards of competence of entrepreneurship in this study of cobwebs as shown below:

As for 4 types or trends entrepreneurial competence corn peasants in South Lampung, namely:

1. **Types of Enterprise Technical Competence**
   Technical types entrepreneurial competence is a form of competency with the greatest ability in the technical field. The characteristics of technical entrepreneurial competencies in corn growers is
   a. The technical capability for land management include:
      1) Processing is done perfectly by taking into account soil conditions, whether heavy or light, dry or wet, and pay attention to the condition of soil aeration.
      2) Keep the soil acidity (pH) that best fits the cultivated plants.
      3) to manage the land in accordance with the topography.
   b. The technical ability in corn planting include:
      1) Taking into account the time and the growing season.
      2) Taking into account the depth of seed placement, plant population, planting method and a groove width / spacing off.
      3) Being able to place the seed according to soil conditions.
      4) Ability to determine the population for each area of land.
   c. The technical capability for maintenance and fertilization of corn plants, including:
      1) Wedding according to plant age and condition of the corn crop.
      2) Fertilization is done by taking into account the availability of macronutrients (N, P, K, Ca and Mg) and micronutrients (Cu and B) in the soil.
      3) Provide fertilizer according to the needs and age of the plant.
   d. The technical capability to control pests and plant diseases corn, include:
      1) Peasents know the types and symptoms of pests and diseases will be able to help the success of control.
      2) Conducting an integrated pest and disease control does not mean having to pesticides, but rather the prevention of the outbreak.
      3) The technical capability for corn harvesting and post-harvest handling, include:
      4) Determine the age of the corn harvest in accordance with the climate and the age of the plant.
5) Conducting post-harvest activities that include stripping, drying, sorting, and storage threshed. Weakness contained in the technical types of entrepreneurial competencies that should be improved is the ability of other people to organize, manage marketing and finance, create and innovate and seize opportunities.

2. **Futuristic type Entrepreneurship Competency**

Futuristic type Entrepreneurship Competency is a form of entrepreneurial competencies greatest ability seize opportunities and the ability to create and innovate. As for the characteristics of people who have a futuristic type on corn peasants are:

a. The ability to seize opportunities, including:
   1) Peasents have the ability to give added value to the corn produced.
   2) Peasents have the ability to utilize the waste from corn.

b. The ability to create and innovate, include:
   1) Peasents have the ability to generate many ideas (fluency) and able to diversify the business and the products produced.
   2) Peasents were able to put forward a variety of solution or approach to the problem (flexibility).
   3) Peasents have the ability to spark ideas in ways the original, not a cliche (originality).
   4) Peasents have the ability to explain something in detail (elaboration) and
   5) Peasents have the ability to review a problem based on a different perspective to what is already known to many people (redefinition).

Weaknesses were found in the futuristic type entrepreneurial competencies that should be improved is the ability of other people to organize, manage marketing and finance, and corn cultivation techniques.

3. **Type Enterprise Managerial Competence**

The type of managerial competence of entrepreneurship is entrepreneurial competencies person where the greatest ability on the ability to organize others and the ability to manage marketing and finance.

The characteristics of peasants who have managerial type entrepreneurial competencies are:

a. The ability to organize others, include:
   1) formulate and determine work to be done
   2) forming a number of relationships with other peasants in the cultivation of corn.
   3) Can make decisions quickly, always being upfront when accountability, always the calm face of difficulties and changes that occur in corn cultivation.

b. The ability to manage marketing and finance, including:
   1) Peasents market the results to the feed mills alone or in conjunction with the farming group.
   2) Peasents get and know the latest corn prices.
   3) Peasents do a sort in accordance with the desired quality standards or consumer feed mill.
   4) Peasents have a marketing network and is associated with the feed mill.
   5) Peasents pay attention and maintain customer satisfaction on corn products produced.
   6) f. Planning farm that includes a plan of the type and value (number) input, the number and price of inputs (input) to be used and purchased, the amount of money necessary for the implementation of the plan, the amount of production that would be obtained, repayment of debt and net gain which are expected.

Weaknesses were found in the managerial type of entrepreneurial competencies that should be improved is the ability of the creation and innovate, seize opportunities and corn cultivation techniques.

4. **Type Universal Competency Enterprise**

Universal type of entrepreneurial competencies is entrepreneurial competence someone who is high on all aspects that include: skilled in cultivation techniques, able to be creative and innovative, able to capture business opportunities, able to organize others and capable of managing marketing and finance.

**Factors affecting the entrepreneurial competence corn peasants in South Lampung regency**

Education of peasants as one of the factors that influence the entrepreneurial competence corn peasants. This implies higher levels of formal education corn peasants, the higher the level of entrepreneurial competence. The level of formal education informants predominantly in the low category or equivalent elementary school (SD) 53.74 percent, followed by the educational background of junior high or medium category by 28.04 percent and the background of a high school education or higher category as much as 18.22 percent. In accordance with the opinion of Malta (2008) that the low educational be associated with low competence causing farm productivity is also low, this is in accordance with the opinion of Sagala (2011) the competencies and skills of a person in accordance with the level of education that followed, the higher
one's education, it is assumed that the higher the level of knowledge, skill and competence. So this study has shown that the higher the person's level of formal education, the higher the level of entrepreneurial competence in performing corn farming.

Other factors that influence the entrepreneurial competence of peasants are working motivation of peasants. Corn farming is an activity I've ever experienced, lived, felt and borne by peasants in running their farming activities by deploying energy, mind or body to achieve the purpose of farming, ie obtaining high yields. Informants generally do the farm work motivation to continue farming his family has done for generations. Informants feel responsible as a boy in the family to continue farming corn that has become a livelihood for this. So they do not farm on their own choice and volition but to preserve the job of parenting as a farmer. Results of the study found that the second reason they have the motivation to work is because it wants to develop a family-run business that has been working hard in order to get the results much better.

Opinions Damihartini, and Juhi (2005); Syafuuddin (2008); Ma'ruf and Siswanto (2010); Pramudyo (2010) states that motivation is the higher it will affect the higher entrepreneurial competencies in order to foster the empowerment and autonomy of peasants / farm offender. This fits well with the theory of motivation theory Alderfer's ERG (ERG) which is more flexible because it is possible the fulfillment can be done simultaneously or attempting to meet the needs of higher despite the lower needs have not been fully met (Sandjojo, 2011). This statement is proven in this study where the informant meets the needs of a family of corn farming but also tried to increase revenues by expanding business scale by renting land to plant corn so the higher work motivation of peasants, the higher the level of entrepreneurial competence.

Farmer participation in the institutions in society affect the entrepreneurial competence corn peasants. Informants participated actively in the activities undertaken by the farmer groups compared to the activities undertaken by the extension services or activities of mutual cooperation in the farming corn. These results suggest that to improve the entrepreneurial competence of peasants it can be done through increased farmer participation in extension services and farmer group activities.

Access to information also affects peasants' entrepreneurial competence. Access to information is the peasants' efforts to search for information in connection with farming to fellow peasants, community leaders and agents of production facilities. Informant information sought is information about farming, such as new information about the technology of cultivation of corn, of the means of production, market demand, weather, pests and diseases and various other farming alternatives.

The results of the research result that the influence of the learning process in an extension of entrepreneurial competence corn peasants. The interaction of peasants with extension that gives effect to the entrepreneurial competence of peasants, among others: (a) the number of interactions between peasants and extension workers per growing season, (b) the level of cohesiveness among peasants, (c) peasants actively involved and convey ideas on extension activities, (d) farmer was happy to follow the extension activities. This is in accordance with the opinion of Widoyoko (2011), that the interaction between giver matter and learners can be examined through several indicators, among others, (1) the cohesiveness among the learners, (2) the involvement of learners in learning activities and (3) the level of satisfaction of learners in the following activities learning. In addition Sudjana (2005) states that the interaction between giver and residents learned the material with respect to the communication or two-way reciprocal relationship between donor material and learners in the learning activities. Therefore, during the learning process in the counseling interaction between peasants and extension workers must stay in touch, awake, harmonious and sustainable for the purpose of learning in education can be achieved.

Conclusion

Results of research corn farmer empowerment through increased entrepreneurial competence in the south Lampung Regency obtain the following conclusion. (1) Peasants corn in South Lampung regency have entrepreneurial competencies that are, meaning the technical ability in corn cultivation has average productivity 6-7 ton / ha, is already doing diversification farming corn, corn farming has been able to manage an area of 4-8 ha and able to seize opportunities corn farming in accordance with market demand. The results also showed also that the corn growers in South Lampung regency has 4 types namely the type of technical entrepreneurial competencies, futuristic type, types of managerial and universal type. (2) Factors affecting corn growers entrepreneurial competence is formal education, motivation, participation of peasants in institutions in society, access to information, and learning processes in education.
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