

# Community Empowerment Program (PRODAMAS) and Social Integration in Kediri City

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## Abstract

This research elucidates social issues related with social integration. Local autonomy system introduced by Indonesia Republic Government in 1999 has caused polarization in community because difference in political vision and selection has been expressed more openly. In matter of sociology, this polarization could weaken social integration building in community who used to live in group based on mutual interest and ideology. Such phenomenon has occurred in any places, including Kediri City. Kediri City Government in 2015 has launched a program called as Community Empowerment Program (*Program Pemberdayaan Masyarakat - PRODAMAS*). Main goal of this program is to accelerate the achievement of economical wellbeing for the community in Kediri City. But, if reviewed from other perspective, this program opens also possibilities about occurrence of sociological effect on social integration. This research, therefore, gives a focus on searching answers of questions related with sociological effect on social integration of Kediri City community after Prodamas implementation. Research has used Social Construction Theory with Bergerian Tradition Method. Result of research indicates few findings. (1) Prodamas is able to create social integration of Kediri City community. (2) The creation of social integration requires three conditions, respectively: collective consciousness, revitalization of mutual-work value (*gotong royong*), and consistency of value compliance.

**Keywords:** Community Empowerment, Social Integration.

## A. INTRODUCTION

### 1. Research Context

It is undeniable that ideal development is that involving community into development process in mechanical way. The problem is that community fails to realize that they have been involved in development. The involvement of community in development, starting from planning stage until evaluation stage, can be direct or indirect, or even active or passive.

It does not mean that recent development is not accompanied with governmental initiative to involve community. As observed by the author, development usually put community in position as the object, while the dominant actor is still government. Community involvement, therefore, is only considered to be a way to meet the requirement of democracy which may not be much understood by community, and thus, their commitment for involvement becomes very low.

Development plan made by government has involved integration between *top-down* and *bottom-up* models. But, this integration only is not enough to explain how importance is the balance of both models. Development projects tend to use the plan made by central government and then local government is required to implement this plan. Therefore, community only waits and receives “final goods” without knowing the process that materializes development ideas.

This phenomenon is quite apparent before the age of reformation. When reformation was actually born in 2000, Indonesian people began to know what so called *democracy*. The spirit of democracy has been marked by extension of right to talk and free transaction and exchange of ideas. A lot of ideas emerged and received chances to be discussed and debated on public.

People start to realize that they now have right to talk and right to express their ideas, and it is already guaranteed by democracy. People becomes quite enthusiastic in creating groups to express their various aspirations after been suppressed for decades by previous ruler. This euphoria goes simultaneously in almost all parts of Indonesia.

Kediri City cannot be said as sterilized from the effect of national situation. New groups are founded. Some groups are previously underground but now, are quite dauntless to face competition. Each group has different spirit but in principle, their presence is a response to the opening of the door of democracy. Few political parties start to grow in Kediri City as the length of arm of political organizations previously declared in Jakarta.

Local community, from day to another, or for over years, has been very busy to administer organizational issues of the suddenly emerging political organizations in Kediri City. In accompany the mushrooming of branch offices of political parties, Kediri is also witnessing the founding of new community organizations. Community has used “freedom to associate” given by democracy as their excuse to establish Non-Government Organization (*Lembaga Swadaya Masyarakat*). Sand-miners in Brantas River, street vendors, bird merchants, local artists, certain- brand motorcycle lovers, and various professions and hobby devotees, have made an assembly to create a new organization. The name is often preceded by term of *community*, *association*, *fraternity* and others.

In the perspective of democracy life, this phenomenon is a good thing for Kediri City. Democratic paradigm indeed provides a freedom, but at the same time, it also seeds a conflict. Seemingly, community coherence is easily torn by freedom of making expression and association.

Unconsciously, unexpected trend rises in community where one group tries “to isolate itself” (make them exclusive) by calling as *the other* for any individuals or groups out of them. It may cripple the harmony of community in Kediri City. If it is only “to isolate itself”, then sociological effect of this act would be trivial. But, somehow, it triggers not only a difference but also a dispute, a conflict or possibly a social disintegration. Indeed, disintegration is an antonym of integration or unification.

Social disintegration continuous until now. Community grows militantly and some become members of political party while others stay with community organization. They can freely say that they are the member of certain group and persuade others to follow their path. Everyone starts to become the marketing agent for their group.

However, within the context of Kediri City, this phenomenon is understandable because it is almost inevitable. The development of the age has driven social situation of this city going away from what we call “harmonious unity”. It is not easier anymore for community members to say that they are member of community without mentioning the identity of group where they are in. Being conscious on such social reality would be one impeller or motivation for Kediri City Government to conceptualize and implement *community empowerment program*, called PRODAMAS (abbreviated from *Program Pemberdayaan Masyarakat*).

Earlier, Prodamas was aimed to be a shortcut to increase community wellbeing by giving grant-in-aid of IDR 50 millions per year to each Neighborhood Association (RT). This program was a promise given by mayor candidate, Abdullah Abubakar, and vice-mayor candidate, Lilik Muhibah, during their campaign in 2014 Local Election.

Prodamas became a breakthrough made by Kediri City Government when candidates that sold this promise won. It was launched in Sport Center (*Gelanggang Olahraga – GOR*) of Joyoboyo in Wednesday, 4 March 2015. The launching of Prodamas begun with the signing of memorandum of cooperation between Kediri City Government, Public Attorney of Kediri City, and Kediri City Police Department. It was continued by attaching Prodamas pins to three District Heads in Kediri City as the metaphor that this leading program has been “*earthing*” into Kediri City.

Moreover, this program is designed and developed to grow and stimulate community initiatives to support the development, and also to build community motivation to participate into development. At Sub-District or Neighborhood Association levels, it is expected that Prodamas can materialize community self-support to empower themselves in accelerating development, especially development in their economy.

Grant-in-aid of IDR 50 millions would be handed over to each neighborhood association in Kediri City. The mechanism of using this grant is self-management. The usage would be coordinated by the Working Unit at Sub-District Office with allocation ratio of 60% for infrastructures (physical) and 40% for social and economical matters.

As shown by the percentage of the ratio, it is clearly seen that social aspect is not the main target. Based on the result of a grand deliberation in Mojoroto Sub-District about neighborhood association issues, attended by the representatives of district and sub-district, it was stated that social activity has earned only 10% of Prodamas total fund.

This fact raises a question, at least to the author, that: “Can Prodamas be used to attain more meaningful targets other than economic growth of the community?” The possible answer is yes it can. Besides for accelerating economic development for community, Prodamas is also useful for community empowerment, and also meaningful for anyone who wants to realize social integration in Kediri City. Despite its early goal for economic development, Prodamas has very benefiting social effect. This new understanding shall be important topic for next review.

## **2. Focus of Research**

In broad outline, this research is framed by grand sociological theme focusing more on the effect of a program implemented by Kediri City Government, namely *Prodamas*. It would be too wide to compel this research to investigate the effect of this program on community in all relevant aspects. The author streamlines the effect only on reality of social integration.

Consistent with this outline, the main focus of this research is given on *the social integration in community of Kediri City through the effect of Prodamas implementation*. Other result of Prodamas would be elaborated in other section.

## **3. Objective and Benefit of Research**

Main objective of this research is:

- a. To describe and to analyze the reality of social integration after or during the implementation of Prodamas in Kediri City.
- b. To acknowledge and to understand the sociological effect other than social integration as the cause

of Prodamas implementation.

The benefit of this research is that it would guide evaluative process in developing Prodamas concept to be more effective or to deliver the expected sociological effect.

Research also gives an important input to Kediri City Government and uses Prodamas as a social capital to motivate the community to be more participative in Prodamas implementation.

#### **4. Method of Research**

##### *a. Type of Research*

Sociological research on social integration is a research examining interaction across individuals with all different views of cohesiveness. Social interaction is a part of social action. This action represents individual understanding about Prodamas phenomenon. It would be considered as a proper if this research follows qualitative type in measuring and describing tendency (at certain quality) on certain phenomenon of Prodamas implementation in Kediri City.

##### *b. Time and Location*

This research was planned to be conducted in 4 months from 1 April 2017 to 31 July 2017. The location of research was Kediri City Region. The author worked by blending into community to obtain real description about community understanding and to comprehend reality of valid social integration around Prodamas implementation.

##### *c. Data Collection Technique*

Data have been obtained through (1) interview, (2) observation and (3) documentation.

(1) Interview was conducted to obtain the data, such as planning process of the program at neighborhood association level and its coordination at district level, practical benefit acquired by community, various views and understandings by community about Prodamas implementation, and factors with possible contribution to Prodamas.

(2) Observation was performed, usually a deep observation, to confirm validity of data obtained from interview. Observation was also a technique used by the author to discern the reality of social integration in Kediri City Government and also to find out other possible consequences around Prodamas implementation.

(3) Documentation was used to collect data of events that been occurred long ago. Documentation was a proper way to afford such data. Data usually collected with this technique were the minutes of deliberation about planning, implementation, budget, activity, material and others related with Prodamas, and also its related documents.

Few informants are selected and they have competence to give information about Prodamas. These informants are purposively determined based on research objectives. Informants are not limited because they are determined by *snow ball technique* until the expected quantity of data is attained.

The targetted informants include:

- (1) The staffs of City Government and District in Kediri City.
- (2) The staffs of Neighborhood Association in Sub-District.
- (3) Community figures (religion leader, youth initiator, educator, woman advocate, and others).
- (4) Non-Government Organization (NGO).
- (5) Community representative in Kediri City.

##### *d. Data Analysis Method*

Data analysis method follows Miles & Huberman technique involving four stages. First stage is *data collection*, whereas second stage is *data reduction*. After collecting these data, it is then simplified into some groups and classes based on certain qualities and categories. It is expected that such process would facilitate the author to enter next stage. Third stage is *data display*, and the final stage is *conclusion*.

Basically, this research attempts to take a picture of individual understanding among community members in Kediri City about Prodamas, especially when they use this understanding to underline their expression and action during their social interaction. It means that research tries to understand the meaning of certain events and its relation with individuals at certain social situation. To obtain deep analysis, then it is considered as appropriate for this research to follow Bergerian Paradigm to understand the meaning captured by Kediri City community from ideas and concepts related with Prodamas.

Pursuant to Bergerian tradition, community understanding is a product of the working of dialectic between internalization, externalization, and objectification. All three processes are the response to the objective reality of the world. This response is then drawn into subjective reality to become a strong understanding.

To analyze data about social integration, the author follows the direction of Max Weber which provides a number of relevant theories as effective intellectual weapon for this research. The subjective aspect of behavior among community members in Kediri City, when they interact to each other, is then interpreted based on Weber's Theories of Social Integration. It is expected that the result of analysis on data collected could be made accountable for its academical bases.

## **B. PRODAMAS CONCEPT AND SOCIAL INTEGRATION**

### **1. Legal Base of Prodamas**

Main spirit behind Community Empowerment Program, or Prodamas, is to grow, stimulate, and encourage initiative and participation of community into development of Kediri City. To achieve this goal, Kediri City Government has facilitated the hand-over of grant-in-aid of IDR 50 millions per year to each Neighborhood Association (RT). The charge is taken from Local Budget (APBD) of Kediri City. Fund management is applying the principles of transparency, participative, accountability, and sustainability.

Some legal bases are needed to clarify and validate Prodamas implementation. These bases include: Government Regulations, Internal Minister's Decree, and Local Regulations of Kediri City. One of them is Mayor Decree No.40/2014 on The Implementation Manual of Community Empowerment Facilitation Program which it comes to an effect on 9 October 2014.

Few local regulations become the precedents of the issuance of this Mayor Decree, respectively: (1) Local Regulation of Kediri City No.16/2006 on the Principles of Local Finance Management, which amended by Local Regulation of Kediri City No.10/2007; (2) Local Regulation of Kediri City No.12/2013 on Sub-District Community Organization; (3) Local Regulation of Kediri City No.12/2014 on Local Plan of Middle-Term Development of Kediri City for Period 2015-2019; and (4) Local Regulation of Kediri City No.35/2013 on The Deployment of Technical and Administrative Workers at the Working Unit of Local Officer in the Environment of Kediri City Government.

### **2. Bottom Up Planning Mechanism**

Pursuant to Prodamas goal to create active community participation at Neighborhood Association (RT) level, then planning stage must be stratified starting from community initiative at Neighborhood Association level. It begins with Prodamas socialization to citizens by the chair of Neighborhood Association. This process is then formalized in *citizen deliberation forum* to take inventory or registration of any proposals by citizens on development activities at Neighborhood Association level.

Based on Article 6 of Local Regulation in Kediri City No.40/2014, citizen deliberation should produce *Official Report* agreed by chair, secretary, and citizen representatives of relevant neighborhood association. This Report included enclosures consisting of name of attendants and also proposals of activities and material supplies based on priority except others agreed by few persons and acknowledged by the chair of Neighborhood Assembly (above Neighborhood Association).

Official Report produced by Citizen Deliberation at Neighborhood Association level, including enclosures comprising of name of attendants and also proposals of activities and material supplies, is then submitted through the Head of Sub-District to Kediri Mayor. Proposals given by different neighborhood association at same sub-district are then compiled and coordinated by the Head of Section for Economic and Development. At district level, the proposals submitted by some sub-districts at same district would be coordinated by the Coordination Team of Prodamas for District Area. Result of coordination is forwarded to the Coordination Team of Prodamas for City Area led by the Head of Local Agency for Planning and Development (Bappeda).

Consistent with early spirit to empower and motivate active participation of Kediri City community, then *bottom-up* planning model is applied at Kediri City in Prodamas implementation. This concept determines goals or targets wanted to achieve by compiling and accommodating ideas from the lowest level of government system. Kediri City Government refrains from intervening Prodamas planning and implementation processes. Citizens of neighborhood association in each sub-district have been given full authority to perform these processes.

### **3. Budget and Utilization**

As stated in Article 24 of Mayor Decree No.40/2014, budget allocation for Prodamas to each Neighborhood Association has been IDR 50 millions per year. This budgeting is provided through a term "Direct Expense", with a code "checking account of expenses for programs and activities at the Working Unit of Local Government (SKPD) at related sub-district". The expenses also include detail expenses planned by each Neighborhood Association.

The utilization of this budget complies with the direction of Article 25 of Mayor Decree. It is stated that the highest administrative fee should be 1% of Prodamas fund standard. The remaining Prodamas fund is used to cover expenses on: (1) physical infrastructures, (2) economic development, and (3) social development. Actually, Mayor Decree has few provisions explaining Prodamas fund allocation, while details are given in Article 26.

Physical infrastructures receive minimally 60% of fund allocation. It is mostly used for construction and restoration, such as (1) constructing small bridge, (2) hardening pathway, (3) hardening lane, (4) building neighborhood security post, (5) creating biopores, (6) creating sorption wells, (7) procuring garbage cart, and (8) others. Fund is then allocated to each of these issues. However, allocation still depends on eligibility of infrastructure issue at neighborhood level as required in Verse 2 Article 26 of Mayor Decree No.52/2014 on the Amendment of Mayor Decree No.40/2014. If the requirement should be met, then Prodamas fund would be allocated to the eligible issue.

Economic development has been given allocation of 30%. This fund is directed to provide economic

structures-infrastructures for small-enterprises and joint-works at neighborhood level. These structures-infrastructures include: (1) providing physical structures-infrastructures for people economic works; (2) supplying vegetables, horticultures, livestock calves, and fish juveniles, at small scale, (3) giving community with a training on various skills, and (4) others.

Social development, as described by Article 28, concerns with some issues such as: (1) giving alm to poor and senior citizens, (2) bestowing equipment grants to the conserver of local art and culture, (3) providing tools to each neighborhood association for homage work, (4) giving instruments needed for ritual or celebration of certain religion or national-day, (5) making available the meeting structure at neighborhood association level, and (6) conferring other tools considered as important for neighborhood association activities. Prodama's fund allocation for social issues is 10%.

#### **4. Monitoring and Evaluation**

The activity of monitoring and evaluation in Prodama's implementation has been arranged in Article 36 of Mayor Decree No.40/2014. This article has stated that the Coordination Team of Prodama's for City Area, at least in three (3) months after city-based implementation, must perform the activity of monitoring and evaluation. At the same time, the Coordination Team of Prodama's for District Area also does similar activity to Prodama's implementation in the district and each constituent sub-district.

Both monitoring and evaluation are performed strictly by the direct principal of the Technical Managing Officer of Activity (PPTK). The task of this Officer covers some issues such as administration, technicality (tools, workers, and materials), and finance. In regard to financial accountability of Prodama's implementation, it would be handled by functional controller institution.

#### **5. General Concept of Social Integration**

Social integration is inseparable from social behavior. It is said so because social integration emerges only if each individual in certain group or community is involved within social interaction. This interaction is built through *meaningful action* of each individual. Thus, in other words, social integration is a result of social process.

Integration means whole or unity. In simple way, social integration is a process to unify all differences in certain community. Therefore, main component of this integration would be *a difference*. Realizing the fact that difference is risky, then community reaches a consciousness on the importance of adjustment to create a strong mix or unification.

On macro definition, experts define social integration differently based on their own perspective. According to a French grand sociologist, Emile Durkheim, in Ritzer & Goodman (2004), social integration was seen more as *the obvious social learning objective*. For Durkheim, improving individual commitment and involvement within collectivity and social activity was a primary concern of community leader. Therefore, it was then reasonable if social integration becomes a center of attention in sociology.

As said by Durkheim, social integration was social fact. At the same time, social fact is a subject matter of sociology. It is also a method of action, either standard or not, generally professed by a community, and at the same time, cannot be influenced by any individual manifestations.

Social integration in a community would mean that there is a relationship in the community marked by high intimacy, emotional involvement, and moral commitment. By the way, community is always built based on individual consciousness that each community member remains under inseparable unity.

#### **6. Precondition of Social Integration**

As noted by Ogburn & Nimhkoff, there are three conditions preceding social integration. *First*, each community member must need one to another to fulfill the needs. *Second*, the community has successfully created agreement or consensus on values and norms. *Third*, both values and norms are then obeyed and enforced consistently.

Value is a good thing that stays alive in a community. Unwritten value, such as code of conduct, gives a boundary of certain action, and it is mostly a product of community agreement. A value can emerge as a response to a new phenomenon that requires certain activity involving few persons. After performing certain activity together, participants then make agreement on the boundary of what can do or cannot be done, or of what is good or bad.

Norm is the boundary of behavior applied to community based on evaluation of appropriateness. It is not merely about good or bad, or right or wrong, but it provides assessment whether certain action is appropriate or not to be done in community. Norm transgressor is often becoming the object of scorn or even isolated from community life.

Two factors are supporting social integration, respectively internal and external factors. Internal factor consists of: (1) self-consciousness as community member, (2) claim of necessity, and (3) spirit of mutual-work. External factor includes: (1) the demand of the age, (2) the opening of participation chance, (3) same vision, mission and goal across other community members, (4) tolerance, and (5) challenge from outside community.

#### **7. Social Integration Stage**

In short, there are three stages in social integration. First stage is *accommodation*. In this stage, individual finds

necessary to do social adjustment and it is done by creating interaction with other community members. Negotiation is always used as a way to make individuals staying close to reduce difference.

Next stage is *coordination*. In this stage, each individual in group or community would use their consciousness to regulate their activity to avoid conflict or confusion.

Final stage is *integrated*. This stage indicates that community members have achieved a certain level of cohesiveness or integration that would produce total unity. Certain community with good social integration has been marked by sense of togetherness in attitude, action, and behavior. Social values and norms are then possibly emerging as a form of agreement on a new consciousness to use them as a response to certain development.

## C. DATA AND DISCUSSION

### 1. Short Profile of Kediri City

Kediri City is located in East Java Province, Indonesia. Its size is relatively small with population not more than 312,331 persons who occupy the region of 63.4 km<sup>2</sup> width. Geographically, Kediri City is located in the central part of Kediri Regency and the Regency itself has 963.21 km<sup>2</sup> width. The City has three Districts, respectively Mojoroto District, Kota District, and Pesantren District.

Brantas River cuts Kediri City into two banks, west and east. Mojoroto District remains in the west bank, while Kota District and Pesantren District occupies east bank. In all these three districts, there are 46 sub-districts, 345 neighborhood assemblies (RW), and 1,442 neighborhood associations (RT).

The population of Kediri City is quite diverse on perspective of origin and faith. Almost all Indonesia ethnics can be found in this City. One attraction stimulating people to stay and settle in Kediri City is the Cigarette Factory of Gudang Garam. Thousands of workers in PT. Gudang Garam Tbk are mostly coming from many regions in Indonesia.

Similar to almost all big cities in Indonesia, the majority of population of Kediri City are moslem. Despite its relatively small size, there are 84 moslem boarding schools where dozens of thousands students from any places in Indonesia are enrolled into them as *santri* to study Al Qur'an and Hadist. Due to this huge number of moslem boarding schools, it is not surprising when people call Kediri City with a predicate "the City of *Santri*".

### 2. Implementer and Legal Base of Prodamas

Verse 1 Article 11 of Mayor Decree No.40/2014 requires that Prodamas must be implemented by a self-managed team which reports to Sub-District Working Unit (*SKPD Kelurahan*). This team will be supported by the Coordination Team of Prodamas for Sub-District Area. This coordination team will coordinate every proposals of activity submitted by each neighborhood association in one sub-district.

Members of Prodamas self-managed team at sub-district level include: the Technical Managing Officer of Activity (PPTK) and its Assistant, the Officer of Procurement, the Officer of Commitment Maker, the Officer of Financial Administration, the Officer of Receiver for Goods Procurement Result, and the Officer of Receiver for Construction Work Result. Each officer is appointed by each sub-district head in Kediri City, and all of them are assigned into planning team, implementation team, and monitoring team.

Planning Team would make and determine few activity plans, Expense Budget Plan (RAB), work drafts, Work Guidance Frame (KAK), and technical specification work plans. Implementation Team must implement any plans validated by Planning Team. Meanwhile, Monitoring Team would monitor physical implementation, reporting process, and administrative order.

To ensure that Prodamas activities can be integrated well with those of other sub-district at same district, then the Coordination Team of Prodamas for District Area is founded. Based on Article 17 of Mayor Decree No.40/2014, District Head can establish the Coordination Team of Prodamas for District Area consisting of Chair, Secretary and Member. Task of this district-based coordination team is similar to that of sub-district team, and the difference is only in coverage. Sub-district team would coordinate some activities of each neighborhood association, while district team coordinates activities done by sub-districts under same district.

Besides both sub-district and district teams, there is also the Coordination Team of Prodamas for City Area. As noted in Verse 1 Article 19 of Mayor Decree No.40/2014, this team is founded by mayor and comprised of: Director, Manager, Chair and Assistant, Secretary and Assistant, and Member. Few tasks are given to the Coordination Team of Prodamas for City Area, respectively: *first*, to perform socialization about Prodamas implementation; *second*, to deliver technical guidances on planning, implementation, and accountability of activities; and *third*, to conduct monitoring and evaluation over Prodamas implementation.

### 3. Planning, Implementation, and Achievement of Activity

Prodamas implementation in 2016 is the second year of Prodamas activity in Kediri City. First year implementation has been performed by Mayor Abdullah Abubakar during first period of incumbency. As explained in previous section, Prodamas implementation is made official on Wednesday, 4 March 2015, at GOR Jayabaya of Kediri City.

As indicated by the Report of 2016 Prodamas (*Highlight of 2016 Prodamas*), community involvement in planning process conducted through Citizen Deliberation Forum is 80%. It is consistent with *bottom-up planning*

used in Prodamas planning process because it successfully collects ideas from 69.6% neighborhood associations in Kediri City. Planning process through Citizen Deliberation Forum is performed simultaneously by each neighborhood association of Kediri City on schedule, and it takes a place at the house of the citizen.

Community involvement in Prodamas implementation is varying with neighborhood association. The involvement of 60% citizens within program activities is found at 69.6% neighborhood associations in 32 sub-districts. The participation of more than 60% citizens is apparent at 17.4% neighborhood associations in 8 sub-districts. Less than 60% citizens involving in program activities are shown only at 13% neighborhood association in 6 sub-districts.

Prodamas fund is allocated for 60% to physical infrastructures, and 40% to activities on social and economical issues. The implementation of Prodamas activities in 2016 was mostly emphasized on constructing and restoring physical infrastructures. Public facilities are provided or restored, including water channel, road paving, security post, water sorption, gateway, prayer house, meeting hall, public toilet, public park, bridge, sidewalk, *sound system*, and others.

Prodamas implementation in Kediri City in 2016 has produced two national recognition. One is that Kediri Mayor has won the Award for Innovative Local Principal in Category of Community Empowerment, and the other is that Kediri City Government holds up the Award for The Best Implementer of Mutual-Work (*Gotong Royong*) Homage Month.

#### **4. Social Integration of Kediri City Community**

##### **Understanding on Prodamas: Bergerian Analysis**

All interviewed participants are observed for their attitude, and they assert that Prodamas is a good program for community. Most of them say that Prodamas is good after comparing conditions after and before implementation of this program. Almost all community members, including tricycle driver who waits passenger at the edge of Welirang Street, neighborhood association chief, school teacher, and rector of private higher education in Kediri City, have reported that Prodamas is benefiting the community.

Peter L Berger in Theory of Social Construction believes that community understanding is the product of the dialectic involving internalization, externalization, and objectification. Using Bergerian analysis model, the author attempts to ensure individual understanding about Prodamas, firstly by examining psychological activity of individual to internalize objective reality in community.

Quite intensive socialization has been done by the Campaign Team for Mayor Candidate Abubakar before Mayor Election by making a promise of creating community empowerment program in Kediri City which would provide grant-in-aid of IDR 50 millions to each neighborhood association every year. This promise fascinates the community in the beginning. It was indeed the community perceiving this information as merely campaign material to support candidacy. Suspicious view was shown by some individuals. Those from middle class, with of course their rational mindset, distrust Prodamas by regarding it as entirely campaign commodity. Even meatballs seller has said, "Really? Every neighborhood association would receive 50 millions? Of course not, after all this money would be given every year. Every chief of neighborhood association would be suddenly rich!" (Interview, 26 November 2016).

In 2015 approaching Prodamas implementation, a former member of Local House of Representatives for Kediri City strictly believes that the program would be subjected to overall rejection by local legislatures.

Unconsciously, debates on Prodamas, from *ideas-boiling* to *publication*, that presume Prodamas as a real program, have produced objective reality forcing Kediri City community to conduct what so called *meaning process*. Social reality outside individual as community member has been drawn into internal space of individual through *internalization*. Prodamas discourse can be used as material for subjective evaluation to produce immediate understanding.

During this internalization, based on reviews by research subject, it can be concluded that community member of Kediri City has relatively similar understanding about Prodamas. It is a program providing shortcut for community goodness. In essence, almost all research subjects consider Prodamas as a good program to implement. Subjective reality about Prodamas, which developed by individual of community member inside their mind, was pulled out (through *externalization*) to be objective reality in the community (*objectification*).

##### **5. The Increase of Collective Consciousness**

Prodamas is reasonable because the practice is enthusiastically welcomed by the community of Kediri City. It is said so because fund allocation for this program is designed to fulfill general necessities or to provide or restore public facilities around the environment. Most subjects of research perceive that Prodamas fund is better used to fulfill collective necessities because in previous period, these necessities are met with community self-support. Community consciousness on the importance of fulfilling necessities is not relatively apparent due to limited self-supporting resources. Suppose there are community consciousness at neighborhood association level on the importance of necessities fulfillment, the most priority would be given on water channel restoration. The channel has suffered from shallowness, or is clogged by garbage piles. This is the most urgent problem of community especially during rain.

Both procurement and restoration of water channel in whole areas of Kediri City have attained 31,814 m<sup>2</sup> coverage. The most expected news from water channel restoration is to eliminate flood disturbance during the rain. Although flood is only water overflow over the residence because water channel fails to absorb flood debit, prolonged inundation is quite unpleasant for citizen convenience.

Prodama fund can be used to restore water channel, and for improving convenience of the lane, paving-block is assembled. As quoted from *Highlight of Prodama in 2016*, total width of lanes in Kediri City assembled with paving-block, funded by the 2016 Prodama Budget, is 57,990 m<sup>2</sup>. The lanes with paving-block would prevent road from muddying during rain season and from dusting in dry season.

Indeed, procuring and restoring water channel, and installing road paving on the lane, are the topmost priorities advancing during the discussion of Prodama fund utilization. However, some other activities are also important such as: procuring or restoring neighborhood security post (*Poskamling*), water sorption, gateway, prayer house, neighborhood meeting hall, public toilet, public park, warehouse, sound system, public cemetery, sport center, and others.

Prodama fund was also allocated to economical activities. For example, at one neighborhood in Mojoroto Sub-District, Mojoroto District, Kediri City, the fund was used to support catering business managed by Dasa Wisma mothers. Most importantly, Prodama fund is used for collective necessities. Such usage would produce collective enjoyment from which community members would perceive that they can fulfill their necessities together.

Recognition was given to any individual citizens who participate into Prodama activity. It is expected that this recognition will stimulate other citizen to be the important part of the group, and also produce a consciousness that every individual citizen is inseparable part of collectivity which justifies their position as community member. It also can be said that direct result of Prodama activity is the increase of collective consciousness of community members.

#### **6. Value Consensus**

The implementation of activities facilitated by Prodama fund successfully strengthens mutual-work (*gotong royong*) as important value respected by Kediri City community. Spirit of togetherness in realizing this value toward its practical benefit for the community has been returned in the middle of community life after it vanishes long ago without reasons.

Mutual-work concept is one of values advocated once by Kediri City community, but it is now forced to retreat by foreign culture through the advance of information technology. Various social activities, such as homage work, are not underlined by mutual-work value. Javanese word, “*soyo*”, has been used to describe mutual-work to put on roof tiles of a citizen’s house. Nowadays, *soyo* becomes rare in daily life of urban community. Putting on roof tiles would be done by builder laborer with wage. It is not surprising then if many residences in Kediri City have some individualist citizens who are not acquainted well with neighbors.

It is a general consequence of urbanization and information technology which both keep individuals of community to feel socially distant despite the proximity of their houses. Physically, they are neighbors, but socially they do not familiar with one to another. Unfortunately, this trend is experienced by Kediri City community. Prodama helps returning the spirit of mutual-work once previously forgotten by urban community.

Some activities need special skills, especially mounting canopy to the porch of neighborhood meeting hall, or creating relief in public park, which not every citizen can do this. Both works are completed by welder and park architect. They are professionals hired from outside neighborhood. If citizens can do this, they would finish this work with wage standard in Kediri City.

As shown by data from interview or direct observation, it is said that Prodama is socially successful to rebuild a consensus on mutual-work (*gotong-royong*). Community member, especially neighborhood citizens, becomes awoken to the fact that doing activities together would not only relieve individual burden, but also empower social structure by creating group solidarity.

#### **7. Consistency of Value Compliance**

The rebuild of mutual-work value through Prodama implementation cannot escape from several factors. Prodama has given opportunity to citizen to have active participation since planning stage. The opportunity of participation encourages citizens to realize that they are the member of community.

Each individual of community member begins to understand that Prodama can answer their collective necessities. Self-tolerance and self-willingness for collective goods are easily developed when general necessities are met. Sociological benefit of Prodama implementation is that community starts to show an expression of value compliance, especially to the value of mutual-work (*gotong-royong*).

Some research subjects are very enthusiastic with Prodama and expect that this program would continue regardless possible succession of mayor in the next period. Also expected is that fund size can be conformed to the degree of development (public necessities). Not only this program delivers economical effect enjoyed by community, but also it successfully makes citizens to feel more integrated into a whole collectivity after being subjected to hostile polarization due to different political choices.



The benefits of Prodamas implementation are internalized into subjective reality of individuals, and next, it would be externalized into objectification of community understanding about Prodamas. Hope and work for sustainability of this program would lead to a consistent compliance to the currently developed value. Maintaining mutual-work value successfully rebuilt through Prodamas, at least, would strengthen the consistency of community to implement any programs other than Prodamas. This consistency of value compliance should contribute greatly to social integration of Kediri City community.

## D. CONCLUSION

### 1. Conclusion

- (1) Despite the possibility of rising conflict or open hostile, in general, Prodamas is able to create social integration across Kediri City communities. Different opinions on Prodamas are still inevitable but such difference is perceived as not trouble or less important. This position helps Prodamas to facilitate the creation of social integration.
- (2) Prodamas helps optimizing social integration of Kediri City community. It is said so because, *firstly*, collective consciousness has been risen among community members that they can fulfill their collective necessities by implementing Prodamas; *secondly*, mutual-work (*gotong-royong*) value has been revitalized; and *thirdly*, community members decide obey and enforce this value consistently over times.

### 2. Suggestion

- (1) The socialization of Prodamas could be made more intensive by using chief and managing board of neighborhood association. Communicating Prodamas ideas by the closest person to citizen could be more influential than when it is done by sub-district or district officers. Neighborhood leaders always have more psychological and emotional attachment with the citizens if compared to sub-district and district officers, or even the staffs of Kediri City Government. Intensive socialization would be helpful to make certain that Prodamas could be successful not only through mobilization but also with active participation of Kediri City community.
- (2) Actually, main target of Prodamas is not sociological effect, but economical effect, respectively to accelerate the improvement of community wellbeing. However, in the process, the fact shows that positive effect of this program is social integration. To develop greater motivation on creativity during program implementation, specific reward should be given to the neighborhood association that has been successfully implementing Prodamas. Some prospective economical activities, if it is performed well with sustainability, may provide the expected sociological effect, respectively social integration. One form of reward may be additional allocation for Prodamas in the next year budget.

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