

Participation Dynamics of The “Kampung Preman” Society in The Empowerment Process (Case Study in Badran Kampung Yogyakarta)

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Participation Dynamics of The “Kampung Preman” Society in The Empowerment Process (Case Study in Badran Kampung Yogyakarta)

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INTRODUCTION

Nowadays, modern society problem is more complex. The development occurs in various human life aspects always imply the raise of various problems. Usman (2012) take notes that there are some social problems which require attention in the society's empowerment development, such as: (1) human and work problems, (2) work ethos, (3) professional community building problems, (4) partnership problems between men-women, (5) poverty problems, (6) violence and gap problems in urban areas, (7) children and teenagers' mischievousness, (8) family role shifting problems.

Badran village is located in western part of Yogyakarta city and bordered directly with one of big river crosses in Yogyakarta, which is Winongo River. The location is not far from Malioboro and Yogyakarta train station. For Yogyakarta society, Badran village was known as “*kampungpreman*”. This predicate is firmly attached; because the society's social condition was similar to it. Historically, there was a very famous civillan who lived in the village and was respected by respected in Yogyakarta area. Badran village societys ever experienced social problems, such as poverty, unemployment, the low level of education and household violence. Civillians' life which full of violences very influence their family life, among them are parents' violence action (especially father) towards their children and husband's violences towards his wife. It was Badran Village daily life. Therefore, automatically their family life becomes a very hard life, especially for women and children. Until today, women must

also fulfill their daily needs. Thus the society is brought into owing habits towards moneylenders. This habit is caused by societies' powerlessness in their family economic. Therefore, many Badran Children drop out from school. Finally they become street children. Their social life becomes irregular and more alarming. It lasts for so long and aggravates the society's life. Until 1900s, Badran societies still lived with the predicate of "kampungpreman," even the predicate is difficult to erase from the village.

Some recent years, Badran has become a very phenomenal and interesting village because it was known as black area with "kampungpreman" stigma for 10 – 15 years which experiences significant change. The village that was initially slum area becomes clean and their society life is better with increasing economic society life. Society's independency and awareness develop very well. It is related to participation dynamics of Badran Village societies in the changing process.

In society's life, there is uniqueness in Badran societies. Various activity groups grow and develop very well. The society's spirit in organization should become a good example. They are not reluctant spend their time for participating in the activity groups, both as the administrator or member. Automatically, they are a type of society that likes to learn a new thing. Society's response towards information is very good, or it can be said that responsiveness of Badran Village is very high. Gradually, this habit brings the village to experience better change.

Seeing the phenomenon, this research focuses on participation dynamic of "Kampung Preman" society in the empowerment process. This review is highlighted on the communication process occur in the dynamic in a more complex society development. The more autonomous and powerless society cannot be separated from effective communication process.

LITERATURE REVIEW

A research on society empowerment was conducted by Dimple Tresa Abraham (2013) which is entitled "*CSR and Empowerment of Women: The way Forward*". This research is done in India. It states that CSR activity brings positive impact socially and economically for the women empowerment in India. It can be seen from the existing home-based company. All is framed in the creativity to create job opportunities for women empowerment.

Through the research done by Tahoba (2011), society's involvement in community development program brings an impact on communication differences between societies who participate with who don't skill and attitudes of message delivery or innovation offered compared to they who do not participate. They tend to show ignorance or laziness to find the message delivered.

Communication. Basically all human life cannot be separated from communication. Even, it can be said that communication of the way human exist in their world. Therefore, communication is a process which runs continuously and will experience meaningful development in line with the society development. Ruben and Stewart (2013) confirm that in each human life, communication process is a very basic matters. Therefore, Miller (2002) states that communication is a center of interest exists in human behavior situation which enables a source unconsciously to direct message towards the receiver to influence certain behavior. Zaresky (Liliweri, 2011) elaborates the communication definition as an interaction to support connection among humans so that it can help them understand each other for the acknowledgement towards collective interest.

In order to explain communication conceptualization in convergence perspective, Miller (2002) expresses that communication can be seen from three things, which are (1) *communication is a process*, (2) *communication is transactional*, dan (3) *communication is symbolic*. Pertama, dalam *communication is a process*, David Berlo menyatakan: "If we accept the concept of process, we view events and relationships as dynamic, on-going, ever-changing, continuous. When we label something as a process we also mean that it does not have a beginning, an end, a fixed sequence of events. It is not static, at rest. It is moving. The ingredients within a process interact; each affects all others" Communication is a process in which an occurrence and relationships are dynamics, on-going, always change and continuous.

Second, *communication is transactional*, concerning that communication is an interaction process in which among communication participants participate actively, give feedback, speak, respond, act, and react, also influence each other. Clearly, Burgoon and Ruffner notes that : "People are simultaneously acting as source and receiver in many communication situations. A person is giving feedback, talking, responding,

acting, and reacting continually through a communication event. Each person is constantly participating in the communication activity. All of these things can alter the order elements in the process and create a completely different communication event. This is what we mean by transaction”.

So, communication can only be understood in the relationship context between two people or more. This communication process highlights that all behaviors are communicative and each party who is involved within to have message content brought and exchange in transaction (Sendjaja in Bungin, 2006).

Third, communication is symbolic. It means that communication process involves symbols, both verbal or non verbal which are related to each other. In cognitive perspective, Colin Cherry (Bungin, 2006) states that communication is a symbols use to reach meaning similarity or various information on an object or event.

Of the explanation above, it can be concluded that communication is a center of human life. Almost all human life in various situation and interest are colored with communication use. Communication process will determine interaction development of a society which finally influences the society development.

Society Empowerment. Society empowerment can be defined as activity done by the society, in which the society is able to identify needs and problems collectively and is a combination between social economic development and society organizing (Adisasmita, 2006).

In the society empowerment, society’s potential skill becomes a very important matters. As expressed by Sumodiningrat (1999) , that society’s empowerment is an effort to make them independent through the manifestation of their skill potential. In line with Sumodiningrat’s opinion, Karsidi (2001) confirms that society’s empowerment concept basically means to put them and institution as basic power for economical, political, social, and cultural development.

The characteristics of powerful society are able to understand themselves and potential and plan and anticipate change to the future; able to direct them selves, have competence to negotiate; have appropriate bargaining power in cooperating that profitable and responsible on their action (Nugroho and Randy, 2007).

In the empowerment, human is the subject of them. When they act as the subject of themselves, they will have an ability to select their life, family and society. As stated by World Bank (Mardikanto, 2013), who define empowerment as an effort to give opportunity and ability to a group of society (poor) in order to be able and brave to give voice or opinions, ideas or insights and ability and bravery to choose (Choice) a (concept, method, product, action, etc) best for individuals, family and society. Therefore, society's empowerment is a process of improving their ability and society's independence attitudes.

Society's empowerment is also related to democratic aspect, participation focuses on locality and local issues. Anthony Bebbington (Mardikanto, 2013) states that *"Empowerment is a process through which those excluded are able to participate more fully in decision about forms of growth strategies of development, and distribution of their product."* In order to empower the society, it can be seen from three sides: First, create an atmosphere or climate which enables society's potential to develop (enabling). The assumption is that each individual has potential that is developable. It means that no society who are powerless at all. Empowerment is an effort to build the power, by encouraging, motivating, and building awareness on potential own and effort to develop them. Second, strengthening potential or power owned by the society (empowering). This aspect includes real steps and concern availability of input and open access into opportunities that will make them powerful. The very primary effort is to improve education level, health degree and access in economic development sources such as capital, technology, information, jobs, and market. In this case, empowerment does not only concern individual strengthening of society members, but also the institutions. Major part of empowerment effort is to grow modern cultural values, such as hard work, economic, openness, and responsibility. Also, social institution renewal and its integration in development activity and the role of society within. Thus, society participation in the decision making process becomes a very important thing. Third, empowering is protecting. It contains a meaning that empowerment process should be prevented to avoid the weak becomes weaker because powerlessness in facing the strong.

Society's empowerment is always started by opinion initiative on positive result. The most general obstacle toward the change success is human resistance. Therefore, according to Wibowo (2012), approaches in

change management are first, identify who is among them caused by the change, that may refuse the change; second, investigate source, type and resistance level which may be found; third: design effective strategy to reduce the resistance.

Participation. The term of participation cannot be separated from development. Participation is the every individual's basic rights. It is confirmed by Tehranian, Alamgir, Bamberger, dan Diaz-Bordenave (Harun, Rockajat, Elvinaro A, 2011), who give opinion that participation should be known as the most basic individual's rights that must be accepted and supported. Need of thinking, expressing her/his self, having group, being acknowledged as an individual, respected are the crucial determinants that influence an individual's life. They are the essence of individual development, which are similar to eat, drink and sleep. Participation in meaningful activity is a facility to fulfill the need.

According to Rogers and Shoemaker (Harun, Rockajat, Elvinaro A, 2011), participation is the involvement level of social system members in the decision making process to implement the development. Participation in the decision making process is required because successful development should be supported by all society's components so that they have sense of belonging and responsibility towards the implementation of development.

Participation can be seen as the way and objective. Oakley et all (in Ife, 2008) presents comparison analysis between participation as the way and aim. Participation as a way or method more implies the use of participation to reach the objective or target that has been determined previously and it is commonly short term. Whereas, participation as the objective or target is more directed to society's empowerment effort for participating in their own development in more meaningful way. Therefore, participation is an effort to guarantee the improvement of society in development initiatives. The focus is on the society competence development to participate, not only reach project objectives that have been determined before. So this participation is relative more active and dynamic and requires long term process.

Building participation is not easy. Handling problem in passive society is the main challenge for society development, thus the growth of awareness becomes critical aspect from each participation approach.

Here, what is needed is a communication strategy that is able to grow more participative society's awareness.

Margono Slamet (in Mardikanto, 2009) states that the growth and development of society's participation are determined by three (3) main elements, such as: (1) the opportunity given to society for participating, (2) society's willingness to participate, and (3) society's ability to participate.

In those elements, there is an important meaning of participative communication process to be done. Participating opportunity given using the correct and participative communication process will be able to grow society's willingness to participate. The willingness can be implemented as the society's ability to participate. Therefore, local wisdom and the society's uniqueness will become the strength for the society to have a better bargaining position.

RESEARCH METHODOLOGY

Based on the observed problem, the research type is descriptive qualitative. Descriptive qualitative research will be able to catch various informations with thorough description and full of nuance (Soetopo, 2006). While according to Moleong (2004), qualitative research is a research aimed to understand phenomenon experienced by research subject such as behavior, perception, motivation, holistic action by describing in words and language on a natural social context and using various scientific method.

Research strategy utilized is primary case study, because this research is directed to target with a characteristic exist in one location (Yin, 1987). It is because the problem and research focus have been determined since the beginning, so the type of case research strategy is called embedded case study research (Soetopo, 2006). Creswell (1998) also states that case study focus is case specification in an occurrence, both involving individual, cultural group or a life portrait.

This research data is collected through three methods, which are in depth interview, observation, and documentation. Informants selection is done using purposive sampling. Observation is done to get the situational, locational and events situation that can be observed. While documentation to document empowerment activity done in Badran village.

Data obtained is analyzed using interactive analysis model. According to Miles and Haberman (1984), this analysis consists of three analysis components: data reduction, data presentation and conclusion drawing. The activity on the three components is done in interactive form with data collection process as cycle process. The data is validated uses source and method triangulation.

RESEARCH RESULT AND DISCUSSION

Society empowerment uses activity which requires a continuous process. The empowerment process will not reach the objective, if it is not supported by participative communicative process. In this case is required active participation of all societies to implement change ambitions. Society participation is related with society's characteristics. Communication process occurs in society's participation dynamics very influences the development of organization in the society.

Badran Village is an area involving in slum area category. In general, the area is located in the riverbanks; the society's life is different with other societies who live in higher land. Physically, the village condition of riverbanks look very slum compared to the higher area. Badran village which was known as black village stigma or "*kampung preman*" contains of heterogeneous society from age, education, and job aspects. At present, Badran Kampung has 1042 Head of Family (KK), with the total number population is 3151 souls.

Historically, there was a very popular and respected civilian in Yogyakarta who lived in the village. Civillians' life which full of violences very influence their family life, among them are parents' violence action (especially father) towards their children and husband's violences towards his wife. It was Badran Village daily life. The men had gambling, drinking, fighting habits and even did criminal act. Of the family life, many children of Badranvillage drop out and become street children. Their social life becomes irregular and worse. The phenomenon is caused by many newcomers who come and leave Village Badran. Besides, their origin is not clear. Some of them are prostitutes and other works that often trouble the society. There are also raids done by security apparatus in Badran Village concerning criminal and immoral actions.

The condition has experienced many changes. Various empowerment efforts to go out from the negative stigma as "*kampungpreman*" have been

done, society, government and private parties. There is empowerment initiative of some Badran village figures as the society party. There are some women in it. One of them is Endang Rohjiani. She has initiative to do empowerment which is based on her experience as Badran village society and her concerns about the existence of Badran village society. Many children become street children, they drop out from school because economic factors, the spread of early marriage which cause school early divorce and household violence. This experience encourages EndangRohjiani to act so that her village is able to leave the negative stigma as “*kampung preman*”. The effort of Endang Rohjiani is done through various empowerment activity by “building culture of shame “ in Badran village society group.

Some things done by EndangRohjiani are finding methods to empower street children from Badran Village positively, mothers to overcome their debts habit towards moneylenders , make Badran society’s life better especially in children education aspect and fathers do not behave rudely towards his children. EndangRohjiani has initiative to build study centre. This activity is developed into *Pusat Kegiatan Belajar Masyarakat (PKBM)* that has been established since 2006. It is build to empower street children so that they do not come back to the street and even get appropriate skill and education so their future will be better. Finally, this PKBM activity develops to have reading spot, study course for Elementary School students with low cost and give teaching towards illiterate society. Then this activity is called functional literacy or *keaksaraan fungsional (KF)*. The majority members are mothers who have not been able to read and able. In order to revive PKBM, there is a medium called “Rumah Bambu” that can be used by the society to learn various things, which is reading activity in the library, mothers’ sewing and fun activities. In the development, inline with the increase of society’s awareness about the importance of education, PKBM activity is different to years go. *Rumah bamboo* that was used for society’s study centre has changed and been planned for other activities.

JokoSularno, Siti Rojanah and Partini pioneer society productive economic and environmental empowerment called “Lintas Winongo”. This medium comes from *dasawisma* gathering which focuses on waste bank, and then develops into saving and loan and equipment rental acitivity.

Under Partini's lead and assisted by Siti Rojanah as the coordinator of waste bank, until nowadays, "Lintas Winongo" has experienced rapid development and became inspiration for other areas. The member number reaches 230 people who do not only come from Badran, but also surrounding villages because they don't have waste bank. "Lintas Winongo" waste bank is often visited by various areas to find information and study the waste management and its organizing. This very good development brings Badran Village to be the winner of "Green and Clean" for the last three years continuously.

The empowerment effort is also done by other figures, especially the functionaries in areas of *Rukun Tetangga (RT)* and *Rukun Warga (RW)*. The major values which become the empowerment effort of Badran "kampung preman" are religion and education values. Badran is an area with heterogeneous society, both in religious aspect or another characteristic.

This heterogeneity tends to be the strength of Badran village towards between change. Those figures are from different religion exists in Badran Village. Religious figures empower their society by basing on their religions. Therefore, the impact is very significant and many societies recognize their bad actions.

The society empowerment to end moneylender's bondage is by establishing and encourage various activity groups, such as *PKK*, *RT and RW*, *Griya Rumpun (18 dasawisma gathering)*, *Apsari* (there are *Bina Keluarga Balita*, *Bina Keluarga Remaja*, and *Bina Keluarga Lansia*), sewing and *jumputan* group "Sartika", *Panca Arta Union*, and *Desa Prima*. All these activity groups have routine activities, such as *arisan* and saving and loan. They are done to make the society for not depending on moneylenders. Therefore, the societies economic is assisted. While for elderly, the empowerment is done by doing Elderly Posyandu.

For children, teenagers and young people segment, the empowerment is done by encouraging Toddler Posyandi, Early Childhood Education (PAUD), forum of Patriotic children and young generation group (Mudiba). Toddler Posyandu is routinely done once a month. Many women dedicate herself in this activity. They are not only a household women, but also women who work in public sector. However, it is not similar to PAUD activity.

Environment empowerment is also done by establishing Pam Swakarsa for clean water management for all the society who live in lower

areas. It is called *Banyu Bening Winongo (B2W)*. Winongo clean water is used by the society to fulfill clean water need. At present, they have also built clean water distribution with the assistance of Department of Settlement and Regency Infrastructure (Kimpraswil) Agency fund. With the limited land, Badran society also establishes *Kelompok Tani Makmur*, which is urban agricultural group by exploit a small area. The spirit of growing result can be seen from the potted plants in each house.

The empowerment process is initiated by the society figures and strengthened with Corporate Social Responsibility (CSR) of PT. Sarihusada. In 2009, it entered Badran Village by establishing society's empowerment through CSR activity in form of health, education and economic development. This CSR program is called *Program Rumah Srikandior* Srikandi's House Program. This mission is the manifestation of commitment and attention from the company to improve the health of mothers and toddlers, early childhood development, and micro economic.

Empowerment in health aspect is done by developing posyandu and improve children nutrient value. As milk producer company, PT Sari Husada pays attention towards health problems, especially children. Therefore, the development of posyandu is activated to support children growth and development, especially in health aspect.

Education field empowerment is done by building PAUD and Children Forum. Meanwhile, the economic empowerment is done in form of saving and loan activity through "AmalSrikandi" Union and waste management through "LintasWinongo" waste bank, a national institution which runs in social field. CSR PT SARIHUSADA Program is operated for 5 (five) years. It had been started from 2009 to 2014.

The empowerment process in Badran village was signified with many activity groups which have automatically brought the society to various activities. Until today, there are 20 active activity groups in RukunWarga (RW). However, their motivation to participate is high. It can be seen in high presence level and active participation in joining the activity. Sometimes there are two activities or more that should be followed by the society. It does not become the obstacle to participate. The activity group administrators are also responsible. They are not jobless, but public employees, sellers, entrepreneurs, teachers, and even Civil Servants. The diffused societies who come from various economic social status makes

their participation dynamics. Although it cannot be denied that there is still gap, but it is not the main obstacle for them to participate actively. Soon or latter the difference and gap are solved. People who have higher economic and social status embrace other people who have lower status.

Dominant communication process occurs in Badran societies' participation dynamics is interpersonal communication process. When the activity has not been started, the communication situation among them is relax and close communication. Active participation of societies in formal situation reflects that they respect forum. They have already known when they are serious or no. the information obtained in RW gathering is continued to group members on RT level and *dasawisma*. Thus it can be said that Badran Village is well informed. In those activities, women have active role.

In the technological development, the society gathering process is assisted by handphone facility that enables communication process among the societies, such as through SMS or Whatsapp. It enables the communication process in their business. Dynamic participation in empowerment process is able to lead the society to experience significant change so that they can leave the stigma of "*kampungpreman*." It can occur because the empowerment process should contain three aspects (Anthony Bebbington in Mardikanto, 2013), which are enabling (enabling developed society's potential), empowering (strengthen potential owned by the society), and opportunity (open access and opportunity that makes the society powerful).

CONCLUSION

The previous participation dynamic of Badran Village society adheres as "*kampung preman*" can be seen from active societies in activity groups of Badran Village that numbers are 20 activity groups. These activity groups are very active with high society's participation, constructive activity that supports administrators and members and dynamic communication process.

Therefore, the empowerment process in Badran Village runs effectively and has positive effect on better change, increasing society welfare, independence so that the stigma of "*kampung preman*" disappears; even there is a pride of being Badran society.

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PAGE 1

PAGE 2

PAGE 3

PAGE 4

PAGE 5

PAGE 6

PAGE 7

PAGE 8

PAGE 9

PAGE 10

PAGE 11

PAGE 12

PAGE 13

PAGE 14