

THE EMPOWERMENT AND CHANGE OF PUBLIC STIGMA (A CASE STUDY ON “KAMPUNG PREMAN” BADRAN YOGYAKARTA)

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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

Every people 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 ketertiban 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 “kampong preman”; (3) to analyze in-depth the change of Badran stigma as “kampong 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 “kampong 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 Warga* (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 *dasa wisma* 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 “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 Pemberdayaan 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 rumpun*, 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 community can change into the better one, in the principle that the change should start from the self, identify problem and find solution based on local potential and culture.

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