

Community Empower through the Local Railway of Rural Area

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Abstract: After the law number 06 of 2014 on the Village was published, it has been explicitly and concretely present a legal in the context of community empowerment based on rural areas. The purpose of this study is to reflect the aspect of community empowerment in the frame of local rural wisdom after the issuance of Law no. 06 of 2014 by using literature review techniques where the main focus is the program of community empowerment in the context of Village No. 04 law on Village through strengthening the role of village government in conducting community empowerment process based on local wisdom. The Village Administration has not yet implemented the maximal community empowerment function because there is a major problem that is structurally weak empowerment where the delegation of authority and funding from the district government has not been implemented with the principle of recognition and decentralization. In Law No. 06 of 2014 on Villages, the context of community empowerment emphasizes the involvement of community empowerment actors, as a companion role in the realm of regeneration, organizing and social learning. Then the direction of community empowerment in the realm of institutional strengthening, participatory development, community-based development with principles and collaborative and consolidative aspects.

1 INTRODUCTION

The term 'empowerment' has been grounded in the social development sector where empowerment has been the answer to most problems, and this is a rare development initiative that conceptually explains how 'empowerment' is fostered through Skerratt's 'endurance' (2013), Berkes and Ross (2013), and Mohan and Stokke (2000). In general, the implementation of community empowerment in rural areas before the birth of Law Number 06 Year 2014 about the Village has been less optimal where community empowerment in rural area so far is discourse without the social cost and economic cost. In addition there is no delegation of authority from the district / municipal government to the village government, causing the community empowerment approach still top down, then post reform that is marked by the role of the community is required to be involved has changed the paradigm of empowerment started with programs initiated by the government emphasized the participation of the community such as one of the programs that accommodate the group and in the form of pilot project is a savings and loan

group under the institution UPK (Financial Implementation Unit), the program became a tangible form of village government involvement even though its nature is only a recipient of the program in the empowerment of the community because the main role managerial accommodated by the relevant sub-district and cross-sectoral government. Community empowerment is synonymous with political policy as from previous research results which increase 'spirit', resilience and local empowerment of communities in rural context has become a major political issue (Scottish Government, 2015). This policy direction is seen as crucial to halting the decline in rural populations of human resources by maintaining and improving the quality of life in rural areas, as well as for securing the provision of basic services. Thus it should "policy" assume that society can overcome their development hurdles through empowerment (Steiner and Markantoni, 2014). Nowadays, community empowerment is a crucial issue and the main concern of stakeholders in Indonesia, it is proven that the government has tried to accommodate every activity of community empowerment in rural area through Ministry of Village, Disadvantaged Area

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Empirically empowerment is part of a development paradigm that focuses its attention on all the principal aspects of human beings in their environment i.e. from the intellectual aspect (Human Resources), material and physical aspects, to the managerial aspect which then these aspects may be developed into socio-cultural, economic, political, security and environmental aspects, where empowerment itself has three main characters that are community based, resource based local (Local resource based) and sustainable (sustainable).

In empowerment the main goal to be achieved is a social change that combines two closely interconnected dimensions: empowerment and social inclusion. The first applies to the individual while the latter corresponds to the social system of the society and the institution set forth in a favorable policy which leads to increased incentives, which, in turn, provides better access to development opportunities and resources for the poor and other marginalized individuals (Bennet, 2002). Social inclusion, similar to the social mobilization empowerment component, aims to give people marginalized greater power and change the system as a whole, so that the needs of those living in it poverty are met (Giambona and Vassalo, 2014). Law No. 06 of 2014 comes as an oasis amid the crisis of human resource development and natural resources in the countryside, where in article 78 the normative purpose of this legal basis is to improve the welfare of society and the quality of human life and to overcome poverty through the provision of basic needs, and village planning, development of local potential and sustainable use of natural resources and environment. This is in line with the concept of education of sustainability development (ESD) which discusses three important dimensions that are interconnected with one another, referring to the environment, social and economic, which is also called triple bottom line related to profit, planet and human (profit, planet and people). These three components must be balanced with their mutual influence and support (Svanstrom, et al., 2008; Brundiers, et al., 2010; Kuhlman and Farrington, 2010; Sanchez-Medina, et al., 2011; Nicolette, et al., 2013). Achieving sustainable development through community empowerment can not be achieved with technological solutions, political regulation (Political Will) or financial development but with quality education and learning for sustainable development at all levels and in the community setting where Horace Mann (1848, p.154) states that public education has

the power to prevent poverty through education. Education sustainability development recommended by Wooltorton (White, 2008 for) is implemented in education as quoted, "zeal in the pursuit of sustainability education goes as far as sustainability as its primary purpose".

Practically there are technical guidelines for the use of village funds that are rolled out to the village administration by the Ministry of Village. Disadvantaged areas and transmigration through legal standing issuance mechanism that is in the form of legal product of the regulation of the minister of the village, there are 3 (three) issued concerning the priority of the use of village funds containing at least 2 priority areas of use i.e. in the field of village development and community empowerment. The existence of Law Number 06 Year 2014 in the field of community empowerment is explicitly stated in Article 1 Paragraph 12 which reads "Village Community Empowerment is an effort to develop the independence and welfare of society, increase knowledge, attitude, skill, behavior, awareness ability, through the determination of policies, programs, activities and assistance in accordance with the essence of the problems and priorities of community needs. Where practically the community empowerment referred to the Village Law No. 6 of 2014 is ambiguous and controversial because it includes not only control over others, but also the power of individuals or communities within an institution to achieve something themselves and others (Sagaert, 2006) and also there is a weakness of the law is still less attention to the reality of society and the potential of the existing villages in Indonesia, the result is there are regulations that do not fit so within 3 (Three) years after the enactment of the policy whether the community empowerment through local wisdom of rural areas contained in the policy is in line with theoretical empowerment spirit and how the community empowerment process is meant by the policy.

2 METHOD

This article is a study of literature using qualitative Verstehen (comprehension) method, which is intended to understand the empowerment of the community through local wisdom of rural areas by reviewing the results before and after the enactment of law number 06 year 2014 about the village which is then reflected through the program- programs that have been implemented as an out put on an empowerment institution

3 RESULTS AND DISCUSSION

3.1 Community Empowerment

Empowerment is an alternative concept of development that has been since the 1980 mobilized by various circles.

Even so there are many movements of community empowerment through a number of development programs so far not yet overcome the problems and problems of development, especially rural communities, Many impressions have emerged from various circles who say that community empowerment-based development programs are now more oriented to the issue of physical development For various reasons, the concept of empowerment is difficult to understand to be defined (Mason, 1987). Generally, the conceptualisation of empowerment is about change, choice, and power. And as defined by the World Bank, 'empowerment is the process of increasing the capacity of individuals or groups to make choices and to transform those choices into desired actions and outcomes' (World Bank, 2011).

However, the concept can vary in its form and occur at different 'levels' personal/psychological and community. In this paper, we define empowerment in accordance with Article 1 Paragraph 12 which reads "Village Community Empowerment is an effort to develop self-sufficiency and welfare of the community, increase knowledge, attitude, skills, behavior, awareness ability, and utilize resources through policy determination, programs, activities and assistance in accordance with the essence of the problem and priority needs it can be understood that empowerment as a process of change where individuals or groups (in this case rural) with limited choice, freedom, and power are enabled to gain and leverage the forces that enhance their abilities by using choice and freedom in ways that contribute positively to well-being. Thus, when viewed the essence of the Community Empowerment of Laverack and Labonte (2000) and Laverack (2006) highlights that the core of many narratives of community empowerment is the idea of 'strength', especially how communities work together to gain greater control over decisions that affect their lives through shifting relationships power between them and others (especially policymakers). In this form, community empowerment is a 'process', but can also be treated as a 'Result' of autonomy that is formed from a policy.

3.2 Community Empowerment: Policy

The presence of Law No. 6 of 2014 like two sides of the coin eye there are opportunities and challenges. In terms of opportunity, this policy is a state strategy in empowering the community then from the side of the challenge, the empowerment strategy becomes an approach in anticipating the implementation of the village policy, and the thing to note in this policy is the value of participation orientation rather than the community empowerment movement. Zimmerman (1995) and Speer (2000) argue that empowerment is inherently an interactive process in which individuals do not become self-empowered but as individuals gain positive self-perceptions through changes in the local environment and develop awareness of key issues by involving others, around and developing relationships.

The shift of the development paradigm to the empowerment paradigm has put the society that was once viewed as the object of development shifted into the subject of development in the context of community empowerment. Referring to the paradigm shift of community empowerment Sutoro Eko (2004: 249) said that the empowerment orientation is the community and local institutions, this becomes a crucial point in development, especially in the implementation of Law No. 6 of 2014. A very simple rationalization is that the fundamental change in creating community self-reliance through community empowerment, especially the mandate of the policy does not lie in the budget allocation of billions of rupiah to the village so that money turns into the main motivator of the passionate participation (money driven development) and also neither lies in the granting of considerable village authority or village autonomy, nor lies in encouraging the income of the village head and the apparatus through the APBN and APBD, nor by the addition of tenure of the village head to three periods or the addition of duties and functions of BPD.

The change of village is also not only because the village law requires every village to have BUMDes, all this can be regarded as an instrument that encourages the change of village but the most basic thing is how humans or people who move it all including local institutions where people perform their duties and function. Margot Berton in Sutoro Eko (2004: 249) says that the idea of empowerment departs from an objective reality that refers to the unequal structural conditions of power allocation and the sharing of access to community resources. This understanding is at least a critical reflection on the inequality of the development system which recommends to all parties to place a more substantive empowerment orientation amid the presence of Law

No. 6 of 2014. Where the existence of society or people is the subject of development and local institutions in rural areas so it needs a place for the community to accommodate and mobilize the interests of a more specific and interactive domain in gaining control and control over issues concerning them (Cattaneo and Chapman, 2010; Holden, Messeri, Evans, Crankshaw, and Ben-Davies, 2004; Maton, 2008; Zimmerman, 1995). Thus the empowerment movement must show man as an autonomous and dynamic "institution". It means man is a life structure that represents himself.

Therefore, the empowerment movement is directed to the effort of self-capturing through a number of aspects, namely cognitive aspects, aspects of affection and behavioral aspects. When this aspect is empowered then participatory, independent and sustainable development expectations will be the answer. Village law with its recommendations can only be implemented when human and local institutions are able to build strength through collaborative and synergic aspects to emphasize the involvement of community empowerment actors, as a companion role in the realm of regeneration, organizing and social learning which then direction of community empowerment in institutional strengthening, participatory development, community-based development with consolidative principles. For that the process of community empowerment becomes very important to do regardless of the hustle and bustle of the debate seeking priority of community empowerment, especially rural community.

3.3 Community Empowerment through Local Wisdom of Rural Area

Technically the method used in community empowerment through local wisdom is to integrate the village social institutions in their local wisdom into an institutional strength through regulation at the village level. This is followed by the division of tasks and functions that are legalized through the integration of the legitimacy of *adat* and village as administrative areas of government. The geographical context within which empowerment occurs is important, as it is in specific 'places' that individual/psychological and community empowerment may be linked. Skerratt and Steiner (2013) argue place empowerment does not always result in community empowerment occurring and that there should be a stronger consideration in research of the complexities of empowerment. Moreover, studies should acknowledge that communities are the

result of many differing identities, histories and social relationships. These differences between individuals and their allegiances to places affect a community's potential capacity and sense of empowerment. Furthermore, places are residential psychosocial environments that can affect individual and collective wellbeing through factors such as environmental quality and relative social position, in turn affecting people's commitment and optimism about empowerment (Kearns et al., 2012). Furthermore, places are residential psychosocial environments that can affect individual and collective wellbeing through factors such as environmental quality and relative social position, in turn affecting people's commitment and optimism about empowerment (Kearns et al., 2012). Area perceptions (such as relative status and quality) can also influence individual's self-regard, in turn affecting their mental wellbeing and place empowerment (Bond et al., 2012; Gilchrist, 2009). Studies of empowerment must incorporate this place individual collective interplay.

Community social institutions such as village government, customary and religious figures as well as existing village social organizations. Then the empowerment of the community through the local wisdom of the rural areas is meant by this policy that in determining the policy should pay attention to the needs and interests of the village community (Article 24, Article 81) with a participatory approach facilitated by the mentoring process of professional assistants (TPP) starting from the level of village government to the level of regency government as in the regulation of the Minister of Village number 5 of 2016 on the development of rural areas. Local wisdom refers to the principle ;(a). Fair (b). Participatory (c). Holistic (d).Balance (e).diversity, (f).Ecological linkage (g).Synergistic (h).People's economic stance (i).Transparency and (j). Accountable.

The enthusiasm to build villages from the periphery has been a driving force for development that leads from rural areas based on local service so that it will generate an inclusive dimension of the community, information society and knowledge community as the expected outcomes, in generally, the information society participates in helping the process of achieving higher and more perceived development goals by the community on a broader scale with the approach of technology literacy, which by utilizing technological advances to convey applicative knowledge. Jarvis argues that the indication of knowledgeable society is that people are able to respond to the dimensions of cultural change in the order of life as the effect of globalization (Peter Jarvis, 2007). Ideally, the idealized image of knowledgeable peoples should be understood when their knowledge can be used to open up opportunities

for everyone and their social development in order to gain material and non-material benefits by utilizing knowledge as a primary source of increasing commodity and service production. Knowledge in the form of information commodities is needed in preparing qualified human resources and to develop rural areas. Law Number 6 Year 2014 on the Village relates to human development efforts as human capital with a mechanism based on local wisdom where in article 24, article 81 stated that the determination of the policy should pay attention to the needs and interests of the community through a collaborative process. Village Law No. 6 of 2014 on Villages gives a clear picture of how the community empowerment mechanism can be done through three aspects relating to the first process aspect, related to development ethics (article 78)

Second, in relation to participatory collaborative strategies in village development, and which third, related to the development of social institutions. The ethics in the development referred to in this policy provide an axiological basis in the form of a procedure or mechanism for joint action which is in accordance with the norm (article 3, article 78, regulatory principles) in the form of community participation which is then interpreted as a positive relationship between policy makers divided into three levels or three main steps: Citizen Power, Tokensim, and Non-Participation which is then spelled out into eight sub-levels including the following: a). Citizen control, i.e. the public has the authority to control public policy starting from the formulation of planning, implementing evaluation process; (b). Delegated Power, where the government in this case delegates its authority to the community in taking care of itself perceived needs in a program; c). Partnership, through partnerships built between government and society; (d) Placation, which involves the community to become a committee member or board in a program, but the right to decide remains with the government; (e). Consultation, starting from survey activities, consultation, two-way communication through meeting with citizens with the mechanism of hearings so that the results of the meeting become material in determining the type of program to be rolled out; (f). Information, information that is one-way only contains the message to be addressed by the stakeholders; (g).Therapy, the level of participation in this method is very low because the main objective to be achieved through the process of educating the community is the compliance of the policy that rolled out; (h). Manipulation, People are directed not to feel compelled through the process of manipulation to participate in a program (Arnstein 1969).

Then the institutional form as output from the results of community empowerment through the local

wisdom of rural areas after the enactment of this policy is formed an economy institution such as Village Owned Enterprises (article 26, article 81, article 90) in this case local wisdom of rural areas has implications on factor- economic factors as a result or implication of the empowerment process. Furthermore, the collaborative strategy referred to in this policy is to promote integration in the process of community empowerment through local wisdom of rural areas between the community and stakeholders by aligning the vision and mission that leads to the great goal of this policy that is to establish independence for rural communities. The aspect of empowerment according to Village Law Number 6 Year 2014 can be seen in Figure 1 (Ivanociv, 2014).

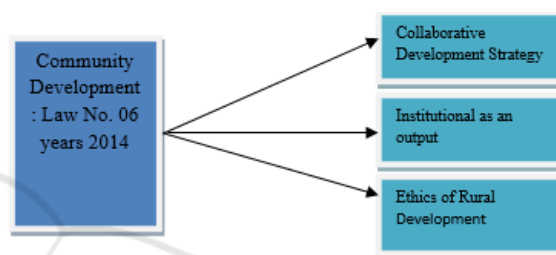


Figure 1: Village Law Number 6 Year 2014.

4 CONCLUSIONS

The spirit of development that empowers optimally through the local wisdom of rural areas in the midst of the presence of Law No. 6 of 2014 can't be found should the government at the village level need to be given socialization, education and debriefing as well as sustainable development as the Village Driven Development. The birth of the Village Law conception has "saved" homework in the realm of empowerment because in that policy has mentioned the development of village based on local wisdom with a clear firmness, it is important to collaborate the spirit of development based on local wisdom.

So that the direction of community empowerment through development ethics, carried out with collaborative strategy and generate social institutions as an output to the renewal of the village independently. Village renewal through community empowerment based on local rural wisdom departs from a reflection on the economic-political-cultural crisis that afflicts the village. Then the process of community empowerment in this policy is a model of village renewal through a transformation process to achieve a new village that is better and meaningful through the efforts of social movements (Dadang

Juliantara 2002, Himawan Pambudi, 2003; Yando Zakaria 2004 and Mangku Purnomo 2004).

Ultimately the goal of village renewal has two important elements, namely. Transformation and social movements. Transformation is a holistic and continuous change to address the various village problems where this transformation requires the social movement of the "root" which means not made by the government to be run by the people, but rather as a movement based on the initiative and strength of the village community.

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