

## THE AGENT OF CHANGE'S COMMUNICATION ROLE IN "KAMPUNG PREMAN" COMMUNITY EMPOWERMENT (A Case Study in Yogyakarta, Indonesia)

<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.

<sup>1</sup>gracedista@yahoo.co.id, <sup>2</sup>muktiyo@yahoo.com,  
<sup>3</sup>mahendrawijaya\_uns@yahoo.co.id, <sup>4</sup>sarahpinta@yahoo.co.id

### ABSTRACT

*Many social problems in Indonesian people still need attention and comprehensive solution until today. One of those problems is low wellbeing due to the members of community's behavior who have ever lived in the village stigmatized as "Kampung Preman (the village of hoodlums)". Those living with stigma "Kampung Preman" in Yogyakarta are in helpless condition. The agent of change's role is the factor highly supporting the change of stigma "kampong preman" into the better life through community empowerment.*

*The objectives of research: (1) to identify the actors serving as the agent of change in "kampung preman" community, (2) to analyze the agent of change's role in "kampung preman" community empowerment, and (3) to analyze the result of community empowerment conducted by the agent of change.*

*This study was a descriptive qualitative research taken place in Kampung Badran Yogyakarta using case study approach. The data was collected using in-depth interview, observation and documentation technique. Data validation was carried out using source and method triangulations. Data analysis was conducted using an interactive model of analysis.*

*The result showed that: (1) the agent of change coming from the community itself contributes considerably to the process of changing the kampung's image, by means of "building shy culture", (2) the resistance occurring can be dealt with by means of establishing good communication, between the agent of change and citizens or between citizens, and (3) there should be cooperation with other parties, particularly government and private in the attempt of building synergy to cooperate in order to bring the community wellbeing into reality.*

**Keywords:** role, communication, agent of change, community empowerment

### INTRODUCTION

Every country must have an objective of bringing the prosperous community into reality. Such the national objective is in line with the objective of realizing the community wellbeing globally. Globally, this ideal is included into the large agenda of development throughout world as formulated by UN in *Millenium Development Goals* (MDG's). MDG consist of 8 (eight) items that has begun in 2000 and ended in 2015. The target of MDGs is the achievement of people wellbeing and community development constituting the main challenge in the development throughout world. This MDG's agenda was then continued and solidified in order to be more sustainable with *Sustainable Development Goals* (SDGs).

In the end of MDG's agenda, a meeting was held on August 5, 2015 in New York, attended by 193 states affiliated with UN to ratify the SDGs Document called "*Transforming Our*

*World: The 2030 Agenda for Sustainable Development*". This SDG's agenda has five principal foundations: human being, planet, wellbeing, peace, and partnership. Through these five foundations of SDG, there are three noble objectives to be achieved in 2030: to end poverty, to achieve equality, and to deal with climate change. To bring the development's objective into reality, both nationally and globally, there should be thinking and real work from all components of nation, including government, private and community. Government is currently not the only one that can work alone to achieve the community wellbeing. Government needs cooperation between the private and the community.

Speaking of community wellbeing in Indonesia, many people still live in poverty circle. Considering the data of Central Statistic Bureau (BPS), the poverty rate in Indonesia decreases from 11.25% in 2013 to 10.96% in 2014 (BPS, 2014). Nevertheless, according to the data of BPS on March 2015 it increases again to 11.22% (28.59 million people). It becomes a serious problem recalling that poverty is always related to social problems including low education, bad health, non-livable residence, bad environment condition, and increased criminality rate. Viewed from education aspect, 51% of Indonesian people have education level of Elementary School or below in 2010 (Bappenas, 2014).

The attention has been given by government and private to poverty problem and other social problems through the poverty alleviation programs. Nevertheless, those attempts have not shown the significant result yet. Many people still live in poverty. Particularly in *Daerah Istimewa Yogyakarta* (DIY) province, the poverty rate, according the statistic data of BPS on September 2014, is 14.55% (BPS, 2014). This condition occurs not only in rural areas but also in urban areas. The phenomena observed include poverty condition and other social problems still occurring in the river bank's community.

Kampung Badran is a river bank area in Yogyakarta known for its stigma as "kampong preman". This stigma is inherent tightly as its community's social condition was so violent and negative at that time. This condition has been occurring since 1960s due to the community's situation affected by the intense quarrel between kampongs. Many people of Kampung Badran were well-known as *jagoan* (champion) in those inter-kampong quarrels. This behavior tended to develop into criminal behavior. Because of the hard life the people of Kampung Badran encounters, they became accustomed with solving the problem by means of violence. It makes the people out of Kampung Badran afraid and reluctant to deal with them. On the other hand, that habit impacted negatively on the society's life in which many social problems arise within society including poverty, unemployment, low education, and domestic violence. The community's hard life highly affects "the family life" including a father's violence against his children and a husband's violence against his wife. Thus, the family life automatically becomes the very hard life, particularly for women and children, so that in reality the women should think hard to meet their daily needs. The people became accustomed to borrow money from the usurer. It gave the usurers the large opportunity of coming into Kampung Badran. Everyday from waking up in the morning to going to bed, the women in Kampung Badran are busy with their loan affairs. This habit results from their helplessness in the term of family economy impacting on the family's inability of enrolling their children at school. Therefore many children of Kampung Badran are dropped out, and finally go down to the street to be street children, and many early marriages and divorces occur. Most people's social life becomes disorganized and more worrying.

Many attempts have been taken to get out of the stigma "kampong preman" by community, government, and private. In the society, the empowerment initiation comes from some society leaders as the agent of change initiating this process, because it departs from their experience as the citizens of Kampung Badran and their apprehension with the existence of

Kampung Badran citizens. This experience encourages the agents of change to take community empowerment attempts in order to get out of the stigma “kampung preman”.

Empowerment has some interpretations; empowerment can be seen as a process and program. Payne (1997) suggested that empowerment essentially aims to help the client acquire strength (power) to make decision or to take action that will be done and related to the client, including reducing self- and social- constraints in taking action. The empowerment is conducted by means of improving capacity, developing self-confidence to use power and transferring power from its environment. As a process, empowerment is an ongoing attempt in human lifetime.

Community empowerment toward the intended change not only requires resource in the form of capita but also the changes will occur when it is implemented by individuals or a group of individuals who have certain reliable attitude, knowledge and skill and it often needs certain institution. Regarding this, the main constraint encountered is that the executors of activity often have not had the intended behavior (attitude, knowledge, and skill). Thus, in the change management process, the special personnel are required to serve as change agent (agent of change) (Harun & Elvinaro, 2011). The presence of change agent in an organization or community is often considered as not enough. It is because the change should be understood by all members of organization or community as “new opportunity” rather than as problem or threat. Therefore, community empowerment requires all members of organization or society to be the agents change.

Recalling that community empowerment is an education process constituting the long-term investment, a dynamic and sustainable process is needed, so that a good communication is required between the agent of change and the community or between the members of community. The community development and change process will not achieve its objective, when it is not supported by participative communication process. In this case, active participation is needed from all members of society to bring the intended change ideals into reality. The community’s resistance in the changing process still arises frequently because of mutual suspicion among the component of society regarding the interests behind the community empowerment attempt. Despite high resistance against the attempt of bringing about the changes within society, the communication of change agent plays a very important role.

Communication is the key to community empowerment. Communication plays a very important role in supporting the achievement of community empowerment objective toward the better condition. As Miller (2002) suggests, communication is the center of interest existing in a human behavior situation enabling a source to transfer message consciously to the receiver aiming to influence certain behavior. In this case, the presence of change agent or facilitator plays a very important role. Facilitator serves as the one contributing meaningfully to the progressive social improvement by adopting a critical perspective on social policy, promoting the disadvantaged community group’s knowledge and skill and cooperating with individual, group, and community. The communication of change agent can impact on the change within a society. This can be seen from the agent of change’s attempt of establishing communication with community corresponding to the characteristics of community.

## **PROBLEM STATEMENT**

The existence of powerful community is inseparable from the attempt taken by many parties. Therefore, considering the phenomenon, the problems of research can be formulated as follows: 1) Who are the local actors serving as the agent of change in “Kampung Preman” community?, 2) What is the agent of change’s role in empowering the “Kampung Preman”

community, and 3) what is the product of community empowerment conducted by the agents of change?

## METHOD

Considering the problems studied, this study was a descriptive qualitative research. A descriptive qualitative research will capture some qualitative information with precise and nuanced description (Soetopo, 2006). Meanwhile, Moleong (2004) suggests that qualitative research is the one intended to understand the phenomenon encountered by the subject of research such as behavior, perception, motivation, holistic action, by means of description in the form of words and language, in a natural specific context and using a variety of scientific methods.

The research strategy employed was a 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, this type of case research strategy can be called an embedded case study research (Soetopo, 2006). Creswell (1998) also states that the focus of case study is on the specification of case in an event, involving individual, cultural group or a life portrait.

The data of research was collected using in-depth interview, observation, and documentation. The informants were selected using purposive sampling technique. Observation was conducted to obtain the data about situation, location and event observed. Meanwhile, documentation was used to document the empowerment activities conducted in Kampung Badran.

## RESULT AND DISCUSSION

Empowerment should build on the importance of individual development in the course of its society and nation growth. Therefore, the philosophy of empowerment is “working along with the community” to help them improve their dignity as human beings (helping people to help themselves). This concept should be put onto a conception that “helping people to help themselves” is conducted democratically by positioning the parties on equal position (Kesley and Hearne in Mardikanto, 2013).

The community empowerment aiming to free Kampung Badran from stigma “kampong preman” is not an easy process. One of change agents is a woman named Endang Rohjiani. Endang Rohjiani initiated to take empowerment attempt based on her experience as the citizen of Kampung Badran and her apprehension with the existence of Kampung Badran people. Endang Rohjiani states “when people know that *I have Badran Identity Card, I will be stigmatized negatively, people will say: Oh... Badran people, with unpleasant vein*”. From that experience, Endang Rohjiani thinks of the way of changing her kampong’s image. Many children go down to the street as the street children, they are dropped out from school due to economic factor, and early marriage leading to early divorce, and domestic violence. This experience encourages Endang Rohjiani to do something to get her kampong out of negative stigma as “kampong preman”.

Endang Rohjiani has taken such attempt as finding ways to empower the street children in Kampung Badran positively, to free the women from the habit of borrowing money from the usurers, and to make the Kampung Badran people’s life better particularly in the term of children education and to prevent father from treating their children violently. She also initiated to establish a mutual learning organization. This activity was developed into Community Learning Activity Center (*Pusat Kegiatan Belajar Masyarakat*) that has been pioneered in 2006. PKBM is established to empower the street children to prevent them from returning to the street and to equip them with adequate skill and education, in order to

achieve the better future. Finally, this PKBM activity developed more and had reading park, low-cost learning facilitation for elementary schools, and gave education for the illiterate people surrounding. This activity is then called functional literacy (*Keaksaraan Fungsional – KF*) activity. Majority participants are adult women who are illiterate. To enliven PKBM, an organization is named “Rumah Bambu” is established, that can be used by the community to learn many things including reading in the library, sewing, and relaxing activity. In its development, as the community’s awareness of the importance of education increases, PKBM activity is not as active as that previously now. *Rumah Bambu* formerly used as the learning center for the community has been reorganized now and it is devised to be used for other activity. Nevertheless, the attempts taken affect significantly the social change in Kampung Badran community. To continue the attempt of promoting the children education, the social group of Kampung Badran Youth in collaboration with a college’s student organization in Yogyakarta organizes a free learning counseling for the school-age children in Kampung Badran area.

Joko Sularno and Partini are the other agents of change in “kampung preman” community. The attempts taken by Endang Rohjiani exert better effect in collaboration with Joko Sularno and Partini. Endang Rohjiani is known as the one with strong ability of establishing network those out of Kampung Badran, particularly government and private. This ability is complemented by Joko Sularno as the one responsible for RW (citizens associations) in Kampung Badran to communicate the community development plan through the social forums and groups existing in Kampung Badran. One cadre of those social groups is Partini, a woman with strong willingness and ability of following the “Kampung Preman” development process. The collaboration between Joko Sularno and Partini highly affects the change of “kampong preman”. Both of them are known as the tough agents of change in the term of planning, implementing and evaluating the community empowerment through social group activities. The attempt they take is to keep communicating everything related to the community’s progress. In addition, they are willing to be engaged within the society to bring the expectation and the mutually approved plan into reality. One of prominent community empowerment activities initiated by Joko Sularno and Partini is “Lintas Winongo” rubbish bank. The benefit of rubbish bank felt by the community includes: 1) improved family economy; 2) cleaner and healthier environment; 3) improved community creativity in the presence of waste processing skill; 4) better social communication of community, and 5) better networking ability.

Empowerment attempt is also taken by other society leaders, particularly those responsible for RT (neighborhood) and RW (citizens associations) areas. The principal values underlying the “kampung preman” community empowerment is religion and education values. The reinforcement of religion values highly affects the change in community behavior. It is supported by the heterogeneous characteristics of Kampung Badran in the term of religion and other social characteristics. This heterogeneity instead becomes the strength of Kampung Badran toward the better social change. The leaders of various religions exist in Kampung Badran. They take community empowerment attempt based on their own religions. In this way, the effect exerted is very significant in which more people realize their incorrect action and do not repeat it.

The management of society change through community empowerment, conceived as the attempt of conducting community development, can be done using people-centered, self-help, special-purpose, and problem-solving approaches ) (Long in Mardikanto, 2014). Community-based approach not only departs from the problem and objective wanted by the community but also is based on resource, culture, local wisdom, local institution and etc. self-help approach stated that the community should respect themselves, making their own decision,

and organizing themselves. Other people only encourage them to help themselves. It is supported with special purpose, problem solving approach, in which the society change is aimed at solving the problem in the society.

In this case, the role of community empowerment facilitator is to help the community identify issue, problem, and need, and to facilitate the emergence of mutual problem solving attempt. The principle used by the community empowerment facilitator is mutually emancipating principle. In this case, the facilitator serves more as *helper* than as problem solver. This social facilitation activity focuses on three vision of social working practice, often called 3P: *pemungkin* (enabling), *pendukung* (supporting), and *pelindung* (protecting) (Zubaedi, 2014).

The role of facilitator as enabling was emphasized more by Parsons, Jorgensen, Hernandez (in Suharto, 2010), stating that "*The traditional role of enabler in social work implies education, facilitation, and promotion of interaction and action*". The role of enabling includes education, facilitation, and interaction and action promotion. Furthermore, Barker defines facilitator or enabling as the responsibility of helping the community deal with situational and traditional pressure. Such the objective can be achieved through some strategies: giving hope, reducing refusal and ambivalence, recognition and organization of feelings, identifying and encouraging the personal strength and social assets, sorting the problems into some parts in order to be solved more easily, and maintaining the focus of problem and the way of achieving it.

The communication role of change agent can run maximally when its process uses facilitation model in community empowerment by positioning the agents of change as the facilitator on equal position with the empowered group, having reciprocity and shared objectives. The objective of facilitation is to transfer information and to control the community in order to be able to solve their own problems independently and sustainably.

The process toward community independency is a dynamic process bringing the society into the expected social change. Basically, the social change of community can be planned by an individual along with his/her group members in a social system. It contains community development that can also be interpreted as collective and planned effort to improve the quality of human life. For that reason, the community development can be defined as something focusing on helping the community in various age level to grow and develop through various facilities and support to enable them deciding on, planning, and acting on the management and development of their physical environment, and social wellbeing. This process works supported with collective action and networking developed by community.

Considering the definition above, it can be stated that the changing process occurring in Kampung Badran community has led to the condition of community experiencing a planned and mutually conducted development. Endang Rohjiani, Joko Sularno, and Partini as the important leaders of change, in this activity are not "outsiders" who want to make a change in Kampung Badran community, but they are "insiders" working voluntarily along with the community. Collective action can be seen from the agents of change's ability of establishing communication with the community through social group activities developing in Kampung Badran. Through those social groups, community also learns networking with the members of community and with outsiders. Nevertheless, the process conducted by the agents of change has not been perfect because not every citizen can accept their idea and participate actively in realizing the idea into real action.

Endang Rohjiani, Joko Sularno, and Partini as the agents of change for its kampong uses the preexisting forums in Kampung Badran society to discuss and to plan and to find network changes with other parties, so that the community development process can be understood

completely by the society. It is conducted by means of maximizing the community's potency as they have a principle that every community has ability of making change for itself.

The implementation of community empowerment in Kampung Badran requires a good approach that should be applied by the agent of changes with the members of community. The form of approach is used by means of not commanding, but the work system built is undertaken collectively by the agents of change and volunteer to approach the members of community in order to give them education about the importance of change in their kampong. It is like what Partini suggested as follows:

“We uses personal approach; so, although we are the cadres or administrators, we do the program collectively, and not only commanding. Perhaps that is why the community's response is very good”.

From the statement above it can be seen that the communication role of change agents highly impacts on the community empowerment process with the indicator of community's positive perception and active participation. Thus, the community feels that the change occurring is not the compulsive one, but the one expected mutually and becoming the cooperation.

The empowerment attempt is a long process that is still running today, but change by change has been seen. Kampung Badran seeming to be terrible formerly now changes into the very open one. The people have changed in their character, mindset and behavior. In time process, the changing character of Badran community's formerly living with stigma “kampung preman” experiences dynamics in its communication action. The form of communication used more widely is interpersonal communication. Although Badran community belongs to urban area, their communication action characteristics reflect more the one upholding kinship, solidarity and empathy values. Daily language as the communication symbol is currently more ethic language, meaning the language not containing violence and capable of building harmony in community life. As Habermas suggests (Hardiman, 2009), communicative action is directed to the mutually approved norms based on reciprocity between the interacting subjects using symbols, particularly daily language as the medium of action. In this case, language becomes a very important element of communication resulting in certain communicative action. This communicative action results from the interaction between subjects consistent with the approval between the subjects, communication between the agents of change and community and between the members of community,

The agent of change's role in community empowerment can be seen from the clear and systematical stages, starting from building discussion about common felt need. In this context, community forum becomes a vehicle by which the citizens have access to exchange information, including their way of “building shy culture” when there is “embarrassing” behavior of community members. The plan of dealing with the problem emerging from the citizens' agreement despite the agents of change's facilitation needed. Thus, citizen mobilization to take action as approved will be easier.

Viewed from community development principle, it can be said that community empower in Kampung Badran reveals the fulfillment of *holistic*, *self-help* (Mardikanto, 2014), *democratic*, *voluntary*, and *people-centered* principles (Korten, 1984). The holistic principle sees that the community development will be done selectively based on the understanding on local culture, social facts, starting from the need felt by society, and using bottom-up approach. Those indicators show clearly that the process of changing the “kampung preman stigma” departs from the local community's initiative as the agent of change, rather than outsiders. It results from those feeling the problem and the need for improving life.

*Self-help* principle states that the members of society should respect themselves, make decision for themselves, and organize themselves. Others can only motivate them to help themselves. Viewed from this principle, the members of society's attempt of helping themselves who are in trouble starts from their own attempt of seeing themselves and how they live so far. The stigma as "kampong preman" is very unfavorable to them. It leads them to realize that they are going toward the poor condition as a result of their daily life action and activity.

Democratic principle holds on the assumption that the society has a freedom of determining themselves, so that they can participate without compulsion and there is an imaginative dynamics and leadership. Endang Rohjani, Joko Sularno and Partini can be seen as "informal leadership" for Kampung Badran community. They convey imaginative idea or thought about Kampung Badran community to all classes of society, but there is not compulsive attempt of making them changing. Through building shy culture, the agents of change have been able to change the kampong Badran people's mindset and behavior, despite long process and high resistance from some people.

Voluntary principle sees more the figures available voluntarily to be Community Development specialists. In this context, the writer sees that some citizens of Kampung Badran are motivated to participate in realizing the better Kampung Badran.

People-centered principle assumes that basically individual members of society want change can change, can develop and have capacity to confront their problems, and can participate and organize themselves in the changing process. Such the change will run better if it comes from themselves. It is this principle that the agents of change hold on in empowering the Kampung Badran community. They have principle that how poor the community is, it can always make change for itself. This principle is transmitted to Kampung Badran to get up from their old habit toward the better life.

The *see – feel – change* pattern, according to Kotter (Wibowo, 2012), can be found in the changing process occurring in Kampung Badran. In *see* stage, the community begins to identify their problem, that is, the stigma as *kampong preman* as the result of "black" life they undertook for many years. In this stage, the members of community begin to enter into a changing life because some of them have begun to abandon their old habit, despite resistance from others.

In *feel* stage through the agents of change, the members of community begin to build their feeling that the change useful for them is running, so that urgency, optimism or belief will increase, while anger, self-satisfaction, cynicism and afraid will decrease. Some people's resistance can be dealt with by establishing a good communication, particularly between the agents of change and some people.

The change stage can be seen from the growth of new behavior as the result of new feelings. People try to bring the good vision into reality, and they will keep struggling for it in long term. The behavior of borrowing money from usurer reduces gradually. Similarly, the children educating behavior with violence also reduces gradually due to the application of shy culture developed by the agents of change along with community.

Considering the changing process, method, principle, and approach conducted in Kampung Badran, it can be said that to conduct community empowerment and development, the more appropriate CD design is People Participation and Empowerment. The keywords is "design the decision", meaning that something can be defined as participation when people are involved in designing decision by means of identifying the problem, planning, implementing, and monitoring-evaluating activity, and enjoying the result of change.



The participation shows that everyone has the ability of solving his/her own problem, so that it can be said that the community change is essentially community empowerment. In addition, to change a community, an agent of change/a volunteer is required to help it identifies its problem, so that the members of community are able and willing to participate their problem. In this community empowerment, the members of community experience an extraordinary learning process that can make them aware of their ability of solving problem and leading them to a strong will to build the community jointly through active participation and interpersonal communication. This process is highly supported by other stakeholders including government, private, and NGO.

In community development, the role of community highly supports the acceleration of change oriented to the improvement of life quality or community empowerment. The development of human resource quality in many aspects of life is very desirable in an intended social changing process. It is here that the communication plays a strategic role in that the community should organize itself for the sake of mutual progress.

### **CONCLUDING REMARK**

The change occurring in Kampung Badran community pioneered by the agents of change is the process that can get the Kampung Badran people out of stigma “Kampung Preman” to be the one with more positive image through building shy culture. The resistance occurring can be dealt with by establishing a good communication between the agent of change and the community and between the members of community. This attempt is a long sustainable one, so that there should be persistency based on motivation and appropriate ways, so that not only local people care about themselves, but also others have similar apprehension such as government, private and NGO. For that reasons, the agent of changes’ communication can be seen from their ability of networking with other stakeholders to establish cooperation in dealing with the society’s social problem. The effect can be enjoyed by local community and bring success to the community.

### **RECOMMENDATION**

Viewed from various empowerment activities conducted in “kampung preman” Badran Yogyakarta, the more optimum work is needed to solve the social problem of community. There may be an integrative and collaborative empowerment communication attempt to achieve the sustainable empowerment objective.

There may be good communication and cooperative between parties, between the agents of change, community, government and even between college and private to bring the community change into reality,. Therefore, there should be shared perception on the importance of change among those parties, so that their activities can be coordinated synergistically. It will affect the result and benefit that can be felt by the community.

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