

# PARTICIPATIVE LEADERSHIP IN “KAMPUNG PREMAN” COMMUNITY EMPOWERMENT A CASE STUDY IN KAMPUNG BADRAN, YOGYAKARTA

<sup>1</sup>Yuli Setyowati, <sup>2</sup>Widodo Muktiyo, <sup>3</sup>Mahendra Wijaya, <sup>4</sup>Sarah Rum Handayani Pinta  
Sebelas Maret University of Surakarta, Indonesia

[1gracedista@yahoo.co.id](mailto:gracedista@yahoo.co.id), [2muktiyo@yahoo.com](mailto:muktiyo@yahoo.com), [3mahendrawijaya\\_uns@yahoo.co.id](mailto:mahendrawijaya_uns@yahoo.co.id),  
[4sarahpinta@yahoo.co.id](mailto:sarahpinta@yahoo.co.id)

## ABSTRACT

Community empowerment is the process dependent on the leadership organization in the community. The presence of a leader who can generate community participation is very desirable in community development. Participative leadership in the process of empowering the community in “kampung preman” (kampong of thugs) becomes the parameter of “kampung preman” community change. This research aimed: (1) to analyze the “kampung preman” community empowerment process and (2) to analyze the participation leadership pattern in the “kampung preman” community empowerment process. The result of research showed that: (1) the process of empowering “kampung preman” community was the initiative of society leaders and informal leader using the strategy of “introduction of a culture of shame” and resulting in consensus among the members of society toward the better quality of life; (2) the better quality of life as the product of “kampung preman” community empowerment process was affected by the organization of participative leadership pattern that could be applied by formal and informal leaders through good communication style with the principles of “*ngaruhke* (considering)” and “*nguwongke* (humanizing)” the community.

Keywords: *leadership, participation, empowerment, community*

## INTRODUCTION

Kampung Badran is a region located in the west side of Yogyakarta city and bordered directly with one of the biggest river passing Yogyakarta, namely Winongo River. The location is not far from Malioboro and Tugu Station Yogyakarta. For Yogyakarta’s citizen, before the era 1980s, Kampung Badran formerly was known by “kampung jawara” or “kampung gali”. At that time, there were many fights between kampongs; Badran’s communities were famous as winners. From this condition, Badran’s communities became accustomed to a life filled with violence. After the 1980s, the stigma became “kampung preman” (kampong of thugs).

The stigma of “kampung preman” appears caused by a lot of thugs living in the area. Despite the thugs are actually not the indigeneous community of Kampung Badran, but the condition makes the indigenous community of Kampung Badran eventually grow as community that must have courage to fight. This particularly appears in the young generation. Tendency of the emergence of brave souls to fight as if a weapon for the people of Kampung Badran to against people who enter their village with improper motivation. The life of a society that is full of violence that greatly affects the family life is, among others in the form of acts of violence of parents (especially fathers) against their children and violence against their wives. This was a daily outlook at Kampung Badran at that time. On the condition, automoatically, family life became an extremelly heavy life, particularly for women and childern, until in the reality that the women had to think hardly to meet their needs daily. The society becomes vulnerable to debt habits. This makes the easy target for many moneylenders. Everyday Badran’s women are busy with their debts. The debt habits seem to be a problem for most of the Kampung Badran’s communities. In the meantime, the men are often caught in gambling habits, drunkards, fighting, and rarely commit crimes.

The hard family life makes the children of Kampung Badran dropped out of school, they finally went down to the street become street children. Their social life becomes irregular and increasingly apprehensive. Of course, social problems will emerge from a model of society that already has a negative image, while they do not realize that it is a problem for those who will bring influence to other societies.

From the journey of the story regarding to the Kampung Badran, it can be said that Badran is a very phenomenal and interesting kampong because the kampong that used to be known as a black area with the stigma of “kampung preman”, in the last 15 years experienced significant changes. The

dominant factor in Kampung Badran changes is the participative leadership style of formal and informal leaders. The participative leadership style of the leadership Kampung Badran is able to empower and evoke the active participation of the society.

The phenomenon is behind the emergence of ideas to conduct a study of community communicative action in the process of community empowerment leading to a change of to a better and meaningful life. Thus, the focus of the problem in this study is "how does participative leadership take place in the process of community empowerment of the "kampong preman"?. To answer the research question, the objectives of the research are: (1) to analyze the process of "kampong preman" society empowerment, (2) to analyze the pattern of partisipative leadership in the process of "kampong preman" community empowerment.

## LITERATURE REVIEW

**Community Empowerment.** Conceptually, community empowerment is an effort to improve the society's dignity in the condition of being unable to escape from the poverty trap and backwardness. Means empowering is enabling and make independent of community (Mardikanto, 2013).

Community empowerment is defined as activity undertaken by the community, where the community is able to identify needs and problems together and is a blend of socio-economic development with community organizing (Adisasmita, 2006).

In community empowerment, the potential or ability of the society becomes very important. As expressed by Sumodiningrat (1999), that community empowerment is an effort to make independence community through the realization of their potential ability.

As in line with the Sumodiningrat's opinion, Karsidi (2001) states that concept of community empowerment basically means placing community and its institutions as the basic force for economic, political, social, and cultural development. According to Robbins, Chatterjee & Canda (Mardikanto, 2010), society empowerment is: "*process by which individuals and groups gain power, acces to resources and control over their own lives. In doing so, they gain the ability to achieve their highest personal and collective aspirations and goals*". Community empowerment is a process whereby individuals and groups have the power, opportunity to access existing resources and control their own lives. In addition, they also have the ability to achieve higher aspirations and goals, both personal and group.

Characteristics of community has been empowered is able to understand themselves and their potential, and able to plan and anticipate future changes; Able to direct itself; Have the ability to negotiate; Have adequate bargaining power in mutually beneficial cooperation, and are responsible for their actions (Nugroho and Randy, 2007).

Community empowerment is also always associated with democratic aspects, participation that 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 decisions about forms of growth strategies of development, and distribution of their product.* "In an effort to empower the community, it can be viewed from three sides, namely: First, create an atmosphere or climate that allows the potential of developing communities (enabling). Second, strengthen the potential or power of the community (empowering). Third, empowering means protecting. This implies that in the process of empowerment it should be prevented that the weak become weakened by lack of empowerment in the face of the strong.

**Participative Leadership.** Leadership is an important aspect in the process of community empowerment. Leaders, who have good communication skills, will get a positive response from the society. Sulaiman (2013) in his research entitled "Formal and Informal Communication Models in the Process of Community Empowerment Activities" in Binangun Cilacap Sub-district obtained the result that formal communication can not be separated from informal communication in the empowerment process. The failure of the informal communication process leads to resistance, lack of support, arising suspicion, and even rejection from the community.

According to Burhanuddin in his Analysis of Management Administration and Educational Leadership (1994), the participative leadership model is defined as democratic leadership, that is, a leader conducts consultations with his subordinates about actions and decisions proposed or desired by the leadership, and strives to encourage participate actively carry out all decisions and activities that have been established. Mulyasa (2007) defines a participative leadership model as well as a model or style of involvement because the principal as a leader with other education personnel together plays a role in the decision-making process. In this case the task effort is not used but the efforts of inter-relationship are always enhanced by opening a two-way traffic communication and a transparent

climate. In a participative leadership model that is a leader and followers or subordinates exchange ideas in problem solving and decision-making. In this case two-way traffic communication is enhanced and the leader's role is actively heard. Responsibility and decision-making responsibilities are mostly on the part of followers or subordinates. This is reasonable because followers or subordinates have the ability to perform tasks.

Thus communication is fundamental to participative leadership. For human life, Miller (2002) states that communication is a center of interest that exists in a situation of human behavior that allows a source to consciously divert the message to the recipient with the aim of influencing certain behaviors. Zaretsky (Liliweri, 2011) describes the definition of communication as an interaction to sustain human connections so as to help them understand each other for the recognition of common interests. The role of communication within communities is expressed more specifically by Dewey (Mulyana, 2002), that community exists through communication, the same perspective, the same culture, arises through participation in the same communication channel. Through social participation the collective perspective within the group is internalized and the various views arise through different contacts and associations. Through interaction or communication people can exchange meaning, value and experience by using symbols and signs.

## **METHOD**

This research is descriptive qualitative research. Descriptive qualitative research can capture a variety of qualitative information with meticulous and nuanced descriptions (Sutopo, 2006). Moleong (2004), qualitative research is research to understand phenomenon experienced by research subject such as behavior, perception, motivation, and action holistically, by description in the form of words and language, in a special, natural context and by utilizing various scientific methods.

Research strategy used is single case study, because this research is directed to one characteristic and in one location (Yin, 1987). Because the problem and focus of the research has been determined since the beginning, therefore the type of research strategy in this case can be called *embedded case study research* (Sutopo, 2006). Creswell (1998) also stated that the focus of case study is the case specification in an event, whether it includes and individual, a cultural group or a portrait of life.

Data of this study collected in three ways, which are in-depth interview, observation and documentation. The process of informant selection is done by using *purposive dan snowball sampling techniques*. Observation was done to gather data about situation, location, and events that can be observed. Meanwhile, documentation used for documenting empowerment activities that have been done in Badran village.

Data obtained analyzed by using interactive analysis model. According to Miles and Haberman (1984) these analysis models consist of three analysis component that are: data reduction, data presentation and conclusions. The activity of three components is done in an interactive form with the data collection process as a cycle process. Data validation is using triangulation of source and methods.

## **RESULT AND DISCUSSION**

### **1. Community Empowerment Process of “Kampung Preman”**

The empowerment process of “kampung preman” community begins by the initiation of community leaders and activist. Based on their experience in life, then the community leaders and activist are making “introduction of a culture of shame” movement in the community. Through this movement, people are taught to be accustomed to embarrassment of debt and dependentment of moneylenders, ashamed if their children are not in school, ashamed if their children become street children, ashamed if parents violate their children. This “introduction of a culture of shame” movement intensified continuously through the various forums in Badran Village. On every meeting, the community always invited to reflect on the circumstances they have been experiencing. Every “embarrassing” event is actually discussed constantly in community meeting forums, in which case the perpetrator will be embarrassed and stop their deeds. Other than that, if in the family there is violence against children, the community member can report to PKK RT, PKK RW, and *dasa wisma* cadres.

The strength in “introduction of a culture of shame” lies in women. The forums held by social groups in RW 11 Badran Village have a majority of women. Through women who actively participate in social group activities this movement of “introduction of a culture of shame” campaigned. The frequency of hearing about “shame” in many ways makes the women have the courage to get out of the slump and try to communicate to her husband. The frequencies of husbands are reminded by

wives, making them gradually experiencing awareness and began to change. The movement is effective enough to make people really feel the embarrassment if they are still doing actions that make their lives become helpless.

To clarify the “introduction of a culture of shame” movement that has been done in Kampung Badran, several examples are presented in the following table:

Table 1. Example of “introduction of a culture of shame” Movement

Dimension	Example
Education	<ul style="list-style-type: none"> <li>• Embarrassment if their children are not in school, moreover if the parents able to pay and educated</li> <li>• Embarrassment if their children become street children</li> <li>• Embarrassment if the parents violence their children</li> </ul>
Economy	<ul style="list-style-type: none"> <li>• Ashamed of debt</li> <li>• Ashamed of dependentment to moneylenders</li> <li>• Ashamed if has no job</li> </ul>
Health	<ul style="list-style-type: none"> <li>• Embarrassed if the child is malnourished</li> <li>• Embarrassed if their child is unwell because their parents are lazy</li> </ul>
Environment	<ul style="list-style-type: none"> <li>• Embarrassed if the neighborhood is rundown</li> <li>• Embarrassed if the house is clean but the family is often sick</li> <li>• Embarrassed if have never been involved in cleaning up the environment</li> </ul>
Social	<ul style="list-style-type: none"> <li>• Ashamed if not visiting sick people</li> <li>• Ashamed if not going to funeral</li> <li>• Ashamed if not visiting the neighbors who just give birth</li> <li>• Ashamed if not joining community service</li> </ul>

Source: Processed from the interview

In community empowerment, it is the community that becomes actor and determinant of development. In this regard, community propositions form the basis for local, regional and even platforms for national programs. Communities are facilitated to assess their own needs, problem and development opportunities and livelihoods. Furthermore, they also identify the right solutions and access the necessary resources, both external resource and community’s own resources (Mardikanto, 2013).

## 2. Participative Leadership Pattern in Community Empowerment Process in “Kampung Preman”

The change in Kampung Badran cannot be separated from the leadership factor. Leadership here is local leadership that is participative, or can be said as participative leadership. This participative leadership pattern is shown by formal and informal leaders.

One of the influential figures in Kampung Badran is Mr. Joko Sularno. Mr. Joko is a former RW 11 stakeholder. Mr. Joko known as a RW area leader who has many ideas or notion for the improvement of Kampung Badran, by stir his citizens to actively participates in groups of activity which exist in RW 11 and actively searches for outside relation network. The way Pak Joko stirs his citizen is by involving them from planning activities to implementation and evaluation. Pak Joko is also known as a leader who not only likes to just giving suggestions and loves to come down, but proposes and then quickly executes agreed plans.

The types of participative leadership can also be seen from the former Camat figure, Mr. Sisruwardi. Mr. Joko Sularno also acknowledged that when Mr. Sisruwardi serves as Camat Jetis, he often went to Badran Village, even though it was just to talk to people. Everytime he was given an invitation, he always took his time to attend. This leadership style can influence people to participate actively in their village. The willingness to communicate a leader is also one of the characteristics of participative leadership and it is indispensable in the process of community empowerment. The term *ngaruhke* implies that as a leader, it is necessary to build awareness to their citizen. *Ngaruhke* also can be interpreted as a form of concern by taking the time to visit and meet face to face with others. While the term *nguwongke* have meaning as humanizing humanity or appreciate others based on their position. As the member of community, if we find a leader care to *nguwongke* their people, their pride because he is appreciated even though he is a member of low socioeconomic status. Therefore, *ngaruhke* and *nguwongke* from a leader will be very meaningful for his people. A leader also should give “ammunition” communicating with his citizen. Communication ammo is like a provocation for the

citizen, just as people open a small tap water, but it will release a lot of water. The above phrase can be interpreted that as a leader, what is needed is his presence in the community, by giving motivation, for example by attending every invitation in community, that alone is enough to guve a big influence for the growth of spirit and willingness to participate in community.

Table 2. Participative Leadership Matrix in Empowerment Process

Dimension	Result
The attempt to “introduction of a culture of shame” is supported by participative leadership and the positive influence of migrants	<ul style="list-style-type: none"> <li>• Changes in people minds and behavior</li> <li>• The strengthening of religious values</li> <li>• The strengthening of educational values</li> <li>• Reduced deviation behavior up to 80%, the rest has not changed completely</li> <li>• Reduced violent behavior in the household</li> </ul>
Building and functioning social groups	<ul style="list-style-type: none"> <li>• Communities are increasingly responsive</li> <li>• A better communities solidarity</li> <li>• The willingness of community learning is high</li> <li>• People are free from their dependence on moneylenders</li> <li>• Community’s <i>Sense of belonging</i> to their village</li> </ul>

Source: Processed from the interview

Community empowerment is an activity that requires a sustainable process, it needs good communication between the initiator of the program with the community and among the citizen. The empowerment process will not achieve its objectives, if not supported by participatory communication process. In this case, it is very dependent on the pattern of leadership in community, because the active participation of all citizen to actualize the desired goal of change. Empowerment is done through clear and systematic stages, starting from building discussion forums about the problems and *common felt need*. In this context, community forums is a place where citizens have access to exchange information, including the way they “build a culture of shame” on the behavior of “shameful” community members.

The leadership needed in the empowerment process is participative leadership. Participative leadership is one of the leadership styles used by individual who believes that their credibility and trust can motivate people by involving them in the decision making. Participative leadership is leadership that can encourage and facilitate the participation of others in important decision making. It also means that participative leadership is a leadership that gives space and roles significantly to others in carrying out activities, especially in the decision making. To arrive at the situation, participative leadership is usually carried out using democratic means. Soekanto (2013) Affirms that the democratic ways of a leader can be seen from the following indicators: (a) the leader invites the citizens or members of the group by deliberations to agree to formulate the objectives to be achieved by the group, as well as the means to achieve the goal; (b) the leader actively advises and guides; (c) there is positive criticism from both the leader and the members; and (d) leaders participate actively in group activities.

Participative leadership in thugs village is very influential on the functioning of social groups as a public space for society. The functions of social groups include: (a) space for expression and pouring out ideas or notion; (b) the place of community learning; (c) space to develop community potential; (d) communicating space between community members; (e) places for socialization; (f) place to exchange information; (g) strengthening social awareness and solidarity; (h) and establish group solidity. All these functions lead to the character building of the members of group and society.

This participative leadership is indispensable for the type of society as well as the thugs village community, because with such a leadership pattern the role of community leaders is great in strengthening the growth of religious values in a heterogeneous society. In addition, the values of education are also able to influence the growth of public awareness of life that requires change. Similarly, the well acceptance of the migrants, also related to participative leadership. The role of immigrants who are composed of people with better socioeconomic status than most local communities, have a positive impact for the growth of public awareness to get out of their old pattern of life that leads to a better life.

Community empowerment characterized by participative leadership and the functioning of social groups to build community character that will result in communicative action based on mutual agreement on the natural conditions they face and mutual agreements to lead to better change. There is a need for togetherness to actualize those agreements. According to Habermas (Hardiman, 2009), society is essentially communicative, and that determines social change is not merely the development of the forces of production or technology, but rather the process of learning in an ethical-practical dimension. Technology and other objective factors can only change society if community integrates it into communicative actions that have their own logic. With the existence of togetherness, the community will achieve better living conditions in various aspects, namely education, accessibility, action, institutions, business, income, environment, life, and society as a whole.

Robbins, Chatterjee & Canda (Mardikanto, 2010), states that community empowerment is: *"process by which individuals and groups gain power, acces to resources and control over their own lives. In doing so, they gain the ability to achieve their highest personal and collective aspirations and goals"*. Community empowerment is a process whereby individuals and groups have the power, opportunity to access existing resources and control their own lives. Through the empowerment of communities in Badran village, community members have the ability to achieve higher aspirations and goals, both personal and group. The evidence is the high community responsiveness to change. Responsiveness is strongly supported by a high willingness to learn. Any new information can always be transferred effectively from stakeholders to groups of activities and forwarded to every family. In this case, participative leadership plays a very big role in the process of community empowerment.

## CONCLUSION

The community empowerment process of "kampung preman" is the result of initiatives from community leaders as informal leaders using the strategy of "introduction of a culture of shame" and generating community's agreement toward better quality of life. The power of "introduction of a culture of shame" lies on women. Through women who actively participate in activities in social groups this movement "introduction of a culture of shame" campaigned.

The better quality of life as a result of the empowerment process "kampung preman" communities is strongly influenced by the participative leadership pattern that formal and informal leaders can use by communicating well using the *"ngaruhke"* and *"nguwongke"* principles of society. The practice of participative leadership in "kampung preman" based on the principle is very influential on the functioning of social groups as public spaces for the community, so as to encourage the active participation of the community

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