Research Paper

URBAN COMMUNITY LIVELIHOOD AND EMPOWERMENT

Case Study Urban Village (Kampung Kota) Kebon Jukut Kota Bogor in Urban Settlement Program KOTAKU and Community Economic Empowerment with Terminal Hujan

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Abstract

Communities with limitations depend on shared resources and outsiders role in social and institutional relations in urban areas. Empowerment efforts are often carried out, but existing programs have not yet generated independence. Through a livelihood perspective, researchers trace the community view to those efforts made by the government and outside the community. The closeness of empowerment and livelihood gives choices in development, so that individuals can bring out collective action. The results of the case study research reveal the dependence on the ways of the government, on the other hand the shift in community goals excludes the individuals so that they return to their initial livelihood. From power understanding, joint action in the neighborhood of RT / RW influences community involvement in the program, supported by the role of youth organization that gained experience from the community empowerment.

Keywords

Urban livelihood, collective action, empowerment

1. Foreword

In 2045 the population of Indonesia is estimated to reach 318 million with 67.1% in urban areas (Bappenas). Some of them live within limitations and depend on common resources in the urban settlement. Households are making effort to utilize the house and neighborhood facilities provided by the government. Urban empowerment is carried out through programs P2KP, PNPM, and KOTAKU, including the provision of facilities and community collaboration. Besides, there are micro credit facilities in KUBE or PEKKA. However, these assistances tend to cause community dependence and does not create autonomy. Empowerment efforts are also carried out by individuals and groups. Shared awareness in society is influenced by economic background, social, and the same environment.

Regardless of the life conditions, community has the same right to achieve the desired goals. Empowerment is supposed to provide choice and freedom, but the current program has not yet succeeded in achieving the goal. Civil society or the creation of community engagement, needs to be achieved with continuous participation and institutions. For this reason, the actors need to be part of an inclusive learning.
Perdana, Y; Kustiwan, I

Urban Community Livelihood & Empowerment

The livelihood approach with a sustainable livelihood analysis (SLA) framework emphasizes the linkages of assets (human, natural, physical, financial, social capital), vulnerabilities, policies, choices, strategies, and outcomes. The community view focuses on individuals making collective action and the interrelationships with one another, arising from events experienced by the group, and being addressed by the community together.

2. Methodology

2.1. Case Study Approach

The study is conducted qualitatively in real cases (Creswell, 2013). The research is related to slum upgrading program with strategy of local participation and economic empowerment. Case study reveals the meaning of cases based on views, emphasis, and understanding of broader case pattern. Qualitative data acquired by interviews, observations and audiovisual. Research location is in Kebon Jukut Village, Bogor City with access to research subject through neighborhood institutions and of the Terminal Hujan Community activities.

2.2. Data Collection

Records, documents and archives, participatory observations, and physical artifacts are also included in case study research data. In collective case studies, the analysis is carried out with descriptions and issues in each case. Then the same issues in cases, pattern matching, comparison, and synthesis between the two cases. interpretations are translated based on lessons learned and unique conditions that are experienced of each cases.

3. Livelihood Search

3.1. Urban Supporting Program

The Ministry of Public Works has a slum upgrading program by strengthening the role of the Regional Government and the community. No Slum Cities (KOTAKU) is applied through stakeholder collaboration and community-based infrastructure development. The location of settlement in Bogor City is determined and one of them, Babakan Pasar Village.

The sub-district area is affected by a dense population, large proportion of younger people, and is currently empowered as in the waste management program. In addition to working formally, certain economic considerations has enforced people to start business at home. The proximity of location to the terminal makes children vulnerable to cases of violence in the past. Efforts are made by government and community to overcome those problems.

KOTAKU program is implemented with the location determined by Regency/City government with targets are decreasing slum area, institutional formation, and increasing income of lesser individuals (MBR), also the establishment of shared rules and behavior changes. Provision of the housing and neighborhood facilities is carried out involving the community.

In KOTAKU program, MoPW-Directorat General Cipta Karya coordinates with Project Team (Satker/PPK) and management consultant supervision. The Regency/City team carries out activities, determines priorities and institutions. Implementation at the sub-district level through revitalization of the Community Self-Help Agency (BKM). It has the authority to decide the provision of credit, infrastructure development and others. The position of BKM makes a new political process in the community.
3.2. Community Empowerment

The village community empowerment program is carried out in infrastructure development activities and involvement in the BKM. Efforts are also carried out in sub-district authority through the Family School program (Sekolah ibu), Reading Corner, and in the community within children's learning activities with members of the Terminal Hujan Community.

Community empowerment is initiated by Family Organization (PKK) and students who had prepared learning activities for children. Since then, since 2011 participants and teachers have continued to increase. After several years, the economic empowerment of the parents of these children and other communities program began. Activities include financial training, recycling of used goods, and the latest food production in the village neighborhood.

3.3. Livelihood Condition

Livelihood searching through community interviews finds younger people viewed as assets. This is related to environment limitations and dense settlements. Then access to facilities and strategic location of trade economy. Activities involving youth, production by women forming social capital and obligations. While dense area limits access to facilities, younger people drop out of school, limited space and home production become latent vulnerabilities. This was reduced by the construction of facilities and empowerment.

Livelihood related policies including KOTAKU. Activities include road paving, sanitation and drainage provision, communal septic tanks and waste carts. Empowerment is carried out by involvement in BKM and proposals submitted by self-help groups (KSM). Other institutions with an interest in Babakan Pasar sub-district is community institutions (LPM). Besides that the PKK for the family, and the Youth Organization (Karang Taruna) for youth, RW, and RT.

With the program above, community chooses activities according to allocations to improve environmental quality. BKM and KSM members propose the necessary infrastructure and educational activities, also economic facilities. Apart from direct use, there are financial and social benefits for community. Engagement in implementation provides employment access. The provision of garbage cart has benefited for environmental and the involvement of youth. While empowerment provides social benefits for the Babakan Pasar community.

Through infrastructure development, community benefits from increased assets/access to physical, social and financial facilities, and reduces vulnerability to environmental conditions. Another benefit is social capital involvement in development and environmental activities including youth, even though it is considered as an externality. Empowerment provides an alternative asset benefit and choice of livelihood strategies.

Figure 1 Sustainable Livelihood Framework of Kampung Kebon Jukut
4. Findings to Empowerment

4.1. Empowerment in KOTAKU

Babakan Pasar infrastructure development in 2018 is part of the Kotaku program since 2015. In 2017 the delineation included 4 neighborhood units (RW) including the Kebon Jukut village. Activities is applied in community basis (PLPBK), improving the quality of infrastructure by strengthens the independence of community management.

The BKM organization was supposed to coordinate with community, sub-district, City Satker as well as community facilitators. Reality, BKM Babakan Pasar has Collective Leader (Pimkol), a representative of priority RW. Pimkol members monitor Service Units (UP) originating from the same RW, which in environmental priorities. With the distribution, work is coordinated by Pimkol and members of the UPL itself. Other Pimkol members also supervised, so that there were mutual monitors between Pimkol members.

BKM leaders are nominated every 3 year period, but the changes are not always carried out. Even though the decision is made jointly, the responsibility remains in one of the leaders, usually whose experienced. BKM does not get a salary, but there is activity operational budget (BOP). There is a view of BKM membership as employment status.

"... we go around and get the money voluntarily, ... even though there is administration money, isn't enough. ... if they are not be taken care, what do you want it to be? "

Beneficiary communities play role in planning activities, often changes in implementation. Adjustments are made by BKM according to conditions of implementation in the field with consideration of completion and benefits for recipient. Then there are people who become workers, as development provides opportunities for individual with insufficient income. This indirect benefit was realized by BKM, being main consideration in priority work decisions. With community involvement, implementation is carried out in more acceptable ways.

This adjustment was challenged by program implementers, such as the facilitator and Satker. On one hand, the boundaries of rules, procedures, accountability, and relationships give learning from implementation. On the other hand it leads to attachment of community with program resources, physical assets, budgets, loan facilities, and employment opportunities. This engagement influences decisions, choices, and ways of development.

"... just according to the proposal, what we submit is what carry out. ... must better, that's it. ... not KW3 (less materials), disaster, I said ... "

"Down together, in drainage works, paving blocks, all have been asked. What it does mean, so that there is a little income, money, less unemployment. "

"... yesterday... which planned paving blocks, but no one wants to work, then we get to next neighborhood unit."

**Figure 2** Relations between Collective leader, stakeholder, and assets
4.2. **Empowerment in Community**

Empowerment efforts also carried out by actors outside the government. The community members especially women processing food products in one of the house. The activity with the Terminal Hujan Community every week begins with training at the University lab, then followed by production by some individuals. In 2018 Terminal Hujan became foundation, and had collaboration with university for food production research. Terminal Hujan team especially their trustees know the parents of children from the learning participants.

The reason women participate in activities is based on the food cooking for stalls or caterer. Then, their view as a way of gaining knowledge and experience. According to members, the previous activities did not succeed in achieving the continuation goals or the impact.

"Many of them had their children's in Terminal Hujan school (learning activities), their mothers are participating. ... now here it is, not anymore ... "

Terminal Hujan prepares materials and place in Kebon Jukut. Besides usual cooking utensils, grinders are also used. For each successful product, members get paid. The remaining processing materials and tools are left so that members can do their own production.

In Kebon Jukut food production, grinders play role as actor in process. Product consistency becomes university assessment, the behavior was a concern of the Foundation. The product being a requirement and reason for allocating program budget. Directly the grinder makes the Foundation Trustee pay attention to it. Foundations looking for forms of community development see grinders stored as evidence of research (R & D) to achieve goals.

Fact of women community members not making their own production shows the failure to reach an agreement. Based on the description, behavior of the tools influence each other and other actors. The role appears during production, and disappears after being kept, until finally it is moved to another place. After the activity, the product is handed over to the Terminal Hujan Team. The team markets products, then sales results and unsold products are collected to be accountable to the foundation.

Trustees and team head, consumers, products form a program relationship. Trustees gives the budget to team head, who produces, markets, and reports the results. University team and grinding equipment participated in the production. The relationship continues to be formed every product is produced and changes after the product is sold. Members are not connected with consumers, so there is no urge to improve and try their own production.

![Figure 3 Relations between Trustees, Team head, Product, grinder, consumers, and members](image-url)
4.3. Collective Action

Both cases relate to urban settlement, community and limited income in slum environment. On the other hand there are community initiative targeting group of women. In addition to empowerment in development, there are efforts to respond the gender issues in the same location. In both cases, how the sustainability of the physical, economic, and institutional processes is related to sustainable development (SDGs).

The Kotaku program is aimed at improving slum infrastructure, also changes in the behavior of infrastructure development. Program participation is a requirement at a specified stage, limited to sub-district allocations with rules determined. Communities in BKM and as beneficiaries influence the location and priority of work. The BKM prioritizes also considering the people who are workers. There is a view change of the BKM in the implementation. Learning goes related to procedures, rules, instruments, and budgets. On the other hand, community depends on program, relates it to involvement and temporary employment.

The s environmental vulnerabilities encourages joint action. Relations with government formed a pattern for a long time, the selection of BKM gave rise to certain individuals. Relations between BKM, beneficiaries and workers occur in implementation. The community chooses BKM who seek activities according to the proposal, work is carried out by individuals as well as workers. Thus the interrelationship between actors is interdependence.

Communities in BKM and beneficiaries both want result of development. While workers aim to get wages, collaboration makes individuals view BKM as a work status. Thus then leaves the community members in their dependence.

"What really is BKM, Community Self-Reliance Agency, community including me, ... other people are taken care, we aren\'t ... we go around by our own money ..."

In empowering the production economy with community, the Foundation had view of goals. Improving living conditions and education, then community can make an independent effort to improve their standard of living. For this reason the foundation forms organizations and programs to provide knowledge and experience in business.

The expansion of activities into business development does not just happen. The first production in 2015 tended to not succeed in achieving common goal. But from this activity community members participated. Development of business development programs depends on community participation. Individual consent makes practice work, then formalized through a proposal.

In the process there is a translation of foundation's actions on the implementer. The action was carried out with University team, delegated to materials and tools. The use of grinder affects the product, the implementer continues to use, also trustees accepts the products and tools as evidence. The result was a shift in objectives due to relationship with the means of production. These form relationship of foundations, implementers, products, and tools in context product development.

Establishment of relationship biased from the goal of independently developing business. Relations between actors exclude members from consumers, thus relationship between members, consumers and production tools never formed. Relationship between members and parties outside the group occurred later and invited members. While relationship between members is formed because of the similarity of livelihood.
Members interests of gain knowledge from participating in production activities in line with the technical knowledge provided. But the efforts made, the establishment of foundations, provision of tools, and training limited the independency and experience to be empowered. The choice of purpose to use knowledge and experience is not achieved, so the members choose the life they know, to achieve their own goals in the future.

4.4. Case pattern

The Kebon Jukut community has a livelihood with limited income and living environment. Efforts made by individuals to improve living conditions give rise to individuals and external relations. The government views community and environment of Kebon Jukut as requiring a settlement and empowerment program. On the other hand relations with outside parties in the community gave rise to household economic empowerment.

<table>
<thead>
<tr>
<th>Collective Action in Empowerment</th>
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<tbody>
<tr>
<td><strong>Government Program</strong></td>
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<tr>
<td>Individuals involve in BKM and beneficiaries act together in submitting proposals. Some members also play role in implementing development, there are interdependencies.</td>
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<tr>
<td>The government views community groups with limitations and need empowerment. Individuals in community see involvement in program as one of livelihood choices.</td>
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<tr>
<td>The community involved in the BKM and beneficiaries determine the program and implementation. Membership in BKM is picked by community, for implementation and accountability. Prioritization involving neighborhood organizations (RT/RW), area improvement and work implementation. Involvement is ensuring it, on other hand has not agreed upon actors. Society views BKM as a job. Dependence of providers, intermediaries and workers occured.</td>
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Empowerment in government programs and in communities in Kebon Jukut Village shows the actions of a party based on the views of other parties. The program is implemented with formal policies and institutions, while the community participate through proposals and agreed rules. Both are the use of authority with different actors but are equally related to rational-legal domination.

Legitimacy is needed in the form of people desire to participate in programs and activities. Individual capacity and shared interests are expected to guarantee the achievement of collective goals. On the other side of the community, although based on certain limitations, activities are carried out without rules. However, there is a role of the foundation that control the resources and actors involved.

Expected learning through rules and institutions limits the individuals who can be involved. This condition excludes the community from decision making, the same thing occured inside the foundations institutional. Communities excluded from activities then have no interests to be guarded. As per the individual ability to achieve goals, those who lose power in competition will find ways to get involved in other efforts.
BKM provides a way of determining decisions, but authority in rules and procedures tough limits implementation. There are restrictions on people who do not receive benefits, although there also involvement of youth in environmental activities. Whereas the existence of foundation and it aim limiting activities, the community only has choice to follow or leave. The training offered also gives limited choices, solutions are actually outside the program.

However, people do make choices that support empowerment. Neighborhood activities, BKM involvement, and work implementation received support in both programs. Hegemony in government programs comes from choices that direct individuals, through involvement in institutions. Whereas in the community production business activities are offered as individual alternatives, but the limitations of those choices become unconscious.

Empowerment is not recognized running with communities utilizing or being involved for their respective goals. It is also giving limited choices, then seen as an economic opportunity. Power awareness behind empowerment benefits the choice and freedom. In Kebon Jukut there is goal of acceptance and the resistance. Beyond decisions, implementation is adjusted by community interests, job opportunities, and utilization of results. Community production is abandoned, which shows that they do not fully accept the limitations of choice.

Representation encourages administrators to support infrastructure, social activities, and gives youth opportunity in waste management. Likewise there is role of the neighborhood in acceptance of government and community, through youth groups in religious organizations. In empowerment, rules are not accepted without adjustments, normalization with existing. Limitations change behavior, perception, objectification, solutions beyond empowerment. Then views on institutions become common as the formalization of practice.

Formalization of the practices of both the actors and the community, by offering, receiving, carrying out activities, and utilizing the community. This gave rise to symbolic power connected with institutions. In program, individuals who are involved in institutions appear, as well as the use of power at the RT/RW level that can determine the priority of activities based on the interests of the community.

Community attention to youth comes from past experiences that there is no direct benefit for the group. Between two empowerments there are individual relationships in institutions and activities and outside through environmental management, as well as the community in youth religious organizations. The relationship of these actors is in line with the agency and practical objectives and is connected with empowerment program institutions.

5. Lesson learned

The condition of community with limitations in Kebon Jukut village Bogor was influenced by urban collective action. Communities view government and programs as livelihood choices according to their members access. The community engages in programs and participates in activities and gets benefits of infrastructure, economic, knowledge and social institutions. Participation provides experience, as well as temporary work solutions for the community. While through production activities, knowledge from outside the group is obtained. Empowerment encourages involvement in decisions and linkages with actors who provide livelihood choices.
However, the empowerment process also makes attachments to the resources, instruments, and methods carried out. Changes in views and dependence give rise to independence. Then the existence of institutions, tools, and other actors divert action from its original purpose. Exclusive relationship between actors limits from independent and empowering experience, so that people return to their original ways, to achieve their goals in the future.

Based on case learning delivered factors that can be considered in the program and sustainable empowerment. First, empowerment must be close to community. The interests and needs of the beneficiaries view must be the beginning of the process. For this reason, criteria for a program are considered close.

Second, as a criterion for program closeness and empowerment through planning and implementation carried out with inclusiveness values. Policy makers or implementers must be aware that the program is designed to target only certain groups. The benefits will not be felt by the whole community because of the different access capabilities. Program activities will target priority groups that are deemed necessary and reachable. Because of that, there are always community members outside the target.

Strategy that can be done is to maintain a non-exclusive program, not to rule out the possibility of benefits for other community groups, or not criticized in a balanced manner. For this reason it is important to identify groups that potential to be excluded, based on the possibilities that exist. Then how is closeness going on, that is, no part of the community could be neglected, marginalized, and excluded. Regarding the target of social engagement, awareness and anticipation approaches to avoid or minimize exclusivity.

Third, the need for participation, and importance of involvement of non-government actors in community learning. These actors can consist of various specific interest groups in the community, both formal and informal. It is necessary to identify those actors, competencies and backgrounds that encourage their initiative and involvement. Actors can be a group that has a prior learning tradition, with their roles, features and characteristics.

![Figure 4 Community livelihood and empowerment in Kebon Jukut](image-url)
Based on the two case studies, there are findings of the involvement of the youth groups. The most important feature of the youth group based on research is the local group that has the most potential environmental vulnerability. If so, it can be explained specifically, that the identification of non-government actors can be started from group that is most potentially excluded and marginalized. For this reason it is necessary to form a group priority scale, then how groups can be involved, especially if there is any lack of resources (resourceless), income, education then so on. Is there a need for a group involvement that is excluded from the wider community, making members more capable, through a bridging activities.

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For urban settlement upgrading supporti program KOTAKU, its challenge that outcome could not be handle by program implementer. Because when the project finished, infrastructure will be handed to local government, and project continue to next location. To anticipate, national government should come out with project guidance, that consist those three sustainable empowerment requirements.

Infrastructure program with empowerment strategy have to be close to community interests and needs of the beneficiaries in process. Planning and implementation should carried out with inclusiveness values, aware that the program is designed to target only certain groups. The benefits will be felt by community differ by access capabilities and activities will target that are reachable. Strategy should be equipped a non-exclusive program, identify groups that potential to be excluded, based on the possibilities that exist. There need of awareness and anticipation approaches to make sure program is responsive and inclusive.

Any policy, program, and activity should be analyzed by issue based on segregated data. That include in project requirement so permit process, construction, and operator have to follow the guidance. Involvement of actors including those specific interest non-government groups in community learning, identify by competencies and backgrounds. Then if there is a need for a group involvement that is excluded from the wider community, it should also involve other stakeholder even institution, with a smaller scale programs.

6. References


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